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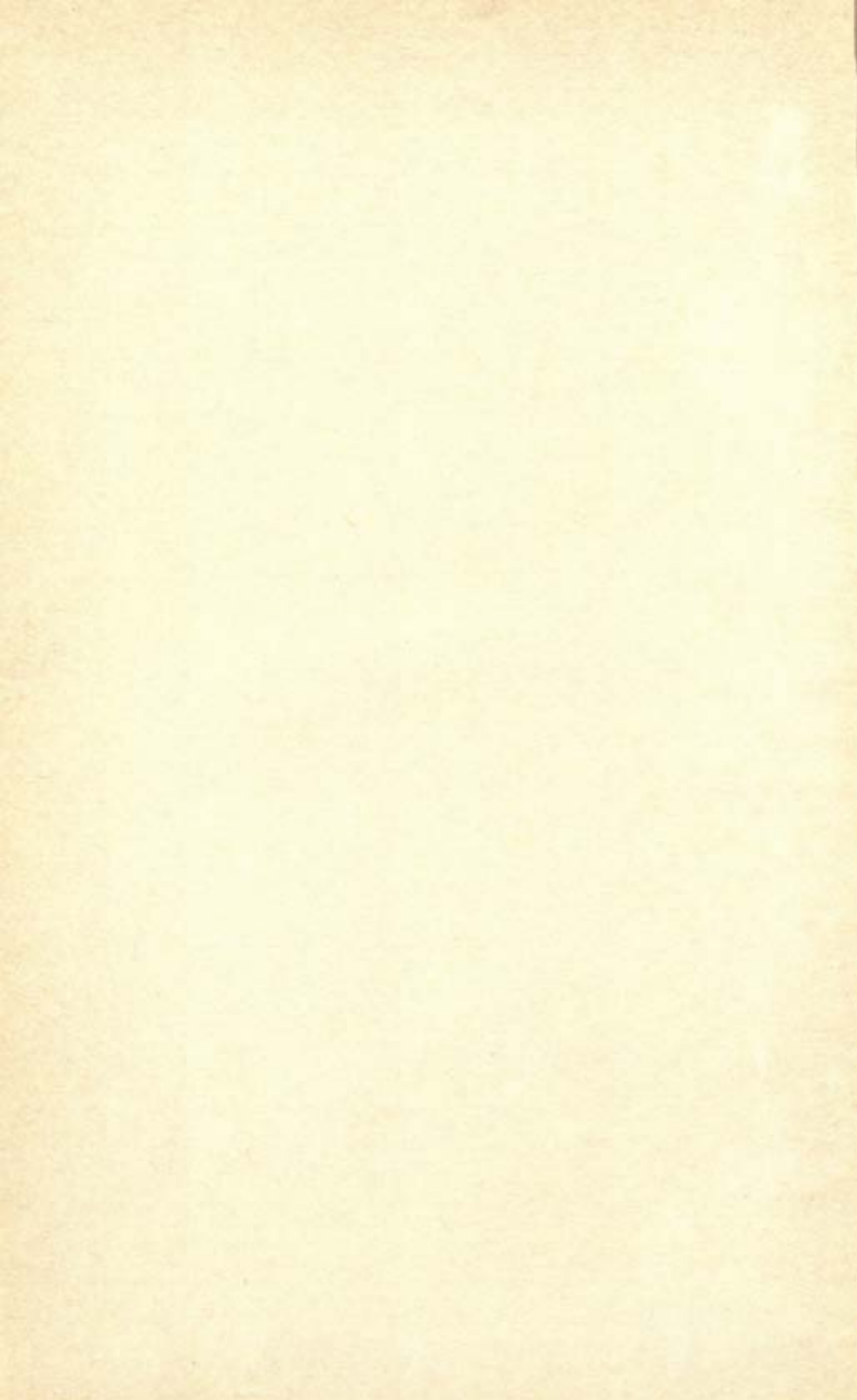
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It may be noted that most of the writings of Sri Aurobindo in the *Arya* were later revised by him and published in book form.

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No 1

आयं

A PHILOSOPHICAL REVIEW

(English Edition of the "Revue de Grande Synthèse.")

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Editors :

SRI AUROBINDO GHOSE — PAUL & MIRRA RICHARD.

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15th August 1914



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A PHILOSOPHICAL REVIEW

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The Life Divine

BOOK I

THE AFFIRMATIONS OF VEDANTA

She follows to the goal of those that are passing on beyond, she is the first- in the eternal succession of the dawns that are coming,— Usha widens bringing out that which lives, awakening someone who was dead...What is her scope when she harmonises with the dawns that shone out before and those that now must shine? She desires the ancient mornings and fulfils their light ; projecting forwards her illumination she enters into communion with the rest that are to come.

Kutsa Angirasa. Rig Veda.

CHAPTER I

THE HUMAN ASPIRATION

Threefold are those supreme births of this divine force that is in the world, they are true, they are desirable ; he moves there wide-overt within the Infinite and shines pure, luminous and fulfilling...That which is immortal in mortals and possessed of the truth, is a god and established inwardly as an energy working out in our divine powers... Become high-uplifted, O Strength, pierce all veils, manifest in us the things of the Godhead.

Vamadeva-Rig Veda IV. 1. 2. & 4.

The earliest preoccupation of man in his awakened thoughts and, as it seems, his inevitable and ultimate preoccupation,—for it survives the longest periods of scepticism and returns after every banishment,—is also the highest which his thought can envisage. It manifests itself in the divination of Godhead, the impulse towards perfection, the search after pure Truth and unmixed Bliss, the sense of a secret immortality. The ancient dawns of human knowledge have left us their witness to this

constant aspiration ; today we see a humanity satiated but not satisfied by victorious analysis of the externalities of Nature preparing to return to its primeval longings. The earliest formula of Wisdom promises to be its last,—God, Light, Freedom, Immortality.

These persistent ideals of the race are at once the contradiction of its normal experience and the affirmation of higher and deeper experiences which are abnormal to humanity and only to be attained, in their organised entirety, by a revolutionary individual effort or an evolutionary general progression. To know, possess and be the divine being in an animal and egoistic consciousness, to convert our twilit or obscure physical mentality into the plenary supra-mental illumination, to build peace and a self-existent bliss where there is only a stress of transitory satisfactions besieged by physical pain and emotional suffering, to establish an infinite freedom in a world which presents itself as a group of mechanical necessities, to discover and realise the immortal life in a body subjected to death and constant mutation,—this is offered to us as the manifestation of God in Matter and the goal of Nature in her terrestrial evolution. To the ordinary material intellect which takes its present organisation of consciousness for the limit of its possibilities, the direct contradiction of the unrealised ideals with the realised fact is a final argument against their validity. But if we take a more deliberate view of the world's workings, that direct opposition appears rather as part of Nature's profoundest method and the seal of her completest sanction.

For all problems of existence are essentially problems of harmony. They arise from the perception of an unsolved discord and the instinct of an undiscovered agreement or unity. To rest content with an unsolved discord is possible for the practical and more animal part of man, but impossible for his fully awakened mind, and usually even his practical parts only escape from the general necessity either by shutting out the problem or by accepting a rough, utilitarian and unilluminated compromise. For essentially, all Nature seeks a harmony, life and

matter in their own sphere as much as mind in the arrangement of its perceptions. The greater the apparent disorder of the materials offered or the apparent disparateness, even to irreconcilable opposition, of the elements that have to be utilised, the stronger is the spur, and it drives towards a more subtle and puissant order than can normally be the result of a less difficult endeavour. The accordance of active Life with a material of form in which the condition of activity itself seems to be inertia, is one problem of opposites that Nature has solved and seeks always to solve better with greater complexities; for its perfect solution would be the material immortality of a fully organised mind-supporting animal body. The accordance of conscious mind and conscious will with a form and a life in themselves not overtly self-conscious and capable at best of a mechanical or subconscious will is another problem of opposites in which she has produced astonishing results and aims always at higher marvels; for there her ultimate miracle would be an animal consciousness no longer seeking but possessed of Truth and Light, with the practical omnipotence which would result from the possession of a direct and perfected knowledge. Not only, then, is the upward impulse of man towards the accordance of yet higher opposites rational in itself, but it is the only logical completion of a rule and an effort that seem to be a fundamental method of Nature and the very sense of her universal strivings.

We speak of the evolution of Life in Matter, the evolution of Mind in Matter; but evolution is a word which merely states the phenomenon without explaining it. For there seems to be no reason why Life should evolve out of material elements or Mind out of living form, unless we accept the Vedantic solution that Life is already involved in Matter and Mind in Life because in essence Matter is a form of veiled Life, Life a form of veiled consciousness. And then there seems to be little objection to a farther step in the series and the admission that mental consciousness may itself be only a form and a veil of higher states which are beyond Mind. In that case, the unconquerable

impulse of man towards God, Light, Bliss, Freedom, Immortality presents itself in its right place in the chain as simply the imperative impulse by which Nature is seeking to evolve beyond Mind and appears to be as natural, true and just as the impulse towards Life which she has planted in certain forms of Matter or the impulse towards Mind which she has planted in certain forms of Life. As there, so here, the impulse exists more or less obscurely in her different vessels with an ever-ascending series in the power of its will-to-be; as there, so here it is gradually evolving and bound fully to evolve the necessary organs and faculties. As the impulse towards Mind ranges from the more sensitive reactions of Life in the metal and the plant up to its full organisation in man, so in man himself there is the same ascending series, the preparation, if nothing more, of a higher and divine life. The animal is a living laboratory in which Nature has, it is said, worked out man. Man himself may well be a thinking and living laboratory in whom and with whose conscious co-operation she wills to work out the superman, the god. Or shall we not say rather, to manifest God? For if evolution is the progressive manifestation by Nature of that which slept or worked in her, involved, it is also the overt realisation of that which she secretly is. We cannot, then, bid her pause at a given stage of her evolution, nor have we the right to condemn with the religionist as perverse and presumptuous or with the Rationalist as a disease or hallucination any intention she may evince or effort she may make to go beyond. If it be true that Spirit is involved in Matter and apparent Nature is secret God, then the manifestation of the divine in himself and the realisation of God within and without are the highest and most legitimate aim possible to man upon earth.

Thus the eternal paradox and eternal truth of a divine life in an animal body, an immortal aspiration or reality inhabiting a mortal tenement, a single and universal consciousness representing itself in limited minds and divided egos, a transcendent, indefinable, timeless and spaceless Being who alone renders time and space and cosmos

possible, and in all these the higher truth realisable by the lower term, justify themselves to the deliberate reason as well as to the persistent instinct or intuition of mankind. Attempts are sometimes made to have done finally with questionings which have so often been declared insoluble by logical thought and to persuade men to limit their mental activities to the practical and immediate problems of their material existence in the universe,; but such evasions are never permanent in their effect. Mankind returns from them with a more vehement impulse of inquiry or a more violent hunger for an immediate solution. By that hunger mysticism profits and new religions arise to replace the old that have been destroyed or stripped of significance by a scepticism which itself could not satisfy because, although its business was inquiry, it was unwilling sufficiently to inquire. The attempt to deny or stifle a truth because it is yet obscure in its outward workings and too often represented by obscurantist superstition or a crude faith, is itself a kind of obscurantism. The will to escape from a cosmic necessity because it is arduous, difficult to justify by immediate tangible results, slow in regulating its operations, must turn out eventually to have been no acceptance of the truth of Nature but a revolt against the secret, mightier will of the great Mother. It is better and more rational to accept what she will not allow us as a race to reject and lift it from the sphere of blind instinct, obscure intuition and random aspiration into the light of reason and an instructed and consciously self-guiding will. And if there is any higher light of illumined intuition or self-revealing truth which is now in man either obstructed and inoperative or works with intermittent glancings as if from behind a veil or with occasional displays as of the northern lights in our material skies, then there also we need not fear to aspire. For it is likely that such is the next higher state of consciousness of which Mind is only a form and veil, and through the splendours of that light may lie the path of our progressive self-enlargement into whatever highest state is humanity's ultimate resting-place.

THE WHEREFORE OF THE WORLDS

INTRODUCTION

Night, there is none, no night except the veil which we create for ourselves, no other obscurity than the darkness in which our eyes indulge.

The mind that looks deeply into existence, finds there no shadow but that of appearances, and the most obscure and infinitesimal of these can uncover to its search sovereign realities, once it has accustomed its gaze to the light of the mystery which every appearance conceals. Where the indifferent sees only a valueless object or a fortuitous and unimportant detail, the thinker whom no coverings can deceive, is able to detect one of the signs by which eternal laws yield up their secret. A stone that falls, a ripe fruit that opens, become to his vision initiating symbols, keys to a supreme knowledge. By relativities that all disdain, the Absolute delivers up to him the secrets reserved for the sages.

For him the very darkness becomes light, because all is light. But what light can be sufficient for eyes that keep themselves closed, for the mind which remains sealed ?

How often have the predestined messengers of knowledge, the circumstances privileged to bring to us supreme teachings, passed before our eyes, teaching us nothing ? The very abyss has opened without revealing to us the secret of its depths. We weep before a tomb. The sensations of our egoistic nature compel us to suffer where we might have thought and our affliction remains to us a barren experience. It has torn from us what we loved, but what it brought to us, we did not know how to receive. The tumult of the heart prevents the mind from learning these eternal verities, " There is no death ; there is no night."

All is light, a lustre which blinds instead of enlightening us because it is too puissant for our gaze ; for all the veils in which our vision is enveloped, are only veils of dazzlement. There are for our eyes excessive splendours as well as insufficient gleams. The measure of every obscurity is the imperfection of our vision and the night is the symbol of our ignorance.

But nothing is really hidden ; for where shall anything whatsoever dissimulate its presence or its truth in the all that is universally self-evident ? The things that are visible to us are those which are in correspondence with the measure of clarity already acquired by our consciousness and our mind.

The progressive illumination of our faculties prepares them for the perception of things more luminous, because more real and permanent than those that are visible.

For that which is visible, since it is adapted to our special sense-faculties and itself dependent on the transitoriness of our being, is necessarily ephemeral. So also may be much that is invisible to us ; but things eternal are by their very essence alien to our perceptions and they escape in the proportion in which their modes of being differ from ours.

And even that which is visible may dwell beyond the range of our perceptions if it exceeds our proportions. The vaster it is in its totality, the less ephemeral in its duration, the less is it perceptible to us. Thus the earth which we inhabit is visible to our eyes solely in its details and we can compass the knowledge of it in its totality only by a method of abstraction and by an appeal to means that belong to the order of mathematical or geometrical perceptions and are borrowed, therefore, from faculties of consciousness which are supersensuous. The same law holds good with greater reason for that which we call, without knowing where it commences or ends, the universe.

And towards what does our Science tend, if not towards the indirect discovery, surpassing the means of

observation with which our senses provide us, of realities more and more essential and permanent, less and less incidental and, because incidental, therefore visible ?

From this point of view it would be true to say that things visible are transitory and things eternal invisible,—invisible at least for those of our senses that are constructed according to the laws of our ephemeral being, but not for that vision of the profundities of existence, present in us already in its rudiments, which we awaken to the perception of its proper world when we take cognizance within ourselves of that which is eternal.



How has that sense-vision been formed of which our eye, gathering into a focus the rays of Light, is at once the symbol and the organ ?

To produce our conscious perceptions it was necessary that all the diffused clarities which the intelligence and the sense-faculty in our rudimentary being could assemble or could produce, should converge towards certain points in the vastness of infinity destined to form the field of our experiences and of our progress, and each of our possible conquests in that field, always obtained by a greater concentration of light, has circumscribed around us, by the very act of giving it precision, the province of the visible.

In the beginning there was the immense penumbra of the uniform Inconscient and when the Spirit said, "Let there be light," the lightning broke forth from it and the Night settled with a greater weight of darkness over all that the flashes did not illumine. Thus the day was born out of the shadows and night had the day for its cause.

But now the day which the luminous point of the conscious ego has created in us, can extend itself beyond our limits over the whole universe. For that extension it is enough that we should learn to enter once more into communion with all that we have rendered alien to us.

There is not in the whole of infinity a single reality, be it object or being, on which our internal gaze, once clarified, cannot shed its pure illumination.

But how do these realities, when we so regard them, differ from their appearances ! Truly has it been said, " Things are not what they seem."



What we see is not the universe. What we see is our personal universe, the world which we fashion for the use of our needs, in the measure of our means, by the play of our faculties, a symbolic, schematic universe which our sense-perceptions cut out upon the infinite, profound, moving and living reality.

That which we call phenomenon is only the relation between the veritable reality and our modes of subjective perception.

It is the manner—such as our senses understand it—in which a totality of particular activities reacts in relation to the all, that is manifest to our eyes in each element of the reality, whether that element be an object or a being. So too it is the relation between their modes of action and ours that permits us to differentiate ourselves from all that is other than ourselves and determines for us the character, the forms, the values, the accidents of all that environs us.

The attempt to explain the world by the things that we see, is therefore vain ; it is these, on the contrary, that find their explanation in those that we do not see. To find the causes of thing we must turn our regard not on the visible, but on the invisible.

This world of phenomena which we call the universe, is only the apparent figure, the image in us of the real world ; it is the myth which covers a truth too profound for us. All philosophy consists in the discovery of its hidden sense, and it is the more and more veridical interpretation of it that we call knowledge.

May its illumination render the human mind master of the shadow and the mystery and open to us the paths of the unknown !

But how shall we discover the paths that lead to an unknown ? And how shall we discover that unknown itself if we do not first know the paths ? Therefore these two, the way and its goal, must manifest themselves together and each must reveal the other.

On the knowledge that we attain of the supreme realities, depend all the steps that we shall take towards them, and on our courageous self-orientation towards the highest point of truth of which we have caught a glimpse, whatever it may cost to our thought, depends our progressive conquest of the Light.

It is the most disinterested effort that will bring us to the most considerable result ; it is the steepest way that will permit us to ascend to the highest summit.

And again, is it not by directing our march towards supreme goals, towards those that seem inaccessible to us, that we shall be able step by step to trace out the straightest roads ?

Now, among all the inquiries possible to the human spirit, those which are concerned with the very origin of being and of the universe are surely the most disinterested. What profit comparable to the results of our utilitarian Sciences can we reap from the discovery, even if that discovery be possible, of the first reasons of things ? Among all the questions that the mind can present to itself, this is, in appearance, the least useful ; for that very reason it is in reality the most fertile. It is the most transcendent, the most daring of all, and for that reason we choose it in preference to all others.

For the boldest, the highest Wisdom ! For the pioneers of action and thought, the heroic march through the paths of the unknown !

The Secret of the Veda

CHAPTER I

THE PROBLEM AND ITS SOLUTION



Is there at all or is there still a secret of the Veda ?

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

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

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

the thoughts are either unconnected or have to be forced and beaten by the interpreter into a whole. The scholar in dealing with his text is obliged to substitute for interpretation a process almost of fabrication. We feel that he is not so much revealing the sense as hammering and forging rebellious material into some sort of shape and consistency.

Yet these obscure and barbarous compositions have had the most splendid good fortune in all literary history. They have been the reputed source not only of some of the world's richest and profoundest religions, but of some of its subtlest metaphysical philosophies. In the fixed tradition of thousands of years they have been revered as the origin and standard of all that can be held as authoritative and true in Brahmana and Upanishad, in Tantra and Purana, in the doctrines of great philosophical schools and in the teachings of famous saints and sages. The name borne by them was Veda, the knowledge,—the received name for the highest spiritual truth of which the human mind is capable. But if we accept the current interpretations, whether Sayana's or the modern theory, the whole of this sublime and sacred reputation is a colossal fiction. The hymns are, on the contrary, nothing more than the naive superstitious fancies of untaught and materialistic barbarians concerned only with the most external gains and enjoyments and ignorant of all but the most elementary moral notions or religious aspirations. Nor do occasional passages, quite out of harmony with their general spirit, destroy this total impression. The true foundation or starting-point of the later religions and philosophies is the Upanishads, which have then to be conceived as a revolt of philosophical and speculative minds against the ritualistic materialism of the Vedas.

But this conception, supported by misleading European parallels, really explains nothing. Such profound and ultimate thoughts, such systems of subtle and elaborate psychology as are found in the substance of the Upanishads, do not spring out of a previous void. The human mind in its progress marches from knowledge to knowledge, or it renews and enlarges previous knowledge that has been

obsured and overlaid, or it seizes on old imperfect clues and is led by them to new discoveries. The thought of the Upanishads supposes great origins anterior to itself, and these in the ordinary theories are lacking. The hypothesis, invented to fill the gap, that these ideas were borrowed by barbarous Aryan invaders from the civilised Dravidians, is a conjecture supported only by other conjectures. It is indeed coming to be doubted whether the whole story of an Aryan invasion through the Punjab is not a myth of the philologists.

Now, in ancient Europe the schools of intellectual philosophy were preceded by the secret doctrines of the mystics; Orphic and Eleusinian mysteries prepared the rich soil of mentality out of which sprang Pythagoras and Plato. A similar starting-point is at least probable for the later march of thought in India. Much indeed of the forms and symbols of thought which we find in the Upanishads, much of the substance of the Brahmanas supposes a period in India in which thought took the form or the veil of secret teachings such as those of the Greek mysteries.

Another hiatus left by the received theories is the gulf that divides the material worship of external Nature-Powers in the Veda from the developed religion of the Greeks and from the psychological and spiritual ideas we find attached to the functions of the Gods in the Upanishads and Puranas. We may accept for the present the theory that the earliest fully intelligent form of human religion is necessarily,—since man on earth begins from the external and proceeds to the internal,—a worship of outward Nature-Powers invested with the consciousness and the personality that he finds in his own being.

Agni in the Veda is avowedly Fire; Surya is the Sun, Parjanya the Raincloud, Usha the Dawn; and if the material origin or function of some other Gods is less trenchantly clear, it is easy to render the obscure precise by philological inferences or ingenious speculation. But when we come to the worship of the Greeks not much later in date than the Veda, according to modern ideas of chronology, we find a significant change. The material

attributes of the Gods are effaced or have become subordinate to psychological conceptions. The impetuous God of Fire has been converted into a lame God of Labour; Apollo, the Sun, presides over poetical and prophetic inspiration; Athene, who may plausibly be identified as in origin a Dawn-Goddess, has lost all memory of her material functions and is the wise, strong and pure Goddess of Knowledge; and there are other deities also, Gods of War, Love, Beauty, whose material functions have disappeared if they ever existed. It is not enough to say that this change was inevitable with the progress of human civilisation: the process also of the change demands inquiry and elucidation. We see the same revolution effected in the Puranas partly by the substitution of other divine names and figures, but also in part by the same obscure process that we observe in the evolution of Greek mythology. The river Saraswati has become Muse and Goddess of Learning; Vishnu and Rudra of the Vedas are now the supreme Godhead, members of a divine Triad and expressive separately of conservative and destructive process in the cosmos. In the Isha Upanishad we find an appeal to Surya as a God of revelatory knowledge by whose action we can arrive at the highest truth. This, too, is his function in the sacred Vedic formula of the Gayatri which was for thousands of years repeated by every Brahmin in his daily meditation; and we may note that this formula is a verse from the Rig Veda, from a hymn of the Rishi Visvamitra. In the same Upanishad, Agni is invoked for purely moral functions as the purifier from sin, the leader of the soul by the good path to the divine Bliss, and he seems to be identified with the power of the will and responsible for human actions. In other Upanishads the gods are clearly the symbols of sense-functions in man. Soma, the plant which yielded the mystic wine for the Vedic sacrifice, has become not only the God of the moon, but manifests himself as mind in the human being. These evolutions suppose some period, posterior to the early material worship or superior Pantheistic Animism attributed to the Vedas and prior to the developed Puranic mythology.

in which the gods became invested with deeper psychological functions, a period which may well have been the Age of the Mysteries. As things stand, a gap is left or else has been created by our exclusive preoccupation with the naturalistic element in the religion of the Vedic Rishis.

I suggest that the gulf is of our own creation and does not really exist in the ancient sacred writings. The hypothesis I propose is that the Rigveda is itself the one considerable document that remains to us from the early period of human thought of which the historic Eleusinian and Orphic mysteries were the failing remnants, when the spiritual and psychological knowledge of the race was concealed, for reasons now difficult to determine, in a veil of concrete and material figures and symbols which protected the sense from the profane and revealed it to the initiated. One of the leading principles of the mystics was the sacredness and secrecy of self-knowledge and the true knowledge of the Gods. This wisdom was, they thought, unfit, perhaps even dangerous to the ordinary human mind or in any case liable to perversion and misuse and loss of virtue if revealed to vulgar and unpurified spirits. Hence they favoured the existence of an outer worship, effective but imperfect, for the profane, an inner discipline for the initiate, and clothed their language in words and images which had, equally, a spiritual sense for the elect, a concrete sense for the mass of ordinary worshippers. The Vedic hymns were conceived and constructed on this principle. Their formulas and ceremonies are, overtly, the details of an outward ritual devised for the Pantheistic Nature-Worship which was then the common religion, covertly the sacred words, the effective symbols of a spiritual experience and knowledge and a psychological discipline of self-culture which were then the highest achievement of the human race. The ritual system recognised by Sayana may, in its externalities, stand; the naturalistic sense discovered by European scholarship may, in its general conceptions, be accepted; but behind them there is always the true and still hidden

secret of the Veda,—the secret words, *ninyà vachànsi*, which were spoken for the purified in soul and the awakened in knowledge. To disengage this less obvious but more important sense by fixing the import of Vedic terms, the sense of Vedic symbols and the psychological functions of the Gods is thus a difficult but necessary task, for which these chapters and the translations that accompany them are only a preparation.

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

SELECTED HYMNS *

The Colloquy of Indra and Agastya

RigVeda I, Hymn 170.

Indra.

1. It is not now, nor is It tomorrow; who knoweth that which is Supreme and Wonderful? It has motion and action in the consciousness of another, but when it is approached by the thought, It vanishes.

Agastya.

2. Why dost thou seek to smite us, O Indra? The Maruts are thy brothers. By them accomplish perfection; slay us not in our struggle.

Indra.

3. Why, O my brother Agastya, art thou my friend, yet settest thy thought beyond me? For well do I know how to us thou wilt not to give thy mind.

4. Let them make ready the altar, let them set Agni in blaze in front. It is there, the awakening of the consciousness to Immortality. Let us two extend for thee thy effective sacrifice.

Agastya.

5. O Lord of substance over all substances of being, thou art the master in force! O Lord of Love over the powers of love, thou art the strongest to hold in status! Do thou, O Indra, agree with the Maruts, then enjoy the offerings in the ordered method of the Truth.

* These translations are offered here only in their results for the interest of the general reader and as an illustration of the theory advanced. Their philological and critical justification would demand a space not available in this Review and would be interesting only to a limited circle. A few indications, however, may at a later stage be given which will illustrate the method.

COMMENTARY

The governing idea of the hymn belongs to a stage of spiritual-progress when the human soul wishes by the sheer force of Thought to hasten forward beyond in order to reach prematurely the source of all things without full development of the being in all its progressive stages of conscious activity. The effort is opposed by the Gods who preside over the universe of man and of the world and a violent struggle takes place in the human consciousness between the individual soul in its egoistic eagerness and the universal Powers which seek to fulfil the divine purpose of the Cosmos.

The seer Agastya at such a moment confronts in his inner experience Indra, Lord of Swar, the realm of pure intelligence, through which the ascending soul passes into the divine Truth.

Indra speaks first of that unknowable Source of things towards which Agastya is too impatiently striving. That is not to be found in Time. It does not exist in the actualities of the present, nor in the eventualities of the future. It neither is now nor becomes hereafter. Its being is beyond Space and Time and therefore in Itself cannot be known by that which is in Space and Time. It manifests Itself by Its forms and activities in the consciousness of that which is not Itself and through those activities it is meant that It should be realised. But if one tries to approach It and study It in Itself, It disappears from the thought that would seize It and is as if It were not.

Agastya still does not understand why he is so violently opposed in a pursuit which is the eventual aim of all being and which all his thoughts and feelings demand. The Maruts are the powers of Thought which by the strong and apparently destructive motion of their progress break down that which is established and help to the attainment of new formations. Indra, the Power of pure

Intelligence, is their brother, kin to them in his nature although elder in being. He should by their means effect the perfection towards which Agastya is striving and not turn enemy nor slay his friend in this terrible struggle towards the goal.

Indra replies that Agastya is his friend and brother,—brother in the soul as children of one Supreme Being, friend as comrades in a common effort and one in the divine love that unites God and man,—and by this friendship and alliance has attained to the present stage in his progressive perfection; but now he treats Indra as an inferior Power and wishes to go beyond without fulfilling himself in the domain of the God. He seeks to divert his increased thought-powers towards his own object instead of delivering them up to the universal Intelligence so that it may enrich its realisations in humanity through Agastya and lead him forward by the way of the Truth. Let the egoistic endeavour cease, the great sacrifice be resumed, the flame of the divine Force, Agni, be kindled in front as head of the sacrifice and leader of the march. Indra and Agastya together, the universal Power and the human soul, will extend in harmony the effective inner action on the plane of the pure Intelligence so that it may enrich itself there and attain beyond. For it is precisely by the progressive surrender of the lower being to the divine activities that the limited and egoistic consciousness of the mortal awakens to the infinite and immortal state which is its goal.

Agastya accepts the will of the God and submits. He agrees to perceive and fulfil the Supreme in the activities of Indra. From his own realm Indra is supreme lord over the substances of being as manifested through the triple world of mind, life and body and has therefore power to dispose of its formations towards the fulfilment, in the movement of Nature, of the divine Truth that expresses itself in the universe,—supreme lord over love and delight manifested in the same triple world and has

therefore power to fix those formations harmoniously in the status of Nature. Agastya gives up all that is realised in him into the hands of Indra, as offerings of the sacrifice, to be held by him in the fixed parts of Agastya's consciousness and directed in the motion towards fresh formations. Indra is once more to enter into friendly parley with the upward aspiring powers of Agastya's being and to establish agreement between the seer's thoughts and the illumination that comes to us through the pure Intelligence. That power will then enjoy in Agastya the offerings of the sacrifice according to the right order of things as formulated and governed by the Truth which is beyond.

II

Indra, Giver of Light

Rig Veda I. 4.

1. The fashioner of perfect forms, like a good yielder for the milker of the Herds, we call for increase from day to day.

2. Come to our Soma-offerings. O Soma-drinker, drink of the Soma-wine; the intoxication of thy rapture gives indeed the Light.

3. Then may we know somewhat of thy uttermost right thinkings. Show not beyond us, come.

4. Come over, question Indra of the clear-seeing mind, the vigorous, the unoverthrown, who to thy comrades has brought the highest good.

5. And may the Restrainers ¹ say to us, "Nay,

1.—Or Censurers, Nidāh. The root *nid* bears, I think, in the Veda the sense of *bonda*, *e*, *confinement*, *limitation*, which can be assigned to it with entire certainty by philological deduction. It is the base of *nidita*.

forth and strive on even in other fields, reposing on Indra your activity."

6. And may the fighters, doers of the work,² declare us entirely blessed, O achiever; may we abide in Indra's peace.

7. Intense for the intense bring thou this glory of the sacrifice that intoxicates the Man, carrying forward on the way Indra who gives joy to his friend.

8. When thou hast drunk of this, O thou of the hundred activities, thou becamest a slayer of the Coverers and protectedst the rich mind in its riches.

9. Thee thus rich in thy riches we enrich again, O Indra, O thou of the hundred activities, for the safe enjoyment of our havings.

10. He who in his vastness is a continent of bliss,—the friend of the Soma giver and he carries him safely through,—to that Indra raise the chant.

bound, and nidāna, tether. But the root also means to blame. After the peculiar method of the esoteric diction one or other sense predominates in different passages without entirely excluding the other.

2.—Arih Krishtayah may also be translated, "the Aryan people," or "the warlike nations." The words Krishti and Charshani, interpreted by Sayana as "man" have as their base the roots Krish and Charsh which originally imply labour, effort or laborious action. They mean sometimes the doer of Vedic Karma, sometimes, the Karma itself,—the worker or the works.

(SAYANA'S INTERPRETATION)

1. " The doer of (works that have) a good shape, Indra, we call daily for protection as (one calls) for the cow-milker a good milch-cow.

2. " Come to our (three) libations, drink of the Soma, O Soma-drinker; the intoxication of thee, the wealthy one, is indeed cow-giving.

3. " Then (standing) among the intelligent people who are nearest to thee, may we know thee. Do not (go) beyond us (and) manifest (thyself to others, but) come to us.

4. " Come to him and question about me, the intelligent one, (whether I have praised him rightly or not), —to the intelligent and unhurt Indra who gives to thy friends (the priests) the best wealth.

5. " Let of us (*i. e.* our priests) speak (*i. e.* praise Indra),—and also, O you who censure, go out (from here) and from elsewhere too,—(our priests) doing service all about Indra.

6. " O destroyer (of foes), may even our enemies speak of us 'as having good wealth,—men (*i. e.* our friends will say it of course); may we be in the peace (bestowed) by Indra.

7. " Bring this Soma, that wealth of the sacrifice, the cause of exhilaration to men, (the Soma) that pervades (the three oblations) for Indra who pervades (the Soma-offering), that attains the rites and is friendly to (Indra) who gives joy (to the sacrificer).

8. " Drinking of this, O thou of many actions, thou becamest a slayer of Vritras (*i. e.* enemies led by Vritra) and didst protect entirely the fighter in the fights.

9. " O Indra of many actions, for enjoyment of riches we make thee abundant in food who art strong in the battles.¹

1.—Note that Sayana explains Vājīnam in v. 8 as "fighter in the fights" and the same expression in the very next verse as "strong in

10. " Sing to that Indra who is a protector of wealth, great, a good fulfiller (of works) and a friend of the sacrificer,"

COMMENTARY

Madhuchchhandas, son of Visvamitra, invokes in the Soma-offering Indra, the Master of luminous Mind, for increase in the Light. The symbols of the hymn are those of a collective sacrifice. Its subject is the growth of power and delight in Indra by the drinking of the Soma, the wine of immortality, and the consequent illumination of the human being so that the obstructions of his inner knowledge are removed and he attains to the utmost splendours of the liberated mind.

But what is this Soma, called sometimes amrita, the Greek ambrosia, as if it were itself the substance of immortality? It is a figure for the divine Ananda, the principle of Bliss, from which, in the Vedic conception, the existence of Man, this mental being, is drawn. A secret Delight is the base of existence, its sustaining atmosphere and almost its substance. This Ananda is spoken of in the Taittiriya Upanishad as the ethereal atmosphere of bliss without which nothing could remain in being. In the Aitareya Upanishad Soma, as the lunar deity, is born from the sense-mind in the universal Purusha and, when man is produced, expresses himself again as sense-mentality in the human being. For delight is the *raison d'être* of sensation,

the fights " and that in the phrase *vājeshu vājinam vājayāmah* he takes the base word *vāja* in three different significances, " battle," " strength " and " food." This is a typical example of the deliberate inconsistency of Sayana's method.

I have given the two renderings together so that the reader may make an easy comparison between both methods and results. I enclose within brackets the commentator's explanations wherever they are necessary to complete the sense or to make it intelligible. Even the reader unacquainted with Sanskrit will be able, I think, to appreciate from this single example the reasons which justify the modern critical mind in refusing to accept Sayana as a reliable authority for the interpretation of the Vedic text.

or, we may say, sensation is an attempt to translate the secret delight of existence into the terms of physical consciousness. But in that consciousness,—often figured as *adri*, the hill, stone, or dense substance—divine light and divine delight are both of them concealed and confined, and have to be released or extracted. Ananda is retained as *rasa*, the sap, the essence, in sense-objects and sense experiences, in the plants and growths of the earth-nature, and among these growths the mystic Soma-plant symbolises that element behind all sense activities and their enjoyments which yields the divine essence. It has to be distilled and, once distilled, purified and intensified until it has grown luminous, full of radiance, full of swiftness, full of energy, *gomat*, *ashu*, *yuvaku*. It becomes the chief food of the gods who, called to the Soma-oblation, take their share of the enjoyment and in the strength of that ecstasy increase in man, exalt him to his highest possibilities, make him capable of the supreme experiences. Those who do not give the delight in them as an offering to the divine Powers, preferring to reserve themselves for the sense and the lower life, are adorers not of the gods, but of the Panis, lords of the sense-consciousness, traffickers in its limited activities, they who press not the mystic wine, give not the purified offering, raise not the sacred chant. It is the Panis who steal from us the Rays of the illumined consciousness, those brilliant herds of the sun, and pen them up in the cavern of the sub-conscient, in the dense hill of matter, corrupting even Sarama, the hound of heaven, the luminous intuition, when she comes on their track to the cave of the Panis.

But the conception of this hymn belongs to a stage in our inner progress when the Panis have been exceeded and even the *Vritras* or Coverers who seclude from us our full powers and activities and *Vala* who holds back the Light, are already overpassed. But there are even then powers that stand in the way of our perfection. They are the powers of limitation, the *Confiners* or *Censurers*, who, without altogether obscuring the rays or damming up the energies, yet seek by constantly affirming the defi-

ciencies of our self-expression to limit its field and set up the progress realised as an obstacle to the progress to come. Madhuchchandas calls upon Indra to remove the defect and affirm in its place an increasing illumination.

The principle which Indra represents is Mind-Power released from the limits and obscurations of the nervous consciousness. It is this enlightened Intelligence which fashions right or perfect forms of thought or of action not deformed by the nervous impulses, not hampered by the falsehoods of sense. The image presented is that of a cow giving abundantly its yield to the milker of the herds. The word *go* means in Sanskrit both a cow and a ray of light. This double sense is used by the Vedic symbolists to suggest a double figure which was to them more than a figure; for light, in their view, is not merely an apt poetic image of thought, but is actually its physical form. Thus, the herds that are milked are the Herds of the Sun,—Surya, God of the revelatory and intuitive mind, or else of Dawn, the goddess who manifests the solar glory. The Rishi desires from Indra a daily increase of this light of Truth by his fuller activity pouring rays in a rich yield upon the receptive mind.

The activity of the pure illuminated Intelligence is sustained and increased by the conscious expression in us of the delight in divine existence and divine activity typified by the Soma wine. As the Intelligence feeds upon it, its action becomes an intoxicated ecstasy of inspiration by which the rays came pouring abundantly and joyously in. "Light-giving indeed is the intoxication of thee in thy rapture."

For then it is possible, breaking beyond the limitations still insisted upon by the Confiners, to arrive at something of the finalities of knowledge possible to the illuminated intelligence. Right thoughts, right sensibilities,—this is the full sense of the word *sumati*; for the Vedic *mati* includes not only the thinking, but also the emotional parts of mentality. *Sumati* is a light in the thoughts; it is also a bright gladness and kindness in the soul. But in this

passage the stress of the sense is upon right thought and not on the emotions. It is necessary, however, that the progress in right thinking should commence in the field of consciousness already attained; there must not be flashes and dazzling manifestations which by going beyond our powers elude expression in right form and confuse the receptive mind. Indra must be not only illuminer, but a fashioner of right thought-formations, *surupakritnu*.

The Rishi, next, turning to a comrade in the collective Yoga, or, perhaps, addressing his own mind, encourages him or it to pass beyond the obstruction of the adverse suggestions opposed to him and by questioning the divine Intelligence progress to the highest good which it has already given to others. For it is that Intelligence which clearly discerns and can solve or remove all still-existing confusion and obsuration. Swift of movement, intense, energetic, it does not by its energy stumble in its paths like the impulses of the nervous consciousness. Or perhaps it is rather meant that owing to its invincible energy it does not succumb to the attacks whether of the Coverers or of the powers that limit.

Next are described the results towards which the seer aspires. With this fuller light opening on to the finalities of mental knowledge the powers of Limitation will be satisfied and of themselves will withdraw, consenting to the farther advance and to the new luminous activities. They will say, in effect, "Yes, now you have the right which we were hitherto justified in denying. Not only in the fields won already, but in other and untrod provinces pursue then your conquering march. Repose this action wholly on the divine Intelligence, not upon your lower capacities. For it is the greater surrender which gives you the greater right."

The word *ārata*, move or strive, like its congeners *ari*, *arya*, *ārya*, *arata*, *arani*, expresses the central idea of the Veda. The root *ar* indicates always a movement of effort or of struggle or a state of surpassing height or excellence; it is applied to rowing, ploughing, fighting, lifting,

climbing. The Aryan then is the man who seeks to fulfil himself by the Vedic action, the internal and external *karma* or *āpas*, which is of the nature of a sacrifice to the gods. But it is also imaged as a journey, a march, a battle, a climbing upwards. The Aryan man labours towards heights, fights his way on in a march which is at once a progress forward and an ascent. That is his Aryahood, his *arete*, virtue, to use a Greek word derived from the same root. *Arata*, with the rest of the phrase, might be translated, "Out and push forward in other fields."

The idea is taken up again, in the subtle Vedic fashion of thought-connections by word-echoes, with the *arih kristayah* of the next verse. These are, I think, not the Aryan nations on earth, although that sense too is possible when the idea is that of a collective or national Yoga, but the powers that help man in his ascent, his spiritual kindred bound to him as comrades, allies, brothers, yokefellows (*sakhayah*, *yujah*, *jāmayah*), for his aspiration is their aspiration and by his completeness they are fulfilled. As the Restrainers are satisfied and give way, so they too, satisfied, must affirm finally their task accomplished by the fullness of human bliss, when the soul shall rest in the peace of Indra that comes with the Light, the peace of a perfected mentality standing as upon heights of consummated consciousness and Beatitude.

Therefore is the divine Ananda poured out to be made swift and intense in the system and offered to Indra for the support of his intensities. For it is this profound joy manifest in the inner sensations that gives the ecstasy by which the man or the God grows strong. The divine Intelligence will be able to move forward in the journey yet incompleated and will return the gift by fresh powers of the Beatitude descending upon the friend of God.

For it was in this strength that the Divine Mind in man destroyed all that opposed, as Coverers or besiegers, its hundredfold activities of will and of thought; in this strength it protected afterwards the rich and various

possessions already won in past battles from the *Atris* and *Dasyus*, devourers and plunderers of our gains.

Although, continues Madhuchchandas, that Intelligence is already thus rich and variously stored we seek to increase yet more its force of abundance, removing the Restrainers as well as the *Vritras*, so that we may have the full and assured possessions of our riches.

For this Light is, in its entire greatness free from limitation, a continent of felicity ; this Power is that which befriends the human soul and carries it safe through the battle, to the end of its march, to the summit of its aspiration.



Isha Upanishad

I. THE TEXT

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

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

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

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

3. Shankara reads the line, "Thus in thee—it is not otherwise than thus—action cleaves not, a man." He interprets *Karmāni* in the first line in the sense of Vedic sacrifices which are permitted to the ignorant as a means of escaping from evil actions and their results and attaining to heaven, but the second *Karma* in exactly the opposite sense, "evil action." The verse, he tells us, represents a concession to the

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

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

ignorant ; the enlightened soul abandons works and the world and goes to the forest. The whole expression and construction in this rendering become forced and unnatural. The rendering I give seems to me the simple and straightforward sense of the Upanishad.

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

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

6. *Apas* as it is accentuated in the version of the White Yajurveda, can mean only "waters." If this accentuation is disregarded, we may take it as the singular *Apas*, work, action. Shankara, however, renders it by the plural, works. The difficulty only arises because the true Vedic sense of the word had been forgotten and it came to be taken as referring to the fourth of the five elemental states of Matter, the liquid. Such a reference would be entirely

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

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

7. He in whom it is the Self-Being that has become all existences that are Becomings⁷, for he has the perfect knowledge, how shall he be deluded, whence shall he have grief who sees ever ywhere oneness ?

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

irrelevant to the context. But the Waters, otherwise called the seven streams or the seven fostering Cows, are the Vedic symbol for the seven cosmic principles and their activities, three inferior, the physical, vital and mental, four superior, the divine Truth, the divine Bliss, the divine Will and consciousness and divine Being. On this conception also is founded the ancient idea of the seven worlds in each of which the seven principles are separately active by their various harmonies. This is, obviously, the right significance of the word in the Upanishad.

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

8. There is a clear distinction in Vedic thought between *Kavi*, the seer, and *manishi*, the thinker. The former indicates the divine supra-intellectual Knowledge which by

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

10. Other, verily⁹, 'tis said, is that which comes by the Knowledge, other that which comes by the Ignorance; this is the lore we have received from the wise who revealed That to our understanding.

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

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

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

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

15. The face of Truth is covered with a brilliant

direct vision and illumination sees the reality, the principles and the forms of thing in their true relations, the latter the labouring mentality which works from the divided consciousness through the possibilities of things downward to the actual manifestation in form and upward to their reality in the self-existent Brahman.

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

golden lid ; that do thou remove, O Fosterer¹⁰, for the law of the Truth, for sight.

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

17. The Breath of things¹¹ is an immortal Life, but of this body ashes are the end. Om ! O Will¹²,

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

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

12. The Vedic term *Kratu* means sometimes the action itself, sometimes the effective power behind action represent-

remember, that which was done remember ! O Will, remember, that which was done remember.

18. O god Agni, knowing all things that are manifested, lead us by the good path to the felicity ; remove from us the devious attraction of sin.¹³ To thee completest speech of submission we would dispose.¹⁴

ed in mental consciousness by the will. Agni is this power. He is divine force which manifests first in matter as heat and light and material energy and then, taking different forms in the other principles of man's consciousness, leads him by a progressive manifestation upwards to the Truth and the Bliss.

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

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

The Synthesis of Yoga

"All life is Yoga"

INTRODUCTION

THE CONDITIONS OF THE SYNTHESIS

I

LIFE AND YOGA

There are two necessities of Nature's workings which seem always to intervene in the greater forms of human activity, whether they belong to our ordinary fields of movement or seek those exceptional spheres and fulfilments which appear to us high and divine. Every such form tends towards a harmonised complexity and totality which again breaks apart into various channels of special effort and tendency, only to unite once more in a larger and more puissant synthesis. Secondly, development into forms is an imperative rule of effective manifestation; yet all truth and practice too strictly formulated becomes old and loses much, if not all, of its virtue; it must be constantly renovated by fresh streams of the spirit revivifying the dead or dying vehicle and changing it, if it is to acquire a new life. To be perpetually reborn is the condition of a material immortality. We are in an age, full of the throes of travail, when all forms of thought and activity that have in themselves any strong power of utility or any secret virtue of persistence are being subjected to a supreme test and given their opportunity of rebirth. The world to-day presents the aspect of a huge cauldron of Medea in which all things are being cast, shredded into pieces, experimented on, combined and recombined either to perish and provide the scattered material of new forms or to emerge rejuvenated and changed for a fresh term of existence. Indian Yoga, in its essence a special action or formulation of certain great powers of Nature, itself specialised, divided and variously formulated, is potentially one of these dynamic

elements of the future life of humanity. The child of immemorial ages, preserved by its vitality and truth into our modern times, it is now emerging from the secret schools and ascetic retreats in which it had taken refuge and is seeking its place in the future sum of living human powers and utilities. But it has first to rediscover itself, bring to the surface the profoundest reason of its being in that general truth and that unceasing aim of Nature which it represents, and find by virtue of this new self-knowledge and self-appreciation its own recovered and larger synthesis. Reorganising itself, it will enter more easily and powerfully into the reorganised life of the race which its processes claim to lead within into the most secret penetralia and upward to the highest altitudes of its own existence and personality.

In the right view both of life and of Yoga all life is either consciously or subconsciously a Yoga. For we mean by this term a methodised effort towards self-perfection by the expression of the potentialities latent in the being and a union of the human individual with the universal and transcendent Existence we see partially expressed in man and in the Cosmos. But all life, when we look behind its appearances, is a vast Yoga of Nature attempting to realise her perfection in an ever-increasing expression of her potentialities and to unite herself with her own divine reality. In man, her thinker, she for the first time upon this Earth devises self-conscious means and willed arrangements of activity by which this great purpose may be more swiftly and puissantly attained. Yoga, as Swami Vivekananda has said, may be regarded as a means of compressing one's evolution into a single life or a few years or even a few months of bodily existence. A given system of Yoga, then, can be no more than a selection or a compression, into narrower but more energetic forms of intensity, of the general methods which are already being used loosely, largely, in a leisurely movement, with a profuser apparent waste of material and energy but with a more com-

plete combination by the great Mother in her vast upward labour. It is this view of Yoga that can alone form the basis for a sound and rational synthesis of Yogic methods. For then Yoga ceases to appear something mystic and abnormal which has no relation to the ordinary processes of the World-Energy or the purpose she keeps in view in her two great movements of subjective and objective self-fulfilment ; it reveals itself rather as an intense and exceptional use of powers that she has already manifested or is progressively organising in her less exalted but more general operations.

Yogic methods have something of the same relation to the customary psychological workings of man as has the scientific handling of the natural force of electricity or of steam to the normal operations of steam and of electricity. And they, too, are formed upon a knowledge developed and confirmed by regular experiment, practical analysis and constant result. All Rajayoga, for instance, depends on this perception and experience that our inner elements, combinations, functions, forces, can be separated or dissolved, can be new-combined and set to novel and formerly impossible workings or can be transformed and resolved into a new general-synthesis by fixed internal processes. Hathayoga similarly depends on this perception and experience that the vital forces and functions to which our life is normally subjected and whose ordinary operations seem set and indispensable, can be mastered and the operations changed or suspended with results that would otherwise be impossible and that seem miraculous to those who have not seized the rationale of their process. And if in some other of its forms this character of Yoga is less apparent, because they are more intuitive and less mechanical, nearer, like the Yoga of Devotion, to a supernal ecstasy or, like the Yoga of knowledge, to a supernal infinity of consciousness and being, yet they too start from the use of some principal faculty in us by ways and for ends not contemplated in its everyday spontaneous workings. All methods grouped under the common name of Yoga are special psychological processes founded on a fixed

truth of Nature and developing, out of normal functions, powers and results which were always latent but which her ordinary movements do not easily or do not often manifest.

But as in physical knowledge the multiplication of scientific processes has its disadvantages, as that tends, for instance, to develop a victorious artificiality which overwhelms our natural human life under a load of machinery and to purchase certain forms of freedom and mastery at the price of an increased servitude, so the pre-occupation with Yogic processes and their exceptional results may have its disadvantages and losses. The Yogin tends to draw away from the common existence and lose his hold upon it; he tends to purchase wealth of spirit by an impoverishment of his human activities, the inner freedom by an outer death. If he gains God, he loses life, or if he turns his efforts outward to conquer life, he is in danger of losing God. Therefore we see in India that a sharp incompatibility has been created between life in the world and spiritual growth and perfection, and although the tradition and ideal of a victorious harmony between the inner attraction and the outer demand remains, it is little exemplified. In fact, when a man turns his vision and energy inward and enters on the path of Yoga, he is supposed to be lost inevitably to the great stream of our collective existence and the secular effort of humanity. So strongly has the idea prevailed, so much has it been emphasized by prevalent philosophies and religions that to escape from life is now commonly considered as not only the necessary condition, but the general object of Yoga. No synthesis of Yoga can be satisfying which does not, in its aim, reunite God and Nature in a liberated and perfected human life or, in its method, not only permit but favour the harmony of our inner and outer activities and experiences in the divine consummation of both. For man is precisely that term and symbol of a higher Existence descended into the material world in which it is possible for the lower to transfigure itself and

put on the nature of the higher and the higher to reveal itself in the forms of the lower. To avoid the life which is given him for the realisation of that possibility, can never be either the indispensable condition or the whole and ultimate object of his supreme endeavour or of his most powerful means of self-fulfilment. It can only be a temporary necessity under certain conditions or a specialised extreme effort imposed on the individual so as to prepare a greater general possibility for the race. The true and full object and utility of Yoga can only be accomplished when the conscious Yoga in man becomes, like the subconscious Yoga in Nature, outwardly conterminous with life itself and we can once more, looking out both on the path and the achievement, say in a more perfect and luminous sense : " All life is Yoga."

The Eternal Wisdom

INTRODUCTION

I

THE SONG OF WISDOM

- 1 We fight to win sublime Wisdom; therefore men call us warriors.
- 2 Put Wisdom at the head of the world; the world will fight its battle victoriously and will be the best world that men can constitute.
- 3 This Wisdom is the principle of all things.—
- 4 This mysterious Wisdom is the supreme principle of all.

* * *

- 5 I, Wisdom, dwell with prudence and find out knowledge of witty inventions . . . Counsel is mine and sound knowledge. I am understanding. I am strength. By me Kings reign and princes decree justice. By me princes rule, and nobles, even all the judges of the earth. I love them that love me. And those that seek me shall find me. Riches and honour are with me; yea, durable riches and righteousness. My fruit is better than gold, yea, than fine gold; and my revenue than choice silver. I lead in the way of righteousness, in the midst of the paths of judgment, that I may cause those that love me to inherit substance; and I will fill their treasures . . . I was set up from everlasting, from the beginning before ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water, before the mountains were settled, before the hills were, I was brought forth.—
- 6 I am the mother of pure love and of science and of sacred hope.

* * *

- 7 Wisdom is a thing of which one can never have
8 enough.—Wisdom is the most precious riches.—
9 How much better is it to get wisdom than gold !
and to get understanding rather to be chosen than
10 silver!—To have wisdom is worth more than pearls.
- 11 Happy is the man that findeth wisdom and the
man that getteth understanding. For the merchandise
of it is better than the merchandise of silver and the
gain thereof than fine gold. She is more precious
than rubies and all the things thou canst desire are
not to be compared unto her. Her ways are ways
of pleasantness, and all her paths are peace. She
is a tree of life to them that lay hold upon her,
12 and happy is everyone that retaineth her.—The
possession of wisdom leadeth to true happiness.—
13 In this state of pure felicity the soul is enlarged and
the material substance that is subject to her profiteth
14 also.—Wisdom strengtheneth the wise more than
ten mighty men which are in a city.
- 15 Wisdom is greater than all terrestrial sciences and
than all human knowledge. She renders a man in-
different to the joys of the world and permits him to
consider with an impassive heart their precipitous and
16 tumultuous course.—A happy life is the fruit of wisdom
achieved ; life bearable, of wisdom commenced.
- 17 Wisdom is a well-spring of life unto him that hath
18 it.—Who loves her loves life and they that keep
vigil to find her shall enjoy her peace. Whosoever
possesses her, shall have life for his inheritance.
- 19 Of all our possessions, wisdom alone is immortal.
20 The desire for wisdom leads us to the Eternal King-
21 dom.—Wisdom is full of light and her beauty is
not withered.
- 22 Wisdom is like unto a beacon set on high, which
23 radiates its light even in the darkest night.—And when
the benevolence of benevolences manifests itself, all
things are in her light and in joy.

25 That which satisfies the soul is the wisdom which governs the world.

26 Honour to the high and sublime excellence of wisdom!

* * *

27 But where shall wisdom be found? and where is
28 the place of understanding?—As the light of a torch illumines the objects in a dark room, even so the light of wisdom illumines all men, whosoever they
29 be, if they turn towards it.—Those who love her discover her easily and those that seek her do find
30 her.—Wisdom is a thing vast and grand. She demands all the time that one can consecrate to her.

31 To find our real being and know it truly is to
32 acquire wisdom.—Only by falling back on our better thought, by yielding to the spirit of prophecy which is innate in every man, can we know what that wisdom saith.

33 The beginning of wisdom is the sincere desire for instruction. To observe attentively, its laws is to
34 establish the perfect purity of the soul.—Behold the beginning of wisdom; therefore get wisdom; and with all thy getting, get understanding. Exalt her and she shall promote thee. She shall bring thee to honour, when thou dost embrace her. She shall give to thine head an ornament of grace; a crown of glory shall she
35 deliver to thee.—Thou shalt invest thyself with her as with a raiment of glory and thou shalt put her on thy head as a crown of joy. Say unto wisdom,
36 "Thou art my sister", and call understanding thy
37 kinswoman.—For wisdom shall enter into thine heart and knowledge be pleasant unto thy soul.

* * *

38 Having thought of these things, meditating on them in my heart and having considered that I shall find immortality in the union with wisdom, I went in search of her on all sides, that I might take her for

-
- 89 my companion.—I have preferred wisdom to kingdoms and thrones and I have believed that riches are nothing before wisdom, for she is an endless treasure
- 40 for men.—I looked on all the works that my hands had wrought and on the labour that I had laboured to do: and behold, all was vanity and pursuit of the wind and there was no profit under the sun. And I turned myself to behold wisdom, and madness and folly... Then I saw that wisdom excelleth folly, as far as light excelleth darkness.
- 41 I have learnt all that was hidden and all that was yet undiscovered because I was taught by wisdom herself that created everything. For there is in her a spirit of intelligence which is holy, unique, multiple in her effects, fine, copious, agile, spotless, dear, soft, friendly to good, penetrant, which nothing can prevent from acting, benevolent, friendly to men, kind, stable, infallible, calm, that achieves all, that sees all, that can comprehend all minds in itself, that is intelligible, pure and subtle.
- 42 Eternal wisdom builds: I shall be her palace when she finds repose in me and I in her.
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1) Book of Wisdom.—2) Carlyle.—3) The Zohar.—5) id.—5) Proverbs.—6) Ecclesiasticus.—7) Minokhired.—8) Chinese Buddhist Scriptures.—9) Proverbs.—10) Job.—11) Proverbs.—12) Porphyry.—13) Tseng-Tseu.—14) Ecclesiasticus.—15) Fa-khen-pi-u.—16) Seneca.—17) Proverbs.—18) Ecclesiasticus.—19) Socrates.—20) Book of Wisdom.—21) id.—22) Buddhist Meditations from the Japanese.—23) The Zohar.—24) id.—25) Lalita Vistara.—26) Formula of devotion of Mahayanist Buddhism.—27) Job.—28) To-shu-hing-tsan-king.—29) Book of Wisdom.—30) Seneca.—31) Porphyry.—32) Emerson.—33) Book of Wisdom.—34) Proverbs.—35) Ecclesiasticus.—36) Proverbs.—37) id.—38) Book of Wisdom.—39) id.—40) Ecclesiasticus.—41) Book of Wisdom.—42) Angelus Silesius.

II

WISDOM AND THE RELIGIONS

- 1 All wisdom is one : to understand the spirit that
- 2 rules all by all.—Being but one, she is capable of
all ; immutable in herself, she renews all things ;
she diffuses herself among the nations in saintly souls.
- 3 The dayspring from on high has visited us, to give
light to them that sit in the darkness and in
the shadow of death, to guide our feet in the way
- 4 of peace.—Whatsoever things were written aforetime,
- 5 were written for our learning.—True knowledge
does not grow old, so have declared the sages of all
times.
- 6 May the partisans of all doctrines in all countries
unite and live in a common fellowship. For all alike
profess mystery to be attained over oneself and purity
of the heart.
- 7 There is only one Ethics, as there is only one
geometry. But the majority of men, it will be said,
are ignorant of geometry. Yes, but as soon as they
begin to apply themselves a little to that science, all
are in agreement. Cultivators, workmen, artisans
have not gone through courses in ethics ; they have
not read Cicero or Aristotle, but the moment they
begin to think on the subject they become, without
knowing it, the disciples of Cicero. The Indian
dyer, the Tartar shepherd and the English sailor
know what is just and what is unjust. Confucius did
not invent a system of ethics as one invents a system
of physics. He had discovered it in the heart of
all mankind.
- 8 The sage's rule of moral conduct has its principle
- 9 in the hearts of all men.—There is a primary law,
eternal, invariable, engraved in the hearts of all ; it is
Right Reason. Never does it speak in vain to the

- virtuous man, whether it ordains or prohibits. The wicked alone are untouched by its voice. It is easy to be understood and is not different in one country and in another ; it is to-day what it will be to-morrow and for all time.—Language is different but man is the same everywhere. That is why spoken Reason is one, and through its translation we see it to be the same in Egypt, in Persia and in Greece.—But in what circumstances does our reason teach us that there is vice or virtue ? How does this continual mystery work ? Tell me, inhabitants of the Malay Archipelago, Africans, Canadians and you, Plato, Cicero, Epictetus ! You all feel equally that it is better to give away the superfluity of your bread, your rice or your manioc to the indigent than to kill him or tear out his eyes. It is evident to all on earth that an act of benevolence is better than an outrage, that gentleness is preferable to wrath. We have merely to use our Reason in order to discern the shades which distinguish right and wrong. Good and evil are often close neighbours and our passions confuse them. Who will enlighten us ? We ourselves when we are calm.



- 12 In order to live a happy life, man should understand what life is and what he can or cannot do. The best and wisest men in all nations have taught it to us from all times. All the doctrines of the sages meet in their foundation and it is this general sum of their doctrines, revealing the aim of human life and the conduct to be pursued, that constitutes real religion.
13. The man who does not think about religion, imagines that there is only one that is true, the one in which he was born. But thou hast only to ask thyself what would happen if thou wert born in another religion, thou, Christian, if thou wert born a Mahomedan, thou, Buddhist, a Christian and thou,

Mahomedan, a Brahmin. Is it possible that we alone with our religion should be in the truth and that all others should be subjected to falsehood? No religion can become true merely by thy persuading thyself or persuading others that it alone is true.

- 14 No man has a right to constrain another to think like himself. Each must bear with patience and indulgence the beliefs of others.—To compel men to do what appears good to oneself is the best means of making them disgusted with it.
- 16 As one can go up to the top of a house by means of a ladder, a bamboo or a flight of stairs, so are there various means for approaching the Eternal and each religion in the world shows only one of such
- 17 means.—A truly religious man ought to think that the other religions are also paths leading towards the Reality. We should always maintain an attitude of
- 18 respect towards other religions.—Decry not other sects nor depreciate them but, on the contrary, render honour to that in them which is worthy of honour.—
- 19 The Catholic is our brother but the materialist not less. We owe him deference as to the greatest of believers.
- 20 At a certain stage in the path of devotion the religious man finds satisfaction in the Divinity with a form, at another stage in the formless Impersonal.
- 21 The man who proclaims the existence of the Infinite accumulates, in this affirmation, more of the supernatural than there is in the miracles of all the religions. So long as the mystery of the Infinite weighs upon human thought, temples will be raised for
- 22 the cult of the Infinite.—Bow down and adore where others bend the knee; for where so great a number of men pay the tribute of their adoration, the Impersonal must needs manifest Himself, for He is all
- 23 compassion.—The ordinary man says in his ignorance, "My religion is the sole religion, my religion is the best," But when his heart is illumined by the true

knowledge, he knows that beyond all the battles of sects and of sectaries presides the one, indivisible, eternal and omniscient Benediction.

- 1) Heraclitus.—2) The Book of Wisdom.—3) St. Luke.—4) Epistle to the Romans.—5) Buddhist Canons in Pali.—6) Inscriptions of Asoka.—7) Voltaire.—8) Tseu-tse.—9) Cicero.—10) Hermes.—11) Voltaire.—12) Tolstol.—13) *ibid.*—14) Giordano Bruno.—15) Ramakrishna.—16) *ibid.*—17) *ibid.*—18) Inscriptions of Asoka.—19) Antoine the Healer.—20) Ramakrishna.—21) Pasteur.—22) Ramakrishna.—23) *ibid.*
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VARIETIES

The Soul of a Plant

The title sounds like a phrase of idealistic or even fanciful poetry fit to precede some reverie or ethereal dream of the imagination ; but actually it is no more than the final idea which naturally suggests itself after a perusal of the accounts given in English journals of the strictly controlled and severely careful experiments and results demonstrated by Dr. J. C. Bose in London and Vienna. This distinguished scientist was one of the earliest experimenters in that field of research which has brought about the use of wireless telegraphy. But he turned aside subsequently to a deeper line of original experiment and one likely to be more fruitful in its results to human knowledge. Following an absolutely original line, inventing his own apparatus, of the most simple yet subtle delicacy, and constructing them by the hands of Indian artisans, working without collaborators and with the smallest modicum of recognition by his fellow-scientists, he has pursued his investigations to a result so complete and impeccable that the scientists of Vienna are said to have exclaimed, when they saw his demonstrations, " You have left us nothing to do ! " The nature of these results may be best understood by an interesting account in one of the London dailies which brings out very clearly the import of Dr. Bose's discoveries. They are of such importance that we think it well to quote the whole article *in extenso*.

" In these days it seems to be impossible to live for more than a few weeks at a time without receiving some more or less serious mental shock. Soon after you have recovered from seeing an aeroplane weighing half a ton leave the ground, you are called on to make a mental adjustment which will reconcile you to travelling in a train hanging in mid-air, and in another day or two you may find yourself face to face with the adventure of speaking to someone fifty miles away without the aid even of a wire. It is getting a little difficult to keep up with Science.

Just now Professor J. C. Bose—a Hindu scientist who has been sent by the Government of India to lay the results of his discoveries before the Western scientific world—is giving people shocks in Maida Vale. If you watch his astonishing experiments with plants and flowers, you have to leave an old world behind and enter a new one. The world where plants are merely plants, becomes mercilessly out of date, and you are forced abruptly into a world where plants are almost human beings. Professor Bose makes you take the leap when he demonstrates that plants have a nervous system quite comparable with that of men, and makes them write down their life-story. So you step into yet another world.

Perhaps the most amazing experiment is one showing the actual death of a plant. This does not sound very wonderful—but have you ever seen a plant die? You have seen it gradually die, fade and wither; but it actually died long before it faded. Have you ever seen it die abruptly, as a man dies? Have you seen the death-struggle of a plant? That is what Professor Bose shows you—and it is a disturbing thing to watch. It gives a plant a human quality.

The experiment is not easy to describe; but this is briefly what you see. In a darkened room you see a strip of light on the wall, and this light moves slowly to the left. Quite suddenly it hesitates and quivers and struggles, and then moves slowly to the right. It is when the light hesitates and quivers and struggles that you are watching the death of the plant.

One of the Professor's great difficulties was to know how to kill a plant suddenly enough. When you pick a rose you kill it, but not abruptly. There is still a little nourishment for it in the stem, and its collapse is gradual. Such a death does not lend itself to dramatic demonstration. But Professor Bose found that water at a high temperature—say, 140 degrees Fahrenheit—would kill a plant suddenly, and he worked out a very ingenious way of showing this. First, he cuts the stem of a plant so that it forms a spiral, and on the outside of the spiral he fixes a little piece of glass which will reflect light that is thrown on to it. Then he puts the stem

in warm water. Under the congenial influence of the warmth the tendency is for the stem of the plant to expand. It enjoys the stimulant of the warmth, just as a man will enjoy the stimulant of a hot bath, and it shows its appreciation by expanding.

Being cut in the form of a spiral the stem is bound to turn slightly, as it expands, and this movement is thrown by the little piece of glass through a lens on to the wall. As the temperature of the water is gradually increased, the movement, shown so dramatically by the strip of light on the wall, increases. But there comes a moment when the heat of the water is too much for the plant—when, in fact, it is in danger of being scalded to death just as a man would be scalded if he were held in water which was gradually heated to boiling-point. And the plant's nervous system collapses just as the man's system would collapse. The strip of light on the wall pauses and quivers for a second, and then returns along its path. It has died suddenly—scalded to death—and the backward movement of the light is but a dramatic reproduction of the contraction of its body—that contraction which immediately follows death."

So far the phenomena noted are those of vital activities associated with the physical states we call life and death; but then there come others which are usually associated with mental consciousness, so that the writer of the article is induced to use such phrases as "the feelings of plants," "the perception part of the plant," the plant's power of perception."

"Other experiments showing the feelings of plants are equally surprising. Professor Bose employs a compulsive force which causes the plant to give an answering signal—a twitch in reply. These signals are automatically recorded on the delicate instruments the Professor has invented and the records reveal the hidden feelings of the plant. Some idea of the delicacy of the instruments may be gained from the fact that they can record a time interval so short as the 1,000th part of the duration of a heart-beat.

The Professor connected a plant with the instrument, and then lightly struck one of the leaves. At once it was clear that the plant felt the blow. That is, its whole nervous



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system was affected, and its pulse, written down by the ingenious recorder, varied with the severity of the blow. The Professor gave the plant a little stimulant. At once the height of the pulse was increased. It was given a depressing drug and the effect was quickly seen in the feebler beating of the pulse.

There was something almost humiliating in this sensitiveness of a mere plant to the very same agents to which men and women respond. No one would object to a plant being refreshed by water; but what right has it to enjoy, as it were, a cup of tea? When Professor Bose gave the plant a dose of alcohol, its response through the recorder was ludicrously unsteady. One had the humiliation of watching a drunken plant. The plant is, indeed, always too "brotherly." Too much food makes it lethargic and incapable of reply, but the removal of the excess removes the lethargy.

The resonant recorder indicates the time taken by the plant to perceive a shock, and here again there is considerable likeness to humanity, for a stoutish plant will give its response in a slow and lordly fashion, but a thin one attains the acme of its excitement in an incredibly short time—in the case of mimosa in the six-hundredth part of a second. The perception part of the plant becomes very sluggish under fatigue. When excessively tired or bored it loses for the time all power of perception, and requires a rest-cure of at least half an hour to restore its equanimity.

That the too sheltered life is no better for plants than for man is suggested by another interesting experiment. A plant which was carefully protected under glass from outside blows looked most sleek and flourishing, but its conducting power was found atrophied or paralysed. Yet when a succession of blows were rained on this effete and bloated specimen, the stimulus canalized its own path of conduction, and the plant soon became more alert and responsive, and its nervous impulses were very much quickened.

It is impossible for a spectator of the Professor's experiments to make any attempt to separate himself from the rest of life. In the matter of automatic heartbeats the Indian plant *Desmodium Gyrans* shows remarkable activity, and Professor Bose, by obtaining records of these pulsations,

shows that the throbbings in the plant are affected by external agents in precisely the same way as the heart-beats of an animal. Thus, in plant, as in animal life, the pulse-frequency is increased under the action of warmth and lessened under cold. Under ether the throbbing of the plant is arrested, but revival is possible when the vapour is blown off. Chloroform is more fatal. There is, too, an extraordinary parallelism in the fact that those poisons which arrest the beat of the heart in a particular way arrest the plant pulsation in a corresponding manner. Also, taking advantage of the antagonistic reactions of specific poisons, Professor Bose has been able to revive a poisoned leaf by the application of another counteracting poison.

To find whether the plant varies in its state of responsiveness, Professor Bose has subjected *mimosa* (a plant especially sensitive and useful for this line of work) to uniform shocks repeated every hour of the day and night. And he was rewarded by the discovery that plants keep very late hours. Contrary to current views, the plant is awake till early in the morning, falling into deepest sleep between 6 and 9 a. m. when it becomes quite insensitive. It wakes gradually, and by noon is fully awake, becoming lethargic as the afternoon passes, to sleep again in the early morning."

Finally, following out the inevitable suggestions of all these remarkable phenomena, the writer proceeds to draw the moral,—the lesson which Nature is always lying in wait to give to the self-confined egoism of man.

"The superiority of a man must, in fact, be established on a foundation more secure than sensibility. The most sensitive organ by which we can detect an electric current is our tongue. An average European can perceive a current as feeble as 6.4 microamperes (a microampere is a millionth part of the unit of current). Possibly the tongue of a Celt may be more excitable. But the plant *mimosa* is ten times more sensitive than this, and it is not in the case of special plants that this sensitiveness is felt. Nothing could appear more stolid than the common radish. But under the persuasion of Professor Bose's instruments it responds vigorously to stimuli.

That the establishment of this similarity of responsive actions in the plant and animal will be found of the highest significance is evident from the enthusiastic reception of these discoveries at Oxford, Cambridge, London and Continental scientific centres. By study of the vegetable organisms the more complex physiological reactions of the human being may be understood. Thus, as Professor Bose says, community throughout the great ocean of life is seen to outweigh apparent dissimilarity. Diversity is swallowed up in unity."—

Diversity swallowed up in unity!—It might have been a phrase from some free rendering of an ancient Upanishad. But how much precisely are we justified in deducing from these results produced by the severest tests of physical research, accepted by the scientific opinion of Europe and considered by thinkers of distinction to be of great importance for the future development of the Science of Psychology? Dr. Bose, then a young and unknown scientist, set out to prove the existence of nervous life in metals and plants by showing that they return precisely the same responses to the same stimuli as human beings. In the vegetable kingdom his thesis has been triumphantly proved. These are, obviously, successful experimental observations in the physiology of plants, their vital habits, their nervous responses, and we are now justified by them in saying that man and the plant are one body and one life. Can we go farther and say that they are also to a certain extent observations in plant psychology or that Dr. Bose has gone beyond his original thesis and established between man and the plant a unity of the incipient mind?

If we accept the method of the modern psychologists who hold the physical and the nervous life to be the basis and the material of mind, we are practically compelled to say, Yes. The responses of the plant are evidently identical with those which in man are translated in mental values as physical and nervous sensations; there is in the plant an incipient mind, a rudimentary soul; for it not only lives and dies, wakes and sleeps, but it makes the responses which in us would be pleasure and pain. Is there nothing, then, in the plant which corresponds to the perceptive

element in man? Has it, if we may say so, nervous sensation only and not mental perception? Naturally, a rudimentary organisation of perceptive faculty which not being coupled with conception, the second of the two bright horses of Indra, would not imply a self-conscious Ego.

Scientifically, perhaps, we are not warranted to go so far, but that intuitive logic which is, after all, as often justified by result as the experimental, certainly demands the presence of such a faculty, however much it may linger on the verge of the sub-conscious. The question, at any rate, is raised irresistibly by Dr. Bose's experiments and demands a solution. It is doubtful, however, whether it can ever be solved by any method which comes within the limits of scientific orthodoxy. We reach a border-line where the demands of increasing knowledge begin to cry out for an enlargement in the means and methods of enquiry.

In any case, a great step has been made towards the unification of knowledge. A bridge has been built between man and inert matter. Even, if we take Dr. Bose's experiments with metals in conjunction with his experiments on plants, we may hold it to be practically proved for the thinker that Life in various degrees of manifestation and organisation is omnipresent in Matter and is no foreign introduction or accidental development, but was always there to be evolved. Mind, which modern Science has not yet begun rightly to investigate, awaits its turn.

The ancient thinkers knew well that life and mind exist everywhere in essence and vary only by the degree and manner of their emergence and functionings. All is in all and it is out of the complete involution that the complete evolution progressively appears. It is only appropriate that for a descendant of the race of ancient thinkers who formulated that knowledge, should be reserved the privilege of initiating one of the most important among the many discoveries by which experimental Science is confirming the wisdom of his forefathers.

The Question of the Month

What is the Synthesis needed at the present time ?

Undoubtedly, that of man himself. The harmony of his faculties is the condition of his peace, their mutual understanding and helpfulness the means of his perfection. At war, they distract the kingdom of his being; the victory of one at the expense of another maims his self-fulfilment.

The peculiar character of our age is the divorce that has been pronounced between reason and faith, the logical mind and the intuitive heart. At first, the declaration of war between them was attended by painful struggles, a faith disturbed or a scepticism dissatisfied. But now their divorce has created exaggerated tendencies which impoverish human life by their mutual exclusiveness, on the one side a negative and destructive critical spirit, on the other an imaginative sentiment which opposes pure instinct and a faith founded on dreams to the sterile fanaticism of the intellect.

Yet a real divorce is impossible. Science could not move a step without faith and intuition and to-day it is growing full of dreams. Religion could not stand for a moment if it did not support itself by the intellectual presentation, however inadequate, of profound truths. To-day we see it borrowing many of its weapons from the armouy of its opponent. But a right synthesis in virtue of a higher and reconciling truth can alone dissipate their mutual misunderstandings and restore to the race its integral self-development.

The synthesis then of religious aspiration and scientific faculty, as a beginning; and in the resultant progress an integrality also of the inner existence. Love and knowledge, the delight of the Bhakta and the divine science of the knower of Brahman, have to effect their unity; and both have to recover the fullness of Life which

they tend to banish from them in the austerity of their search or the rapture of their ecstasy.

The heart and the mind are one universal Deity and neither a mind without a heart nor a heart without a mind is the human ideal. Nor is any perfection sound and real unless it is also fruitful. The integral divine harmony within, but as its result a changed earth and a nobler and happier humanity.

The society has already made a beginning by bringing together young men of different castes and religions in a common ideal. All scientific and technical questions are treated on a common basis. It is a common aim to bring about a change in the social order of the country and in the life of the people.

The society has been working for the last few years to bring about a change in the social order of the country and in the life of the people. It has been successful in bringing together young men of different castes and religions in a common ideal. All scientific and technical questions are treated on a common basis. It is a common aim to bring about a change in the social order of the country and in the life of the people.

AN INDO-FRENCH COMMITTEE IN PARIS
An Indo-French Committee (Comité Franco-Indien) has been founded in Paris and M. Pierre Loti has been

The News of the Month

"L'IDÉE NOUVELLE"

In close connection with the intellectual work of synthesis undertaken by this Review a Society has been founded in French India under the name of the New Idea, (L'Idée Nouvelle.) Its object is to group in a common intellectual life and fraternity of sentiment those who accept the spiritual tendency and idea it represents and who aspire to realise it in their own individual and social action.

The Society has already made a beginning by grouping together young men of different castes and religions in a common ideal. All sectarian and political questions are necessarily foreign to its idea and its activities. It is on a higher plane of thought superior to external differences of race, caste, creed and opinion and in the solidarity of the spirit that unity can be realised.

The Idée Nouvelle has two rules only for its members, first, to devote some time every day to meditation and self-culture, the second, to use or create daily at least one opportunity of being helpful to others. This is, naturally, only the minimum of initial self-training necessary for those who have yet to cast the whole trend of their thought and feeling into the mould of a higher life and to enlarge the egoistic into a collective consciousness.

The Society has its headquarters at Pondicherry with a reading-room and library. A section has been founded at Karikal and others are likely to be opened at Yanaon and Mahe.

AN INDO-FRENCH COMMITTEE IN PARIS

An Indo-French Committee (Comité Franco-Hindou) has been founded in Paris and M. Pierre Loti has been

invited to become its Honorary President. The Committee proposes to develop intellectual, scientific, artistic and economic relations between France and India. It is a good deal for one Committee! Let us at least hope that it will be able to carry out the first item of its programme. No doubt, everything that brings men and nations nearer to each other helps in the formation of a general intelligence more synthetic and comprehensive than the old divided mind of humanity; but it is above all in the realm of thought and by the exchange of ideas and the deeper experiences that the best fruits are likely to be borne. Every new tie, especially every tie of the spirit between Europe and India, between the West of to-day and the East of yesterday and to-morrow, is a welcome sign of the times for those who know how much the world's progress depends on their union.

M. Pierre Loti, in a letter addressed to the President of the Committee, thus expresses his veneration for India:—

"And now I salute thee with awe, with veneration and wonder, ancient India of whom I am the adept, the India of the highest splendours of Art and Philosophy, the India also of monstrous mysteries that terrify, India our cradle, India where all that has been produced since her beginnings was ever impetuous and colossal. May thy awakening astonish that Occident, decadent, mean, daily dwindling, slayer of nations, slayer of gods, slayer of souls, which yet bows down still, ancient India, before the prodigies of thy primordial conceptions."

We cannot but subscribe to the sentiment, if not to all the phrases, of this fine piece of literature.

But what are these monstrous and terrifying mysteries of which M. Loti speaks? Terror is no longer in the mode, the age of mysteries is over and the age of monstrosities has never been. Ignorance is the only monstrosity.

MR. TILAK'S BOOK ON THE GITA.

In an interview with the representative of an Indian journal Mr. Bal Gangadhar Tilak has given a brief account of the work on the Gita which he has been writing during his six years internment in Mandalay. He begins:—

" You know that the Gita is regarded generally as a book inculcating quietistic Vedanta or Bhakti. For myself, I have always regarded it as a work expounding the principles of human conduct from a Vedantic ethical point of view, that is, reconciling the philosophy of active life with the philosophy of knowledge and the philosophy of devotion to God."

Mr. Tilak then expresses his belief that before Shankara and Ramanuja, the great Southern philosophers, wrote their commentaries, the Gita was understood in its natural sense, but from that time forward artificial and sectarian interpretations prevailed and the element of Karmayoga in the Song Celestial was disregarded. His book is intended to restore this natural sense and central idea of the famous Scripture. It will contain a word for word rendering preceded by an introduction of some fifteen chapters in which he discusses the Vedanta and the ethics of the Gita and compares the ethical philosophy of Western thinkers with that of the Indian schools of thought. Although the book will be published first in Marathi, we are promised a version also in English.

We look forward with interest to a work which, proceeding from a scholar of such eminence and so acute an intellect, one especially whose name carries weight with all Hindus, must be considered an event of no small importance in Indian religious thought. We welcome it all the more because it seems to be conceived in the same free and synthetic spirit as animates this Review. It is a fresh sign of the tendency towards an increasingly liberal movement of religious opinion in orthodox India, the dissolution of the old habit of unquestioning deference to

great authorities and the consequent rediscovery of the true catholic sense of the ancient Scriptures.

Those who have studied the Gita with a free mind, still more those who have tried to live it, cannot doubt for a moment the justice of Mr. Tilak's point of view. But is not the tendency of the Gita towards a supra-ethical rather than an ethical activity? Ethics is, usually, the standardising of the highest current social ideals of conduct; the Song Celestial while recognising their importance, seeks to fix the principle of action deeper in the centre of a man's soul and points us ultimately to the government of our outward life by the divine self within.

"THE FIRST FRENCH REVIEW IN INDIA"

"We have received the prospectus of a new Review, Arya—a review of large philosophical, scientific, historical, and literary character, published at 7, Rue Turgot, Pondicherry."

It is the first French Review in India.

The painter, Albert Bonnier, director of the Académie des Beaux-Arts to the annual session of the 15th Académie at Paris, 1912, this concluded a long career devoted to his return from a voyage to India—perhaps gentleman, you would derive from the same description at the India section of the Exposition Universelle, whose gods, temples, and monuments, are ever mixed with gold, the houses of whose trees are so lofty that they seem to be carrying their flowers to heaven and whose architecture, strange or formidable, seem to invoke the impossible. Perhaps it is of these marvels that I should have spoken to you. But Pondicherry, heroic, poor and forgotten, has left in me a memory so poignant that I could not resist the desire to make it live before this assembly of the City of France. By doing so it seems to me that I have better deserved your indulgence."

"It is from Pondicherry that you have come to us this new Review, rich in knowledge and ideas, addressing

Our Acknowledgments

We take the first opportunity to thank publicly those friends who have from the beginning helped us with their support and countenance, the subscribers who have hastened to register themselves on the faith of our prospectus without waiting for our first number and the many journals which have favourably noticed our undertaking. And among the latter we cannot forbear from quoting the article which has appeared in "La Vie", a French monthly conducted by M. M. Marins and Ary Leblond, in special reference to our French edition.

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itself to philosophers by its studies speculative and synthetic; to historians and linguists by its translation and commentaries on the sacred books of the Hindus, the Vedas, and the treatises of Indian philosophy, the Upanishads, which complete the Vedas; to theologians and savants by its studies in Comparative Religion; to men of letters by its original collection, under the title of the Eternal Wisdom, of the finest thoughts taken from sages of all times and lands and assembled in a homogeneous continuity; to psychologists and educationists by its statement of a new method of internal self-development; to all, in fact, who are curious after new things and also to all who are glad to welcome an initiative which proceeds from that France beyond the seas where is budding the New Idea."

ERRATUM

Page 27-line 35. For : *arata, arani*, read : *arati, arana*.

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THE LIFE DIVINE

CHAPTER II THE TWO NEGATIONS

I

THE MATERIALIST DENIAL

He energised conscious-force (in the austerity of thought) and came to the knowledge that Matter is the Brahman. For from Matter all existences are born; born, by Matter they increase and enter into Matter in their passing hence. Then he went to Varuna, his father and said "Lord, teach me of the Brahman." But he said to him : "Energise (again) the conscious-energy in thee; for the Energy is Brahman."

Taittiriya Upanishad.

The affirmation of a divine life upon earth and an immortal sense in mortal existence can have no base unless we recognise not only eternal Spirit as the inhabitant of this bodily mansion, the wearer of this mutable robe, but accept Matter of which it is made, as a fit and noble material out of which He weaves constantly His garbs, builds recurrently the unending series of His mansions.

Nor is this, even, enough to guard us against a recoil from life in the body unless, with the Upanishads, perceiving behind their appearances the identity in essence of these two extreme terms of existence, we are able to say in the very language of those ancient writings, "Matter also is Brahman," and to give its full value to the vigorous figure by which the physical universe is described as the external body of the Divine Being. Nor,—so far divided

apparently are these two extreme terms,— is that identification convincing to the rational intellect if we refuse to recognise a series of ascending terms between Spirit and Matter. Otherwise the two must appear as irreconcilable opponents bound together in an unhappy wedlock and their divorce the one reasonable solution. To identify them, to represent each in the terms of the other, becomes an artificial creation of Thought opposed to the logic of facts and possible only by an irrational mysticism.

If we assert only pure Spirit and a mechanical unintelligent substance or energy, calling one God or Soul and the other Nature, the inevitable end will be that we shall either deny God or else turn from Nature. For both Thought and Life, a choice then becomes imperative. Thought comes to deny the one as an illusion of the imagination or the other as an illusion of the senses; Life comes to fix on the immaterial and flee from itself in a disgust or a self-forgetting ecstasy, or else to deny its own immortality and take its orientation away from God and towards the animal. Purusha and Prakriti, the passively luminous Soul of the Sankhyas and their mechanically active Energy, have nothing in common, not even their opposite modes of inertia; their antinomies can only be resolved by the cessation of the inertly driven Activity into the immutable Repose upon which it has been casting in vain the sterile procession of its images. Shankara's wordless, inactive Self and his Maya of many names and forms are equally disparate and irreconcilable entities; their rigid antagonism can terminate only by the dissolution of the multitudinous illusion into the sole Truth of an eternal Silence.

The materialist has an easier field; it is possible for him by denying Spirit to arrive at a more readily convincing simplicity of statement, a real Monism, the Monism of Matter or else of Force. But in this rigidity of statement it is impossible for him to persist permanently. He too ends by positing an unknowable as inert, as remote from the known universe as the passive Purusha or the silent Atman. It serves no purpose but to put off by a vague

concession the inexorable demands of Thought or to stand as an excuse for refusing to extend the limits of enquiry.

Therefore, in these barren contradictions the human mind cannot rest satisfied. It must seek always a complete affirmation; it can find it only by a luminous reconciliation. To reach that reconciliation it must traverse the degrees which our inner consciousness imposes on us and, whether by objective method of analysis applied to Life and Mind as to Matter or by subjective synthesis and illumination, arrive at the repose of the ultimate unity without denying the energy of the expressive multiplicity. Only in such a complete and catholic affirmation can all the multiform and apparently contradictory data of existence be harmonised and the manifold conflicting forces which govern our thought and life discover the central Truth which they are here to symbolise and variously fulfil. Then only can our Thought, having attained a true centre, ceasing to wander in circles, work like the Brahman of the Upanishad, fixed and stable even in its play and its worldwide coursing, and our life, knowing its aim, serve it with a serene and settled joy and light as well as with a rhythmically discursive energy.

But when that rhythm has once been disturbed, it is necessary and helpful that man should test separately, in their extreme assertion, each of the two great opposites. It is the mind's natural way of returning more perfectly to the affirmation it has lost. On the road it may attempt to rest in the intervening degrees, reducing all things into the terms of an original Life-Energy or of sensation or of Ideas; but these exclusive solutions have always an air of unreality. They may satisfy for a time the logical reason which deals only with pure ideas but they cannot satisfy the mind's sense of actuality. For the mind knows that there is something behind itself which is not the Idea; it knows, on the other hand, that there is something within itself which is more than the vital Breath. Either Spirit or Matter can give it for a time some sense of ultimate reality; not so any of the principles that intervene. It

must, therefore, go to the two extremes before it can return fruitfully upon the whole. For by its very nature, served by a sense that can perceive with distinctness only the parts of existence and by a speech that, also, can achieve distinctness only when it carefully divides and limits, the intellect is driven, having before it this multiplicity of elemental principles, to seek unity by reducing all ruthlessly to the terms of one. It attempts practically, in order to assert this one, to get rid of the others. To perceive the real source of their identity without this exclusive process, it must either have overleaped itself or must have completed the circuit only to find that all equally reduce themselves to That which escapes definition or description and is yet not only real but attainable. By whatever road we may travel. That is always the end at which we arrive and we can only escape it by refusing to complete the journey.

It is therefore of good augury that after many experiments and verbal solutions we should now find ourselves standing today in the presence of the two that have alone borne for long the most rigorous tests of experience, the two extremes, and that at the end of the experience both should have come to a result which the universal instinct in mankind, that veiled judge, sentinel and representative of the universal Spirit of Truth, refuses to accept as right or as satisfying. In Europe and in India, respectively, the negation of the materialist and the refusal of the ascetic have sought to assert themselves as the sole truth and to dominate the conception of Life. In India, if the result has been a great heaping up of the treasures of the Spirit,—or of some of them,—it has also been a great bankruptcy of Life; in Europe, the fullness of riches and the triumphant mastery of this world's powers and possessions have progressed towards an equal bankruptcy in the things of the Spirit. Nor has the intellect, which sought the solution of all problems in the one term of Matter, found satisfaction in the answer that it has received.

Therefore the time grows ripe and the tendency of the world moves towards a new and comprehensive affirma-

tion in thought and in inner and outer experience and to its corollary, a new and rich self-fulfilment in an integral human existence for the individual and for the race.

From the difference in the relations of Spirit and Matter to the Unknowable which they both represent, there arises also a difference of effectiveness in the material and the spiritual negations. The denial of the materialist although more insistent and immediately successful, more facile in its appeal to the generality of mankind, is yet less enduring, less effective finally than the absorbing and perilous refusal of the ascetic. For it carries within itself its own cure. Its most powerful element is the Agnosticism which, admitting, the Unknowable behind all manifestation, extends the limits of the unknowable until it comprehends all that is merely unknown. Its premise is that the physical senses are our sole means of Knowledge and that Reason, therefore, even in its most extended and vigorous flights, cannot escape beyond their domain; it must deal always and solely with the facts which they provide or suggest; and the suggestions themselves must always be kept tied to their origins; we cannot go beyond, we cannot use them as a bridge leading us into a domain where more powerful and less limited faculties come into play and another kind of inquiry has to be instituted.

A premise so arbitrary pronounces on itself its own sentence of insufficiency. It can only be maintained by ignoring or explaining away all that vast field of evidence and experience which contradicts it, denying or disparaging noble and useful faculties, active consciously or obscurely or at worst latent in all human beings, and refusing to investigate supra-physical phenomena except as manifested in relation to matter and its movements and conceived as a subordinate activity of material forces. As soon as we begin to investigate the operations of mind and of super-mind in themselves and without the prejudgment that is determined from the beginning to see in them only a subordinate term of Matter, we come into contact with a mass of phenomena which escape entirely from the rigid hold, the limiting dogmatism of the materialist formula. And the

moment we recognise, as our enlarging experience compels us to recognise, that there are in the universe knowable realities beyond the range of the senses and in man powers and faculties which determine rather than are determined by the material organs through which they hold themselves in touch with the world of the senses,—that outer shell of our true and complete existence,—the premise of materialistic Agnosticism disappears. We are ready for a larger statement and an ever-developing enquiry.

But, first, it is well that we should recognise the enormous, the indispensable utility of the very brief period of rationalistic Materialism through which humanity has been passing. For that vast field of evidence and experience which now begins to reopen its gates to us, can only be safely entered when the intellect has been severely trained to a clear austerity; seized on by unripe minds, it lends itself to the most perilous distortions and misleading imaginations and actually in the past encrusted a real nucleus of truth with such an accretion of perverting superstitions and irrationalising dogmas that all advance in true knowledge was rendered impossible. It became necessary for a time to make a clean sweep at once of the truth and its disguise in order that the road might be clear for a new departure and a surer advance. The rationalistic tendency of Materialism has done mankind this great service.

For the faculties that transcend the senses, by the very fact of their being emmeshed in Matter, missioned to work in a physical body, put in harness to draw one car along with the emotional desires and nervous impulses, are exposed to a mixed functioning in which they are in danger of illuminating confusion rather than clarifying truth. Especially is this mixed functioning dangerous when men with unchastened minds and unpurified sensibilities attempt to rise into the higher domains of spiritual experience. In what regions of unsubstantial cloud and semi-brilliant fog or a murk visited by flashes which blind more than they enlighten, do they not lose themselves by that rash and

premature adventure? An adventure necessary indeed in the way in which Nature chooses to effect her advance,—for she amuses herself as she works,—but still, for the Reason, rash and premature.

It is necessary, therefore, that advancing Knowledge should base herself on a clear, pure and disciplined intellect. It is necessary, too, that she should correct her errors sometimes by a return to the restraint of sensible fact, the concrete realities of the physical world. The touch of Earth is always reinvigorating to the son of Earth, even when he seeks a supra-physical Knowledge. It may even be said that the supra-physical can only be really mastered in its fullness—to its heights we can always reach,—when we keep our feet firmly on the physical. "Earth is His footing," says the Upanishad whenever it images the Self that manifests in the universe.¹ And it is certainly the fact that the wider we extend and the surer we make our knowledge of the physical world, the wider and surer becomes our foundation for the higher knowledge, even for the highest, even for the Brahmagvidya.

In emerging, therefore, out of the materialistic period of human Knowledge we must be careful that we do not rashly condemn what we are leaving or throw away even one tittle of its gains, before we can summon perceptions and powers that are well grasped and secure, to occupy their place. Rather we shall observe with respect and wonder the work that Atheism has done for the Divine and admire the services that Agnosticism has rendered in preparing the illimitable increase of knowledge. In our world error is continually the handmaid and pathfinder of Truth; for error is really a half-truth that stumbles because of its limitations; often it is Truth that wears a disguise in order to arrive unobserved near to its goal. Well, if it could always be, as it has been in the great period we are leaving, the faithful handmaid, severe, conscientious, clean-handed, luminous within its limits, a half-truth and not a reckless and presumptuous aberration.

1—*Padôhyam Prithivi* (Mundaka Upanishad). *Prithivi Pôjasyam* (Brihadaranyaka Upanishad).

A certain kind of Agnosticism is the final truth of all knowledge. For when we come to the end of whatever path, the universe appears as only a symbol or an appearance of an unknowable Reality which translates itself here into different systems of values, physical values, vital and sensational values, intellectual, ideal and spiritual values. The more That becomes real to us, the more it is seen to be always beyond defining thought and beyond formulating expression. "Mind attains not there, nor speech."¹ And yet as it is possible to exaggerate, with the Illusionists, the unreality of the appearance, so it is possible to exaggerate the unknowableness of the Unknowable. When we speak of It as unknowable, we mean, really, that It escapes the grasp of our thought and speech, instruments which proceed always by the sense of difference and express by the way of definition; but if not knowable by thought, It is attainable by a supreme effort of consciousness. There is even a kind of Knowledge which is one with Identity and by which, in a sense, It can be known. Certainly, that Knowledge cannot be reproduced successfully in the terms of thought and speech, but when we have attained to it, the result is a revaluation of That in the symbols of our cosmic consciousness, not only in one but in all the ranges of symbols, which results in a revolution of our internal being and, through the internal, of our external life. Moreover, there is also a kind of Knowledge through which That does reveal itself by all these names and forms of phenomenal existence which to the ordinary intelligence only conceal It. It is this higher but not highest process of Knowledge to which we can attain by passing the limits of the materialistic formula and scrutinising Life, Mind and Supermind in the phenomena that are characteristic of them and not merely in those subordinate movements by which they link themselves to Matter.

The Unknown is not the Unknowable;² it need not remain the unknown for us, unless we choose ignorance or

1—Kena Upanishad II. 3.

2—Other is That than the Known; also it is above the unknown. K. U. II. 4.

persist in our first limitations. For to all things that are not unknowable, all things in the universe, there correspond in that universe faculties which can take cognizance of them and in man, the microcosm, these faculties are always existent and at a certain stage capable of development. We may choose not to develop them; where they are partially developed, we may discourage and impose on them a kind of atrophy. But, fundamentally, all possible knowledge is knowledge within the power of humanity. And since in man there is the inalienable impulse of Nature towards self-realisation, no struggle of the intellect to limit the action of our capacities within a determined area, can for ever prevail. When we have proved Matter and realised its secret capacities, the very knowledge which has found its convenience in that temporary limitation, must cry to us, like the Vedic Restrainers, "Forth now and push forward also in other fields." ¹

If modern Materialism were simply an unintelligent acquiescence in the material life, the advance might be indefinitely delayed. But since its very soul is the search for Knowledge, it will be unable to cry a halt; as it reaches the barriers of sense-knowledge and of the reasoning from sense-knowledge, its very rush will carry it beyond and the rapidity and sureness with which it has embraced the visible universe is only an earnest of the energy and success which we may hope to see repeated in the conquest of what lies beyond, once the stride is taken that crosses the barrier. We see already that advance in its obscure beginnings.

Not only in the one final conception, but in the great line of its general results Knowledge, by whatever path it is followed, tends to become one. Nothing can be more remarkable and suggestive than the extent to which modern Science confirms in the domain of Matter the conceptions and even the very formulae of language which were arrived at, by a very different method, in the

Vedanta,—the original Vedanta, not of the schools of metaphysical philosophy, but of the Upanishads. And these, on the other hand, often reveal their full significance, their richer contents only when they are viewed in the new light shed by the discoveries of modern Science,—for instance, that Vedantic expression which describes things in the Cosmos as one seed arranged by the universal Energy in multitudinous forms¹ Significant, especially, is the drive of Science towards a Monism which is consistent with multiplicity; towards the Vedic idea of the one essence with its many becomings. Even if the dualistic appearance of Matter and Force be insisted on, it does not really stand in the way of this Monism. For it will be evident that essential Matter is a thing non-existent to the senses and only, like the Pradhana of the Sankhyas, a conceptual form of substance; and in fact the point is increasingly reached where only an arbitrary distinction in thought divides form of substance from form of energy.

Matter expresses itself eventually as a formulation of some unknown Force. Life, too, that yet unfathomed mystery, begins to reveal itself as an obscure energy of sensibility imprisoned in its material formulation; and when the dividing ignorance is cured which gives us the sense of a gulf between Life and Matter, it is difficult to suppose that Mind, Life and Matter will be found to be anything else than one Energy triply formulated, the triple world of the Vedic seers. Nor will the conception then be able to endure of a brute material Force as the mother of Mind. The Energy that creates the world can be nothing else than a Will and Will is only consciousness applying itself to a work and a result.

What is that work and result, if not a self-involution of Consciousness in form and a self-evolution out of form so as to actualise some mighty possibility in the universe which it has created? And what is its will in Man if not a will to unending Life, to unbounded Knowledge, to un-

1—Swetashwatara Upanishad VI. 12.

fettered Power? Science itself begins to dream of the physical conquest of death, expresses an insatiable thirst for knowledge, is working out something like a terrestrial omnipotence for humanity. Space and Time are contracting to the vanishing-point in its works, and it strives in a hundred ways to make man the master of circumstance and so lighten the fetters of causality. The idea of limit, of the impossible begins to grow a little shadowy and it appears instead that whatever man constantly wills, he must in the end be able to do; for the consciousness in the race eventually finds the means. It is not in the individual that this omnipotence expresses itself, but the collective Will of mankind that works out with the individual as a means. And yet when we look more deeply, it is not any conscious Will of the collectivity, but a super-conscious Might that uses the individual as a centre and means, the collectivity as a condition and field. What is this but the God in man, the infinite Identity, the multitudinous Unity, the Omniscient, the Omnipotent, who having made man in His own image, with the ego as a centre of working, with the race, the collective Narayana,¹ the *visvamanava*² as the mould and circumscription, seeks to express in them some image of the unity, omniscience, omnipotence which are the self-conception of the Divine? "That which is immortal in mortals is a God and established inwardly as an energy working out in our divine powers." It is this vast cosmic impulse which the modern world, without quite knowing its own aim, yet serves in all its activities and labours subconsciously to fulfil.

But there is always a limit and an encumbrance,—the limit of the material field in the knowledge, the encumbrance, of the material machinery in the Power. But here also the latest trend is highly significant of a freer future. As the outposts of scientific Knowledge come more and more to be set on the borders that divide the material from the immaterial, so also the highest achievements of

1—A name of Vishnu, who, as the God in man, lives constantly associated in a dual unity with Nara, the human being.

2—The universal man.

practical Science are those which tend to simplify and reduce to the vanishing-point the machinery by which the greatest effects are produced. Wire-less telegraphy is Nature's exterior sign and pretext for a new orientation. The sensible physical means for the intermediate transmission of the physical force is removed; it is only preserved at the points of impulsion and reception. Eventually even these must disappear; for when the laws and forces of the supra-physical are studied with the right starting-point, the means will infallibly be found for Mind directly to seize on the physical energy and speed it accurately upon its errand. There, once we bring ourselves to recognize it, lie the gates that open upon the enormous vistas of the future.

Yet even if we had full knowledge and control of the worlds immediately above Matter, there would still be a limitation and still a beyond. The last knot of our bondage is at that point where the external draws into oneness with the internal, the machinery of ego itself becomes subtilised to the vanishing-point and the law of our action is at last unity embracing and possessing multiplicity and no longer, as now, multiplicity struggling towards some figure of unity. There is the central throne of cosmic Knowledge looking out on her widest dominion; there the empire of oneself with the empire of one's world;¹ there the life² in the eternally consummate Being and the realisation of His divine nature³ in our human existence.

1—*Swarajya* and *Samrajya*, the double aim proposed to itself by the positive Yoga of the ancients.

2—*Salokya-mukti*, liberation by conscious existence in one world of being with the Divine.

3—*Sadharmya-mukti*, liberation by assumption of the Divine Nature

The Wherefore of the Worlds

CHAPTER I IN THE BEGINNING

In the beginning God. So runs the first word of all our occidental theology, using the formulas of the traditional conception which it has borrowed from the Hebrew Genesis.

And by God when it emerges at all from its puerile anthropomorphic notions, that theology understands the first Unity, the pure Essence which is preexistent of all multiplicity. But by this conception it erects before it, in its very first affirmation, the most insoluble of problems. For out of absolute unity nothing at all can issue.

One can conceive such a unity, it is true, as an existence without cause, but it is only by totally ignoring the conditions of thought and the fundamental demands of Reason that one can see in it the cause of existences. Mere unity is by its very definition entire sterility; it is multiplicity alone that can produce multiplicity. The notion of cause is exclusive of the notion of unity; for the essence of unity is an indivisible, indiscernable, immobile identity.

If then we give the name of God to the primordial existence which produces the universe, we postulate the whole of universal multiplicity in this essential cause and

all the possibilities of the world are totalised in the first Being, creator of the world.

But then this total sum of the possibilities is not a being; it is the universe itself before manifestation; and it is no longer in the unity, in God, that we can place the first origin of things. Things bear in themselves their own origin.

The antecedent of the manifested universe is the non-manifested universe. And if it is that which is called God, God does not create the world, He becomes the world.

If then a necessity in the human mind compels it to postulate behind all plurality a simple principle of *unicity*, that unicity, containing in itself all possibilities, has nothing in common with our mathematical concept of unity; it is an absolute unknowable by our thought.

From the point of view of this Absolute, one can with equally good reason affirm that God is or that He is not, that He is the unique or that He is beyond number, that He is inseparable from the universe or that He is without relation to the universe. He is being if all outside Him is non-being, He is non-being if universe exists. So is He defined in certain sacred books of the East.

* * *

When we speak of a beginning we are only determining arbitrarily the limit at which the unique becomes thinkable for us, the point at which it passes for our thought, by a progressive realisation, out of pure potentiality into the concrete actuality.

But this point cannot be the mathematical and indivisible point of Unity; it can only be the first dynamical point, the simple system of generative forces, the meeting-point, for production, of at least two original principles.

This is why certain systems of theology, in order to escape from the contradictory postulate of unity as a cause, have sought in a less unproductive dualism the ex-

planation of the beginning of things. And although they have by a misdirected mysticism, falsified the term and distorted the idea, it is in them that we recover the tendencies most in harmony with the very data on which the belief in a divine Creator is founded.

Let us take, for example, the Bereshit.

If, restoring to the Hebrew characters their numerical value and hidden sense, we analyse the text, then we must thus read the first word of Genesis, "The primary duality was in the beginning." For the sign B which corresponds to the second figure in our numerical system, represents a double original principle which the succeeding letter "Resh" characterises as the very "head" and supreme Cause of formation. And by a remarkable, though fortuitous coincidence, we find that the sacred book of Islam, like the sacred book of Judaism commences, in the initial of its first word, with the sign of duality. The first word "B-Sem-Lillah" (Bismillah) placed at the head of the Koran can, when its elements are decomposed, be interpreted, "Two is the name of Allah."

And this name, Allah, itself contains the symbol of that union between the two complementary poles of being out of which the Universe is generated. Formed of twin syllables of which the first has for its initial letter "Alif," the characteristic sign of the Masculine, and the second for its final letter "He," the constant symbol of the Feminine, it seems to be merely the inversion in combination of one and the same essential article and can be mystically translated, as indeed it is translated by some of the Sufis,—by the two pronouns He and She.



Before anything can exist, there was the Indiscernable, and the first entities that we can discriminate as the cause of all that is, can be summed up at the farthest limit of our concepts in these two supreme principles. Their equilibrium is the goal towards which tends a world born of their eternal union.

They have been differently interpreted from varying points of view. But it is not with impunity that the true notion of the great Duality has been corrupted by so many religions and philosophies. Some of these, the better to exalt one of its two Puissances, have robbed the other of all character of divinity, and transforming complementary into contradictory principles have personified them sometimes as the two eternally active and eternally antagonistic powers of Good and Evil, or, again, have deified the Pure Spirit in opposition to the vileness of Matter, which is yet capable of being a field for the Spirit's creative activity.

And wherever Philosophy has made itself, according to the ecclesiastical formula, the handmaid of Theology, it has ended by arriving at the entire negation of the Principle which Religion has abased.

Thus the rigid cult of the male Principle, formulated in the adoration of a masculine and celibate God, has given birth to an exaggerated dogma of spirituality which translates its contempt for nature and for life into an ascetic mysticism.

In the social order this tendency of thought has had for its corollary the institution of an autocratic regime and the despotic domination of man over woman and of the Sovereign over the State. For so great is the influence of religious and philosophical ideas on the life of a people and the practical forms in which it is embodied that on the rectitude of its notions about God depends its respect or its contempt for the rights of the masses and the rights of women. And, on the other hand, it is on this respect or contempt that by a projection of life into the domain of thought, depends the formulation of its notions about the origin of things and its concept of the Godhead.

But there is always a tendency towards equilibrium in things and all excess brings as its result a contrary excess. Therefore we see this extreme spiritualising trend in human thought bring about by reaction against itself its own opposite in the form of a strait and exclusive materialism.

And it is in the countries where the masculine Principle has been most singly adored that it comes to be denied with equal exaggeration to the sole enthronement of its antithesis. One day, under the name of Nature, the Feminine takes its revenge. Art aids Science to restore her cult, on the ruins of the supernatural there is erected a positivist Revelation and God vanishes from view in the ideas of Force, Substance and Movement.

It is as a result of the meeting of these two tendencies and in those points in which the great opponents have at present succeeded in neutralising each other that the religions of the West, in order better to adapt themselves to the needs of life and the demands of Reason, have toned down their dogma and softened the rigidity of their iconoclasm.

The periods of renaissance have always been those centuries in which the longing for the Beautiful has awakened along with the need for the True; they are the epochs in which crucified sensibility and Reason have been restored to life.

Catholicism itself was modified for the better under the influence of the feminine Principle from the day when the Virgin Mother took her place close to the masculine Trinity, and it is the cult of Mary, more than any thing else, that has saved the Faith from the fanatical aberrations of the Middle Ages and the Church from the reprisals with which she was threatened. If this feminine symbol had been the object of interpretations less gross, the Church might have found in it the means by which she could have succeeded in wedding together the two contrary tendencies of the human mind, unifying the discoveries of Science with the intuitions of faith and transforming her ignorant spiritual dogmatism into a spirituality worthy of the name. She would then have understood that the true Mater Dolorosa is no other than this suffering Matter whose progressive evolution is indeed a perpetual Assumption.

But it is not merely in the realm of the intellect that we see today the rehabilitation of the misunderstood

feminine Principle. In the social order also the emancipation of thought has for its sequel the emancipation of the peoples and after the Rights of Man have been affirmed, the Rights of Woman begin to assert themselves. And it is by a perfectly logical consequence that the feminist movement coincides everywhere with the materialistic; for they are, in sum, two corollary aspects of the same original reaction.

The excess of the reaction would consist in the establishment of equality of powers between the two sexes to the detriment of the diversity in their duties. That would be another way of misunderstanding Nature and would bring woman again under the dominion of the arbitrary masculine principle by identifying her with man under pretence of liberating her. We shall find the truth of Nature not by a double use in the same sense but by an equilibrium of the two complementary Principles.

It is true that these human complements, however dissimilar in their functions, are identical in their deeper essence. But the identity is of a purely spiritual character and represents the identity of the two principles which form the world, two in their work, one in their unknowable origin. It brings us back to the primary unity of the Indiscernable, beyond all differentiation, outside the manifested world.

The Secret of the Veda

CHAPTER II

A RETROSPECT OF VEDIC THEORY

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

In the Vedic idea of the revelation there is no suggestion of the miraculous or the supernatural. The Rishi

who employed these faculties, had acquired them by a progressive self-culture. Knowledge itself was a travelling and a reaching, or a finding and a winning; the revelation came only at the end, the light was the prize of a final victory. There is continually in the Veda this image of the journey, the soul's march on the path of Truth. On that path, as it advances, it also ascends; new vistas of power and light open to its aspiration; it wins by a heroic effort its enlarged spiritual possessions.

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

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

The invariable fixity of Vedic thought when taken in conjunction with its depth, richness and subtlety, gives rise to some interesting speculations. For we may reasonably argue that such a fixed form and substance would not easily be possible in the beginnings of thought and psychological experience or even during their early progress and unfolding. We may therefore surmise that our actual Sanhita represents the close of a period, not its commencement, nor even some of its successive stages. It is even possible that its most ancient hymns are a comparatively modern development or version of a more ancient¹ lyric evangel couched in the freer and more pliable forms of a still earlier human speech. Or the whole voluminous mass of its litanies may be only a selection by

1—The Veda itself speaks constantly of "ancient" and "modern" Rishis, (*purvāḥ...nūtanāḥ*), the former remote enough to be regarded as a kind of demigods, the first founders of knowledge.

Veda Vyasa out of a more richly vocal Aryan past. Made, according to the common belief, by Krishna of the Isle, the great traditional sage, the colossal compiler (Vyasa), with his face turned towards the commencement of the Iron Age, towards the centuries of increasing twilight and final darkness, it is perhaps only the last testament of the Ages of Intuition, the luminous Dawns of the Forefathers, to their descendants, to a human race already turning in spirit towards the lower levels and the more easy and secure gains—secure perhaps only in appearance—of the physical life and of the intellect and the logical reason.

But these are only speculations and inferences. Certain it is that the old tradition of a progressive obscuration and loss of the Veda as the law of the human cycle has been fully justified by the event. The obscuration had already proceeded far before the opening of the next great age of Indian spirituality, the Vedantic, which struggled to preserve or recover what it yet could of the ancient knowledge. It could hardly have been otherwise. For the system of the Vedic mystics was founded upon experiences difficult to ordinary mankind and proceeded by the aid of faculties which in most of us are rudimentary and imperfectly developed and, when active at all, are mixed and irregular in their operation. Once the first intensity of the search after truth had passed, periods of fatigue and relaxation were bound to intervene in which the old truths would be partially lost. Nor once lost, could they easily be recovered by scrutinising the sense of the ancient hymns; for those hymns were couched in a language that was deliberately ambiguous.

A tongue unintelligible to us may be correctly understood once a clue has been found; a diction that is deliberately ambiguous, holds its secret much more obstinately and successfully, for it is full of lures and of indications that mislead. Therefore when the Indian mind turned again to review the sense of Veda, the task was difficult and the success only partial. One source of light still existed, the traditional knowledge handed down among those who memorised and explained the Vedic text or had charge of

the Vedic ritual,—two functions that had originally been one; for in the early days the priest was also the teacher and seer. But the clearness of this light was already obscured. Even Purohitas of repute performed the rites with a very imperfect knowledge of the power and the sense of the sacred words which they repeated. For the material aspects of Vedic worship had grown like a thick crust over the inner knowledge and were stifling what they had once served to protect. The Veda was already a mass of myth and ritual. The power had begun to disappear out of the symbolic ceremony; the light had departed from the mystic parable and left only a surface of apparent grotesqueness and naivete.

The Brahmanas and the Upanishads are the record of a powerful revival which took the sacred text and ritual as a starting-point for a new statement of spiritual thought and experience. This movement had two complementary aspects, one, the conservation of the forms, another the revelation of the soul of Veda,—the first represented by the Brahmanas,¹ the second by the Upanishads.

The Brahmanas labour to fix and preserve the minutiae of the Vedic ceremony, the conditions of their material effectuality, the symbolic sense and purpose of their different parts, movements, implements, the significance of texts important in the ritual, the drift of obscure allusions, the memory of ancient myths and traditions. Many of their legends are evidently posterior to the hymns, invented to explain passages which were no longer understood; others may have been part of the apparatus of original myth and parable employed by the ancient symbolists or memories of the actual historical circumstances surrounding the composition of the hymns. Oral tradition is always a light that obscures; a new symbolism working upon an old that is half lost, is likely to overgrow rather

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

than reveal it; therefore the Brahmanas, though full of interesting hints, help us very little in our research; nor are they a safe guide to the meaning of separate texts when they attempt an exact and verbal interpretation.

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

For this great movement resulted in a new and more permanently powerful statement of thought and spirituality, Veda culminating in Vedanta. And it held in itself two strong tendencies which worked towards the disintegration of the old Vedic thought and culture. First, it tended to subordinate more and more completely the outward ritual, the material utility of the mantra and the sacrifice to a more purely spiritual aim and intention. The balance, the synthesis preserved by the old Mystics between the external and the internal, the material and the spiritual

life was displaced and disorganised. A new balance, a new synthesis was established, leaning finally towards asceticism and renunciation, and maintained itself until it was in its turn displaced and disorganised by the exaggeration of its own tendencies in Buddhism. The sacrifice, the symbolic ritual became more and more a useless survival and even an encumbrance; yet, as so often happens, by the very fact of becoming mechanical and ineffective the importance of everything that was most external in them came to be exaggerated and their minutiae irrationally enforced by that part of the national mind which still clung to them. A sharp practical division came into being, effective though never entirely recognised in theory, between Veda and Vedanta, a distinction which might be expressed in the formula, "the Veda for the priests, the Vedanta for the sages."

The second tendency of Vedantic movement was to disencumber itself progressively of the symbolic language, the veil of concrete myth and poetic figure, in which the Mystics had shrouded their thought and to substitute a clearer statement and more philosophical language. The complete evolution of this tendency rendered obsolete the utility not only of the Vedic ritual but of the Vedic text. Upanishads, increasingly clear and direct in their language, became the fountainhead of the highest Indian thought and replaced the inspired verses of Vasistha and Viswamitra.¹ The Vedas, becoming less and less the indispensable basis of education, were no longer studied with the same zeal and intelligence; their symbolic language, ceasing to be used, lost the remnant of its inner sense to new generation; whose whole manner of thought was different from that of the Vedic forefathers. The Ages of Intuition were passing away into the first dawn of the Age of Reason.

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

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

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

Selected Hymns

INDRA AND THE THOUGHT-FORCES

RIG VEDA I. 171.

1. To you I come with this obeisance, by the perfect Word I seek right mentality from the swift in the passage. Take delight, O Maruts, in the things of knowledge, lay aside your wrath, unyoke your steeds.

2. Lo, the hymn of your affirmation, O Maruts; it is fraught with my obeisance, it was framed by the heart, it was established by the mind, O ye gods. Approach these my words and embrace them with the mind; for of submission¹ are you the increasers.

3. Affirmed let the Maruts be benign to us, affirmed the lord of plenitude has become wholly creative of felicity. Upward may our desirable delights² be uplifted, O Maruts, upward all our days by the will towards victory.

4. I, mastered by this mighty one, trembling with the fear of Indra, O Maruts, put far away the

1. *Namas*. Sayana takes *namas* throughout in his favourite sense, food; for "increasers of salutation" is obviously impossible. It is evident from this and other passages that behind the physical sense of obeisance the word carries with it a psychological significance which here disengages itself clearly from the concrete figure.

2. *Vanani*. The word means both "forests," and "enjoyments" or as an adjective, "enjoyable". It has commonly the double sense in the Veda, the "pleasant growths" of our physical existence, *romāni prithivyah*.

offerings that for you had been made intense. Let your grace be upon us.

5. Thou by whom the movements of the mind grow conscient and brilliant¹ in our mornings through the bright power² of the continuous Dawns, O Bull of the herd,³ establish by the Maruts inspired knowledge in us,—by them in their energy thou energetic, steadfast, a giver of might.

6. Do thou, O Indra, protect the Powers⁴ in their increased might; put away thy wrath against the Maruts, by them in thy forcefulness upheld, who have right perceptions. May we find the strong impulsion that shall break swiftly through.

1 *Usrah*. In the feminine this word is used as a synonym for the Vedic *go*, meaning at once Cow and ray of light. *Usha*, the Dawn, also, is *gomati*, girt with rays or accompanied by the herds of the Sun. There is in the text a significant assonance, *usra vy-ushtishu*, one of the common devices used by the Vedic Rishis to suggest a thought or a connection which they do not consider it essential to bring out expressly.

2 *Shavas*. There are a host of words in the Veda for strength, force, power and each of them carries with it its own peculiar shade of significance. *Shavas* usually conveys the idea of light as well as force.

3 *Vrishabha*. Bull, Male, Lord or Puissant. Indra is constantly spoken of as *Vrishabha* or *Vrishan*. The word is sometimes used by itself, as here, sometimes with another word governed by it to bring out the idea of the herds, e. g. *Vrishabha matinam*, Lord of the thoughts, where the image of the bull and the herd is plainly intended.

4 *Nrin*. The word *nri* seems to have meant originally active, swift or strong. We have *nrinna*, strength, and *nrinama nrinam*, most puissant of the Powers. It came afterwards to mean male or man and in the Veda is oftentimes applied to the gods as the male powers or *Parushas* presiding over the energies of Nature as opposed to the female powers, who are called *gna* or *gana*.

COMMENTARY

A sequel to the colloquy of Indra and Agastya, this Sutra is Agastya's hymn of propitiation to the Maruts whose sacrifice he had interrupted at the bidding of the mightier deity. Less directly, it is connected in thought with the 165th hymn of the Mandala, the colloquy of Indra and the Maruts, in which the supremacy of the Lord of Heaven is declared and these lesser shining hosts are admitted as subordinate powers who impart to men their impulsions towards the high truths which belong to Indra. "Giving the energy of your breath to their thoughts of varied light, become in them impellers to the knowledge of my truths. Whosoever the doer becomes active for the work and the intelligence of the thinker creates us in him, O Maruts, move surely towards that illumined secret,"—such is the closing word of the colloquy, the final injunction of Indra to the inferior deities.

These verses fix clearly enough the psychological function of the Maruts. They are not properly gods of thought, rather gods of energy; still, it is in the mind that their energies become effective. To the uninstructed Aryan worshipper, the Maruts were powers of wind, storm and rain; it is the images of the tempest that are most commonly applied to them and they are spoken of as the Rudras, the fierce, impetuous ones,—a name that they share with the god of Force, Agni. Although Indra is described sometimes as the eldest of the Maruts,—*Indrajyestho Marudganah*,—yet they would seem at first to belong rather to the domain of Vayu, the Wind-God, who in the Vedic system is the Master of Life, inspirer of that Breath or dynamic energy, called the Prana, which is represented in man by the vital and nervous activities. But this is only a part of their physiognomy. Brilliance, no less than impetuosity, is their characteristic. Everything about them is lustrous, themselves, their shining weapons, their golden ornaments, their resplendent cars. Not only do they send down the rain, the waters, the

abundance of heaven, and break down the things best established to make way for new movements and new formations,—functions which, for the rest, they share with other gods, Indra, Mitra, Varuna,—but, like them, they also are friends of Truth, creators of Light. It is so that the Rishi, Gotama Rahugana, prays to them, "O ye who have the flashing strength of the Truth, manifest that by your might; piece with your lightning the Rakshas. Conceal the concealing darkness, repel every devourer, create the Light for which we long." And in another hymn, Agastya says to them, "They carry with them the sweetness (of the Ananda) as their eternal offspring and play out their play, brilliant in the activities of knowledge." The Maruts, therefore, are energies of the mentality, energies which make for knowledge. Theirs is not the settled truth, the diffused light, but the movement, the search, the lightning-flash, and, when Truth is found, the many-sided play of its separate illuminations.

We have seen that Agastya in his colloquy with Indra speaks more than once of the Maruts. They are Indra's brothers, and therefore the god should not strike at Agastya in his struggle towards perfection. They are his instruments for that perfection, and as such Indra should use them. And in the closing formula of submission and reconciliation, he prays to the god to parley again with the Maruts and to agree with them so that the sacrifice may proceed in the order and movement of the divine Truth towards which it is directed. The crisis, then, that left so powerful an impression on the mind of the seer, was in the nature of a violent struggle in which the higher divine Power confronted Agastya and the Maruts and opposed their impetuous advance. There has been wrath and strife between the divine Intelligence that governs the world and the vehement aspiring powers of Agastya's mind. Both would have the human being reach his goal; but not as the inferior divine powers choose must that march be directed,—rather as it has been firmly willed and settled above by the secret Intelligence that always possesses for the manifested intelligence that still seeks,

Therefore the mind of the human being has been turned into a battle-field for greater Powers and is still quivering with the awe and alarm of that experience.

The submission to Indra has been made; Agastya now appeals to the Maruts to accept the terms of the reconciliation, so that the full harmony of his inner being may be restored. He approaches them with the submission he has rendered to the greater god and extends it to their brilliant legions. The perfection of the mental state and its powers which he desires, their clearness, rectitude, truth-observing energy, is not possible without the swift coursing of the Thought-Forces in their movement towards the higher knowledge. But that movement, mistakenly directed, not rightly illumined, has been checked by the formidable opposition of Indra and has departed for a time out of Agastya's mentality. Thus repelled, the Maruts have left him for other sacrificers; elsewhere shine their resplendent chariots, in other fields thunder the hooves of their wind-footed steeds. The Seer prays to them to put aside their wrath, to take pleasure once more in the pursuit of knowledge and in its activities; not passing him by any more, let them unyoke their steeds, descend and take their place on the seat of the sacrifice, assume their share of the offerings.

For he would confirm again in himself these splendid energies, and it is a hymn of affirmation that he offers them, the *stoma* of the Vedic sages. In the system of the Mystics, which has partially survived in the schools of Indian Yoga, the Word is a power, the Word creates. For all creation is expression, everything exists already in the secret abode of the Infinite, *guhà hitam*, and has only to be brought out here in apparent form by the active consciousness. Certain schools of Vedic thought even suppose the worlds to have been created by the goddess Word and sound as first etheric vibration to have preceded formation. In the Veda itself there are passages which treat the poetic measures of the sacred mantras, —*anustubh*, *tristubh*, *jagati*, *gayatri*,—as symbolic of the rhythms in which the universal movement of things is cast.

By expression then we create and men are even said to create the gods in themselves by the mantra. Again, that which we have created in our consciousness by the Word, we can fix there by the Word to become part of ourselves and effective not only in our inner life but upon the outer physical world. By expression we form, by affirmation we establish. As a power of expression the word is termed *gih* or *vachas*; as a power of affirmation, *stoma*. In either aspect it is named *manma* or *mantra*, expression of thought in mind, and *brahman*, expression of the heart or the soul,—for this seems to have been the earlier sense of the word *brahman*,¹ afterwards applied to the Supreme Soul or universal Being.

The process of formation of the mantra is described in the second verse along with the conditions of its effectivity. Agastya presents the stoma, hymn at once of affirmation and of submission, to the Maruts. Fashioned by the heart, it receives its just place in the mentality through confirmation by the mind. The mantra, though it expresses thought in mind, is not in its essential part a creation of the intellect. To be the sacred and effective word, it must have come as an inspiration from the supra-mental plane, termed in Veda, *Ritam*, the Truth, and have been received into the superficial consciousness either through the heart or by the luminous intelligence, *manisha*. The heart in Vedic psychology is not restricted to the seat of the emotions; it includes all that large tract of spontaneous mentality, nearest to the subconscious in us, out of which rise the sensations, emotions, instincts, impulses and all those intuitions and inspirations that travel through these agencies before they arrive at form in the intelligence. This is the "heart" of Veda and Vedanta, *hridaya*, *hrid*, or *brahman*. There in the present state of mankind the Purusha is supposed to be seated centrally. Nearer to the vastness of the subconscious, it is

1—Also found in the form *brih* (Brihaspati, Brahmanaspati); and there seem to have been older forms, *brihan* and *brahan*. It is from *brahan* (gen *brahnas*) that, in all probability, we have the Greek *phren*, *phrenos*, signifying mind.

there that, in ordinary mankind,—man not yet exalted to a higher plane where the contact with the Infinite is luminous, intimate and direct,—the inspirations of the Universal Soul can most easily enter in and most swiftly take possession of the individual soul. It is therefore by the power of the heart that the mantra takes form. But it has to be received and held in the thought of the intelligence as well as in the perceptions of the heart; for not till the intelligence has accepted and even brooded upon it, can that truth of thought which the truth of the Word expresses be firmly possessed or normally effective. Fashioned by the heart, it is confirmed by the mind.

But another approval is also needed. The individual mind has accepted; the effective powers of the Cosmos must also accept. The words of the hymn retained by the mind form a basis for the new mental posture from which the future thought-energies have to proceed. The Maruts must approach them and take their stand upon them, the mind of these universal Powers approve and unite itself with the formations in the mind of the individual. So only can our inner or our outer action have its supreme effectivity.

Nor have the Maruts any reason to refuse their assent or to persist in the prolongation of discord. Divine powers who themselves obey a higher law than the personal impulse, it should be their function, as it is their essential nature, to assist the mortal in his surrender to the Immortal and increase obedience to the Truth, the Vast towards which his human faculties aspire.

Indra, affirmed and accepted, is no longer in his contact with the mortal a cause of suffering; the divine touch is now utterly creative of peace and felicity. The Maruts too, affirmed and accepted, must put aside their violence. Assuming their gentler forms, benignant in their action, not leading the soul through strife and disturbance, they too must become purely beneficent as well as puissant agencies.

This complete harmony established, Agastya's Yoga will proceed triumphantly on the new and straight path

prescribed to it. It is always the elevation to a higher plane that is the end,—higher than the ordinary life of divided and egoistic sensation, emotion, thought and action. And it is to be pursued always with the same puissant will towards victory over all that resists and hampers. But it must be an integral exaltation. All the joys that the human being seeks with his desire, all the active energies of his waking consciousness,—his days, as it is expressed in the brief symbolic language of the Veda,—must be uplifted to that higher plane. By *vanani* are meant the receptive sensations seeking in all objectivities the Ananda whose quest is their reason for existence. These, too, are not excluded. Nothing has to be rejected, all has to be raised to the pure levels of the divine consciousness.

Formerly Agastya had prepared the sacrifice for the Maruts under other conditions. He had put their full potentiality of force into all in him that he sought to place in the hands of the Thought-Powers; but because of the defect in his sacrifice he had been met midway by the Mighty One as by an enemy and only after fear and strong suffering had his eyes been opened and his soul surrendered. Still vibrating with the emotions of that experience, he has been compelled to renounce the activities which he had so puissantly prepared. Now he offers the sacrifice again to the Maruts, but couples with that brilliant Name the more puissant godhead of Indra. Let the Maruts then bear no wrath for the interrupted sacrifice but accept this new and more justly guided action.

Agastya turns, in the two closing verses, from the Maruts to Indra. The Maruts represent the progressive illumination of human mentality, until from the first obscure movements of mind which only just emerge out of the darkness of the subconscious, they are transformed into an image of the luminous consciousness of which Indra is the Purusha, the representative Being. Obscure, they become conscient; twilit, half-lit or turned into misleading reflections, they surmount these deficiencies and put on the divine brilliance. This great evolution is effect-

ed in Time gradually, in the mornings of the human spirit, by the unbroken succession of the Dawns. For Dawn in the Veda is the goddess symbolic of new openings of divine illumination on man's physical consciousness. She alternates with her sister Night ; but that darkness itself is a mother of light and always Dawn comes to reveal what the black-browed Mother has prepared. Here, however, the seer seems to speak of continuous dawns, not broken by these intervals of apparent rest and obscurity. By the brilliant force of that continuity of successive illuminations the mentality of man ascends swiftly into fullest light. But always the force which has governed and made possible the transformation, is the puissance of Indra. It is that supreme Intelligence which through the Dawns, through the Maruts, has been pouring itself into the human being. Indra is the Bull of the radiant herd, the Master of the thought-energies, the Lord of the luminous dawns.

Now also let Indra use the Maruts as his instruments for the illumination. By them let him establish the supramental knowledge of the seer. By their energy his energy will be supported in the human nature and he will give that nature his divine firmness, his divine force, so that it may not stumble under the shock or fail to contain the vaster play of puissant activities too great for our ordinary capacity.

The Maruts, thus reinforced in strength, will always need the guidance and protection of the superior Power. They are the Purushas of the separate thought-energies, Indra the one Purusha of all thought-energy. In him they find their fullness and their harmony. Let there then be no longer strife and disagreement between this whole and these parts. The Maruts, accepting Indra, will receive from him the right perception of the things that have to be known. They will not be misled by the brilliance of a partial light or carried too far by the absorption of a limited energy. They will be able to sustain the action of Indra as he puts forth his force against all that may yet stand between the soul and its consummation.

So in the harmony of these divine Powers and their aspirations may humanity find that impulsion which shall be strong enough to break through the myriad oppositions of this world and, in the individual with his composite personality or in the race, pass rapidly on towards the goal so constantly glimpsed but so distant even to him who seems to himself almost to have attained.

Isha Upanishad

II ANALYSIS

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

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

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

PLAN OF THE UPANISHAD

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

FIRST MOVEMENT

In the first, a basis is laid down by the idea of the one and stable Spirit inhabiting and governing a universe of movement and of the forms of movement. (*verse 1, line 1*).

On this conception the rule of a divine life for man is founded,—enjoyment of all by renunciation of all through the exclusion of desire. (*Verse 1, line 2*).

There is then declared the justification of works and of the physical life on the basis of an inalienable freedom of the soul, one with the Lord, amidst all the activity of the multiple movement. (*Verse 2*).

Finally, the result of an ignorant interference with the right manifestation of the One in the multiplicity, is declared to be an involution in states of blind obscurity after death. (*Verse 3*).

SECOND MOVEMENT

In the second movement the ideas of the first verse are resumed and amplified.

The one stable Lord and the multiple movement are identified as one Brahman of whom, however, the unity and stability are the higher truth and who contains all as well as inhabits all. (*Verses 4, 5*).

The basis and fulfilment of the rule of life are found in the experience of unity by which man identifies himself with the cosmic and transcendental Self and, by the Self, in entire freedom from grief and illusion, with all its becomings. (*Verses 6, 7*).

THIRD MOVEMENT

In the third movement there is a return to the justification of life and works and an indication of their divine fulfilment.

The degrees of the Lord's self-manifestation in the universe of motion and in the becomings of the one Being are set forth and the inner law of all existences declared to be by His conception and determination. (*Verse 8*).

Vidya and Avidya, Becoming and Non-becoming are reconciled by their mutual utility to the progressive self-realisation which proceeds from the state of mortality to the state of Immortality. (*Verses 9 to 14*).

FOURTH MOVEMENT

The fourth movement returns to the idea of the worlds and under the figures of Surya and Agni the relations of the Supreme Truth and Immortality (*Verses 15, 16*), the activities of this life (*Verses 17*), and the state after death (*Verses 18*) are symbolically indicated.

FIRST MOVEMENT

VERSES 1-3*

THE BASIS OF COSMIC EXISTENCE

God and the world, Spirit and formative Nature are confronted and their relations fixed.

COSMOS

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

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

Yet in their relation of principle of movement and result of movement they are continent and contained, world in world, movement in movement. The individual therefore partakes of the nature of the universal, refers

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

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

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

back to it for its source of activity, is, as we say, subject to its laws and part of cosmic Nature.

SPIRIT

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

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

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

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

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

TRANSITIONAL THOUGHT

AVIDYA

The object of habitation is enjoyment and possession; the object of the Spirit in Cosmos is, therefore, the possession and enjoyment of the universe. Yet, being thus in his essence one, divine and free, man seems to be limited, divided from others, subject to Nature and even its creation and sport, enslaved to death, ignorance and sorrow. His object in manifestation, being possession and enjoyment of his world, he is unable to enjoy because of his limitation. This contrary result comes about by Avidya, the Ignorance of oneness: and the knot of the Ignorance is egoism.

EGO

The cause of ego is that while by Its double power of Vida and Avidya the Spirit dwells at once in the consciousness of multiplicity and relativity and in the consciousness of unity and identity and is therefore not bound by the Ignorance, yet It can, in mind, identify Itself with the object in the movement, absorbingly, to the apparent exclusion of the Knowledge which remains behind,

veiled, at the back of the mentality. The movement of Mind in Nature is thus able to conceive of the object as the reality and the Inhabitant as limited and determined by the appearances of the object. It conceives of the object, not as the universe in one of its frontal appearances, but as itself a separate existence standing out from the Cosmos and different in being from all the rest of it. It conceives similarly of the Inhabitant. This is the illusion of ignorance which falsifies all realities. The illusion is called Ahankara, the separative ego-sense which makes each being conceive of itself as an independent personality.

The result of the separation is the inability to enter into harmony and oneness with the universe and a consequent inability to possess and enjoy it. But the desire to possess and enjoy is the master-impulse of the Ego which knows itself obscurely to be the Lord, although owing to the limitations of its relativity, it is unable to realise its true existence. The result is discord with others and oneself, mental and physical suffering, the sense of weakness and inability, the sense of obscurity, the straining of energy in passion and in desire towards self-fulfilment, the recoil of energy exhausted or disappointed towards death and disintegration.

Desire is the badge of subjection with its attendant discord and suffering. That which is free, one and lord, does not desire, but inalienably contains, possesses and enjoys.

THE RULE OF THE DIVINE LIFE

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

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

The terms of this liberation are freedom from egoism and, consequently, freedom from personal desire. Practi-

cally, this renunciation implies that one should not regard anything in the universe as a necessary object of possession, nor as possessed by another and not by oneself, nor as an object of greed in the heart or the senses.

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

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

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

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

THE JUSTIFICATION OF WORKS

This freedom does not depend upon inaction, nor is this possession limited to the enjoyment of the inactive Soul that only witnesses without taking part in the movement.

On the contrary the doing of works in this material world and a full acceptance of the term of physical life are part of its completeness.

For the active Brahman fulfils Itself in the world by works and man also is in the body for self-fulfilment by action. He cannot do otherwise, for even his inertia acts and produces effects in the cosmic movement. Being in this body or any kind of body, it is idle to think of refraining from action or escaping the physical life. The idea that this in itself can be a means of liberation, is part of the Ignorance which supposes the soul to be a separate entity in the Brahman.

Action is shunned because it is thought to be inconsistent with freedom. The man when he acts, is supposed to be necessarily entangled in the desire behind the action, in subjection to the formal energy that drives the action and in the results of the action. These things are true in appearance, not in reality.

Desire is only a mode of the emotional mind which by ignorance seeks its delight in the object of desire and not in the Brahman who expresses Himself in the object. By destroying that ignorance one can do action without entanglement in desire.

The Energy that drives is itself subject to the Lord, who expresses Himself in it with perfect freedom. By getting behind Nature to the Lord of Nature, merging the individual in the Cosmic Will, one can act with the divine freedom. Our actions are given up to the Lord and our personal responsibility ceases in His liberty.

The chain of Karma only binds the movement of Nature and not the soul which, by knowing itself, ceases even to appear to be bound by the results of its works.

Therefore the way of freedom is not inaction, but to cease from identifying oneself with the movement and recover instead our true identity in the Self of things who is their Lord.

THE OTHER WORLDS

By departing the physical life one does not disappear out of the Movement, but only passes into some other general state of consciousness than the material universe.

These states are either obscure or illuminated, dark or sunless.

By persisting in gross forms of ignorance, by coercing perversely the soul in its self-fulfilment or by a wrong dissolution of its becoming in the Movement, one enters into states of blind darkness, not into the worlds of light and of liberated and blissful being.

The Synthesis of Yoga

INTRODUCTION

II

THE THREE STEPS OF NATURE

We recognise then, in the past developments of Yoga, a specialising and separative tendency which, like all things in Nature, had its justifying and even imperative utility and we seek a synthesis of the specialised aims and methods which have, in consequence, come into being. But in order that we may be wisely guided in our effort, we must know, first, the general principle and purpose underlying this separative impulse and, next, the particular utilities upon which the method of each school of Yoga is founded. For the general principle we must interrogate the universal workings of Nature herself, recognising in her no merely specious and illusive activity of a distorting Maya, but the cosmic energy and working of God Himself in His universal being formulating and inspired by a vast, an infinite and yet a minutely selective Wisdom, *Prajñā prasrītā purāṇi* of the Gita, Wisdom that went forth from the Eternal since the beginning. For the particular utilities we must cast a penetrative eye on the different methods of Yoga and distinguish among the mass of their details the governing idea which they serve and the radical force which gives birth and energy to their processes of effectuation. Afterwards we may more easily find the one common principle and the one common power from which all derive their being and tendency, towards which all subconsciously move and in which, therefore, it is possible for all consciously to unite.

The progressive self-manifestation of Nature in man, termed in modern language his evolution, must necessarily depend upon three successive elements, that which is already evolved, that which is persistently in the stage of conscious evolution and that which is to be evolved and may perhaps be already displayed, if not constantly, then occasionally or with some regularity of recurrence, in primary formations or in others more developed and, it may well be, even in some, however rare, that are near to the highest possible realisation of our present humanity. For the march of Nature is not drilled to a regular and mechanical forward stepping. She reaches constantly beyond herself even at the cost of subsequent deplorable retreats. She has rushes; she has splendid and mighty outbursts; she has immense realisations. She storms sometimes passionately forward hoping to take the kingdom of heaven by violence. And these self-exceedings are the revelation of that in her which is most divine or else most diabolical, but in either case the most puissant to bring her rapidly forward towards her goal.

That which Nature has evolved for us and has firmly founded is the bodily life. She has effected a certain combination and harmony of the two inferior but most fundamentally necessary elements of our action and progress upon earth,—Matter, which, however the too ethereally spiritual may despise it, is our foundation and the first condition of all our energies and realisations, and the Life-Energy which is our means of existence in a material body and the basis there even of our mental and spiritual activities. She has successfully achieved a certain stability of her constant material movement which is at once sufficiently steady and durable and sufficiently pliable and mutable to provide a fit dwelling-place and instrument for the progressively manifesting god in humanity. This is what is meant by the fable in the Aitareya Upanishad which tells us that the gods rejected the animal forms successively offered to them by the Divine Self and only when man was produced, cried out, "This indeed is perfectly made," and consented to enter in.

She has effected also a working compromise between the inertia of matter and the active Life that lives in and feeds on it, by which not only is vital existence sustained, but the fullest developments of mentality are rendered possible. This equilibrium constitutes the basic status of Nature in man and is termed in the language of Yoga his gross body composed of the material or *food sheath* and the nervous system or vital vehicle.¹

If, then, this inferior equilibrium is the basis and first means of the higher movements which the universal Power contemplates and if it constitutes the vehicle in which the Divine here seeks to reveal Itself, if the Indian saying is true that the body is the instrument provided for the fulfilment of the right law of our nature, then any final recoil from the physical life must be a turning away from the completeness of the divine Wisdom and a renunciation of its aim in earthly manifestation. Such a refusal may be, owing to some secret law of their development, the right attitude for certain individuals, but never the aim intended for mankind. It can be, therefore, no integral Yoga which ignores the body or makes its annulment or its rejection indispensable to a perfect spirituality. Rather, the perfecting of the body also should be the last triumph of the Spirit and to make the bodily life also divine must be God's final seal upon His work in the universe. The obstacle which the physical presents to the spiritual is no argument for the rejection of the physical; for in the unseen providence of things our greatest difficulties are our best opportunities. A supreme difficulty is Nature's indication to us of a supreme conquest to be won and an ultimate problem to be solved; it is not a warning of an inextricable snare to be shunned or of an enemy too strong for us from whom we must flee.

Equally, the vital and nervous energies in us are there for a great utility; they too demand the divine realisation of their possibilities in our ultimate fulfilment.

¹ *Annakosha and Pranakosha.*

The great part assigned to this element in the universal scheme is powerfully emphasised by the catholic wisdom of the Upanishads. "As the spokes of a wheel in its nave, so in the Life-energy is all established, the triple knowledge and the Sacrifice and the power of the strong and the purity of the wise. Under the control of the Life-Energy is all this that is established in the triple heaven."¹ It is therefore no integral Yoga that kills these nervous energies, forces them into a nerveless quiescence or roots them out as the source of noxious activities. Their purification, not their destruction,—their transformation, control and utilisation is the aim in view with which they have been created and developed in us.

If the bodily life is what Nature has firmly evolved for us as her base and first instrument, it is our mental life that she is evolving as her immediate next aim and superior instrument. This in her ordinary exaltations is the lofty preoccupying thought in her; this, except in her periods of exhaustion and recoil into a reposeful and recuperating obscurity, is her constant pursuit wherever she can get free from the trammels of her first vital and physical realisations. For here in man we have a distinction which is of the utmost importance. He has in him not a single mentality, but a double and a triple, the mind material and nervous, the pure intellectual mind which liberates itself from the illusions of the body and the senses and a divine mind above intellect which in its turn liberates itself from the imperfect modes of the logically discriminative and imaginative reason. Mind in man is first enmeshed in the life of the body, where in the plant it is entirely involved and in animals always imprisoned. It accepts this life as not only the first but the whole condition of its activities and serves its needs as if they were the entire aim of existence. But the bodily life in man is a base, not the aim, his first condition and not his last determinant. In the just idea of the ancients man is essentially the thinker, the

1 Prasna Upanishad II. 6 and 13.

Manu, the mental being who leads the life and the body,¹ not the animal who is led by them. The true human existence, therefore, only begins when the intellectual mentality emerges out of the material and we begin more and more to live in the mind independent of the nervous and physical obsession and in the measure of that liberty are able to accept rightly and rightly to use the life of the body. For freedom and not a skilful subjection is the true means of mastery. A free, not a compulsory acceptance of the conditions, the enlarged and sublimated conditions of our physical being, is the high human ideal.

The mental life thus evolving in man is not, indeed, a common possession. In actual appearance it would seem as if it were only developed to the fullest in individuals and as if there were great numbers and even the majority in whom it is either a small and ill-organised part of their normal nature or not evolved at all or latent and not easily made active. Certainly, the mental life is not a finished evolution of Nature; it is not yet firmly founded in the human animal. The sign is that the fine and full equilibrium of vitality and matter, the sane, robust, long-lived human body is ordinarily found only in races or classes of men who reject the effort of thought, its disturbances, its tensions, or think only with the material mind. Civilised man has yet to establish an equilibrium between the fully active mind and the body; he does not yet normally possess it. Indeed, the increasing effort towards a more intense mental life seems to create, frequently, an increasing disequilibrium of the human elements, so that it is possible for eminent scientists to describe genius as a form of insanity, a result of degeneration, a pathological morbidity of Nature. The phenomena which are used to justify this exaggeration, when taken not separately, but in connection with all other relevant data, point to a different truth. Genius is one attempt of the universal Energy to so quicken and intensify our intellectual powers that they shall be prepared for those

1 *Manomayah pranashariranetā*. Mundaka Upanishad II 2. 40.

more puissant, direct and rapid faculties which constitute the play of the supra-intellectual or divine mind. It is not, then, a freak, an inexplicable phenomenon, but a perfectly natural next step in the right line of her evolution. She has harmonised the bodily life with the material mind, she is harmonising it with the play of the intellectual mentality; for that, although it tends to a depression of the full animal and vital vigour, does not or need not produce active disturbances. And she is shooting yet beyond in the attempt to reach a still higher level. Nor are the disturbances created by her process as great as is often represented. Some of them are the crude beginnings of new manifestations; others are an easily corrected movement of disintegration, often fruitful of fresh activities and always a small price to pay for the far-reaching results that she has in view.

We may perhaps, if we consider all the circumstances, come to this conclusion that mental life, far from being a recent appearance in man, is the swift repetition in him of a previous achievement from which the Energy in the race had undergone one of her deplorable recoils. The savage is perhaps not so much the first forefather of civilised man as the degenerate descendant of a previous civilisation. For if the actuality of intellectual achievement is unevenly distributed, the capacity is spread everywhere. It has been seen that in individual cases even the racial type considered by us the lowest, the negro fresh from the perennial barbarism of Central Africa, is capable, without admixture of blood, without waiting for future generations, of the intellectual culture, if not yet of the intellectual accomplishment of the dominant European. Even in the mass men seem to need, in favourable circumstances, only a few generations to cover ground that ought apparently to be measured in the terms of millenniums. Either, then, man by his privilege as a mental being is exempt from the full burden of the tardy laws of evolution or else he already represents and with helpful conditions and in the right stimulating atmosphere can always display a high level of material



capacity for the activities of the intellectual life. It is not mental incapacity, but the long rejection or seclusion from opportunity and withdrawal of the awakening impulse that creates the savage. Barbarism is an intermediate sleep, not an original darkness.

Moreover the whole trend of modern thought and modern endeavour reveals itself to the observant eye as a large conscious effort of Nature in man to effect a general level of intellectual equipment, capacity and farther possibility by universalising the opportunities which modern civilisation affords for the mental life. Even the preoccupation of the European intellect, the protagonist of this tendency, with material Nature and the externalities of existence is a necessary part of their effort. It seeks to prepare a sufficient basis in man's physical being and vital energies and in his material environment for his full mental possibilities. By the spread of education, by the advance of the backward races, by the elevation of depressed classes, by the multiplication of labour-saving appliances, by the movement toward ideal, social and economic conditions, by the labour of Science towards an improved health, longevity and sound physique in civilised humanity, the sense and drift of this vast movement translates itself in easily intelligible signs. The right or at least the ultimate means may not always be employed, but their aim is the right preliminary aim,—a sound individual and social body and the satisfaction of the legitimate needs and demands of the material mind, sufficient ease, leisure, equal opportunity, so that the whole of mankind and no longer only the favoured race, class or individual may be free to develop the emotional and intellectual being to its full capacity. At present the material and economic aim may predominate, but always, behind, there works or there waits in reserve the higher and major impulse.

And when the preliminary conditions are satisfied, when the great endeavour has found its base, what will be the nature of that farther possibility which the activities of the intellectual life must serve? If Mind is indeed

Nature's highest term, then the entire development of the rational and imaginative intellect and the harmonious satisfaction of the emotions and sensibilities must be to themselves sufficient. But if, on the contrary, man is more than a reasoning and emotional animal, if beyond that which is being evolved, there is something that has to be evolved, then it may well be that the fullness of the mental life, the suppleness, flexibility and wide capacity of the intellect, the ordered richness of emotion and sensibility may be only a passage towards the development of a higher life and of more powerful faculties which are yet to manifest and to take possession of the lower instrument, just as mind itself has so taken possession of the body that the physical being no longer lives only for its own satisfaction but provides the foundation and the materials for a superior activity.

The assertion of a higher than the mental life is the whole foundation of Indian philosophy and its acquisition and organisation is the veritable object served by the methods of Yoga. Mind is not the last term of evolution, not an ultimate aim, but, like body, an instrument. It is even so termed in the language of Yoga, the inner instrument.¹ And Indian tradition asserts that this which is to be manifested is not a new term in human experience, but has been developed before and has even governed humanity in certain periods of its development. In any case, in order to be known it must at one time have been partly developed. And if since then Nature has sunk back from her achievement, the reason must always be found in some unrealised harmony, some insufficiency of the intellectual and material basis to which she has now returned, some over-specialisation of the higher to the detriment of the lower existence.

But what then constitutes this higher or highest existence to which our evolution is tending? In order to answer the question we have to deal with a class of supreme experiences, a class of unusual conceptions which

1 Antahkarana.

it is difficult to represent accurately in any other language than the ancient Sanscrit tongue in which alone they have been to some extent systematised. The only approximate terms in the English language have other associations and their use may lead to many and even serious inaccuracies. The terminology of Yoga recognises besides the status of our physical and vital being, termed the gross body and doubly composed of the food-sheath and the vital vehicle, besides the status of our mental being, termed the subtle body and singly composed of the mind sheath or mental vehicle,¹ a third, supreme and divine status of supra-mental being, termed the causal body and composed of a fourth and a fifth vehicle² which are described as those of knowledge and bliss. But this knowledge is not a systematised result of mental questionings and reasonings, not a temporary arrangement of conclusions and opinions in the terms of the highest probability, but rather a pure self-existent and self-luminous Truth. And this bliss is not a supreme pleasure of the heart and sensations with the experience of pain and sorrow as its background, but a delight also self-existent and independent of objects and particular experiences, a self-delight which is the very nature, the very stuff, as it were, of a transcendent and infinite existence.

Do such psychological conceptions correspond to anything real and possible? All Yoga asserts them as its ultimate experience and supreme aim. They form the governing principles of our highest possible state of consciousness, our widest possible range of existence. There is, we say, a harmony of supreme faculties, corresponding roughly to the psychological faculties of revelation, inspiration and intuition, yet acting not in the intuitive reason or the divine mind, but on a still higher plane, which see Truth directly face to face, or rather live in the truth of things both universal and transcendent and are

¹ *Manah-kosha.*

² *Vijnanakosha and Anandakosha*

its formulation and luminous activity. And these faculties are the light of a conscious existence superseding the egoistic and itself both cosmic and transcendent, the nature of which is Bliss. These are obviously divine and, as man is at present apparently constituted, superhuman states of consciousness and activity. A trinity of transcendent existence, self-awareness and self-delight¹ is, indeed, the metaphysical description of the supreme Atman, the self-formulation, to our awakened knowledge, of the Unknowable whether conceived as a pure Impersonality or as a cosmic Personality manifesting the universe. But in Yoga they are regarded also in their psychological aspects as states of subjective existence to which our waking consciousness is now alien, but which dwell in us in a superconscious plane and to which, therefore, we may always ascend.

For, as is indicated by the name, causal body (*kāraṇa*), as opposed to the two others which are instruments (*karana*), this crowning manifestation is also the source and effective power of all that in the actual evolution has preceded it. Our mental activities are, indeed, a derivation, selection and, so long as they are divided from the truth that is secretly their source, a deformation of the divine knowledge. Our sensations and emotions have the same relation to the Bliss, our nervous forces and actions to the aspect of Will or Force assumed by the divine consciousness, our physical being to the pure essence of that Bliss and Consciousness. The evolution which we observe and of which we are the terrestrial summit may be considered, in a sense, as an inverse manifestation, by which these Powers in their unity and their diversity use, develop and perfect the imperfect substance and activities of Matter, of Life and of Mind so that they may express in mutable relativity an increasing harmony of the divine and eternal states from which they are born. If this be the truth of the universe, then the goal of evolution is also its cause, it is

1 *Sachchidananda*

that which is immanent in its elements and out of them is liberated. But the liberation is surely imperfect if it is only an escape and there is no return upon the containing substance and activities to exalt and transform them. The immanence itself would have no credible reason for being if it did not end in such a transfiguration. But if human mind can become capable of the glories of the divine Light, human emotion and sensibility can be transformed into the mould and assume the measure and movement of the supreme Bliss, human action not only represent but feel itself to be the motion of a divine and non-egoistic Force and the physical substance of our being sufficiently partake of the purity of the supernal essence, sufficiently unify plasticity and durable constancy to support and prolong these highest experiences and agencies, then all the long labour of Nature will end in a crowning justification and her evolutions reveal their profound significance.

So dazzling is even a glimpse of this supreme existence and so absorbing its attraction that, once seen, we feel readily justified in neglecting all else for its pursuit. Even, by an opposite exaggeration to that which sees all things in Mind and the mental life as an exclusive ideal, Mind comes to be regarded as an unworthy deformation and a supreme obstacle, the source of an illusory universe, a negation of the Truth and itself to be denied and all its works and results annulled if we desire the final liberation. But this is a half-truth which errs by regarding only the actual limitations of Mind and ignores its divine intention. The ultimate knowledge is that which perceives and accepts God in the universe as well as beyond the universe and the integral Yoga is that which, having found the Transcendent, can return upon the universe and possess it, retaining the power freely to descend as well as ascend the great stair of existence. For if the eternal Wisdom exists at all, the faculty of Mind also must have some high use and destiny. That use must depend on its place in the ascent and in the return and that destiny must be a fulfilment and transfiguration, not a rooting out or an annulling.

We perceive then, these threesteps in Nature, a bodily life which is the basis of our existence here in the material world, a mental life into which we emerge and by which we raise the bodily to higher uses and enlarge it into a greater completeness, and a divine existence which is at once the goal of the other two and returns upon them to liberate them into their highest possibilities. Regarding none of them as either beyond our reach or below our nature and the destruction of none of them as essential to the ultimate attainment, we accept this liberation and fulfilment as part at least and a large and important part of the aim of Yoga.

The Eternal Wisdom

BOOK I

THE GOD OF ALL; THE GOD WHO IS IN ALL

THE SOLE ESSENCE *

- 1 The Universe is a unity.
- 2 All is in the One in power and the One is in all in
- 3 act.—The Essence of all things is one and identical.
- 4 I looked on high and I beheld in all the spaces
That which is One; below, in all the foam of the
waters that which is One; I looked into the heart,
it was a sea, a space for worlds peopled with thou-
sands of dreams: I saw in all the dreams That which
is One.
- 5 All that exists is but the transformation of one
and the same Matter and is therefore one and the
- 6 same thing.—All souls are merely determinations of
the universal Soul. Bodies taken separately are
only varied and transient forms of material sub-
stance.—The infinite variety of particular objects
constitutes one sole and identical Being. To know
that unity is the aim of all philosophy and of all know-
ledge of Nature.—True knowledge leads to unity,
- 8 ignorance to diversity.—The rays of the divine sun,
the infinite Orient, shine equally on all that exists and
the illumination of Unity repeats itself everywhere.
- 10 The Universe is a unity.

- 11 In the world of the Unity heaven and earth are
- 12 one.—We share one Intelligence with heaven and

- 13 the stars.—When we speak of the efficient cause of the universe, we mean, obviously the active Being,—the Being active and effective everywhere; we mean, then, that universal Intelligence which appears to be the principal faculty of the World-Soul and, as it were, the general form of the universe.—There is in the universe one power of infinite Thought.—The Idea is cause and end of things.—As one sun illumines all this world, so the conscious Idea illumines all the physical field.—Matter and Spirit are one since the first beginning.—In the true nature of Matter is the fundamental law of the Spirit. In the true nature of Spirit is the fundamental law of Matter.—He who abases Matter, abases himself and all creation.—The physical world is only a reflection of the spiritual.—Wherever you find movement, there you find life and a soul.—Life pervades and animates everything; it gives its movement to Nature and subjects her to itself.—All is living.—The universe is a living thing and all lives in it.—The whole universe is life, force and action.—Each separate movement is produced by the same energy that moves the sum of things.
- 27 Will is the soul of the universe.

* 1) Philolaus.—2) Abraham-ibn-Ezra.—Aswaghosha.—4) Jelaluddin Rumi.—5) Diogenes of Apollonia.—6) Kapila.—7) Giordano Bruno.—8) Ramakrishna.—9) Baha-ullah.—10) Anaxagoras.—11) Baha-ullah.—12) Macrobius.—13) Giordano Bruno.—14) Leibnitz.—15) Giordano Bruno.—16) Bhagavad-Gita.—17) Aswaghosha.—18) id.—19) Ersted.—20) Antoine the Healer.—21) Thales.—22) Giordano Bruno.—23) Hermes.—24) Giordano Bruno.—25) id.—26) Hermes.—27) Schopenhauer.

IN THE BEGINNING**

- 1 Whence come these beings? What is this creation?
- 2 From the immobile stone to the supreme principle creation consists in the differentiation of existences.
- 3 Then Non-being was not, nor Being. What was that ocean profound and impenetrable?

Then death was not, nor immortality...That was one and lived without the breath by Its own permanence. There was nothing else beyond It.

Darkness concealed in darkness in the beginning was all this ocean...When chaos atomic covered it, then That which is One was born by the vastness of Its energy.

Desire in the beginning became active,—desire, the first seed...

Who knoweth of this? who here can declare it, whence this creation was born, whence was this loosing forth of things? The gods exist below by the creation; who then can know whence it was born?

Whence this creation came into being, whether He established it or did not establish it, He who regards it from above in the supreme ether, He knows,—or perhaps He knows it not.

- 4 That which was before all individual existence, and which was without action although capable of action, is that which preceded heaven and earth.
- 5 Essence without form divided itself; then a movement took place and life was produced.
- 6 In the beginning all this was Non-being. From it Being appeared. Itself created itself.
- 7 Seek out that from which all existences are born, by which being born they live and to which they return...From Delight all these existences were born, by Delight they live, towards Delight they return.

** 1) Rig Veda.—2) Sankhya Pravachana.—3) Rig Veda.—4) Hwei Nan-Tse.—5) Tchuang-Tse.—6) Taittiriya Upanishad.—7) id.

The Question of the Month

WHAT IS THE SIGNIFICANCE OF THE NAME, "ARYA" ?

The question has been put from more than one point of view. To most European readers the name figuring on our cover is a hieroglyph which attracts or alarms according to the temperament. Indians know the word, but it has lost for them the significance which it bore to their forefathers. Western Philology has converted it into a racial term, an unknown ethnological quantity on which different speculations fix different values. Now, even among the philologists, some are beginning to recognise that the word in its original use expressed not a difference of race, but a difference of culture. For in the Veda the Aryan peoples are those who had accepted a particular type of self-culture, of inward and outward practice, of ideality, of aspiration. The Aryan gods were the supraphysical powers who assisted the mortal in his struggle towards the nature of the godhead. All the highest aspirations of the early human race, its noblest religious temper, its most idealistic velleities of thought are summed up in this single vocable.

In later times, the word Arya expressed a particular ethical and social ideal, an ideal of well-governed life, candour, courtesy, nobility, straight dealing, courage, gentleness, purity, humanity, compassion, protection of the weak, liberality, observance of social duty, eagerness for knowledge, respect for the wise and learned, the social accomplishments. It was the combined ideal of the Brahmana and the Kshatriya. Everything that departed from this ideal, everything that tended towards the ignoble, mean, obscure, rude, cruel or false, was termed un-Aryan. There is no word in human speech that has a nobler history.

In the early days of comparative Philology, when the scholars sought in the history of words for the prehistoric history of peoples, it was supposed that the word Arya came from the root *Ar*, to plough and that the Vedic Aryans were so called when they separated from their kin in the north-west who despised the pursuits of agriculture and remained shepherds and hunters. This ingenious speculation has little or nothing to support it. But in a sense we may accept the derivation. Whoever cultivates the field that the Supreme Spirit has made for him, his earth of plenty within and without, does not leave it barren or allow it to run to seed, but labours to exact from it its full yield, is by that effort an Aryan.

If Arya were a purely racial term, a more probable derivation would be *Ar*, meaning strength or valour, from *ar*, to fight, whence we have the name of the Greek war-god Ares, *areios*, brave or warlike, perhaps even *arete*, virtue, signifying, like the Latin *virtus*, first, physical strength and courage and then moral force and elevation. This sense of the word also we may accept. "We fight to win sublime Wisdom, therefore men call us warriors." For Wisdom implies the choice as well as the knowledge of that which is best, noblest, most luminous, most divine. Certainly, it means also the knowledge of all things and charity and reverence for all things, even the most apparently mean, ugly or dark, for the sake of the universal Deity who chooses to dwell equally in all. But, also, the law of right action is a choice, the preference of that which expresses the godhead to that which conceals it. And the choice entails a battle, a struggle. It is not easily made, it is not easily enforced.

Whoever makes that choice, whoever seeks to climb from level to level up the hill of the divine, fearing nothing, deterred by no retardation or defeat, shrinking from no vastness because it is too vast for his intelligence, no height because it is too high for his spirit, no greatness because it is too great for his force and courage, he is the Aryan, the divine fighter and victor, the noble man, *aristos*, best, the *sreshtha* of the Gita.

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

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

The Aryan perfected is the Arhat. There is a transcendent Consciousness which surpasses the universe and of which all these worlds are only a side-issue and a by-play. To that consciousness he aspires and attains. There

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

The News of the Month

THE WAR

The "Arya" a Review of pure Philosophy, has no direct concern with political passions and interests and their results. But neither can it ignore the enormous convulsion which is at present in progress, nor at such a time can it affect to deal only with the pettier happenings of the intellectual world as if men were not dying in thousands daily, the existence of great empires threatened and the fate of the world hanging in the balance. The War has its aspects, of supreme importance to a synthetic Philosophy, with which we would have the right to deal. But now is not the hour, now in this moment of supreme tension and wide-spread agony. Therefore, for the time, we suppress this heading in our Review and shall replace it by brief notes on subjects of philosophical interest, whether general or of the day. Meanwhile, with the rest of the world, we await in silence the predestined result.

आर्य

A PHILOSOPHICAL REVIEW

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THE LIFE DIVINE

CHAPTER III THE TWO NEGATIONS

THE REFUSAL OF THE ASCETIC

All this is the Brahman; this
Self is the Brahman and the Self is
fourfold.

Mandukya Upanishad

Beyond relation, featureless,
unthinkable, in which all is still.

Ibid

And still there is a beyond.

For on the other side of the cosmic consciousness there is, attainable to us, a consciousness yet more transcendent,—transcendent not only of the ego, but of the Cosmos itself,—against which the universe seems to stand out like a petty picture against an immeasurable background. That supports the universal activity,—or perhaps only tolerates it; It embraces Life with Its vastness,—or else rejects it from Its infinitude.

If the materialist is justified from his point of view in insisting on Matter as reality, the relative world as the sole thing of which we can in some sort be sure and the Beyond as wholly unknowable, if not indeed non-existent, a dream of the mind, an abstraction of Thought divorcing itself from reality, so also is the Sannyasin, enamoured of that Beyond, justified from his point of view in insisting on pure Spirit as the reality, the one thing free from change, birth, death, and the relative as a creation of the mind and the senses, a dream, an abstrac-

tion in the contrary sense of Mentality withdrawing from the pure and eternal Knowledge.

What justification, of logic or of experience, can be asserted in support of the one extreme which cannot be met by an equally cogent logic and an equally valid experience at the other end? The world of Matter is affirmed by the experience of the physical senses which, because they are themselves unable to perceive anything immaterial or not organised as gross Matter, would persuade us that the supra-sensible is the unreal. This vulgar or rustic error of our corporeal organs does not gain in validity by being promoted into the domain of philosophical reasoning. Obviously, their pretension is unfounded. Even in the world of Matter there are existences of which the physical senses are incapable of taking cognizance. Yet the denial of the suprasensible as necessarily an illusion or a hallucination depends on this constant sensuous association of the real with the materially perceptible, which is itself a hallucination. Assuming throughout what it seeks to establish, it has the vice of the argument in a circle and can have no validity for an impartial reasoning.

Not only are there physical realities which are suprasensible, but, if evidence and experience are at all a test of truth, there are also senses which are supraphysical¹ and can not only take cognizance of the realities of the material world without the aid of the corporeal sense-organs, but can bring us into contact with other realities, supraphysical and belonging to another world,—included, that is to say, in an organisation of conscious experiences that are dependent on some other principle than the gross Matter of which our suns and earths seem to be made.

Constantly asserted by human experience and belief since the origins of thought, this truth, now that the necessity of an exclusive preoccupation with the secrets of

1. *Sukshma indriyas*, subtle organs, existing in the subtle body (*sukshma deha*), and the means of subtle vision and experience (*sukshma drishti*).

the material world no longer exists, begins to be justified by new-born forms of scientific research. The increasing evidences, of which only the most obvious and outward are established under the name of telepathy with its cognate phenomena, cannot long be resisted except by minds shut up in the brilliant shell of the past, by intellects limited in spite of their acuteness through the limitation of their field of experience and enquiry, or by those who confuse enlightenment and reason with the faithful repetition of the formulas left to us from a bygone century and the jealous conservation of dead or dying intellectual dogmas.

It is true that the glimpse of supra-physical realities acquired by methodical research has been imperfect and is yet ill-affirmed; for the methods used are still crude and defective. But these rediscovered subtle senses have at least been found to be true witnesses to physical facts beyond the range of the corporeal organs. There is no justification, then, for scouting them as false witnesses when they testify to supra-physical facts beyond the domain of the material organisation of consciousness. Like all evidence, like the evidence of the physical senses themselves, their testimony has to be controlled, scrutinised and arranged by the reason, rightly translated and rightly related, and their field, laws and processes determined. But the truth of great ranges of experience whose objects exist in a more subtle substance and are perceived by more subtle instruments than those of gross physical Matter, claim in the end the same validity as the truth of the material universe. The worlds beyond exist: they have their universal rhythm, their grand lines and formations, their self-existent laws and mighty energies, their just and luminous means of knowledge. And here on our physical existence and in our physical body they exercise their influences; here also they organise their means of manifestation and commission their messengers and their witnesses.

But the worlds are only frames for our experience, the senses only instruments of experience and conveniences.

Consciousness is the great underlying fact, the universal witness for whom the world is a field, the senses instruments. To that witness the worlds and their objects appeal for their reality and for the one world or the many, for the physical equally with the supra-physical we have no other evidence that they exist. It has been argued that this is no relation peculiar to the constitution of humanity and its outlook upon an objective world, but the very nature of existence itself; all phenomenal existence consists of an observing consciousness and an active objectivity, and the Action cannot proceed without the Witness because the universe exists only in or for the consciousness that observes and has no independent reality. It has been argued in reply that the material universe enjoys an eternal self-existence; it was here before life and mind made their appearance; it will survive after they have disappeared and no longer trouble with their transient strivings and limited thoughts the eternal and inconscient rhythm of the suns. The difference, so metaphysical in appearance, is yet of the utmost practical import, for it determines the whole outlook of man upon life, the goal that he shall assign for his efforts and the field in which he shall circumscribe his energies. For it raises the question of the reality of cosmic existence and, more important still, the question of the value of human life.

If we push the materialist conclusion far enough, we arrive at an insignificance and unreality in the life of the individual and the race which leaves us, logically, the option between either a feverish effort of the individual to snatch what he may from a transient existence, to "live his life," as it is said, or a dispassionate and objectless service of the race and the individual, knowing well that the latter is a transient fiction of the nervous mentality and the former only a little more long-lived collective form of the same regular nervous spasm of Matter. We work or enjoy under the impulsion of a material energy which deceives us with the brief delusion of life or with the nobler delusion of an ethical aim and a mental consummation. Materialism like spiritual Monism arrives at a Maya

that is and yet is not,—is, for it is present and compelling, is not, for it is phenomenal and transitory in its works. At the other end, if we stress too much the unreality of the objective world, we arrive by a different road at similar but still more trenchant conclusions,—the fictitious character of the individual ego, the unreality and purposelessness of human existence, the return into the Non-Being as the sole rational escape from the meaningless tangle of phenomenal life.

And yet the question cannot be solved by logic arguing on the data of our ordinary physical existence; for in those data there is always a hiatus of experience which renders all argument inconclusive. We have, normally, neither any definitive experience of a cosmic mind or supermind not bound up with the life of the individual body, nor, on the other hand, any firm limit of experience which would justify us in supposing that our subjective self really depends upon the physical frame and can neither survive it nor enlarge itself beyond the individual body. Only by an extension of the field of our consciousness or an unhopèd-for increase in our instruments of knowledge can the ancient quarrel be decided.

The extension of our consciousness, to be satisfying, must necessarily be an inner enlargement from the individual into the cosmic existence. For the Witness, if he exists, is not the individual embodied mind born in the world, but that cosmic Consciousness embracing the universe and appearing as an immanent Intelligence in all its works to which either world subsists eternally and really as Its own active existence or else from which it is born and into which it disappears by an act of knowledge or by an act of conscious power. Not organised mind, but that which, calm and eternal, broods equally in the living earth and the living human body and to which mind and senses are dispensable instruments, is the Witness of cosmic existence and its Lord.

The possibility of a cosmic consciousness in humanity is coming slowly to be admitted in modern Psychology, like the possibility of more elastic instruments of know-

ledge, although still classified, even when its value and power are admitted, as a hallucination. In the psychology of the East it has always been recognised as a reality and the aim of our subjective progress. The essence of the passage over to this goal is the exceeding of the limits imposed on us by the ego-sense and at least a partaking, at most an identification with the self-knowledge which broods secret in all life and in all that seems to us inanimate.

Entering into that Consciousness, we may continue to dwell, like It, upon universal existence. Then we become aware,—for all our terms of consciousness and even our sensational experience begin to change,—of Matter as one existence and of bodies as its formations in which the one existence separates itself physically in the single body from itself in all others and again by physical means establishes communication between these multitudinous points of its being. Mind we experience similarly, and Life also, as the same existence one in its multiplicity, separating and reuniting itself in each domain by means appropriate to that movement. And, if we choose, we can proceed farther and become aware of a super-mind whose universal operation is the key to all lesser activities. Nor do we become merely conscious of this cosmic existence, but likewise conscious in it, receiving it in sensation, but also entering into it in awareness. In it we live as we lived before in the ego-sense, active, more and more in contact, even unified more and more with other minds, other lives, other bodies than the organism we call ourselves, producing effects not only on our own moral and mental being and on the subjective being of others, but even on the physical world and its events by means nearer to the divine than those possible to our egoistic capacity.

Real then to the man who has had contact with it or lives in it, is this cosmic consciousness, with a greater than the physical reality; real in itself, real in its effects and works. And as it is thus real to the world which is its own total expression, so is the world real to it; but not

as an independent existence. For in that higher and less hampered experience we perceive that consciousness and being are not different from each other, but all being is a supreme consciousness, all consciousness is self-existence, eternal in itself, real in its works and neither a dream nor an evolution. The world is real precisely because it exists only in consciousness. It is the existence of material form in its own right apart from the self-illuminated energy which assumes the form, that would be a contradiction of the truth of things, a phantasmagoria, a nightmare, an impossible falsehood.

But this conscious Being which is the truth of the infinite supermind, is more than the universe and lives independently in Its own inexpressible infinity as well as in the cosmic harmonies. World lives by That; That does not live by the world. And as we can enter into the cosmic consciousness and be one with all cosmic existence, so we can enter into the world-transcending consciousness and become superior to all cosmic existence. And then arises the question which first occurred to us, whether this transcendence is necessarily also a rejection. What relation has this universe to the Beyond?

For at the gates of the Transcendent stands that mere and perfect Spirit described in the Upanishads, luminous, pure, sustaining the world but inactive in it, without sinews of energy, without flow of duality, without scar of division, unique, identical, free from all appearance of relation and of multiplicity,—the pure Self of the Advaitins,¹ the inactive Brahman, the transcendent Silence. And the mind when it passes those gates suddenly, without intermediate transitions, receives a sense of the unreality of the world and the sole reality of the Silence which is one of the most powerful and convincing experiences of which the human mind is capable. Here, in the perception of this pure Self or of the Non-Being behind it, we have the starting-point for a second negation,—parallel at the other pole to the materialistic, but

1. The Vedantic Monists.

more complete, more final, more perilous in its effects on the collectivities that hear its potent call to the wilderness,—the refusal of the ascetic.

It is this revolt of Spirit against Matter that for two thousand years, since Buddhism disturbed the balance of the old Aryan world, has dominated increasingly the Indian mind. Not that the sense of the cosmic illusion is the whole of Indian thought; there are other philosophical statements, other religious aspirations. Nor has some attempt at an adjustment between the two terms been wanting even from the most extreme philosophies. But all have lived in the shadow of the great Refusal and the final end of life for all is the garb of the ascetic. The general conception of existence has been permeated with the Buddhistic theory of the chain of Karma and with the consequent antinomy of bondage and liberation, bondage by birth, liberation by cessation from birth. Therefore all voices are joined in one great consensus that not in this world of the dualities can there be our kingdom of heaven, but beyond, whether in the joys of the eternal Vrindavan¹ or the high beatitude of Brahma-loka², beyond all manifestation in some ineffable Nirvana³ or where all separate experience is lost in the featureless unity of the indefinable Existence. And through many centuries a great army of shining witnesses, saints and teachers, names sacred to Indian memory and dominant in Indian imagination, have borne always the same witness and swelled always the same lofty and distant appeal,—renunciation the sole path of knowledge, acceptance of physical life the act of the ignorant, cessation from birth the right use of human birth, the call of the Spirit, the recoil from Matter.

For an age out of sympathy with the ascetic spirit—and throughout all the rest of the world the hour of the

1. *Goloka*, the Vaishnava heaven of eternal Beauty and Bliss.

2. The highest state of pure existence, consciousness and beatitude attainable by the soul without complete extinction in the Indefinable.

3. *Nirvana*, extinction, not necessarily of all being, but of being as we know it; extinction of ego, desire and egoistic action and mentality.

Anchorite has passed or is passing,—it is easy to attribute this great trend to the failing of vital energy in an ancient race tired out by its burden, its once vast share in the common advance, exhausted by its many-sided contribution to the sum of human effort and human knowledge. But we have seen that it corresponds to a truth of existence, a state of conscious realisation which stands at the very summit of our possibility. In practice also the ascetic spirit is an indispensable element in human perfection and even its separate affirmation cannot be avoided so long as the race has not at the other end liberated its intellect and its vital habits from subjection to an always insistent animalism.

We seek indeed a larger and completer affirmation. We perceive that in the Indian ascetic ideal the great Vedantic formula "One without a second" has not been read sufficiently in the light of that other formula equally imperative, "All this is the Brahman." The passionate aspiration of man upward to the Divine has not been sufficiently related to the descending movement of the Divine leaning downward to embrace eternally Its manifestation. Its meaning in Matter has not been so well understood as Its truth in the Spirit. The Reality which the Sannyasin seeks has been grasped in its full height, but not, as by the ancient Vedantins, in its full extent and comprehensiveness. But in our completer affirmation we must not minimise the part of the pure spiritual impulse. As we have seen how greatly Materialism has served the ends of the Divine, so we must acknowledge the still greater service rendered by Asceticism to Life. We shall preserve the truths of material Science and its real utilities in the final harmony, even if many or even if all of its existing forms have to be broken or left aside. An even greater scruple of right preservation must guide us in our dealing with the legacy, however actually diminished or depreciated, of the Aryan past.

The Wherefore of the Worlds

CHAPTER II THE UNCREATED.

We must not suffer ourselves to be caught by the prestige of words or taken in the snare of abstractions.

If the original unity is beyond our comprehension, not less so is the dual origin.

It is impossible to conceive the two complementary principles except as at once distinct and inseparable,—distinct, since they have to unite, and inseparable because they would be nothing without each other and all is by their union. Nothing could be, if they were not at the same time differentiated and indivisible beyond discrimination.

Besides, if the first origin of things cannot be sought in the notion of pure unity, neither can it be found in the idea of two co-eternal and co-existent unities; for when unity baffles our thought, two unities can only double the incomprehension.

Certainly, we may choose unity as the symbol, preeminently, of the Unknowable which is behind the origin of things. Indivisible, it is without relation to Time and Space; incapable of multiplication, it is the sole number which can represent the Infinite.

With the second term, 2, begin the mind's operations; it is the first productive number, the number by which unity enters into the chain of temporal succession and into the pluralities of Space.

But how can we conceive the formation of this second term otherwise than by the repetition of unity? And since this unity represents the infinity of the divine Existence, how is it possible to speak of its repetition? An infinity must necessarily be incapable of self-addition, just as it is incapable of self-division.

Need we add that it would be vain to seek in a complication of the same mystery, such as the notion of the Trinity, the cause of the world?

This cause cannot at all be found in that domain of Number which is essentially the domain of Time and Space. It is not in the terms of quantity that it should be conceived, but at most, perhaps, in the terms of quality.

If we approach it with Number as our starting-point, the idea of Causality becomes unintelligible and, wherever we turn, the problem of the origin baffles solution.

So, when we posit unity of the Essence and duality of the Principles, we are not speaking of them as an efficient cause, but as common conditions and qualities inherent in the very nature of things. They stand only as the most general categories to which our thought can reduce the infinite modes of being.

When we speak of the One, we are only affirming the fundamental Monism of our thought and indicating the ultimate point from which the mind takes its first step into the universe. This One is the universe in its potentiality; it is the state of indivisibility of the All.

When the mind, starting from this unity, takes its second step, it arrives at a point where the possibility of differentiation manifests itself by a sort of duplication of the Unique in its two complementary elements. From the realist standpoint this duplication takes the form of an opposition between Force and the resistance to Force,—inverse movements, contrary currents passing between two opposite signs of one and the same essence. From the idealist standpoint it can be regarded as a sort of objectivisation of the subjective by which universal being takes cognizance of itself.

By introducing the third term in Number the mind is able to conceive as possible an indefinite differentiation, the limitation of the two elements and their reciprocal objectivity,—the conditions of individual form and individual consciousness.

So we can pass by successive steps from the unknowable to the comprehensible and from the indivisible to the visible.



But such metaphysical distinctions cannot lead us very far on the road to the unknown. They are a vain dream of discovery, the illusion of the dreamer recumbent on his bed while he thinks himself erect and on the march. They delude our ignorance and persuade it that it is about to lay its hand on the Reality, when in truth they have only placed one veil the more between it and us, a veil woven by words that are powerful to deceive.

For what is it that is concealed behind these terms, Absolute, Infinite, Eternal, to which our thought has recourse in order to solve the riddle of the beginning of things?

They are far from being the affirmations for which we take them; they are only negations which mark the most distant limits of our comprehension, the boundaries of our mental horizon. They are the halting-place of our search, not its point of arrival; they are the subterfuge by which we suppress the problem which we have failed to resolve. Far from elucidating the mystery, they render it yet more profound if we try to give to the words we use a positive significance. For if the notion of an Absolute, an Infinite, an Eternal beyond Time were not in itself negative, it would still be a negation when set against the relativities of Time and Space.

But it is not in a negation that we shall discover the positive relation of cause, nor is it in the antinomy of opposites that we can find the secret of the Beginning.

The idea of the relative excludes every antecedent which does not itself contain at least some virtual element

of relativity. Between the Absolute and the relative there can be no point of origin, kinship or dependence. They affirm each other, no doubt, like all contraries, but they can exist only by a mutual exclusion.

We can say that something there is beyond all conditioning by origin, causality or concomitance, something absolute, infinite and eternal for which there can be no relativity either of Time or of Space. It is this precisely which, because it is alien to all the categories of mind, constitutes for us the unknowable.

We can say also that this Unknowable is indispensable to the very existence of all that is and that the relative only is because of the absolute, the finite because of the infinite, the ephemeral because of the eternal, without these unknowable realities being therefore the cause or the origin of the relative.

That which is unknowable cannot have any knowable relation with that which is real to our thought. That which is absolute cannot be conceived as the cause of the relative. The relative has no origin but itself. When, therefore, we seek to derive the first principles of being from something more absolute, we give to this word, Absolute, no more than a negative significance. It marks for us the limit of thought, where the transcendencies of the relative can no longer be discerned and escape entirely from the grasp of the mind.

* *

That which is absolute, infinite, eternal, has never ceased to be eternal, infinite and absolute. Behind every relative reality, in it, yet at the same time outside its relativities, we find all the Absolute, all that is infinite, all that is eternal, all that is unknowable.

There is then an inverse side of the world, a Reality without beginning or end, without change or limit, in relation to which everything other than it is illusory, even as it is itself, for all that is other than it, unthinkable.

The problem of the origin, so far as it concerns this Reality, can have no meaning; for in order to conceive it,

our thought has to exclude the very data which constitute the problem. And, inversely, in the domain of concrete realities where all is a perpetual beginning, it is not merely once that the problem of the origin has to be posed, but as many times as there are objects in space and instants in Time.

For outside the immobile Immutable duration itself, continuity,—which is an incessant recommencement,—poses the same riddle; outside the Uncreated all is continually being created without cessation, from moment to moment, and the last commencement is no less difficult to understand than the first. All the world's moments are equally mysterious and if one could explain a single one of them, one would have explained all.

Religion, then, errs in fearing the disappearance of the miracle which it places at the beginning of things; for that wondrous miracle is incessantly being accomplished in a fashion the most simple and natural in the world. Because it is so simple and natural, we pay no attention to it, but every thought, every movement repeats the inexplicable prodigy.

It is not then in the past that we must seek for the key to the mystery. The initial act,—if there was one,—is of no greater importance than the smallest initiative of the present.

All birth is at the same time a genesis and a prolongation, a passage from one mode of universal being to another, each of these modes having its origin in that which preceded.

And when we can ascend no farther in the infinite chain of causes, then we confound the last that we reach with the eternal Absolute, although that Absolute can be no nearer to the remotest past than it is to the present hour. That which appears to us, at the extreme limit of all that we can discern, the first cause, is only the last effect of causes even more transcendent than itself.

Why should we demand from the past what the present equally contains?

Nothing is more vain than this seeking after what

has been ; for what has been is what is. All things carry in themselves their own history. The problem of the beginning is, in fact, only the problem of the perpetual development of things,—the *how* of each existence.

The Unique, Impersonal, Immutable being in existence, how can the multiple, individual and transient exist? And what are they?

Otherwise put,—wherefore life? Wherefore the worlds?

The Secret of the Veda

CHAPTER II

A RETROSPECT OF VEDIC THEORY

THE SCHOLARS

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

Substantially, not in its present written form. Vedic prosody differed in many respects from the prosody of classical Sanskrit and, especially, employed a greater freedom in the use of that principle of euphonic combination of separate words (*sandhi*) which is so peculiar a feature of the literary tongue. The Vedic Rishis as was natural in a living speech, followed the ear rather than fixed rule; sometimes they combined the separate words, sometimes they left them uncombined. But when the Veda came to be written down, the law of euphonic combination had assumed a much more despotic authority over the language and the ancient text was written by the grammarians as far as possible in consonance with its regulations. They were careful, however, to accompany it with another text, called the *Padapatha*, in which all euphonic combinations were again resolved into the original and separate words and even the components of compound words indicated.

It is a notable tribute to the fidelity of the ancient memorisers that, instead of the confusion to which this system might so easily have given rise, it is always perfectly easy to resolve the formal text into the original harmonies of Vedic prosody. And very few are the instances in which the exactness or the sound judgment of the *Padapatha* can be called into question.

We have, then, as our basis a text which we can confidently accept and which, even if we hold it in a few instances doubtful or defective, does not at any rate call for that often licentious labour of emendation to which some of the European classics lend themselves. This is, to start with, a priceless advantage for which we cannot be too grateful to the conscientiousness of the old Indian learning.

In certain other directions it might not be safe always to follow implicitly the scholastic tradition,—as in the ascription of the Vedic poems to their respective Rishis, wherever older tradition was not firm and sound. But these are details of minor importance. Nor is there, in my view, any good reason to doubt that we have the hymns arrayed, for the most part, in the right order of

their verses and in their exact entirety. The exceptions, if they exist, are negligible in number and importance. When the hymns seem to us incoherent, it is because we do not understand them. Once the clue is found, we discover that they are perfect wholes as admirable in the structure of their thought as in their language and their rhythms.

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

In Yaska's lexicon, our most important help, we have to distinguish between two elements of very disparate value. When Yaska gives as a lexicographer the various meanings of Vedic words, his authority is great and the help he gives is of the first importance. It does not appear that he possessed all the ancient significances, for many had been obliterated by Time and Change and in the absence of a scientific Philology could not be restored. But much also had been preserved by tradition. Wherever Yaska preserves this tradition and does not use a grammarian's ingenuity, the meanings he assigns to words, although not always applicable to the text to which he refers them, can yet be confirmed as possible senses by a sound Philology. But Yaska the etymologist does not rank with Yaska the lexicographer. Scientific grammar was first developed by Indian learning, but the beginnings of sound philology we owe to modern research. Nothing can be more fanciful and lawless than the methods of mere ingenuity used by the old etymologists down even to the nineteenth century, whether in Europe or India,

And when Yaska follows these methods, we are obliged to part company with him entirely. Nor in his interpretation of particular texts is he more convincing than the later erudition of Sayana.

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

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

Yet, even for the external sense of the Veda, it is not possible to follow either Sayana's method or his results without the largest reservation. It is not only that he

admits in his method licenses of language and construction which are unnecessary and sometimes incredible, nor that he arrives at his results, often, by a surprising inconsistency in his interpretation of common Vedic terms and even of fixed Vedic formulae. These are defects of detail, unavoidable perhaps in the state of the materials with which he had to deal. But it is the central defect of Sayana's system that he is obsessed always by the ritualistic formula and seeks continually to force the sense of the Veda into that narrow mould. So he loses many clues of the greatest suggestiveness and importance for the external sense of the ancient Scripture, —a problem quite as interesting as its internal sense. The outcome is a representation of the Rishis, their thoughts, their culture, their aspirations, so narrow and poverty-stricken that, if accepted, it renders the ancient reverence for the Veda, its sacred authority, its divine reputation quite incomprehensible to the reason or only explicable as a blind and unquestioning tradition of faith starting from an original error.

There are indeed other aspects and elements in the commentary, but they are subordinate or subservient to the main idea. Sayana and his helpers had to work upon a great mass of often conflicting speculation and tradition which still survived from the past. To some of its elements they had to give a formal adhesion, to others they felt bound to grant minor concessions. It is possible that to Sayana's skill in evolving out of previous uncertainty or even confusion an interpretation which had firm shape and consistence, is due the great and long-unquestioned authority of his work.

The first element with which Sayana had to deal, the most interesting to us, was the remnant of the old spiritual, philosophic or psychological interpretations of the Sruti which were the true foundation of its sanctity. So far as these had entered into the current or orthodox •

• I use the word loosely. The terms orthodox and heterodox in the European or sectarian sense have no true application to India where opinion has always been free.

conception, Sayana admits them; but they form an exceptional element in his work, insignificant in bulk and in importance. Occasionally he gives a passing mention or concession to less current psychological renderings. He mentions, for instance, but not to admit it, an old interpretation of Vritra as the Coverer who holds back from man the objects of his desire and his aspirations. For Sayana Vritra is either simply the enemy or the physical cloud-demon who holds back the waters and has to be pierced by the Rain-giver.

A second element is the mythological, or, as it might almost be called, the Puranic,—myths and stories of the gods given in their outward form without that deeper sense and symbolic fact which is the justifying truth of all Purana.*

A third element is the legendary and historic, the stories of old kings and Rishis, given in the Brahmanas or by later tradition in explanation of the obscure allusions of the Veda. Sayana's dealings with this element are marked by some hesitation. Often he accepts them as the right interpretation of the hymns; sometimes he gives an alternative sense with which he has evidently more intellectual sympathy, but wavers between the two authorities.

More important is the element of naturalistic interpretation. Not only are there the obvious or the traditional identifications, Indra, the Maruts, the triple Agni, Surya, Usha, but we find that Mitra was identified with the Day, Varuna with the Night, Aryaman and Bhaga with the Sun, the Ribhus with its rays. We have here the seeds of that naturalistic theory of the Veda to which European learning has given so wide an extension. The old Indian scholars did not use the same freedom or the same systematic minuteness in their speculations. Still this element in Sayana's commentary is the true parent of the European Science of Comparative Mythology.

* There is reason to suppose that Purana (legend and apologue) and Itihasa (historical tradition) were parts of Vedic culture long before the present forms of the Puranas and historical Epics were evolved.

But it is the ritualistic conception that pervades; that is the persistent note in which all others lose themselves. In the formula of the philosophic schools, the hymns, even while standing as a supreme authority for knowledge, are yet principally and fundamentally concerned with the Karmakanda, with works,—and by works was understood, preeminently, the ritualistic observation of the Vedic sacrifices. Sayana labours always in the light of this idea. Into this mould he moulds the language of the Veda, turning the mass of its characteristic words into the ritualistic significances,—food, priest, giver, wealth, praise, prayer, rite, sacrifice.

Wealth and food;—for it is the most egoistic and materialistic objects that are proposed as the aim of the sacrifice, possessions, strength, power, children, servants, gold, horses, cows, victory, the slaughter and the plunder of enemies, the destruction of rival and malevolent critic. As one reads and finds hymn after hymn interpreted in this sense one, begins to understand better the apparent inconsistency in the attitude of the Gita which, regarding always the Veda as divine knowledge¹, yet censures severely the champions of an exclusive Vedism², all whose flowery teachings were devoted solely to material wealth, power and enjoyment.

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

Nevertheless, if Sayana's work has been a key turned

1. Gita XV. 15.

2. Ibid II. 42.

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

Selected Hymns

AGNI, THE ILLUMINED WILL.

RIG VEDA, I. VI.

1. How shall we give to Agni? For him what Word accepted by the Gods is spoken, for the lord of the brilliant flames? for him who in mortals, immortal, possessed of the Truth, priest of the oblation strongest for sacrifice, creates the gods?

2. He who in the sacrifice is the priest of the offering, full of peace, full of the Truth, him verily form in you by your understanding; when Agni manifests, for the mortals, the gods, he also has perception of them and by the mind offers to them the sacrifice.

3. For he is the will, he is the strength, he is the effector of perfection, even as Mitra he becomes the character of the Supreme. To him, the first in the rich-offering the people seeking the godhead after the word, the Aryan people to the fulfilment.

4. May this strongest of the Powers and devourer of the destroyers manifest by his presence the Words and their understanding, and may they who in their extension are lords of planets brightest

Selected Hymns

AGNI, THE ILLUMINED WILL

RIG VEDA I. 77.

1. How shall we give to Agni? For him what Word accepted by the Gods is spoken, for the lord of the brilliant flame? for him who in mortals, immortal, possessed of the Truth, priest of the oblation strongest for sacrifice, creates the gods?

2. He who in the sacrifices is the priest of the offering, full of peace, full of the Truth, him verily form in you by your surrenderings; when Agni manifests¹ for the mortals the gods, he also has perception of them and by the mind offers to them the sacrifice.

3. For he is the will, he is the strength, he is the effector of perfection, even as Mitra he becomes the charioteer of the Supreme. To him, the first, in the rich-offerings the people seeking the godhead utter the word, the Aryan people to the fulfiller.

4. May this strongest of the Powers and devourer of the destroyers manifest² by his presence the Words and their understanding, and may they who in their extension are lords of plenitude brightest

1. Or "enters into the gods."

2. Or "enter into the words and the thinking."

in energy pour forth their plenty and give their impulsion to the thought.

5. Thus has Agni possessed of the Truth been affirmed by the masters of light,³ the knower of the worlds by clarified minds. He shall foster in them the force of illumination, he too the plenty; he shall attain to increase and to harmony by his perceptions.

COMMENTARY

Gotama Rahugana is the seer of this Hymn, which is a *stoma* in praise of Agni, the divine Will at work in the universe.

Agni is the most important, the most universal of the Vedic gods. In the physical world he is the general devourer and enjoyer. He is also the purifier; when he devours and enjoys, then also he purifies. He is the fire that prepares and perfects; he is also the fire that assimilates and the heat of energy that forms. He is the heat of life and creates the sap, the *rasa* in things, the essence of their substantial being and the essence of their delight.

He is equally the Will in Prana, the dynamic Life-energy, and in that energy performs the same functions. Devouring and enjoying, purifying, preparing, assimilating, forming, he rises upwards always and transfigures his powers into the Maruts, the energies of Mind. Our passions and obscure emotions are the smoke of Agni's burning. All our nervous forces are assured of their action only by his support.

3. *Gotamabhih*. In its external sense "by the Gotamas" the family of the Rishi, Gotama Rahugana, the seer of the hymn. But the names of the Rishis are constantly used with a covert reference to their meaning. In this passage there is an unmistakable significance in the grouping of the words, *gotamabhir ritava, viprebhir jatevedah*, as in verse 3 in *dasmam arikh*.

If he is the Will in our nervous being and purifies it by action, he is also the Will in the mind and clarifies it by aspiration. When he enters into the intellect, he is drawing near to his divine birth-place and home. He leads the thoughts towards effective power; he leads the active energies towards light.

His divine birth-place and home,—though he is born everywhere and dwells in all things,—is the Truth, the Infinity, the vast cosmic Intelligence in which Knowledge and Force are unified. For there all Will is in harmony with the truth of things and therefore effective; all thought part of Wisdom, which is the divine Law, and therefore perfectly regulative of a divine action. Agni fulfilled becomes mighty in his own home—in the Truth, the Right, the Vast. It is thither that he is leading upward the aspiration in humanity, the soul of the Aryan, the head of the cosmic sacrifice.

It is at the point where there is the first possibility of the great passage, the transition from mind to supermind, the transfiguration of the intelligence, till now the crowned leader of the mental being, into a divine Light,—it is at this supreme and crucial point in the Vedic Yoga that the Rishi, Gotama Rahugana, seeks in himself for the inspired Word. The Word shall help him to realise for himself and others the Power that must effect the transition and the state of luminous plenitude from which the transfiguration must commence.

The Vedic sacrifice is, psychologically, a symbol of cosmic and individual activity become self-conscious, enlightened and aware of its goal. The whole process of the universe is in its very nature a sacrifice, voluntary or involuntary. Self-fulfilment by self-immolation, to grow by giving is the universal law. That which refuses to give itself, is still the food of the cosmic Powers: "The eater eating is eaten" is the formula, pregnant and terrible, in which the Upanishad sums up this aspect of the universe, and in another passage men are described as the cattle of the gods. It is only when the law is recognised and voluntarily accepted that this kingdom of death can

be overpassed and by the works of sacrifice Immortality made possible and attained. All the powers and potentialities of the human life are offered up, in the symbol of a sacrifice, to the divine Life in the Cosmos.

Knowledge, Force and Delight are the three powers of the divine Life; thought and its formations, will and its works, love and its harmonisings are the corresponding human activities which have to be exalted to the divine level. The dualities of truth and falsehood, light and darkness, conceptional right and wrong are the confusions of knowledge born of egoistic division; the dualities of egoistic love and hatred, joy and grief, pleasure and pain are the confusions of Love, perversities of Ananda; the dualities of strength and weakness, sin and virtue, action and inaction are the confusions of will, dissipators of the divine Force. And all these confusions arise and even become necessary modes of our action because the triune powers of the divine Life are divorced from each other, Knowledge from Strength, Love from both, by the Ignorance which divides. It is the Ignorance, the dominant cosmic Falsehood that has to be removed. Through the Truth, then, lies the road to the true harmony, the consummated felicity, the ultimate fulfilment of love in the divine Delight. Therefore, only when the Will in man becomes divine and possessed of the Truth, *amrito ritàvā*, can the perfection towards which we move be realised in humanity.

Agni, then, is the god who has to become conscient in the mortal. Him the inspired Word has to express, to confirm in this gated mansion and on the altar-seat of this sacrifice.

"How must we give to Agni?" asks the Rishi. The word for the sacrificial giving, *dāshema*, means literally distribution; it has a covert connection with the root *dash* in the sense of discernment. The sacrifice is essentially an arrangement, a distribution of the human activities and enjoyments among the different cosmic Powers to whose province they by right belong. Therefore the hymns repeatedly speak of the portions of the

gods. It is the problem of the right arrangement and distribution of his works that presents itself to the sacrificer; for the sacrifice must be always according to the Law and the divine ordainment (*ritu*, the later *vidhi*). The will to right arrangement is an all-important preparation for the reign of the supreme Law and Truth in the mortal.

The solution of the problem depends on right realisation, and right realisation starts from the right illuminative Word, expression of the inspired Thought which is sent to the seer out of the Vast. Therefore the Rishi asks farther, "What word is uttered to Agni?" What word of affirmation, what word of realisation? Two conditions have to be satisfied. The Word must be accepted by other divine Powers, that is, it must bring out some potentiality in the nature or bring into it some light of realisation by which the divine Workers may be induced to manifest in the superficial consciousness of humanity and embrace openly their respective functions. And it must be illuminative of the double nature of Agni, this Lord of the lustrous flame. *Bhama* means both a light of knowledge and a flame of action. Agni is a Light as well as a Force.

The Word arrives. *Yo martyeshu amrito ritàvā*. Agni is, preeminently, the Immortal in mortals. It is this Agni by whom the other bright sons of Infinity are able to work out the manifestation and self-extension of the Divine (*devaviti*, *devatāti*) which is at once aim and process of the cosmic and of the human sacrifice. For he is the divine Will which in all things is always present, is always destroying and constructing, always building and perfecting, supporting always the complex progression of the universe. It is this which persists through all death and change. It is eternally and inalienably possessed of the Truth. In the last obscuration of Nature, in the lowest unintelligence of Matter, it is this Will that is a concealed knowledge and compels all these darkened movements to obey, as if mechanically, the divine Law and adhere to the truth of their Nature. It is this which makes the

tree grow according to its seed and each action bear its appropriate fruit. In the obscurity of man's ignorance,—less than material Nature's, yet greater,—it is this divine Will that governs and guides, knows the sense of his blindness and the goal of his aberration and out of the crooked workings of the cosmic Falsehood in him evolves the progressive manifestation of the cosmic Truth. Alone of the brilliant Gods, he burns bright and has full vision in the darkness of Night no less than in the splendours of day. The other gods are *usharbudhah*, wakers with the Dawn.

Therefore is he the priest of the offering, strongest or most apt for sacrifice, he who, all-powerful, follows always the law of the Truth. We must remember that the oblation (*havya*) signifies always action (*karma*) and each action of mind or body is regarded as a giving of our plenty into the cosmic being and the cosmic intention. Agni, the divine Will, is that which stands behind the human will in its works. In the conscient offering, he comes in front; he is the priest set in front (*puro-hita*), guides the oblation and determines its effectiveness.

By this self-guided Truth, by this knowledge that works out as an unerring Will in the Cosmos, he fashions the gods in mortals. Agni manifests divine potentialities in a death-besieged body; Agni brings them to effective actuality and perfection. He creates in us the luminous forms of the Immortals.

This work he does as a cosmic Power labouring upon the rebellious human material even when in our ignorance we resist the heavenward impulse and, accustomed to offer our actions to the egoistic life, cannot yet or as yet will not make the divine surrender. But it is in proportion as we learn to subjugate the ego and compel it to bow down in every act to the universal Being and to serve consciously in its least movements the supreme Will, that Agni himself takes form in us. The Divine Will becomes present and conscient in a human mind and enlightens it with the divine Knowledge. Thus it is that man can be said to form by his toil the great Gods.

The Sanscrit expression is here *à krinudhwam*. The preposition gives the idea of a drawing upon oneself of something outside and the working or shaping it out in our own consciousness. *A kri* corresponds to the converse expression, *à bhu*, used of the gods when they approach the mortal with the contact of Immortality and, divine form of godhead falling on form of humanity, "become," take shape, as it were, in him. The cosmic Powers act and exist in the universe; man takes them upon himself, makes an image of them in his own consciousness and endows that image with the life and power that the Supreme Being has breathed into His own divine forms and world-energies.¹

It is when thus present and conscient in the mortal, like a "house-lord"², master in his mansion, that Agni appears in the true nature of his divinity. When we are obscure and revolt against the Truth and the Law, our progress seems to be a stumbling from ignorance to ignorance and is full of pain and disturbance. By constant submission to the Truth, surrenderings, *namobhih*, we create in ourselves that image of the divine Will which is on the contrary full of peace, because it is assured of the Truth and the Law. Equality of soul³ created by the surrender to the universal Wisdom gives us a supreme peace and calm. And since that Wisdom guides all our steps in the straight paths of the Truth we are carried by it beyond all stumblings (*duritani*).

Moreover, with Agni conscious in our humanity, the creation of the gods in us becomes a veritable manifestation and no longer a veiled growth. The will within grows conscious of the increasing godhead, awakens to the process, perceives the lines of the growth. Human action intelligently directed and devoted to the universal Powers, ceases to be a mechanical, involuntary or imperfect offer-

1 This is the, true sense and theory of Hindu image-worship, which is thus a material rendering of the great Vedic symbols.

2 *Grihapati*; also *vishpati*, lord or king in the creature.

3 *Samata* of the Gita.

ing; the thinking and observing mind participates and becomes the instrument of the sacrificial will.

Agni is the power of conscious Being, called by us will, effective behind the workings of mind and body. Agni is the strong God within (*maryah*, the strong, the masculine) who puts out his strength against all assailing powers, who forbids inertia, who repels every failing of heart and of force, who spurns out all lack of manhood. Agni actualises what might otherwise remain as an ineffectual thought or aspiration. He is the doer of the Yoga (*sadhu*); divine smith labouring at his forge, he hammers out our perfection. Here he is said to become the charioteer of the Supreme. The Supreme and Wonderful that moves and fulfils Itself "in the consciousness of another"¹, (we have the same word, *Adbhuta*, as in the colloquy of Indra and Agastya), effects that motion with this Power as charioteer holding the reins of the activity. Mitra also, the lord of Love and Light is even such a charioteer. Love illuminated fulfils the harmony which is the goal of the divine movement. But the power of this lord of Will and Light is also needed. Force and Love united and both illumined by Knowledge fulfil God in the world.

Will is the first necessity, the chief actualising force. When therefore the race of mortals turn consciously towards the great aim and, offering their enriched capacities to the Sons of Heaven, seek to form the divine in themselves, it is to Agni, first and chief, that they lift the realising thought, frame the creative Word. For they are the Aryans who do the work and accept the effort,—the vastest of all works, the most grandiose of all efforts,—and he is the power that embraces Action and by Action fulfils the work. What is the Aryan without the divine Will that accepts the labour and the battle, works and wins, suffers and triumphs?

Therefore it is this Will which annihilates all forces commissioned to destroy the effort, this strongest of all

1. R. V. I. 170 translated in our August issue.

the divine Puissances in which the supreme Purusha has imaged Himself, that must bestow its presence on these human vessels. There it will use the mind as instrument of the sacrifice and by its very presence manifest those inspired and realising Words which are as a chariot framed for the movement of the gods, giving to the Thought that meditates the illuminative comprehension which allows the forms of the divine Powers to outline themselves in our waking consciousness.

Then may those other mighty Ones who bring with them the plenitudes of the higher life, Indra and the Aswins, Usha and Surya, Varuna and Mitra and Aryaman, assume with that formative extension of themselves in the human being their most brilliant energies. Let them create their plenty in us, pouring it forth from the secret places of our being so as to be utilisable in its daylight tracts and let their impulsions urge upward the divinising thought in Mind, till it transfigures itself in the supreme lustres.

The hymn closes. Thus, in inspired words, has the divine Will, Agni, been affirmed by the sacred chant of the Gotamas. The Rishi uses his name and that of his house as a symbol-word; we have in it the Vedic *go* in the sense "luminous," and Gotama means "entirely possessed of light." For it is only those that have the plenitude of the luminous intelligence by whom the master of divine Truth can be wholly received and affirmed in this world of an inferior Ray,—*gotamebhir ritává*. And it is upon those whose minds are pure, clear and open, *vipra*, that there can dawn the right knowledge of the great Births which are behind the physical world and from which it derives and supports its energies,—*viprebhir játavedáh*.

Agni is Jatavedas, knower of the births, the worlds. He knows entirely the five worlds¹ and is not confined in his consciousness to this limited and dependent physi-

1. The worlds in which, respectively, Matter, Life-Energy, Mind, Truth and Beatitude are the essential energies. They are called respectively Bhur, Bhuvar, Swar, Mahas and Jana or Mayas.

cal harmony. He has access even to the three highest states¹ of all, to the udder of the mystic Cow², the abundance of the Bull³ with the four horns. From that abundance he will foster the illumination in these Aryan seekers, swell the plenty of their divine faculties. By that fullness and plenty of his illumined perceptions he will unite thought with thought, word with word, till the human Intelligence is rich and harmonious enough to support and become the divine Idea.

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1. Divine Being, Consciousness, Bliss,—Sachchidananda.
 2. Aditi, the infinite Consciousness, Mother of the worlds.
 3. The divine Purusha, Sachchidananda; the three highest states and Truth are his four horns.

Isha Upanishad

ANALYSIS

SECOND MOVEMENT

BRAHMAN

Verses 4-5*

BRAHMAN, THE UNITY.—

ONENESS OF GOD AND THE WORLD.

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

"ONE UNMOVING"

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

"SWIFTER THAN MIND"

The world is a cyclic movement (*sansara*) of the divine consciousness in Space and Time. Its law and, in a sense, its object is progression; it exists by movement

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

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

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

But mental consciousness is not the Power that creates the universe. That is something infinitely more puissant, swift and unfettered than the mind. It is the pure omnipotent self-awareness of the Absolute unbound by any law of the relativity. The laws of the relativity, upheld by the gods, are Its temporary creations. Their apparent eternity is only the duration, immeasurable to us, of the world which they govern. They are laws regularising motion and change, not laws binding the Lord of the movement. The gods therefore are described as continually running in their course. But the Lord is free and unaffected by His own movement.

"THAT MOVES, THAT MOVES NOT"

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

It is these truths that are expressed in the formulae of the one Unmoving that is swifter than Mind, That which moves and moves not, the one stable which outstrips in the speed of its effective consciousness the others who run.

TRANSITIONAL THOUGHT

THE MANY*

If the One is preeminently real, "the others," the Many are not unreal. The world is not a figment of the Mind.

* The series of ideas under this heading seem to me to be the indispensable metaphysical basis of the Upanishad. The Isha Upanishad does not teach a pure and exclusive Monism; it declares the One without

Unity is the eternal truth of things, diversity a play of the unity. The sense of unity has therefore been termed Knowledge, Vidya, the sense of diversity Ignorance, Avidya. But diversity is not false except when it is divorced from the sense of its true and eternal unity.

Brahman is one, not numerically, but in essence. Numerical oneness would either exclude multiplicity or would be a pluralistic and divisible oneness with the Many as its parts. That is not the unity of Brahman, which can neither be diminished, increased, nor divided.

The Many in the universe are sometimes called parts of the universal Brahman as the waves are parts of the sea. But, in truth, these waves are each of them that sea, their diversities being those of frontal or superficial appearances caused by the sea's motion. As each object in the universe is really the whole universe in a different frontal appearance, so each individual soul is all Brahman regarding Itself and world from a centre of cosmic consciousness.

For That is identical, not single. It is identical always and everywhere in Time and Space, as well as identical beyond Time and Space. Numerical oneness and multiplicity are equally valid terms of its essential unity.

These two terms, as we see them, are like all others, representations in Chit, in the free and all-creative self-awareness of the Absolute regarding itself variously, infinitely, innumerable and formulating what it regards. Chit is a power not only of knowledge, but of expressive will, not only of receptive vision, but of formative representation; the two are indeed one power. For Chit is an action of Being, not of the Void. What it sees, that becomes. It sees itself beyond Space and Time; that becomes in the conditions of Space and Time.

denying the Many and its method is to see the One in the Many. It asserts the simultaneous validity of Vidya and Avidya and upholds as the object of action and knowledge an immortality consistent with Life and Birth in this world. It regards every object as itself the universe and every soul as itself the divine Purusha. The ensemble of these ideas is consistent only with a synthetic or comprehensive as opposed to an illusionist or exclusive Monism.

Creation is not a making of something out of nothing or of one thing out of another, but a self-projection of Brahman into the conditions of Space and Time. Creation is not a making, but a becoming in terms and forms of conscious existence.

In the becoming each individual is Brahman variously represented and entering into various relations with Itself in the play of the divine consciousness: in being, each individual is all Brahman.

Brahman as the Absolute or the Universal has the power of standing back from Itself in the relativity. It conceives, by a subordinate movement of consciousness, the individual as other than the universal, the relative as different from the Absolute. Without this separative movement, the individual would always tend to lose itself in the universal, the relative to disappear into the Absolute. Thus, it supports a corresponding reaction in the individual who regards himself as "other" than the transcendent and universal Brahman and "other" than the rest of the Many. He puts identity behind him and enforces the play of Being in the separative Ego.

The individual may regard himself as eternally different from the One, or as eternally one with It, yet different, or he may go back entirely in his consciousness to the pure Identity.* But he can never regard himself as independent of some kind of Unity, for such a view would correspond to no conceivable truth in the universe or beyond it.

These three attitudes correspond to three truths of the Brahman which are simultaneously valid and none of them entirely true without the others as its complements. Their coexistence, difficult of conception to the logical intellect, can be experienced by identity in consciousness with Brahman.

Even in asserting Oneness, we must remember that Brahman is beyond our mental distinctions and is a fact

* The positions, in inverse order, of the three principal philosophical schools of Vedanta, Monism, Qualified Monism and Dualism.

not of Thought that discriminates, but of Being which is absolute, infinite and escapes discrimination. Our consciousness is representative and symbolic; it cannot conceive the thing in itself, the Absolute, except by negation, in a sort of void, by emptying it of all that it seems in the universe to contain. But the Absolute is not a void or negation. It is all that is here in Time and beyond Time.

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

Still, of all relations oneness is the secret base, not multiplicity. Oneness constitutes and upholds the multiplicity, multiplicity does not constitute and uphold the oneness.

Therefore we have to conceive of Oneness as our self and the essential nature of Being, multiplicity as a representation of Self and a becoming. We have to conceive of the Brahman as One Self of all and then return upon the Many as becomings of the One Being (*bhutani...Atman*). But both the Self and the becomings are Brahman; we cannot regard the one as Brahman and the others as unreal and not Brahman. Both are real, the one with a constituent and comprehensive, the others with a derivative or dependent reality.

THE RUNNING OF THE GODS

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

* Prakriti, executive Nature as opposed to Purusha, which is the Soul governing, taking cognizance of and enjoying the works of Prakriti. Shakti, the self-existent, self-cognitive Power of the Lord (Ishwara, Deva or Purusha), which expresses itself in the workings of Prakriti. Maya, signifying originally in the Veda comprehensive and creative knowledge, Wisdom that is from of old; afterwards taken in its second and derivative sense, cunning, magic, Illusion. In this second significance it can really be appropriate only to the workings of the lower

The Gods are Brahman representing Itself in cosmic Personalities expressive of the one Godhead who, in their impersonal action, appear as the various play of the principles of Nature.

The "others" are "*Sarvabhutani*" of a later verse, all becomings, Brahman representing itself in the separative consciousness of the Many.

Everything in the universe, even the Gods, seems to itself to be moving in the general movement towards a goal outside itself or other than its immediate idea of itself. Brahman is the goal; for it is both the beginning and the end, the cause and the result of all movement.

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

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

Even in Its universal being Brahman exceeds the Movement. Exceeding Time, It contains in Itself past, present and future simultaneously and has not to run to the end of conceivable Time. Exceeding Space, It contains all formations in Itself coincidently and has not to run to the end of conceivable Space. Exceeding Causality, It contains freely in Itself all eventualities as well as all potentialities without being bound by the apparent chain of causality by which they are linked in the universe. Everything is already realised by it as the

Nature, *Apara Prakriti*, which has put behind it the Divine Wisdom and is absorbed in the experiences of the separative Ego. It is in the more ancient sense that the word *Maya* is used in the Upanishads, where, indeed, it occurs but rarely.

Lord before it can be accomplished by the separated Personalities in the movement.

THE PRINCIPLE OF LIFE

MATARISWAN AND THE WATERS

What then is Its intention in the movement?

The movement is a rhythm, a harmony which That, as the Universal Life, works out by figures of Itself in the terms of conscious Being. It is a formula symbolically expressive of the Unknowable,—so arranged that every level of consciousness really represents something beyond itself, depth of depth, continent of continent. It is a play* of the divine Consciousness existing for its own satisfaction and adding nothing to That, which is already complete. It is a fact of conscious being, justified by its own existence, with no purpose ulterior to itself. The idea of purpose, of a goal is born of the progressive self-unfolding by the world of its own true nature to the individual Souls inhabiting its forms; for the Being is gradually self-revealed within its own becomings, real Unity emerges out of the Multiplicity and changes entirely the values of the latter to our consciousness.

This self-unfolding is governed by conditions determined by the complexity of consciousness in its cosmic action.

For consciousness is not simple or homogeneous, it is septuple. That is to say, it constitutes itself into seven forms or grades of conscious activity descending from pure Being to physical being. Their interplay creates the worlds, determines all activities, constitutes all becomings.

Brahman is always the continent of this play or this working. Brahman self-extended in Space and Time is the universe.

In this extension Brahman represents Itself as formative Nature, the universal Mother of things, who

* This is the Vaishnava image of the Lila applied usually to the play of the Personal Deity in the world, but equally applicable to the active impersonal Brahman.

appears to us, first, as Matter, called Prithivi, the Earth-Principle.

Brahman in Matter or physical being represents Itself as the universal Life- Power, Matariswan, which moves there as a dynamic energy, Prana, and presides effectively over all arrangement and formation.

Universal Life establishes, involved in Matter, the septuple consciousness; and the action of Prana, the dynamic energy, on the Matrix of things evolves out of it its different forms and serves as a basis for all their evolutions.

TRANSITIONAL THOUGHT

THE WATERS

There are, then, seven constituents of Chit active in the universe.

We are habitually aware of three elements in our being, Mind, Life and Body. These constitute for us a divided and mutable existence which is in a condition of unstable harmony and works by a strife of positive and negative forces between the two poles of Birth and Death. For all life is a constant birth or becoming (*sambhava*, *sambhuti* of vs. 12—14) All birth entails a constant death or dissolution of that which becomes, in order that it may change into a new becoming. Therefore this state of existence is called *Mrityu*, Death, and described as a stage which has to be passed through and transcended. (vs. 11, 14).

For this is not the whole of our being and, therefore, not our pure being. We have, behind, a superconscious existence which has also three constituents, Sat, Chit-Tapas and Ananda.

Sat is essence of our being, pure infinite and undivided, as opposed to this divisible being which founds itself on the constant changeableness of physical substance. Sat is the divine counterpart of physical substance.

Chit-Tapas is pure energy of Consciousness, free in its rest or its action, sovereign in its will, as opposed to the hampered dynamic energies of Prana which, feeding

upon physical substances, are dependent on and limited by their sustenance.* Tapas is the divine counterpart of this lower nervous or vital energy.

Ananda is Beatitude, the bliss of pure conscious existence and energy, as opposed to the life of the sensations and emotions which are at the mercy of the outward touches of Life and Matter and their positive and negative reactions, joy and grief, pleasure and pain. Ananda is the divine counterpart of the lower emotional and sensational being.

This higher existence, proper to the divine Sachchidananda, is unified, self-existent, not confused by the figures of Birth and Death. It is called, therefore, Amritam, Immortality, and offered to us as the goal to be aimed at and the felicity to be enjoyed when we have transcended the state of death (vs. 12. 14. 17. 18.).

The higher divine is linked to the lower mortal existence by the causal Idea or supra-mental knowledge, Vijnana. It is the causal Idea which, by supporting and secretly guiding the confused activities of the Mind, Life and Body, ensures and compels the right arrangement of the universe. It is called in Veda, the Truth because it represents by direct vision the truth of things both inclusive and independent of their appearances; the Right or Law, because, containing in itself the effective power of Chit, it works out all things according to their nature with a perfect knowledge and prevision; the Vast, because it is of the nature of an infinite cosmic Intelligence comprehensive of all particular activities.

Vijnana, as the Truth, leads the divided consciousness back to the One. It also sees the truth of things in the multiplicity. Vijnana is the divine counterpart of the lower divided intelligence.

These seven powers of Chit are spoken of by the Vedic Rishis as the Waters, they are imaged as currents

* Therefore physical substance is called in the Upanishads Annam, Food. In its origin, however, the word meant simply being or substance.

flowing into or rising out of the general sea of consciousness in the human being.*

They are all coexistent in the universe eternally and inseparably, but capable of being involved and remanifested in each other. They are actually involved in physical Nature and must necessarily evolve out of it. They can be withdrawn into pure infinite Being and can again be manifested out of it.

The infolding and unfolding of the One in the Many and the Many in the One is therefore the law of the eternally recurrent cosmic cycles.

THE VISION OF THE BRAHMAN

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

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

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

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

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

The Synthesis of Yoga

INTRODUCTION

III

THE THREEFOLD LIFE

Nature, then, being an evolution or progressive self-manifestation of an eternal and secret existence, with three successive forms as her three steps of ascent, we have as the condition of all our activities these three mutually interdependent possibilities, the bodily life, the mental existence and the veiled spiritual being which is in the involution the cause of the others and in the evolution their result. Preserving and perfecting the physical, fulfilling the mental, it is Nature's aim and it should be ours to unveil in the perfected body and mind the transcendent activities of the Spirit. As the mental life does not abrogate but works for the elevation and better utilisation of the bodily, so too the spiritual should not abrogate but transfigure our intellectual, emotional, aesthetic and vital activities.

For man, the head of terrestrial Nature, the sole earthly frame in which her full evolution is possible, is a triple birth. He has been given a living frame in which the body is the vessel and life the dynamic means of a divine manifestation. His activity is centred in a progressive mind which aims at perfecting itself as well as the house in which it dwells and the means of life that it uses, and is capable of awaking by a progressive self-realisation to its own true nature as a form of the Spirit. He culminates in what he always really was, the illumined and beatific spirit which is intended at last to irradiate life and mind with its now concealed splendours.

Since this is the plan of the divine Energy in humanity, the whole method and aim of our existence must work by the interaction of these three elements in the being. As a result of their separate formulation in Nature, man has open to him a choice between three kinds of life, the ordinary material existence, a life of mental activity and progress and the unchanging spiritual beatitude. But he can, as he progresses, combine these three forms, resolve their discords into a harmonious rhythm and so create in himself the whole godhead, the perfect Man.

In ordinary Nature they have each their own characteristic and governing impulse.

The characteristic energy of bodily Life is not so much in progress as in persistence, not so much in individual self-enlargement as in self-repetition. There is, indeed, in physical Nature a progression from type to type, from the vegetable to the animal, from the animal to man; for even in inanimate Matter Mind is at work. But once a type is marked off physically, the chief immediate preoccupation of the terrestrial Mother seems to be to keep it in being by a constant reproduction. For Life always seeks immortality; but since individual form is impermanent and only the idea of a form is permanent in the consciousness that creates the universe,—for there it does not perish,—such constant reproduction is the only possible material immortality. Self-preservation, self-repetition, self-multiplication are necessarily, then, the predominant in tincts of all material existence.

The characteristic energy of pure Mind is change and the more it acquires elevation and organisation, the more this law of Mind assumes the aspect of a continual enlargement, improvement and better arrangement of its gains and so of a continual passage from a smaller and simpler to a larger and more complex perfection. For Mind, unlike bodily life, is infinite in its field, elastic in its expansion, easily variable in its formations. Change, then, self-enlargement and self-improvement are its proper instincts. Its faith is perfectibility, its watchword is progress.

The characteristic law of Spirit is self-existent perfection and immutable infinity. It possesses always and in its own right the immortality which is the aim of Life and the perfection which is the goal of Mind. The attainment of the eternal and the realisation of that which is the same in all things and beyond all things, equally blissful in universe and outside it, untouched by the imperfections and limitations of the forms and activities in which it dwells, are the glory of the spiritual life.

In each of these forms Nature acts both individually and collectively; for the Eternal affirms Himself equally in the single form and in the group-existence, whether family, clan and nation or groupings dependent on less physical principles or the supreme group of all, our collective humanity. Man also may seek his own individual good from any or all of these spheres of activity, or identify himself in them with the collectivity and live for it, or, rising to a truer perception of this complex universe, harmonise the individual realisation with the collective aim. For as it is the right relation of the soul with the Supreme, while it is in the universe, neither to assert egoistically its separate being nor to blot itself out in the Indefinable, but to realise its unity with the Divine and the world and unite them in the individual, so the right relation of the individual with the collectivity is neither to pursue egoistically his own material or mental progress or spiritual salvation without regard to his fellows, nor for the sake of the community to suppress or maim his proper development, but to sum up in himself all its best and completest possibilities and pour them out by thought, action and all other means on his surroundings so that the whole race may approach nearer to the attainment of its supreme personalities.

It follows that the object of the material life must be to fulfil, above all things, the vital aim of Nature. The whole aim of the material man is to live, to pass from birth to death with as much comfort or enjoyment as may be on the way, but anyhow to live. He can subordinate this aim, but only to physical Nature's other instincts, the

reproduction of the individual and the conservation of the type in the family, class or community. Self, domesticity, the accustomed order of the society and of the nation are the constituents of the material existence. Its immense importance in the economy of Nature is self-evident, and commensurate is the importance of the human type which represents it. He assures her of the safety of the framework she has made and of the orderly continuance and conservation of her past gains.

But by that very utility such men and the life they lead are condemned to be limited, irrationally conservative and earth-bound. The customary routine, the customary institutions, the inherited or habitual forms of thought,—these things are the life-breath of their nostrils. They admit and jealously defend the changes compelled by the progressive mind in the past, but combat with equal zeal the changes that are being made by it in the present. For to the material man the living progressive thinker is an ideologue, dreamer or madman. The old Semites who stoned the living prophets, and adored their memories when dead, were the very incarnation of this instinctive and unintelligent principle in Nature. In the ancient Indian distinction between the once born and the twice born, it is to this material man that the former description can be applied. He does Nature's inferior works; he assures the basis for her higher activities; but not to him easily are opened the glories of her second birth.

Yet he admits so much of spirituality as has been enforced on his customary ideas by the great religious outbursts of the past and he makes in his scheme of society a place, venerable though not often effective, for the priest or the learned theologian who can be trusted to provide him with a safe and ordinary spiritual pabulum. But to the man who would assert for himself the liberty of spiritual experience and the spiritual life, he assigns, if he admits him at all, not the vestment of the priest but the robe of the Sannyasin. Outside society let him exercise his dangerous freedom. So he may even serve as a human lightning-rod receiving the electricity of the Spirit and turning it away from the social edifice.

Nevertheless it is possible to make the material man and his life moderately progressive by imprinting on the material mind the custom of progress, the habit of conscious change, the fixed idea of progression as a law of life. The creation by this means of progressive societies in Europe is one of the greatest triumphs of Mind over Matter. But the physical Nature has its revenge; for the progress made tends to be of the grosser and more outward kind and its attempts at a higher or a more rapid movement bring about great wearinesses, swift exhaustions, startling recoils.

It is possible also to give the material man and his life a moderate spirituality by accustoming him to regard in a religious spirit all the institutions of life and its customary activities. The creation of such spiritualised communities in the East has been one of the greatest triumphs of Spirit over Matter. Yet here, too, there is a defect; for this often tends only to the creation of a religious temperament, the most outward form of spirituality. Its higher manifestations, even the most splendid and puissant, either merely increase the number of souls drawn out of social life and so impoverish it or disturb the society for a while by a momentary elevation. The truth is that neither the mental effort nor the spiritual impulse can suffice, divorced from each other, to overcome the immense resistance of material Nature. She demands their alliance in a complete effort before she will suffer a complete change in humanity. But, usually, these two great agents are unwilling to make to each other the necessary concessions.

The mental life concentrates on the aesthetic, the ethical and the intellectual activities. Essential mentality is idealistic and a seeker after perfection. The subtle self, the brilliant Atman, * is ever a dreamer. A dream of perfect beauty, perfect conduct, perfect Truth, whether seeking new forms of the Eternal or revitalising the old,

* Who dwells in Dream, the fully conscious, the enjoyer of abstractions, the Brilliant. *Mandukya Upanishad. 4.*

is the very soul of pure mentality. But it knows not how to deal with the resistance of Matter. There it is hampered and inefficient, works by bungling experiments and has either to withdraw from the struggle or submit to the grey actuality. Or else, by studying the material life and accepting the conditions of the contest, it may succeed, but only in imposing temporarily some artificial system which infinite Nature either rends and casts aside or disfigures out of recognition or by withdrawing her assent leaves as the corpse of a dead ideal. Few and far between have been those realisations of the dreamer in Man which the world has gladly accepted, looks back to with a fond memory and seeks, in its elements, to cherish.

When the gulf between actual life and the temperament of the thinker is too great, we see as the result a sort of withdrawing of the Mind from life in order to act with a greater freedom in its own sphere. The poet living among his brilliant visions, the artist absorbed in his art, the philosopher thinking out the problems of the intellect in his solitary chamber, the scientist, the scholar caring only for their studies and their experiments, were often in former days, are even now not unoften the Sannyasins of the intellect. To the work they have done for humanity, all its past bears record.

But such seclusion is justified only by some special activity. Mind finds fully its force and action only when it casts itself upon life and accepts equally its possibilities and its resistances as the means of a greater self-perfection. In the struggle with the difficulties of the material world the ethical development of the individual is firmly shaped and the great schools of conduct are formed; by contact with the facts of life Art attains to vitality, Thought assures its abstractions, the generalisations of the philosopher base themselves on a stable foundation of science and experience.

This mixing with life may, however, be pursued for the sake of the individual mind and with an entire indifference to the forms of the material existence or the uplifting of the race. This indifference is seen at its highest in the

Epicurean discipline and is not entirely absent from the Stoic; and even altruism does the works of compassion more often for its own sake than for the sake of the world it helps. But this too is a limited fulfilment. The progressive mind is seen at its noblest when it strives to elevate the whole race to its own level whether by sowing broadcast the image of its own thought and fulfilment or by changing the material life of the race into fresh forms, religious, intellectual, social or political, intended to represent more nearly that ideal of truth, beauty, justice, righteousness with which the man's own soul is illumined. Failure in such a field matters little; for the mere attempt is dynamic and creative. The struggle of Mind to elevate life is the promise and condition of the conquest of life by that which is higher even than Mind.

That highest thing, the spiritual existence, is concerned with what is eternal but not therefore entirely aloof from the transient. For the spiritual man the mind's dream of perfect beauty is realised in an eternal love, beauty and delight that has no dependence and is equal behind all objective appearances; its dream of perfect Truth in the supreme, self-existent, self-apparent and eternal Verity which never varies, but explains and is the secret of all variations and the goal of all progress; its dream of perfect action in the omnipotent and self-guiding Law that is inherent for ever in all things and translates itself here in the rhythm of the worlds. What is fugitive vision or constant effort of creation in the brilliant Self is an eternally existing Reality in the Self that knows* and is the Lord.

But if it is often difficult for the mental life to accommodate itself to the dully resistant material activity, how much more difficult must it seem for the spiritual existence to live on in a world that appears full not of the Truth but of every lie and illusion, not of Love

* The Unified, in whom conscious thought is concentrated, who is all delight and enjoyer of delight, the Wise...He is the Lord of all, the Omniscient, the inner Guide. *Mandukya Upanishad*. 6. 8.

and Beauty but of an encompassing discord and ugliness, not of the Law of Truth but of victorious selfishness and sin? Therefore the spiritual life tends easily in the saint and Sannyasin to withdraw from the material existence and reject it either wholly and physically or in the spirit. It sees this world as the kingdom of evil or of ignorance and the eternal and divine either in a far-off heaven or beyond world and life. It separates itself from that impurity; it asserts the spiritual reality in a spotless isolation. This withdrawal renders an invaluable service to the material life itself by forcing it to regard and even to bow down to something that is the direct negation of its own petty ideals, sordid cares and egoistic self-content.

But the work in the world of so supreme a power as spiritual force cannot be thus limited. The spiritual life also can return upon the material and use it as a means of its own greater fullness. Refusing to be blinded by the dualities, the appearances, it can seek in all appearances whatsoever the vision of the same Lord, the same eternal Truth, Beauty, Love, Delight. The Vedantic formula of the Self in all things, all things in the Self and all things as becomings of the Self is the key to this richer and all-embracing Yoga.

But the spiritual life, like the mental, may thus make use of this outward existence for the benefit of the individual with a perfect indifference to any collective uplifting of the merely symbolic world which it uses. Since the Eternal is for ever the same in all things and all things the same to the Eternal, since the exact mode of action and the result are of no importance compared with the working out in oneself of the one great realisation, this spiritual indifference accepts no matter what environment, no matter what action, dispassionately, prepared to retire as soon as its own supreme end is realised. It is so that many have understood the ideal of the Gita. Or else the inner love and bliss may pour itself out on the world in good deeds, in service, in compassion, the inner Truth in the giving of knowledge, without therefore attempting the transfor-

mation of a world which must by its inalienable nature remain a battle-field of the dualities, of sin and virtue, of truth and error, of joy and suffering.

But if Progress also is one of the chief terms of world-existence and a progressive manifestation of the divine the true sense of Nature, this limitation also is invalid. It is possible for the spiritual life in the world, and it is its real mission, to change the material life into its own image, the image of the Divine. Therefore, besides the great solitaries who have sought and attained their self-liberation, we have the great spiritual teachers who have also liberated others and, supreme of all, the great dynamic souls who, feeling themselves stronger in the might of the Spirit than all the forces of the material life banded together, have thrown themselves upon the world, grappled with it in a loving wrestle and striven to compel its consent to its own transfiguration. Ordinarily, the effort is concentrated on a mental and moral change in humanity, but it may extend itself also to the alteration of the forms of our life and its institutions so that they too may be a better mould for the inpourings of the Spirit. These attempts have been the supreme landmarks in the progressive development of human ideals and the divine preparation of the race. Every one of them, whatever its outward results, has left Earth more capable of Heaven and quickened in its tardy movements the evolutionary Yoga of Nature.

In India, for the last thousand years and more, the spiritual life and the material have existed side by side to the exclusion of the progressive mind. Spirituality has made terms for itself with Matter by renouncing the attempt at general progress. It has obtained from society the right of free spiritual development for all who assume some distinctive symbol, such as the garb of the Sannyasin, the recognition of that life as man's goal and those who live it as worthy of an absolute reverence, and the casting of society itself into such a religious mould that its most customary acts should be accompanied by a formal reminder of the spiritual symbolism of life and its

ultimate destination. On the other hand, there was conceded to society the right of inertia and immobile self-conservation. The concession destroyed much of the value of the terms. The religious mould being fixed, the formal reminder tended to become a routine and to lose its living sense. The constant attempts to change the mould by new sects and religions ended only in a new routine or a modification of the old; for the saving element of the free and active mind had been exiled. The material life, handed over to the Ignorance, the purposeless and endless duality, became a leaden and dolorous yoke from which flight was the only escape.

The schools of Indian Yoga lent themselves to the compromise. Individual perfection or liberation was made the aim, seclusion of some kind from the ordinary activities the condition, the renunciation of life the culmination. The teacher gave his knowledge only to a small circle of disciples. Or if a wider movement was attempted, it was still the release of the individual soul that remained the aim. The pact with an immobile society was, for the most part, observed.

The utility of the compromise in the then actual state of the world cannot be doubted. It secured in India a society which lent itself to the preservation and the worship of spirituality, a country apart in which as in a fortress the highest spiritual ideal could maintain itself in its most absolute purity unoverpowered by the siege of the forces around it. But it was a compromise, not an absolute victory. The material life lost the divine impulse to growth, the spiritual preserved by isolation its height and purity, but sacrificed its full power and serviceableness to the world. Therefore, in the divine Providence the country of the Yogins and the Sannyasins has been forced into a strict and imperative contact with the very element it had rejected, the element of the progressive Mind, so that it might recover what was now wanting to it.

We have to recognise once more that the individual exists not in himself alone but in the collectivity and that

individual perfection and liberation are not the whole sense of God's intention in the world. The free use of our liberty includes also the liberation of others and of mankind; the perfect utility of our perfection is, having realised in ourselves the divine symbol, to reproduce, multiply and ultimately universalise it in others.

Therefore from a concrete view of human life in its threefold potentialities we come to the same conclusion that we had drawn from an observation of Nature in her general workings and the three steps of her evolution. And we begin to perceive a complete aim for our synthesis of Yoga.

Spirit is the crown of universal existence; Matter is its basis; Mind is the link between the two. Spirit is that which is eternal; Mind and Matter are its workings. Spirit is that which is concealed and has to be revealed: mind and body are the means by which it seeks to reveal itself. Spirit is the image of the Lord of the Yoga; mind and body are the means He has provided for reproducing that image in phenomenal existence. All Nature is an attempt at a progressive revelation of the concealed Truth, a more and more successful reproduction of the divine image.

But what Nature aims at for the mass in a slow evolution, Yoga effects for the individual by a rapid revolution. It works by a quickening of all her energies, a sublimation of all her faculties. While she develops the spiritual life with difficulty and has constantly to fall back from it for the sake of her lower realisations, the sublimated force, the concentrated method of Yoga can attain directly and carry with it the perfection of the mind and even, if she will, the perfection of the body. Nature seeks the divine in her own symbols: Yoga goes beyond Nature to the Lord of Nature, beyond universe to the Transcendent and can return with the transcendent light and power, with the fiat of the Omnipotent.

But their aim is one in the end. The generalisation of Yoga in humanity must be the last victory of Nature over her own delays and concealments. Even as now by

the progressive mind in Science she seeks to make all mankind fit for the full development of the mental life, so by Yoga must she inevitably seek to make all mankind fit for the higher evolution, the second birth, the spiritual existence. And as the mental life uses and perfects the material, so will the spiritual use and perfect the material and the mental existence as the instruments of a divine self-expression. The ages when that is accomplished, are the legendary Satya or Krita*Yugas, the ages of the Truth manifested in the symbol, of the great work done when Nature in mankind, illumined, satisfied and blissful, rests in the culmination of her endeavour.

It is for man to know her meaning, no longer misunderstanding, vilifying or misusing the universal Mother, and to aspire always by her mightiest means to her highest ideal.

* Satya means Truth; Krita, effected or completed.

The Eternal Wisdom

BOOK I

THE GOD OF ALL; THE GOD WHO IS IN ALL

THE UNKNOWABLE DIVINE •

- 1 Who knoweth these things? Who can speak of them?
- 2 Things in their fundamental nature can neither be named nor explained. They cannot be expressed adequately in any form of language.
- 3 Trying to give an idea of the Ineffable by the help of philosophical learning is like trying to give an idea
- 4 of Benares by the aid of a map or pictures.—All the sacred Scriptures of the world have become corrupted, but the Ineffable or Absolute has never been corrupted, because no one has ever been able to express It in
- 5 human speech.—Words fail us when we seek, not to express Him who Is, but merely to attain to the ex-
- 6 pression of the powers that environ Him.—He is pure
- 7 of all name.—The word "He" diminishes Him.
- 8 But call Him by what name you will; for to those
- 9 who know, He is the possessor of all names.—Numerous are the names of the Ineffable and infinite the forms which lead towards Him. Under whatever name or in whatever form you desire to enter into relation with him, it is in that form and under that
- 10 name that you will see Him.—Would you call Him Destiny? You will not be wrong. Providence? You
- 11 will say well. Nature? That too you may.—The Being that is one, sages speak of in many terms.—

- 12 I do not believe that any name, however complex, is sufficient to designate the principle of all Majesty.—
 13 That which is Permanent, possess no attribute by which one can speak of It, but the term Permanent
 14 is all that can be expressed by language.—The Permanent is neither existence, nor what is at once existence and non-existence; it is neither unity, nor plurality, nor what is at once unity and plurality.



- 15 Something beyond our power of discrimination existed before Heaven and Earth. How profound is its calm! How absolute its immateriality! It alone exists and does not change; It penetrates all and It does not perish. It may be regarded as the mother of the universe. For myself I know not Its name,
 16 but to give it a name I call It Tao.—There is no suitable name for the eternal Tao.—The Tao which can be expressed is not the eternal Tao, the name
 17 which can be named is not the eternal Name.—The man who knows the Tao, does not speak; he who
 18 speaks, knows It not.—The eternal Tao has no name; when the Tao divided Itself, then It had a name.



- 20 If thou say, "Who is the Ancient and most Holy?" come then and see,—it is the supreme head, unknowable, inaccessible, indefinable, and it contains all.—
 21 The name of the Ancient and most Holy is unknowable to all and inaccessible.—And it is inaccessible,
 22 unknowable and beyond comprehension for all.—It is truly the supreme Light, inaccessible and unknowable, from which all other lamps receive their flame and their splendour.



- 24 That which has neither body, nor appearance, nor form, nor matter, nor can be seized by our senses, That which cannot be expressed,—this is God.
 25 It is not today nor tomorrow; who knoweth That which is Supreme? When It is approached,

- 26 It vanishes.—Is there a single man who can see what
 27 the Sage cannot even conceive?—No man hath seen
 28 God at any time.—If He were apparent, He would
 29 not be.—Yes, His very splendour is the cause of His
 invisibility.
- 30 The more thou knowest God, the more thou wilt
 recognise that thou canst not name Him, nor say
 31 what He is.—To comprehend God is difficult, to
 32 speak of Him impossible.—Thinkest thou that thou
 canst write the name of God on Time? No more is
 33 it pronounced in Eternity.—He who speaks best of
 God is he who, in the presence of the plenitude of
 34 the interior riches, knows best how to be silent.—O
 Inexpressible, Ineffable, whom silence alone can name!
- 35 I salute It, this supreme Deity, which is beyond the
 senses, which mind and speech cannot define and which
 can be discerned only by the mind of the true sage.

THE DIVINE ESSENCE ••

- 1 If thou canst comprehend God, thou shalt comprehend the Beautiful and the Good, the pure radiance, the incomparable beauty, the good that has not its
 2 like.—The essence of God, if at all God has an essence, is Beauty.
- 3-4 God is Light.—He is the supreme Light hidden under every veil.
- 5 His name is conscious spirit, His abode is conscious spirit and He, the Lord, is all conscious spirit.—
- 6 Knowledge belongs to the very essence of God, if at
 7 all God has an essence.—God is not knowledge, but the cause of Knowledge; He is not mind, but the cause of mind; He is not Light, but the cause of

* 1) Rig Veda.—2) Aswaghosha.—3) Ramakrishna.—4) id.—5) Philo.—6) The Bab.—7) Tolstoi.—8) Baha-ullah.—9) Ramakrishna.—10) Seneca.—11) Rig Veda.—12) Hermes.—13) Aswaghosha.—14) id.—15) Lao-tse.—16) id.—17) id.—18) id.—19) id.—20) The Zohar.—21) id.—22) id.—23) id.—24) Hermes.—25) Rig Veda.—26) Tseu-tse.—27) John.—28) Hermes.—29) Baha-ullah.—30) Angelus Silesius.—31) Hermes.—32) Angelus Silesius.—33) Eckhart.—34) Hermes.—35) Vishnu Purana.

- 8 Light.—He is the principle of supreme Wisdom.—
 9 God is spirit, fire, being and light, and yet He is not
 10 all this.—He is an eternal silence.
 11 No name is applicable to God, only He is called
 12 Love,—so great and precious a thing is Love.—God
 13 is Love.—Love which overflows on every side, which
 is found in the centre of the stars, which is in the
 depths of the Ocean,—Love whose perfume declares
 itself everywhere, which nourishes all the kingdoms
 of Nature and which maintains equilibrium and
 14 harmony in the whole universe.—Victory to the
 Essence of all wisdom, to the unmoving, to the
 Imperishable! Victory to the Eternal, to the essence
 of visible and invisible beings, to Him who is at the
 same time the cause and the effect of the universe.
 15 He who contemplates the supreme Truth, contem-
 plates the perfect Essence; only the vision of the
 spirit can see this nature of ineffable perfection.

THE DIVINE BECOMING +

- 1 God or the Good, what is it but the existence of
 2 that which yet is not?—The supreme Brahman
 without beginning cannot be called either Being or
 3 Non-being.—It is that which is and that which is
 4 not.—It is Itself that which was and that which is
 5 yet to be, the Eternal.—It is He who engenders
 Himself perpetually.....the Lord of existences and of
 non-existences.
 6 His creation never had a beginning and will never
 7 have an end.—Becoming is the mode of activity of
 8 the uncreated God.—In the bosom of Time God
 without beginning becomes what He has never been
 9 in all eternity.—Time is nothing else than the
 uninterrupted succession of the acts of divine Energy,

** 1) Hermes.—2) i.d.—3) John.—4) The Zohar.—5) Ramakrishna.—
 6) Hermes.—7) i.d.—8) The Zohar.—9) Angelus Silesius. 10) id.—11) i.d.—
 12) John.—13) Antoine the Healer.—14) Vishnu Purana.—15) Buddhist
 Meditations from the Japanese.

one of the attributes or one of the workings of the Deity. Space is the extension of His soul; it is His unfolding in length, breadth and height; it is the simultaneous existence of His productions and manifestations.

- 10 As from a fire that is burning brightly sparks of a like nature are produced in their thousands, so from the Unmoving manifold becomings are born and
- 11 thither also they wend.—The Tao is diffused in the universe. All existences return to It as streams and mountain rivulets return to the rivers and the seas.
- 12 Even as the sun rises to us and sets, so also for the creation there are alternations of existence and
- 13 death.—At the close of the great Night...He whom the spirit alone can perceive, who escapes from the organs of sense, who is without visible parts, Eternal, the soul of all existences, whom none can comprehend, outspread His own splendours.

GOD IN ALL *

- 1 For what is God? He is the soul of the universe.—
- 2 He is the soul of all conscious creatures, who constitutes all things in this world, those which are beyond our senses and those which fall within their range.—
- 3 For of all things He is the Lord and Father and Source, and the life and power and light and intel-
- 4 ligence and mind.—He is everywhere in the world and stands with all in His embrace.
- 5 There is not a body, however small, which does not
- 6 enclose a portion of the divine substance.—For all is
- 7-8 full of God.—All this is full of that Being.—The fire divine burns indivisible and ineffable and fills all the abysses of the world.



+ 1) Hermes.—2) Bhagavad Gita.—3) Hermes.—4) Kaivalya Upanishad.—5) Egyptian Funeral Rites.—6) The 1 ab.—7) Hermes.—8) Angelus Silesius.—9) Giordano Bruno.—10) Mun laka Upanishad.—11) Las-tse.—12) Harivansa.—13) Laws of Manu.

- 9 All the aspects of the sea are not different from the sea; nor is there any difference between the universe.
 10 and its supreme Principle.—In truth there is no difference between the word of God and the world.
 11 12 God and Nature are one.—That which is most subtle in matter is air, in air the soul, in the soul
 13 intelligence, in intelligence God.—Material energy in Matter, physical energy in the body, essential energy in the essence, all that in its entirety is God and in the universe there is nothing which is not God.
 14 In the universe there is nothing which God is not.
 15-16 God is all and all is God.—Heaven and Earth are only a talisman which conceals the Deity; without It they are but a vain name. Know then that the visible world and the invisible are God Himself. There is only He and all that is, is He.
 17 18 He is all things and all things are one.—Just as unity is in each of the numbers, so God is one in all things.
 19 All that is one and one that is all.



- 20 He who is alone uncreated is then by that very fact unrevealed and invisible, but, manifesting all things, He reveals Himself in them and by them.—
 21 All reflects Him in His shining and by His light all this is luminous.
 22 As the principle of Fire is one, but having entered this world assumes shapes that correspond to each different form, so the one Self in all existences assumes shapes that correspond to each form of things.
 23 —He has a form and He is as if He had no form. He has taken a form in order to be the essence of all.
 24 —The devotee who has seen the One in only one of his aspects, knows Him in that aspect alone. But he who has seen Him in numerous aspects is alone in a position to say; "All these forms are those of the One and the One is multiform." He is without form and in form, and numberless are His forms which we do not know.

- 25 Such is God, superior to His name, invisible and apparent, who reveals Himself to the spirit, who reveals Himself to the eyes, who has no body and who has many bodies or rather all bodies; for there is nothing which is not He and all is He alone.



- 26 God invisible,...say not so; for who is more apparent than He? That is the goodness of God, that is His virtue, to be apparent in all.
- 27 If thou comprehend Him, what seems invisible to
- 28 most, will be for thee utterly apparent.—If thou canst, thou mayst see Him by the eyes of the intelligence, for the Lord is not a miser of Himself; He reveals Himself in the whole universe.
- 29 Thou shalt meet Him everywhere, thou shalt see Him everywhere, in the place and at the hour when thou least expectest it, in waking and in sleep, on the sea, in thy travels, by day, by night, in thy speaking and in thy keeping of silence. For there is nothing that is not the image of God.
- 30 Raise thyself above every height, descend below every depth, assemble in thyself all the sensations of created things, of water, of fire, of the dry, of the moist; suppose that thou art at once everywhere, on earth, in the sea, in the heavens, that thou wast never born, that thou art still in the womb, that thou art young, old, dead, beyond death; comprehend all at once, times, spaces, things, qualities, and thou shalt
- 31 comprehend God.—Surpass all bodies, traverse all times, become eternity, and thou shalt comprehend God.

* 1) Seneca.—2) Aswaghosha.—3) Hermes.—4) Bhagavad Gita.—5) Giordano Bruno.—6) Hermes.—7) Swetaswatara Upanishad.—8) Iamblichus.—9) Chhandogya Upanishad.—10) Baha-ullah.—11) Spinoza.—12) Hermes.—13) id.—14) id.—15) Eckhart. 16) Farid-ud-din-attar.—17) The Zohar. 18) Angelus Silesius.—19) Hermes.—20) id.—21) Katha Upanishad.—22) id. 23) The Zohar.—24) Ramakrishna.—25) Hermes.—26) id.—27) id.—28) id.—29) id.—30) id.—31) id.—

The Question of the Month

What exactly is meant by meditation in Yoga? And what should be its objects?

The difficulty our correspondent finds is in an apparent conflict of authorities, as sometimes meditation is recommended in the form of a concentrated succession of thoughts on a single subject, sometimes in the exclusive concentration of the mind on a single image, word or idea, a fixed contemplation rather than meditation. The choice between these two methods and others, for there are others, depends on the object we have in view in Yoga.

The thinking mind is the one instrument we possess at present by which we can arrive at a conscious self-organisation of our internal existence. But in most men thought is a confused drift of ideas, sensations and impressions which arrange themselves as best they can under the stress of a succession of immediate interests and utilities. In accordance with the general method of Nature much is used as waste material and only a small portion selected for definite and abiding formations. And as in physical Nature, so here the whole process is governed by laws which we rather suffer than use or control.

The concentration of thought is used by the Rajayogins to gain freedom and control over the workings of mind, just as the processes of governed respiration and fixed posture are used by the Hathayogins to gain freedom and control over the workings of the body and the vital functions.

By meditation we correct the restless wandering of the mind and train it like an athlete to economise all its energies and fix them on the attainment of some desirable knowledge or self-discipline. This is done normally by men in ordinary life, but Yoga takes this higher working of Nature and carries it to its full possibilities. It takes note of the fact that by fixing the mind luminously on a single object of thought, we awaken a response in general

Consciousness which proceeds to satisfy the mind by pouring into it knowledge about that object or even reveals to us its central or its essential truth. We awaken also a response of Power which gives us in various ways an increasing mastery over the workings of that on which we meditate or enables us to create it and make it active in ourselves. Thus by fixing the mind on the idea of Divine Love, we can come to the knowledge of that principle and its workings, put ourselves into communion with it, create it in ourselves and impose its law on the heart and the senses.

In Yoga concentration is used also for another object,—to retire from the waking state, which is a limited and superficial condition of our consciousness, into the depths of our being measured by various states of Samadhi. For this process contemplation of the single object, idea or name is more powerful than the succession of concentrated thoughts. The latter, however, is capable, by bringing us into indirect but waking communion with the deeper states of being, of preparing an integral Samadhi. Its characteristic utility, however, is the luminous activity of formative thought brought under the control of the Purusha by which the rest of the consciousness is governed, filled with higher and wider ideas, changed rapidly into the mould of those ideas and so perfected. Other and greater utilities lie beyond, but they belong to a later stage of self-development.

In the Yoga of Devotion, both processes are equally used to concentrate the whole being or to saturate the whole nature with thoughts of the object of devotion, its forms, its essence, its attributes and the joys of adoration and union. Thought is then made the servant of Love, a preparer of Beatitude. In the Yoga of knowledge meditation is similarly used for discrimination of the True from the apparent, the Self from its forms, and concentrated contemplation for communion and entry of the individual consciousness into the Brahman.

An integral Yoga would harmonise all these aims. It would have also at its disposal other processes for the utilisation of thought and the mastery of the mind.

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A PHILOSOPHICAL REVIEW

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THE LIFE DIVINE

CHAPTER IV

REALITY OMMIPRESENT

If one know Him as Brahman the Non-Being, he becomes merely the non-existent. If one knows that Brahman is, then is he known as the real in existence.

Taittiriya Upanishad.

Since, then, we admit both the claim of the pure Spirit to manifest in us its absolute freedom and the claim of universal Matter to be the mould and condition of our manifestation, we have to find a truth that can entirely reconcile these antagonists and can give to both their due portion in Life and their due justification in Thought, amercing neither of its rights, denying in neither the sovereign truth from which even its errors, even the exclusiveness of its exaggerations draws so constant a strength. For wherever there is an extreme statement that makes such a powerful appeal to the human mind, we may be sure that we are standing in the presence of no mere error, superstition or hallucination, but of some sovereign fact disguised which demands our fealty and will avenge itself if denied or excluded. Herein lies the difficulty of a satisfying solution and the source of that lack of finality which pursues all mere compromises between Spirit and Matter. A compromise is a bargain, a transaction of interests between two conflicting powers; it is not a true reconciliation. True reconciliation proceeds always by a mutual comprehension leading to some sort of intimate

oneness. It is therefore through the utmost possible unification of Spirit and Matter that we shall best arrive at their reconciling truth and so at some strongest foundation for a reconciling practice in the inner life of the individual and his outer existence.

We have found already in the cosmic consciousness a meeting-place where Matter becomes real to Spirit, Spirit becomes real to Matter. For in the cosmic consciousness Mind and Life are intermediaries and no longer, as they seem in the ordinary egoistic mentality, agents of separation, fomenters of an artificial quarrel between the positive and negative principles of the same unknowable Reality. Attaining to the cosmic consciousness Mind, illuminated by a knowledge that perceives at once the truth of Unity and the truth of Multiplicity and seizes on the formulae of their interaction, finds its own discords at once explained and reconciled by the divine Harmony; satisfied, it consents to become the agent of that supreme union between God and Life towards which we tend. Matter reveals itself to the realising thought and to the subtilised senses as the figure and body of Spirit,—Spirit in its self-formative extension. Spirit reveals itself through the same consenting agents as the soul, the truth, the essence of Matter. Both admit and confess each other as divine, real and essentially one. Mind and Life are disclosed in that illumination as at once figures and instruments of the supreme Conscious Being by which It extends and houses Itself in material form and in that form unveils Itself to Its multiple centres of consciousness. Mind attains its self-fulfilment when it becomes a pure mirror of the Truth of Being which expresses itself in the symbols of the universe; Life, when it consciously lends its energies to the perfect self-figuration of the Divine in ever new forms and activities of the universal existence.

In the light of this conception we can perceive the possibility of a divine life for man in the world which will at once justify Science by disclosing a living sense and intelligible aim for the cosmic and the terrestrial evolution and realise by the transfiguration of the human

soul into the divine the great ideal dream of all high religions.

But what then of that silent Self, inactive, pure, existent, self-enjoying, which presented itself to us as the abiding justification of the ascetic? Here also harmony and not irreconcilable opposition must be the illuminative truth. The silent and the active Brahman are not different, opposite and irreconcilable entities, the one denying, the other affirming a cosmic illusion; they are one Brahman in two aspects, positive and negative, and each is necessary to the other. It is out of this Silence that the Word which creates the worlds for ever proceeds; for the Word expresses that which is self-hidden in the Silence. It is an eternal passivity which makes possible the perfect freedom and omnipotence of an eternal divine activity in innumerable cosmic systems. For the becomings of that activity derive their energies and their illimitable potency of variation and harmony from the impartial support and the infinite fecundity of the immutable Being.

Man, too, becomes perfect only when he has found within himself that absolute calm and passivity of the Brahman and supports by it with the same divine tolerance and the same divine bliss a free and inexhaustible activity. Those who have thus possessed the Calm within can perceive always welling out from its silence the perennial supply of the energies that work in the universe. It is not, therefore, the truth of the Silence to say that it is in its nature a rejection of the cosmic activity. The apparent incompatibility of the two states is an error of the limited Mind which, accustomed to trenchant oppositions of affirmation and denial and passing suddenly from one pole to the other, is unable to conceive of a comprehensive consciousness vast and strong enough to include both in a simultaneous embrace. The Silence does not reject the world; it sustains it. Or rather it supports with an equal impartiality the activity and the withdrawal from the activity and approves also the reconciliation by which the soul remains free and still even while it lends itself to all action.

But, still, there is the absolute withdrawal, there is the Non-Being. Out of the Non-Being, says the ancient Scripture, Being appeared.* Then into the Non-Being it must surely sink again. If the infinite indiscriminate Existence permits all possibilities of discrimination and multiple realisation, does not the Non-Being at least, as primal state and sole constant reality, negate and reject all possibility of a real universe? The Nihil of certain Buddhist schools would then be the true ascetic solution; the Self, like the ego, would be only an ideative formation by an illusory phenomenal consciousness.

But again we find that we are being misled by words, deceived by the trenchant oppositions of our limited mentality with its fond reliance on verbal distinctions as if they perfectly represented ultimate truths and its rendering of our supra-mental experiences in the sense of those intolerant distinctions. Non-Being is only a word. When we examine the fact it represents, we can no longer be sure that absolute non-existence has any better chance than the infinite Self of being more than an ideative formation of the mind. We really mean by this Nothing something beyond the last term to which we can reduce our purest conception and our most abstract or subtle experience of actual being as we know or conceive it while in this universe. This Nothing then is merely a something beyond positive conception. We erect a fiction of nothingness in order to overpass, by the method of total exclusion, all that we can know and consciously are.

And when we say that out of Non-Being Being appeared, we perceive that we are speaking in terms of Time about that which is beyond Time. For what was that portentous date in the history of eternal Nothing on which Being was born out of it or when will come that other date equally formidable on which an unreal all will relapse into the perpetual void? Sat and Asat, if they

* In the beginning all this was the Non-Being. It was thence that Being was born. *Taittiriya Upanishad II. 7*

have both to be affirmed, must be conceived as if they obtained simultaneously. They permit each other even though they refuse to mingle. Both, since we must speak in terms of Time, are eternal. And who shall persuade eternal Being that it does not really exist and only eternal non-Being is? In such a negation of all experience how shall we find the solution that explains all experience?

Pure Being is the affirmation by the Unknowable of Itself as the base of all cosmic existence. We give the name of Non-Being to a contrary affirmation of Its freedom from all cosmic existence,—freedom, that is to say, from all positive terms of actual existence which consciousness in the universe can formulate to itself, even from the most abstract, even from the most transcendent. It does not deny them as a real expression of Itself, but It denies Its limitation by any expression whatsoever. The Non-Being permits the Being, even as the Silence permits the Activity. By this simultaneous negation and affirmation, not mutually destructive, but complementary to each other like all contraries, the simultaneous awareness of conscious Self-being as a reality and the Unknowable beyond as the same Reality becomes realisable to the awakened human soul. Thus was it possible for the Buddha to attain the state of Nirvana and yet act puissantly in the world, impersonal in his inner consciousness, in his action the most powerful personality that we know of as having lived and produced results upon earth.

When we ponder on these things, we begin to perceive how feeble in their self-assertive violence and how confusing in their misleading distinctness are the words that we use. We begin also to perceive that the limitations we impose on the Brahman arise from a narrowness of experience in the individual soul which concentrates itself on one aspect of the Unknowable and proceeds forthwith to deny or disparage all the rest. We tend always to translate too rigidly what we can conceive or know of the Absolute into the terms of our own particular relativity. We affirm the One and Identical by passionately discriminating and asserting the egoism of our own opinions

and partial experiences against the opinions and partial experiences of others. It is wiser to wait, to learn, to grow, and, since we are obliged for the sake of our self-perfection to speak of these things which no human speech can express, to search for the widest, the most flexible, the most catholic affirmation possible and found on it the largest and most comprehensive harmony.

We recognise, then, that it is possible for the consciousness in the individual to enter into a state in which relative existence appears to be dissolved and even Self seems to be an inadequate conception. It is possible to pass into a Silence beyond the Silence. But this is not the whole of our ultimate experience, nor the single and all-excluding truth. For we find that this Nirvana, this self-extinction, while it gives an absolute peace and freedom to the soul within is yet consistent in practice with a desireless, but effective action without. This possibility of an entire motionless impersonality and void Calm within doing outwardly the works of the eternal verities, Love, Truth and Righteousness, was perhaps the real gist of the Buddha's teaching,—this superiority to ego and to the chain of personal workings and to the identification with mutable form and idea, not the petty ideal of an escape from the trouble and suffering of the physical birth. In any case, as the perfect man would combine in himself the silence and the activity, so also would the completely conscious soul reach back to the absolute freedom of the Non-Being without therefore losing its hold on Existence and the universe. It would thus reproduce in itself perpetually the eternal miracle of the divine Existence, in the universe, yet always beyond it and even, as it were, beyond itself. The opposite experience could only be a concentration of mentality in the individual upon Non-existence with the result of an oblivion and personal withdrawal from a cosmic activity still and always proceeding in the consciousness of the Eternal Being.

Thus, after reconciling Spirit and Matter in the cosmic consciousness, we perceive the reconciliation, in

the transcendental consciousness, of the final assertion of all and its negation. We discover that all affirmations are assertions of status or activity in the Unknowable; all the corresponding negations are assertions of Its freedom both from and in that status or activity. The Unknowable is Something to us supreme, wonderful and ineffable which continually formulates Itself to our consciousness and continually escapes from the formulation It has made. This it does not as some malicious spirit or freakish magician leading us from falsehood to greater falsehood and so to a final negation of all things, but as even here the Wise beyond our wisdom guiding us from reality to ever profounder and vaster reality until we find the profoundest and vastest of which we are capable. An omnipresent reality is the Brahman, not an omnipresent cause of persistent illusions.

If we thus accept a positive basis for our harmony—and on what other can harmony be founded?—the various conceptual formulations of the Unknowable, each of them representing a truth beyond conception, must be understood as far as possible in their relation to each other and in their effect upon life, not separately, not exclusively, not so affirmed as to destroy or unduly diminish all other affirmations. The real Monism, the true Adwaita, is that which admits all things as the one Brahman and does not seek to bisect Its existence into two incompatible entities, an eternal Truth and an eternal Falsehood, Brahman and not Brahman, Self and not Self, a real Self and an unreal, yet perpetual Maya. If it be true that the Self alone exists, it must be also true that all is the Self. And if this Self, God or Brahman is no helpless state, no bounded power, no limited personality, but the self-conscious All, there must be some good and inherent reason in it for the manifestation, to discover which we must proceed on the hypothesis of some potency, some wisdom, some truth of being in all that is manifested. The discord and apparent evil of the world must in their sphere be admitted, but not accepted as our conquerors. The deepest instinct of humanity seeks always and seeks wisely wisdom

as the last word of the universal manifestation, not an eternal mockery and illusion,—a secret and finally triumphant good, not an all-creative and invincible evil,—an ultimate victory and fulfilment, not the disappointed recoil of the soul from its great adventure.

For we cannot suppose that the sole Entity is compelled by something outside or other than Itself; since no such thing exists. Nor can we suppose that It submits unwillingly to something partial within Itself which is hostile to its whole Being, denied by It and yet too strong for It; for this would be only to erect in other language the same contradiction of an All and something other than the All. Even if we say that the universe exists merely because the Self in its absolute impartiality tolerates all things alike, viewing with indifference all actualities and all possibilities, yet is there something that wills the manifestation and supports it, and this cannot be something other than the All. Brahman is indivisible in all things and whatever is willed in the world has been willed by the Brahman. It is only our relative consciousness, alarmed or baffled by the phenomena of evil, ignorance and pain in the cosmos, that seeks to deliver the Brahman from responsibility for Itself and its workings by erecting some opposite principle, Maya or Mara, conscious Devil or self-existent principle of evil. There is one Lord and Self and the many are only His representations and becomings.

If then the world is a dream or an illusion or a mistake, it is a dream originated and willed by the Self in its totality and not only originated and willed, but supported and perpetually entertained. Moreover, it is a dream existing in a Reality and the stuff of which it is made is that Reality, for Brahman is the material of the world as well as its base and continent. If the gold of which the vessel is made is real, how shall we suppose that the vessel itself is a mirage? We see that these words, dream, illusion, are tricks of speech, habits of our relative consciousness; they represent a certain truth, even a great truth, but they also misrepresent it. Just as

Non-Being turns out to be other than mere nullity, so the cosmic Dream turns out to be other than mere phantasm and hallucination of the mind. Phenomenon is not phantasm; phenomenon is the substantial form of a Truth.

We start, then, with the conception of an omnipresent Reality of which neither the Non-Being at the one end nor the universe at the other are negations that annul; they are rather different states of the Reality, obverse and reverse affirmations. The highest experience of this Reality in the universe shows it to be not only a conscious Existence, but a supreme Intelligence and Force, and a self-existent Bliss; and beyond the universe it is still some other unknowable existence, some utter and ineffable Bliss. Therefore we are justified in supposing that even the dualities of the universe, when interpreted not as now by our sensational and partial conceptions, but by our liberated intelligence and experience, will be also resolved into those highest terms. While we still labour under the stress of the dualities, this perception must no doubt constantly support itself on an act of faith, but a faith which the highest Reason, the widest and most patient reflection do not deny, but rather affirm. This creed is given, indeed, to humanity to support it on its journey, until it arrives at a stage of development when faith will be turned into knowledge and perfect experience and Wisdom will be justified of her works.

'The Wherefore of the Worlds

CHAPTER III

WHEREFORE THE WORLD ?

But if there is no first cause, are there at least first reasons which can explain the wherefore of the worlds ?

But why any reasons ? Is it not possible that the world may have no reason for existence outside itself ? Is it really necessary that what is, should justify its existence ? Is not the simple fact of existence sufficient to itself ? There can be no doubt of it, once we perceive that the fact of existence contains in itself all its own reasons for existence. Only they are so deeply hidden and profound that they escape the vision of the mind. And therefore, because it cannot see, it replaces contemplation by reasoning, vision by intellectual search.

The various hypotheses constructed by the reasoning mind about that which is beyond its knowledge, would undoubtedly have shed light on the riddle of the world but for our regrettable habit of opposing them to each other instead of harmonising them. Harmonised, their number would have increased our knowledge. As things stand, their diversity rather increases the perplexity of our minds.

The reason pays in this loss and bewilderment the penalty of its lack of respect for the numerous forms which its effort has assumed at different times and in varying environments. However imperfect these forms

may be, we should prize in them the fruit of the labour accomplished by the thought of man and have no right to despise what was and still is for so many minds the means of expressing the mystery of things and entering into contact with the inexpressible reality.

Is there a single conception or a single belief, even though puerile, which does not contain a portion, a soul of truth? And if we love and seek the truth, how shall we refuse to receive, listen to and understand these different tongues into which it is translated or to gather instruction from them all?

For all the forms of language that the mind employs, are equally necessary to it and it would be impoverished by the pretension of any one of them to exclude the rest and so deprive it of the means of comprehension which they represent; while, on the contrary, by lending their assistance to each other and completing each other, they add to its riches.

Therefore, all teachings about the riddle of the world, however seemingly different, should be considered with the same sympathy; for they are all of them perceptions, distinct and sometimes opposite, of one and the same integral truth and may become, with advantage to that truth and to each other, elements in a comprehensive synthesis in which Philosophy may at length find its highest thought and its truest conception.

However numerous the different hypotheses relating to the first reasons of things, they can be reduced to two principal standpoints. Is the world necessary or is it contingent or accidental? Might what is, not have been? For one can conceive that nothing might exist or at least that nothing might exist in the way that things now exist. Many philosophies and religions arrive at a regret that things have not been ordered otherwise than they are and some even affirm that it would have been better if nothing at all had been.

But after all, whether one will or no, the world is what

it is, and, whether it is a necessity or a contingent accident, we have first to admit that what is, was possible and next that there was a sufficient reason for its existing.

To speak of the accidental or contingent existence of the world is to say only that other worlds or rather other modes of being of the world were possible ;—and that is very certain, since it is just those other possibilities which, by realising themselves in their turn, are continually modifying the order of the universe. Its evolution consists in the addition to the first accidents of others that succeed them.

To say on the other hand that this world was a necessity, is simply to affirm that the reason for which it exists, so prevailed over all others as to determine the realisation of this possibility and postpone to it the realisation of others,—a self-evident proposition.

Whether this be the best or the worst of all possible worlds, it is the necessary manifestation of a given sum of contingencies.

That which is, is at once accident in relation to what might have been and necessity in relation to what has not succeeded in being. And it will be the same for each new accident until there is a consummation of all the possibilities.



But this conclusion does not carry us very far. For what is that sufficient reason which will explain the possibilities actually realised ?

According as we adopt the mechanical or the psychological standpoint in regard to the universe, our hypotheses touching the wherefore of the world become the theory of a conscient or of an inconscient necessity, of a fortuitous accident or of an arbitrary act ; and this arbitrary act proceeding from a pure freedom of will may in its turn be differently interpreted according to the motives we attribute to it,—thought of transcendental love or thought of transcendental egoism.

But if we look more closely at these opposite ideas of a mechanism or of a psychological working, we shall see that they are only a double device which the mind adopts to interpret the riddle and veil its own ignorance. For each of the two theses seems to deny what the other affirms and, nevertheless, they only reveal severally, without knowing it, two aspects of one reality.

All their oppositions resolve themselves into the dilemma of the consciousness or unconsciousness of the first reasons of things, that is to say, into two conceptions, according to our intellectual preference, of the universal dynamism which the one calls force, the other will.

But what is meant by consciousness or unconsciousness? The distinction which we express by these words, has reference to our own modes of activity and to our own special conditions. And, certainly, it is no less erroneous to refuse than to attribute what we call consciousness to the principle of the universe. For, perhaps, what for us would be a supreme unconsciousness, is indistinguishable from an entire superconsciousness in the All; and a single term cannot be applied to the manner of thought in the individual and the way in which the universe reflects. Two opposite terms would both be justified, if they could be used as simultaneous affirmations.

The terms, Force and Will, which are often opposed to each other by the materialistic and the spiritual conceptions of the universe, are such affirmations and we have only to complete one by the other in the domain proper to each by conceiving Will as a force seen from within in its subjective principle and Force as a will seen from without in its objective manifestations.

Thus these contradictory hypotheses and exclusive doctrines appear insufficient and too exiguous in their simplicity, if they are considered separately, but reconcilable, if more deeply regarded, and capable of completing each other by their reconciliation.

Here, as elsewhere, contradictories prove to be only complementaries ill-adjusted and inconscient of each other.

When we speak of first reasons, we affirm by implication that there is a principle of Reason in the very essence of things. We admit, in other words, that the fundamental law of the universe responds to the rule and need of order and arrangement in our own mentality.

Even if we suppose at the beginning of things a chaos such as sometimes confuses our own ideas, we cannot refuse to this melancholy condition the power to assume progressive form, that is to say, to realise the principle of order which it holds in itself. Otherwise there would be no possibility of anything more rational issuing out of that chaos.

It would be vain to mass together indefinitely a heap of letters of the alphabet; they would never of themselves arrange words and phrases, if the idea of those phrases and those words did not intervene and preside over the arrangement. Nor, any more, would the elements constituting Matter have organised themselves as they have done if previous affinities, that is to say, first reasons had not determined and rendered possible their combinations.

Thus in the chaos, which can be nothing but an inferior order, an order yet unrealised, existed already the spirit, force or law—the word we use matters little—of the order to come.

And this chaos was already an admirable harmony in comparison with the greater chaos which preceded it, just as the actual existing order hymned by the poets of Nature is an impossible chaos compared with the more perfect order that is yet to be born.

Thus all that is in actuality must first be in potentiality. All that is, virtually was. Nothing can be in effect and result which was not in some way and some form in the origin of things. The phenomenon only manifests what was before concealed.

By self-manifestation the universe stands revealed to us and the things of Nature discover to our minds the nature of things.

How could we understand anything at all if there were not some relation of harmony and some link of

identity between the inner reason of phenomena and the inner phenomena of our reason?

No doubt, the reality assumes a new character when it translates itself into concrete forms. In those forms the universal becomes the particular. When it appears, it clothes itself in appearances and they veil even while they reveal it. It is for this reason that the mind finds it as difficult to admit as to deny the principle which underlies the phenomenon.

If we examine, for instance, the phenomenon of thought, we have to observe that it is inseparable from the functioning of the material organs, while on the other hand it seems in its principle to have nothing in common with the matter of the organ which manifests it. And we cannot help opposing Mind and Matter to each other, although we do not see them anywhere apart from each other.

Thought, even though in its apparent form a concrete effect of a purely physico-chemical order, is also, independently of its special conditions, outside of the apparatus which manifests it, a principle of activity in itself, a mode of the universal energy.

To speak of Thought independently of the mechanism of the brain is not, then, less legitimate than to speak of Light independently of our different means of illumination. The only difference is that we have found a formula for the swiftness of Light, while we have not yet succeeded in finding in motion any such equation for Thought.

But just as the vibratory motion from which Light is born, can give rise in Nature to many and diverse phenomena without any relation to our visual perceptions, so also the principle of Thought may be at work under different forms and lend itself to manifestations that have no relation to the phenomena of our intellectuality.

And inversely, if there are different processes capable of producing the effect of luminosity, why should there not be also other means for the manifestation of Intel-

ligence than that which we employ? The forms which thought assumes outside the mechanism of the brain, are to us unknown. But since one principle of Intelligence fills the whole universe, who can say whether worlds do not, like beings, think?

Before Mind became active in being, its principle existed in the worlds; before it existed in the worlds, it was, in itself, an eternal principle of Mind.

But before this principle could translate itself into the forms that thought takes in us, Matter was; and the principle existed as a force in Matter.

Similarly, before Matter was, before its forms were manifested, there was in the possibility of these forms an eternal principle of Matter. And there where all form disappears and leaves only abstractions of pure Mind, does not this principle of Matter still subsist? Is it not the very substance and, so to speak, the matter of that Mind?

It is therefore beyond Matter and Mind, Force and Will, Consciousness and Unconsciousness and in all these that we must seek a cause for the existence of the worlds.

* * *

Still, the mind is justified in translating its first data into its own language in preference to another. And, even, this preference is forced upon it. For what has more than anything else hampered its attempt to discover the cause of the world, is the search for it in a domain alien to the mind's own activities. The problem of the initial movement will always remain insoluble to it, if the data are not first translated into psychological terms. It is in its own fundamental dynamism that it must discover the primary energy, in its own secret that it must seek for the secret of the universe.

But there is another thing which prevents it from resolving the riddle of the world, and that is the arbitrary reduction of the whole formula of being into the terms of mental knowledge. For the domain of mind, intelligence, thought, is only one domain of the universal; its reality

represents only one of the forms, one of the aspects of existence. The fact of existence is not exhausted by the idea; therefore its principle cannot be defined from the sole point of view of Mind.

Pure thought, which Idealism regards as the first essence, may well constitute the abstract and conceptual foundation of being; it is not sufficient to explain the living and concrete reality. And Will itself cannot be presented as ultimate cause of the world. For Will is a power of action, realisation, emotion, productive of movement, only in the domain of the subjective energies. But the universe is not only an internal dynamism; it is a substantial activity.

It is, therefore, only an integral experience that can enable us to attain, beyond the multiple forms and successive depths of the reality, its ultimate sources. The discovery cannot be effected by the sole aid of the logical reason. The data of sensation must enter into it no less than those of the understanding, no less than those of the still more transcendent faculties of intuitive consciousness and of knowledge that is lived.

When the mind, then, assembles these data and makes its language sufficiently supple to translate them synthetically, it perceives that each of them justifies from its own point of view one or other of the reasons which philosophies and religions have assigned for the existence of beings and of the world. And as the being within proceeds to resume them and make an integral whole of them all, it learns to discover by them the being itself and by the being the wherefore of the worlds.

The Secret of the Veda

CHAPTER III

MODERN THEORIES.

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

In spite of the hardness of its speculations and its freedom in discovery or invention the Vedic scholarship of Europe has really founded itself throughout on the traditional elements preserved in Sayana's commentary and has not attempted an entirely independent handling of the problem. What it found in Sayana and in the Brahmanas it has developed in the light of modern theories and modern knowledge ; by ingenious deductions

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

The modern theory of the Veda starts with the conception, for which Sayana is responsible, of the Vedas as the hymnal of an early, primitive and largely barbaric society crude in its moral and religious conceptions, rude in its social structure and entirely childlike in its outlook upon the world that environed it. The ritualism which Sayana accepted as part of a divine knowledge and as endowed with a mysterious efficacy, European scholarship accepted as an elaboration of the old savage propitiatory sacrifices offered to imaginary superhuman personalities who might be benevolent or malevolent according as they were worshipped or neglected. The historical element admitted by Sayana was readily seized on and enlarged by new renderings and new explanations of the allusions in the hymns developed in an eager hunt for clues to the primitive history, manners and institutions of those barbarous races. The naturalistic element played a still more important role. The obvious identification of the Vedic gods in their external aspects with certain Nature-Powers was used as the starting-point for a comparative study of Aryan mythologies; the hesitating identification of certain of the less prominent deities as Sun-Powers was taken as a general clue to the system of primitive myth-making and elaborate sun-myth and star-myth theories of comparative mythology were founded. In this new light the Vedic hymnology has come to be interpreted as a half-superstitious, half-poetic allegory of Nature with an important astronomical element. The rest is partly contemporary history, partly the formulae and practices of a sacrificial ritualism, not mystic, but merely primitive and superstitious.

This interpretation is in entire harmony with the scientific theories of early human culture and of the recent emergence from the mere savage which were in vogue throughout the nineteenth century and are even now dominant. But the increase of our knowledge has considerably shaken this first and too hasty generalisation. We now know that remarkable civilisations existed in China, Egypt, Chaldea, Assyria many thousands of years ago, and it is now coming generally to be agreed that Greece and India were no exceptions to the general high culture of Asia and the Mediterranean races. If the Vedic Indians do not get the benefit of this revised knowledge, it is due to the survival of the theory with which European erudition started, that they belonged to the so-called Aryan race and were on the same level of culture with the early Aryan Greeks, Celts, Germans as they are represented to us in the Homeric poems, the old Norse Sagas and the Roman accounts of the ancient Gaul and Teuton. Hence has arisen the theory that these Aryan races were northern barbarians who broke in from their colder climes on the old and rich civilisations of Mediterranean Europe and Dravidian India.

But the indications in the Veda on which this theory of a recent Aryan invasion is built, are very scanty in quantity and uncertain in their significance. There is no actual mention of any such invasion. The distinction between Aryan and unAryan on which so much has been built, seems on the mass of the evidence to indicate a cultural rather than a racial difference.* The language of the hymns clearly points to a particular worship or spiritual culture as the distinguishing sign of the Aryan, —a worship of Light and of the powers of Light and a self-discipline based on the culture of the "Truth" and

* It is urged that the Dasyus are described as black of skin and noseless in opposition to the fair and high-nosed Aryans. But the former distinction is certainly applied to the Aryan Gods and the Dasa Powers in the sense of light and darkness, and the word *anasa* does not mean noseless. Even if it did, it would be wholly inapplicable to the Dravidian races; for the southern nose can give as good an account of itself as any "Aryan" proboscis in the North.

the aspiration to Immortality,—Ritam and Amritam. There is no reliable indication of any racial difference. It is always possible that the bulk of the peoples now inhabiting India may have been the descendants of a new race from more northern latitudes, even perhaps, as argued by Mr. Tilak, from the Arctic regions; but there is nothing in the Veda, as there is nothing in the present ethnological features* of the country to prove that this descent took place near to the time of the Vedic hymns or was the slow penetration of a small body of fair-skinned barbarians into a civilised Dravidian peninsula.

Nor is it a certain conclusion from the data we possess that the early Aryan cultures—supposing the Celt, Teuton, Greek and Indian to represent one common cultural origin,—were really undeveloped and barbarous. A certain pure and high simplicity in their outward life and its organisation, a certain concreteness and vivid human familiarity in their conception of and relations with the gods they worshipped, distinguish the Aryan type from the more sumptuous and materialistic Egypto-Chaldean civilisation and its solemn and occult religions. But those characteristics are not inconsistent with a high internal culture. On the contrary, indications of a great spiritual tradition meet us at many points and negate the ordinary theory. The old Celtic races certainly possessed some of the highest philosophical conceptions and they preserve stamped upon them even to the present day the result of an early mystic and intuitional development which must have been long of standing and highly evolved to have produced such enduring results. In Greece it is probable that the Hellenic type was moulded in the same way by Orphic and Eleusinian influences and that Greek mythology, as it has come down to us, full of delicate psychological suggestions, is a legacy of the

* In India we are chiefly familiar with the old philological divisions of the Indian races and with the speculations of Mr. Risley which are founded upon these earlier generalisations. But a more advanced ethnology rejects all linguistic tests and leans to the idea of a single homogeneous race inhabiting the Indian peninsula.

Orphic teaching. It would be only consonant with the general tradition if it turned out that Indian civilisation has throughout been the prolongation of tendencies and ideas sown in us by the Vedic forefathers. The extraordinary vitality of these early cultures which still determine us for us the principal types of modern man, the main elements of his temperament, the chief tendencies of his thought, art and religion, can have proceeded from no primitive savagery. They are the result of a deep and puissant prehistoric development.

Comparative Mythology has deformed the sense of man's early traditions by ignoring this important stage in human progress. It has founded its interpretation on a theory which saw nothing between the early savage and Plato or the Upanishads. It has supposed the early religions to have been founded on the wonder of barbarians waking up suddenly to the astonishing fact that such strange things as Dawn and Night and the Sun existed and attempting in a crude, barbaric, imaginative way to explain their existence. And from this childlike wonder we stride at one step to the profound theories of the Greek philosophers and the Vedantic sages. Comparative Mythology is the creation of Hellenists interpreting un-Hellenic data from a standpoint which is itself founded on a misunderstanding of the Greek mind. Its method has been an ingenious play of the poetic imagination rather than a patient scientific research.

If we look at the results of the method, we find an extraordinary confusion of images and of their interpretations in which there is nowhere any coherence or consistency. It is a mass of details running into each other, getting confusedly into each other's way, disagreeing yet entangled, dependent for their validity on the license of imaginative conjecture as our sole means of knowledge. This incoherence has even been exalted into a standard of truth; for it is seriously argued by eminent scholars that a method arriving at a more logical and well-ordered result would be disproved and discredited by its very coherency, since confusion must be supposed to be the

very essence of the early mythopoeic faculty. But in that case there can be nothing binding in the results of Comparative Mythology and one theory will be as good as another; for there is no reason why one particular mass of incoherence should be held to be more valid than another mass of incoherence differently composed.

There is much that is useful in the speculations of Comparative Mythology; but in order that the bulk of its results should be sound and acceptable, it must use a more patient and consistent method and organise itself as part of a well-founded Science of Religion. We must recognise that the old religions were organic systems founded on ideas which were at least as coherent as those which constitute our modern systems of belief. We must recognise also that there has been a perfectly intelligible progressive development from the earlier to the later systems of religious creed and of philosophical thought. It is by studying our data widely and profoundly in this spirit and discovering the true evolution of human thought and belief that we shall arrive at real knowledge. The mere identification of Greek and Sanscrit names and the ingenious discovery that Heracles' pyre is an image of the setting sun or that Paris and Helen are Greek corruptions of the Vedic Sarama and the Panis make an interesting diversion for an imaginative mind, but can by themselves lead to no serious result, even if they should prove to be correct. Nor is their correctness beyond serious doubt, for it is the vice of the fragmentary and imaginative method by which the sun and star myth interpretations are built up that they can be applied with equal ease and convincingness to any and every human tradition, belief or even actual event of history.* With this method we can never be sure where we have hit on a truth or where we are listening to a mere ingenuity.

Comparative Philology can indeed be called to our aid, but, in the present state of that Science, with very

* E.g. Christ and his twelve apostles are, a great scholar assures us, the sun and the twelve months. The career of Napoleon is the most perfect Sun-myth in all legend or history.

little conclusiveness. Modern Philology is an immense advance on anything we have had before the nineteenth century. It has introduced a spirit of order and method in place of mere phantasy; it has given us more correct ideas of the morphology of language and of what is or is not possible in etymology. It has established a few rules which govern the phenomena of the detrition of language and guide us in the identification of the same word or of related words as they appear in the changes of different but kindred tongues. Here, however, its achievements cease. The high hopes which attended its birth, have not been fulfilled by its maturity. It has failed to create a Science of Language and we are still compelled to apply to it the apologetic description given by a great philologist after some decades of earnest labour when he was obliged to speak of his favourite pursuits as "our petty conjectural sciences." But a conjectural Science is no Science at all. Therefore the followers of more exact and scrupulous forms of knowledge refuse that name altogether to Comparative Philology and deny even the possibility of a linguistic science.

There is, in fact, no real certainty as yet in the obtained results of Philology; for beyond one or two laws of a limited application there is nowhere a sure basis. Yesterday we were all convinced that Varuna was identical with Ouranos, the Greek heaven; today this identity is denounced to us as a philological error; tomorrow it may be rehabilitated. *Parame vyoman* is a Vedic phrase which most of us would translate "in the highest heaven", but Mr. T. Paramasiva Aiyar in his brilliant and astonishing work, *The Riks*, tells us that it means "in the lowest hollow;" for *vyoman* "means break, fissure, being literally absence of protection, (*uma*)"; and the reasoning which he uses is so entirely after the fashion of the modern scholar that the philologist is debarred from answering that "absence of protection" cannot possibly mean a fissure and that human language was not constructed on these principles. For Philology has failed to discover the principles on

which language was constructed or rather was organically developed, and on the other hand it has preserved a sufficient amount of the old spirit of mere phantasy and ingenuity and is full of precisely such brilliances of hazardous inference. But then we arrive at this result that there is nothing to help us in deciding whether *parama vyoman* in the Veda refers to the highest heaven or to the lowest abyss. It is obvious that a philology so imperfect may be a brilliant aid, but can never be a sure guide to the sense of Veda.

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

It follows that the whole problem of the interpretation of Veda still remains an open field in which any contribution that can throw light upon the problem should be welcome. Three such contributions have proceeded from Indian scholars. Two of them follow the lines or the methods of European research, while opening up new theories which if established, would considerably alter our view of the external sense of the hymns. Mr. Tilak in his "Arctic Home in the Vedas" has accepted the general conclusions of European scholarship, but by a fresh examination of the Vedic Dawn, the figure of the Vedic cows and the astronomical data of the hymns, has established at least a strong probability that the Aryan races descended originally from the Arctic regions in the

glacial period. Mr. T. Paramasiva Aiyar by a still bolder departure has attempted to prove that the whole of the Rig Veda is a figurative representation of the geological phenomena belonging to the new birth of our planet after its long-continued glacial death in the same period of terrestrial evolution. It is difficult to accept in their mass Mr. Aiyar's reasonings and conclusions, but he has at least thrown a new light on the great Vedic mythus of AhiVritra and the release of the seven rivers. His interpretation is far more consistent and probable than the current theory which is not borne out by the language of the hymns. Taken in conjunction with Mr. Tilak's work it may serve as the starting-point for a new external interpretation of the old Scripture which will explain much that is now inexplicable and recreate for us the physical origins if not the actual physical environment of the old Aryan world.

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

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

Such a theory is, obviously, difficult to establish. The Rig Veda itself, indeed, asserts* that the gods are only different names and expressions of one universal Being who in His own reality transcends the universe; but from the language of the hymns we are compelled to perceive in the gods not only different names, but also different forms, powers and personalities of the one Deva. The monotheism of the Veda includes in itself also the monistic, pantheistic and even polytheistic views of the cosmos and is by no means the trenchant and simple creed of modern Theism. It is only by a violent struggle with the text that we can force on it a less complex aspect.

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

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

* R. V. I. 164-46 and 170-1.

coherent than the physical. The Veda is primarily intended to serve for spiritual enlightenment and self-culture. It is, therefore, this sense which has first to be restored.

To this task each of the ancient and modern systems of interpretation brings an indispensable assistance. Sayana and Yaska supply the ritualistic framework of outward symbols and their large store of traditional significances and explanations. The Upanishads give their clue to the psychological and philosophical ideas of the earlier Rishis and hand down to us their method of spiritual experience and intuition. European Scholarship supplies a critical method of comparative research, yet to be perfected, but capable of immensely increasing the materials available and sure eventually to give a scientific certainty and firm intellectual basis which has hitherto been lacking. Dayananda has given the clue to the linguistic secret of the Rishis and reemphasised one central idea of the Vedic religion, the idea of the One Being with the Devas expressing in numerous names and forms the many-sidedness of His unity.

With so much help from the intermediated past we may yet succeed in reconstituting this remoter antiquity and enter by the gate of the Veda into the thoughts and realities of a prehistoric wisdom.

Selected Hymns

SURYA SAVITRI, CREATOR AND INCREASER

RIG VEDA. V. 81.

1. Men illumined yoke their mind and they yoke their thoughts to him who is illumination and largeness and clear perceiving. Knowing all phenomena he orders, sole, the Energies of the sacrifice. Vast is the affirmation in all things of Savitri, the divine Creator

2. All forms he takes unto himself, the Seer, and he creates from them good for the twofold existence and the fourfold. The Creator, the supreme Good, manifests Heaven wholly and his light pervades all as he follows the march of the Dawn.

3. In the wake of his march the other gods also reach by his force to the greatness of the Divinity. He has mapped out the realms of earthly light by his mightiness,—the brilliant one, the divine Creator.

4. And thou reachest, O Savitri, to the three luminous heavens; and thou art utterly expressed by the rays of the Sun; and thou encompassst the Night upon either side; and thou becomest by the law of thy actions the lord of Love, O God.

5. And thou art powerful for every creation;

and thou becomest the Increaser, O God, by thy movings; and thou illuminest utterly all this world of becomings. Shyavaswa has attained to the affirmation of thee, O Savitri.*

COMMENTARY

Indra with his shining hosts, the Maruts, Agni, the divine force, fulfiller of the Aryan sacrifice, are the most important deities of the Vedic system. Agni is the beginning and the end. This Will that is knowledge is the initiator of the upward effort of the mortal towards Immortality; to this divine consciousness that is one with divine power we arrive as the foundation of immortal existence. Indra, lord of Swar, the luminous intelligence into which we have to convert our obscure material mentality in order to become capable of the divine consciousness, is our chief helper. It is by the aid of Indra and the Maruts that the conversion is effected. The Maruts take our animal consciousness made up of the impulses of the nervous mentality, possess these impulses with their illuminations and drive them up the hill of being towards the world of Swar and the truths of Indra. Our mental evolution begins with these animal troops, these "*Pashus*"; they become, as we progress in the ascension, the brilliant herds of the Sun, *Gavah*, rays, the divine cows of the Veda. Such is the psychological sense of the Vedic symbol.

But who, then, is Surya, the Sun, from whom these rays proceed? He is the Master of Truth, Surya the Illuminator, Savitri the Creator, Pushan the Increaser. His rays in their own nature are supramental activities of

* For a good idiomatic and literary translation, rendering the sense and rhythm of the original, a certain freedom in turning the Sanscrit is necessary. I have therefore given a more literal version of its phrases in the body of the Commentary.

revelation, inspiration, intuition, luminous discernment, and they constitute the action of that transcendent principle which the Vedanta calls Vijnana, the perfect knowledge, the Veda Ritam, the Truth. But these rays descend also into the human mentality and form at its summit the world of luminous intelligence, Swar, of which Indra is the lord.

For this Vijnana is a divine and not a human faculty. Man's mind is not constituted of the self-luminous truth, like the divine mind; it is a sense-mentality, Manas, which can receive and understand¹ Truth, but is not one with it. The light of knowledge has to present itself in this human understanding tempered so as to suit its forms to the capacities and limitations of the physical consciousness. And it has to lead up progressively to its own true nature, to manifest successive evolutionary stages for our mental development. Therefore the rays of Surya, as they labour to form our mental existence, create three successive worlds of mentality one superimposed on the other,—the sensational, aesthetic and emotional mind, the pure intellect and the divine intelligence. The fullness and perfection of these triple worlds of mind exists only in the pure mental plane of being,² where they shine above the three heavens, *tisro divah*, as their three luminosities, *trini rochanani*. But their light descends upon the physical consciousness and effects the corresponding formations in its realms, the Vedic *parthivani rajansi*, earthly realms of light. They also are triple, *tisro prithivih*, the three earths. And of all these worlds Surya Savitri is the creator.

We have in this figure of various psychological levels, each considered as a world in itself, a key to the conceptions of the Vedic Rishis. The human individual is an organised unit of existence which reflects the constitution of the universe. It repeats in itself the same

1. The Vedic word for the understanding is *dhi*, that which receives and holds in place.

2. Our natural plane of being is obviously the physical consciousness, but the others also are open to us since part of our being lives in each of them.

arrangement of states and play of forces. Man, subjectively, contains in himself all the worlds in which, objectively, he is contained. Preferring ordinarily a concrete to an abstract language, the Rishis speak of the physical consciousness as the physical world, earth, Bhu, Prithivi. They describe the pure mental consciousness as heaven, Dyaus, of which Swar, the luminous mind, is the summit. To the intermediate dynamic, vital or nervous consciousness they give the name either of Antariksha, the intermediate vision, or of Bhuvar,—multiple dynamic worlds formative of the Earth.

For in the idea of the Rishis a world is primarily a formation of consciousness and only secondarily a physical formation of things. A world is a *loka*, a way in which conscious being images itself. And it is the causal Truth, represented in the person of Surya Savitri, that is the creator of all its forms. For it is the causal Idea in the infinite being,—the idea, not abstract, but real and dynamic,—that originates the law, the energies, the formations of things and the working out of their potentialities in determined forms by determined processes. Because the causal Idea is a real force of existence, it is called Satyam, the True in being; because it is the determining truth of all activity and formation, it is called Ritam, the True in movement; because it is broad and infinite in its self-view, in its scope and in its operation, it is called Brihat, the Large or Vast.

Savitri by the Truth is the Creator, but not in the sense of a fabrication or mechanical forming of things. The root of the word means an impulsicn, a loosing forth or sending out,—the sense also of the ordinary word for creation, srishti,—and so a production. The action of the causal Idea does not fabricate, but brings out by Tapas, by the pressure of consciousness on its own being, that which is concealed in it, latent in potentiality and in truth already existent in the Beyond.

Now the forces and processes of the physical world repeat, as in a symbol, the truths of the supraphysical action which produced it. And since it is by the same

forces and the same processes, one in the physical worlds and the supra-physical, that our inner life and its development are governed, the Rishis adopted the phenomena of physical Nature as just symbols for those functionings of the inner life which it was their difficult task to indicate in the concrete language of a sacred poetry that must at the same time serve for the external worship of the Gods as powers of the visible universe. The solar energy is the physical form of Surya, Lord of Light and Truth; it is through the Truth that we arrive at Immortality, final aim of the Vedic discipline. It is therefore under the images of the Sun and its rays, of Dawn and day and night and the life of man between the two poles of light and darkness that the Aryan seers represent the progressive illumination of the human soul. It is so that Shyavasva of the house of Atri hymns Savitri, Creator, Increaser, Revealer.

Surya enlightens the mind and the thoughts with the illuminations of the Truth. He is *vipra*, the illumined. It is he who delivers the individual human mind from the circumscribed consciousness of self and environment and enlarges the limited movement which is imposed on it by its preoccupation with its own individuality. Therefore he is *brihat*, the Large. But his illumination is not a vague light, nor does his largeness come by a confused and dissolved view of self and object; it holds in itself a clear discernment of things in their totality, their parts and their relations. Therefore He is *vipaschit*, the clear in perception. Men as soon as they begin to receive something of this solar illumination, strive to yoke their whole mentality and its thought-contents to the conscious existence of the divine Surya within them. That is to say, they apply, as it were, all their obscure mental state and all their erring thoughts to this Light manifested in them so that it may turn the obscurity of the mind into clearness and convert the errors of thought into those truths which they distortedly represent. This yoking (*yunjate*) becomes their Yoga. "They yoke the mind, and they yoke their thoughts, the enlightened, of

(i.e. to, or so that they may be part of or belong to) the Enlightened, the Large, the Clear-perceptioned."

Then the Lord of Truth orders all the human energies offered up to him in the terms of the Truth; for he becomes in man a sole and sovereign Power governing all knowledge and action. Not interfered with by conflicting agencies, he governs perfectly; for he knows all manifestations, comprehends their causes, contains their law and process, compels their right result. There are seven of these sacrificial energies (Hotras) in the human being, one corresponding to each of the seven constituents of his psychological existence,—body, life, mind, super-mind, bliss, will and essential being. Their irregular action or wrong relation, caused and maintained by the obscuration of knowledge in Mind is the source of all stumbling and unhappiness, of all evil act and evil state. Surya, Lord of Knowledge, puts each of them to its right place in the Sacrifice. "Knower of phenomena sole he arranges the sacrificial energies."

Man thus arrives at a vast and all-embracing affirmation in himself of this divine Creator. It is implied in this passage and indicated more clearly in the next verse that the result is a right and happy creation—for all our existence is a constant creation—of the universe of man's whole being. "Vast is the comprehensive affirmation of the god Savitri."

Surya is the seer, the revealer. His Truth takes into its illumination all forms of things, all the phenomenal objects and experiences which constitute our world, all the figures of the universal Consciousness within and without us. It reveals the truth in them, their sense, their purpose, their justification and right use. Ordering rightly the energies of the sacrifice it creates or produces good as the law of our whole existence. For all things have their justifiable cause of being, their good use and their right enjoyment. When this truth in them is found and utilised, all things produce good for the soul, increase its welfare, enlarge its felicity. And this divine revolution is effected both in the lower physical existence and in the more complete inner life which uses the physical

for its manifestation.* "The Sear takes to himself all forms, he brings out (creates or manifests) good for the twofold (two-footed), for the four-fold (four-footed)"

The process of this new creation is described in the rest of the hymn. Surya, as the creator, as the supreme good, manifests in our human consciousness its concealed heavenly summit on the levels of the pure mind, and we are able to look up above from the earth of our physical existence and are delivered from the obscurities of the night of Ignorance. He follows, sunlike, the march of the Dawn, illuminating all the regions of our being on which falls its light; for there is always needed the precursory mental illumination before the Truth itself, the supramental principle, can take possession of this lower existence. "The creator, the supremely desirable, manifests all heaven and shines pervadingly following (after or according to) the movement forward of the Dawn."

All the other gods follow in this march of Surya and they attain to his vastness by the force of his illumination. That is to say, all the other divine faculties or potentialities in man expand with the expansion of the Truth and Light in him; in the strength of the ideal super-mind they attain to the same infinite amplitude of right becoming, right action and right knowledge. The Truth in its largeness moulds all into the terms of the infinite and universal Life, replaces with it the limited individual existence, maps out in the terms of their real being the realms of the physical consciousness which, as Savitri, it has created. This also is in us a creation, although in reality it only manifests what already exists but was concealed by the darkness of our ignorance,—just as the realms of the physical earth are concealed from our eyes by the darkness, but reveal themselves as the sun in his march follows the Dawn and measures them out one by one to the vision. "Following whose

* The symbolism of the words "dwipade" and "chatushpade" may be differently interpreted. The discussion of it here would occupy too large a space.

march the other gods too reach the vastness of the divinity by his strength, he who maps out entirely—that brilliant one—the earthly realms of light, the god Savitri, by his greatness."

But it is not only the full capacity of our physical or earthly consciousness that this divine Truth illuminates and forms for a perfect action. It pervades the three luminous realms of the pure mind (*trini rochanā*); it puts us in contact with all the divine possibilities of the sensations and emotions, of the intellect, of the intuitive reason and liberating the superior faculties from their limitation and constant reference to the material world fulfils our entire mental being. Its activities receive their completest manifestation; they are gathered up into the life of the complete Truth by the rays of the sun, that is to say, by the full splendour of the divine Super-Mind manifested in us. "And thou goest, O Savitri, to the three luminousnesses, and thou art perfectly expressed by the rays of the Sun (or, art gathered together by means of the rays)."

Then it is that the higher kingdom of the Immortality, Sachchidananda revealed, shines out perfectly in this world. The higher and lower are reconciled in the light of the supra-mental revelation. The Ignorance, the Night, is illumined upon both sides of our complete being, not only as in our present state upon one. This higher kingdom stands confessed in the principle of Beatitude which is for us the principle of Love and Light, represented by the god Mitra. The Lord of Truth, when he reveals himself in the full godhead, becomes the Lord of Bliss. The law of his being, the principle regulating his activities is seen to be Love; for in the right arrangement of knowledge and action everything here comes to be translated into terms of good, felicity, bliss. "And thou encompassst Night upon both sides, and thou becomest, O God, Mitra by the laws of thy action."

The Truth of the divine existence becomes eventually the sole Lord of all creation in ourselves; and by his constant visitations or by his continual progressions the

Creator becomes the Increaser, Savitri becomes Pushan. He aggrandises us by a constantly progressive creation until he has illumined the whole world of our becoming. We grow into the complete, the universal, the infinite. So has Shavyaswa, of the sons of Atri, succeeded in affirming Savitri in his own being as the illuminative Truth, the creative, the progressive, the increaser of man—he who brings him out of egoistic limitation into universality, out of the finite into the infinite. "And thou hast power alone for creation; and thou becomest the Increaser, O God, by the goings; and thou illumineest entirely all this world (literally, becoming). Shyavaswa has attained to the affirmation of thee, O Savitri."

Isha Upanishad

ANALYSIS

III

SECOND MOVEMENT

Verses 6 - 7*

SELF-REALISATION

Brahman is, subjectively, Atman, the Self or immutable existence of all that is in the universe. Everything that changes in us, mind, life, body, character, temperament, action, is not our real and unchanging self, but becomings of the Self in the movement, Jagati.

In Nature, therefore, all things that exist, animate or inanimate, are becomings of the one Self of all. All these different creatures are one indivisible existence. This is the truth each being has to realise.

When this unity has been realised by the individual in every part of his being, he becomes perfect, pure, liberated from ego and the dualities, possessed of the entire divine felicity.

ATMAN

Atman, our true self, is Brahman; it is pure indivisible Being, self-luminous, self-concentrated in consciousness, self-delighted. Its existence is light and bliss. It is timeless, spaceless and free.

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

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

*THE THREEFOLD PURUSHA**

Atman represents itself to the consciousness of the creature in three states, dependent on the relations between Purusha and Prakriti, the Soul and Nature. These three states are Akshara, unmoving or immutable; Kshara, moving or mutable; and Para or Uttama, Supreme or Highest.

Kshara Purusha is the Self reflecting the changes and movements of Nature, participating in them, immersed in the consciousness of the movement and seeming in it to be born and die, increase and diminish, progress and change. Atman, as the Kshara, enjoys change and division and duality; controls secretly its own changes but seems to be controlled by them; enjoys the oppositions of pleasure and pain, good and bad, but appears to be their victim; possesses and upholds the action of Nature, by which it seems to be created. For, always and inalienably, the Self is Ishwara, the Lord.

Akshara Purusha is the Self, standing back from the changes and movements of Nature, calm, pure, impartial, indifferent, watching them and not participating, above them as on a summit, not immersed in these Waters. This calm Self is the sky that never moves and changes looking down upon the waters that are never at rest. The Akshara is the hidden freedom of the Kshara.

Para Purusha or Purushottama is the Self containing and enjoying both the stillness and the movement, but conditioned and limited by neither of them. It is the Lord, Brahman, the All, the Indefinable and Unknowable.

It is this supreme Self that has to be realised in both the unmoving and the mutable.

*PURUSHA IN PRAKRITI***

Atman, the Self, represents itself differently in the sevenfold movement of Nature according to the domi-

* Gita XV. 16, 17. See also XIII passim.

** Taittiriya Upanishad II. 1-6.

nant principle of the consciousness in the individual being.

In the physical consciousness Atman becomes the material being, *Annamaya Purusha*.

In the vital or nervous consciousness Atman becomes the vital or dynamic being, *Pranamaya Purusha*.

In the mental consciousness Atman becomes the mental being, *Manomaya Purusha*.

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

In the consciousness proper to the universal Beatitude Atman becomes the all-blissful being or all-enjoying and all-productive soul, *Anandamaya Purusha*.

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

In the consciousness proper to the state of pure divine existence Atman is *Sat Purusha*, the pure divine self.

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

SACHCHIDANANDA

Sachchidananda is the manifestation of the higher Purusha; its nature of infinite being, consciousness, power and bliss is the higher Nature, *Para Prakriti*. Mind, life and body are the lower nature, *Apara Prakriti*.

The state of Sachchidananda is the higher half of universal existence, *parardha*, the nature of which is Im-

* The Mahat Atman or Vast Self is frequently referred to in the Upanishads. It is also called Bhuma, the Large.

mortality, Amritam. The state of mental existence in Matter is the lower half, *aparardha*, the nature of which is Death, *Mrityu*.

Mind and life in the body are in the state of Death because by Ignorance they fail to realise Sachchidananda. Realising perfectly Sachchidananda, they can convert themselves, Mind into the nature of the Truth, *Vijnana*, Life into the nature of *Chaitanya*, Body into the nature of Sat, that is, into the pure essence.

When this cannot be done perfectly in the body, the soul realises its true state in other forms of existence or worlds, the "sunlit" worlds and states of felicity, and returns upon material existence to complete its evolution in the body.

A progressively perfect realisation in the body is the aim of the human evolution.

It is also possible for the soul to withdraw for an indefinable period into the pure state of Sachchidananda.

The realisation of the Self as Sachchidananda is the aim of human existence.

THE CONDITION OF SELF-REALISATION.*

Sachchidananda is always the pure state of Atman; it may either remain self-contained as if apart from the universe or overlook, embrace and possess it as the Lord.

In fact, it does both simultaneously. (v. 8)

The Lord pervades the universe as the Virat Purusha, the Cosmic Soul (*paribhu* of the eighth verse, the One who becomes everywhere); He enters into each object in the movement, to the Knowledge as Brahman supporting individual consciousness and individual form, to the Ignorance as an individualised and limited being. He

* I have collected under this and the preceding headings the principal ideas of the Upanishads with regard to the Self, although not expressly mentioned or alluded to in our text, because they are indispensable to an understanding of the complete philosophy of these Scriptures and to the relations of the thought which is developed in the Isha.

manifests as the Jivatman or individual self in the living creature.

From the standpoint of our lower state in the kingdom of death and limitation Atman is Sachchidananda, supra-mental, but reflected in the mind. If the mind is pure, bright and still, there is the right reflection; if it is unpurified, troubled and obscured, the reflection is distorted and subjected to the crooked action of the Ignorance.

According to the state of the reflecting mind we may have either purity of self-knowledge or an obscuration and distortion of knowledge in the dualities of truth and error, a pure activity of unegoistic Will or an obscuration and deflection of Will in the dualities of right and wrong action, sin and virtue; a pure state and unmixed play of beatitude or an obscuration and perversion of it in the dualities of right and wrong enjoyment, pleasure and pain, joy and grief.

It is the mental ego-sense that creates this distortion by division and limitation of the Self. The limitation is brought about through the Kshara Purusha identifying itself with the changeable formations of Nature in the separate body, the individual life and the egoistic mind, to the exclusion of the sense of unity with all existence and with all existences.

This exclusion is a fixed habit of the understanding due to our past evolution in the movement, not an ineffugable law of human consciousness. Its diminution and final disappearance are the condition of self-realisation.

The beginning of wisdom, perfection and beatitude is the vision of the One.

THE STAGES OF SELF-REALISATION.

THE VISION OF THE ALL.

The first movement of self-realisation is the sense of unity with other existences in the universe. Its early or crude form is the attempt to understand or sympathise with others, the tendency of a widening love or compassion or fellow-feeling for others, the impulsion of work for the sake of others.

The oneness so realised is a pluralistic unity, the drawing together of similar units resulting in a collectivity or solidarity rather than in real oneness. The Many remain to the consciousness as the real existences; the One is only their result.

Real knowledge begins with the perception of essential oneness,—one Matter, one Life, one Mind, one Soul playing in many forms.

When this Soul of things is seen to be Sachchidananda, then knowledge is perfected. For we see Matter to be only a play of Life, Life of Mind energising itself in substance, Mind of Truth or causal Idea representing truth of being variously in all possible mental forms, Truth of Sachchidananda, Sachchidananda the self-manifestation of a supreme Unknowable, Para-Brahman or Para-Purusha.

We perceive the soul in all bodies to be this one Self or Sachchidananda multiplying itself in individual consciousness. We see also all minds, lives, bodies to be active formations of the same existence in the extended being of the Self.

This is the vision of all existences in the Self and of the Self in all existences which is the foundation of perfect internal liberty and perfect joy and peace.

For by this vision, in proportion as it increases in intensity and completeness, there disappears from the individual mentality all *jugupsa*, that is to say, all repulsion, shrinking, dislike, fear, hatred and other perversions of feeling which arise from division and personal opposition to other beings or to the objectivities that surround us. Perfect equality* of soul is established.

THE VISION OF THE SELF IN ITS BECOMINGS

Vision is not sufficient; one must become what inwardly one sees. The whole inner life must be changed

* The state described in the Gita as *samatwa*. *Jugupsa* is the feeling of repulsion caused by the sense of a want of harmony between one's own limited self-formation and the contacts of the external with a consequent recoil of grief, fear, hatred, discomfort, suffering. It is the opposite of attraction which is the source of desire and attachment. Repulsion and attraction removed, we have *samatwa*.

so as to represent perfectly in all parts of the being what is understood by the intellect and seen by the inner perception.

In the individual soul extending itself to the All by the vision of unity (*ekatvam anupashyatah*, seeing everywhere oneness), arranging its thoughts, emotions and sensations according to the perfect knowledge of the right relation of things which comes by the realisation of the Truth (*vijnanatah*, having the perfect knowledge), there must be repeated the divine act of consciousness by which the one Being, eternally self-existent, manifests in Itself the multiplicity of the world (*sarvani bhutani atmaiva abhut*, the Self-Being became all Becomings).

That is to say, the human or egoistic view is that of a world of innumerable separate creatures each self-existent and different from the others, each trying to get its utmost possible profit out of the others and the world, but the divine view, the way in which God sees the world, is Himself, as the sole Being, living in innumerable existences that are Himself, supporting all, helping all impartially, working out to a divine fulfilment and under terms fixed from the beginning, from years sempiternal, a great progressive harmony of Becoming whose last term is Sachchidananda or Immortality. This is the viewpoint of the Self as Lord inhabiting the whole movement. The individual soul has to change the human or egoistic for the divine, supreme and universal view and live in that realisation.

It is necessary, therefore, to have the knowledge of the transcendent Self, the sole unity, in the equation *So 'ham*, I am He, and in that knowledge to extend one's conscious existence so as to embrace the whole Multiplicity.

This is the double or synthetic ideal of the Isha Upanishad; to embrace simultaneously Vidya and Avidya, the One and the Many; to exist in the world, but change the terms of the Death into the terms of the Immortality; to have the freedom and peace of the Non-Birth simultaneously with the activity of the Birth—(vs-9-14).

All parts of the lower being must consent to this realisation; to perceive with the intellect is not enough. The heart must consent in a universal love and delight, the sense-mind in a sensation of God and self everywhere, the life in the comprehension of all aims and energies in the world as part of its own being.

THE ACTIVE BEATITUDE

This realisation is the perfect and complete Beatitude, embracing action, but delivered from sorrow and self-delusion.

There is no possibility of self-delusion (*moha*); for the soul, having attained to the perception of the Unknowable behind all existence, is no longer attached to the Becoming and no longer attributes an absolute value to any particularity in the universe, as if that were an object in itself and desirable in itself. All is enjoyable and has a value as the manifestation of the Self and for the sake of the Self which is manifested in it, but none for its own.* Desire and illusion are removed; illusion is replaced by knowledge, desire by the active beatitude of universal possession.

There is no possibility of sorrow; for all is seen as Sachchidananda and therefore in the terms of the infinite conscious existence, the infinite will, the infinite felicity. Even pain and grief are seen to be perverse terms of Ananda, and that Ananda which they veil here and for which they prepare the lower existence (for all suffering in the evolution is a preparation of strength and bliss) is already seized, known and enjoyed by the soul thus liberated and perfected. For it possesses the eternal Reality of which they are the appearances.

Thus it is possible, by the realisation of the unity of God and the world (*Ish* and *jagati*) in the complete knowledge of the Brahman, to renounce desire and illusion through the ascent to the pure Self and the Non-Becoming and yet to enjoy by means of all things in the manifes-

* Brihadaranyaka Upanishad.

tation God in the universe through a free and illuminated self-identification with Sachchidananda in all existences.

CONCLUSION

We have, therefore, in the second movement the explanation of the first verse of the Upanishad. The first line, asserting that all souls are the one Lord inhabiting every object in the universe and that every object is universe in universe, movement in the general movement, has been explained in the terms of complete oneness by the Brahman transcendental and universal even in the individual, One in the Many, Many in the One, Stable and Motional, exceeding and reconciling all opposites. The second line, fixing as the rule of divine life universal renunciation in desire as the condition of universal enjoyment in the spirit, has been explained by the state of self-realisation, the realisation of the free and transcendent Self as one's own true being, of that Self as Sachchidananda and of the universe seen as the Becoming of Sachchidananda and possessed in the terms of the right knowledge and no longer in the terms of the Ignorance which is the cause of all attraction and repulsion, self-delusion and sorrow.

The Synthesis of Yoga

INTRODUCTION

IV

THE SYSTEMS OF YOGA

These relations between the different psychological divisions of the human being and these various utilities and objects of effort founded on them, such as we have seen them in our brief survey of the natural evolution, we shall find repeated in the fundamental principles and methods of the different schools of Yoga. And if we seek to combine and harmonise their central practices and their predominant aims, we shall find that the basis provided by Nature is still our natural basis and the condition of their synthesis.

In one respect Yoga exceeds the normal operation of cosmic Nature and climbs beyond her. For the aim of the Universal Mother is to embrace the Divine in her own play and creations and there to realise It. But in the highest flights of Yoga she reaches beyond herself and realises the Divine in Itself exceeding the universe and even standing apart from the cosmic play. Therefore by some it is supposed that this is not only the highest but also the one true or exclusively preferable object of Yoga.

Yet it is always through something which she has formed in her evolution that Nature thus overpasses her evolution. It is the individual heart that by sublimating its highest and purest emotions attains to the transcen-

dent Bliss or the ineffable Nirvana, the individual mind that by converting its ordinary functionings into a knowledge beyond mentality knows its oneness with the Ineffable and merges its separate existence in that transcendent unity. And always it is the individual, the Self conditioned in its experience by Nature and working through her formations that attains to the Self unconditioned, free and transcendent.

In practice three conceptions are necessary before there can be any possibility of Yoga; there must be, as it were, three consenting parties to the effort,—God, Nature and the human soul or, in more abstract language, the Transcendental, the Universal and the Individual. If the individual and Nature are left to themselves, the one is bound to the other and unable to exceed appreciably her lingering march. Something transcendent is needed, free from her and greater, which will act upon us and her, attracting us upward to Itself and securing from her by good grace or by force her consent to the individual ascension.

It is this truth which makes necessary to every philosophy of Yoga the conception of the Ishwara, Lord, supreme soul or supreme Self, towards whom the effort is directed and who gives the illuminating touch and the strength to attain. Equally true is the complementary idea so often enforced by the Yoga of devotion that as the Transcendent is necessary to the individual and sought after by him so also the individual is necessary in a sense to the Transcendent and sought after by It. If the Bhakta seeks and yearns after Bhagavan, Bhagavan also seeks and yearns after the Bhakta*. There can be no Yoga of knowledge without a human seeker of the knowledge, the supreme subject of knowledge and the divine use by the individual of the universal faculties of knowledge; no Yoga of devotion without the human God-

* Bhakta, the devotee or lover of God; Bhagavan, God, the Lord of Love and Delight. The third term of the trinity is Bhagavat, the divine revelation of Love.

lover, the supreme object of love and delight and the divine use by the individual of the universal faculties of spiritual, emotional and aesthetic enjoyment; no Yoga of works without the human worker, the supreme Will, Master of all works and sacrifices, and the divine use by the individual of the universal faculties of power and action. However Monistic may be our intellectual conception of the highest truth of things, in practice we are compelled to accept this omnipresent Trinity.

For the contact of the human and individual consciousness with the divine is the very essence of Yoga. Yoga is the union of that which has become separated in the play of the universe with its own true self, origin and universality. The contact may take place at any point of the complex and intricately organised consciousness which we call our personality. It may be effected in the physical through the body; in the vital through the action of those functionings which determine the state and the experiences of our nervous being; through the mentality, whether by means of the emotional heart, the active will or the understanding mind, or more largely by a general conversion of the mental consciousness in all its activities. It may equally be accomplished through a direct awakening to the universal or transcendent Truth and Bliss by the conversion of the central ego in the mind. And according to the point of contact that we choose will be the type of the Yoga that we practise.

For if, leaving aside the complexities of their particular processes, we fix our regard on the central principle of the chief schools of Yoga still prevalent in India, we find that they arrange themselves in an ascending order which starts from the lowest rung of the ladder, the body, and ascends to the direct contact between the individual soul and the transcendent and universal Self. Hathayoga selects the body and the vital functionings as its instruments of perfection and realisation; its concern is with the gross body. Rajayoga selects the mental being in its different parts as its lever-power; it concentrates on the subtle body. The triple Path of Works, of Love and

of Knowledge uses some part of the mental being, will, heart or intellect as a starting-point and seeks by its conversion to arrive at the liberating Truth, Beatitude and Infinity which are the nature of the spiritual life. Its method is a direct commerce between the human Purusha in the individual body and the divine Purusha who dwells in every body and yet transcends all form and name.

Hathayoga aims at the conquest of the life and the body whose combination in the food sheath and the vital vehicle constitutes, as we have seen, the gross body and whose equilibrium is the foundation of all Nature's workings in the human being. The equilibrium established by Nature is sufficient for the normal egoistic life; it is insufficient for the purpose of the Hathayogin. For it is calculated on the amount of vital or dynamic force necessary to drive the physical engine during the normal span of human life and to perform more or less adequately the various workings demanded of it by the individual life inhabiting this frame and the world-environment by which it is conditioned. Hathayoga therefore seeks to rectify Nature and establish another equilibrium by which the physical frame will be able to sustain the inrush of an increasing vital or dynamic force of Prana indefinite, almost infinite in its quantity or intensity. In Nature the equilibrium is based upon the individualisation of a limited quantity and force of the Prana; more than that the individual is by personal and hereditary habit unable to bear, use or control. In Hathayoga, the equilibrium opens a door to the universalisation of the individual vitality by admitting into the body, containing, using and controlling a much less fixed and limited action of the universal energy.

The chief processes of Hathayoga are *asana* and *pranayama*. By its numerous *asanas* or fixed postures it first cures the body of that restlessness which is a sign of its inability to contain without working them off in action and movement the vital forces poured into it from the universal Life-Ocean, gives to it an extraordinary health, force and suppleness and seeks to liberate it from the

habits by which it is subjected to ordinary physical Nature and kept within the narrow bounds of her normal operations. In the ancient tradition of Hathayoga it has always been supposed that this conquest could be pushed so far even as to conquer to a great extent the force of gravitation. By various subsidiary but elaborate processes the Hathayogin next contrives to keep the body free from all impurities and the nervous system unclogged for those exercises of respiration which are his most important instruments. These are called *pranayama*, the control of the breath or vital power; for breathing is the chief physical functioning of the vital forces. Pranayama, for the Hathayogin, serves a double purpose. First, it completes the perfection of the body. The vitality is liberated from many of the ordinary necessities of physical Nature; robust health, prolonged youth, often an extraordinary longevity are attained. On the other hand, Pranayama awakens the coiled-up serpent of the Pranic dynamism in the vital sheath and opens to the Yogin fields of consciousness, ranges of experience, abnormal faculties denied to the ordinary human life while it puissantly intensifies such normal powers and faculties as he already possesses. These advantages can be farther secured and emphasised by other subsidiary processes open to the Hathayogin.

The results of Hathayoga are thus striking to the eye and impose easily on the vulgar or physical mind. And yet at the end we may ask what we have gained at the end of all this stupendous labour. The object of physical Nature, the preservation of the mere physical life, its highest perfection, even in a certain sense the capacity of a greater enjoyment of physical living have been carried out on an abnormal scale. But the weakness of Hathayoga is that its laborious and difficult processes make so great a demand on the time and energy and impose so complete a severance from the ordinary life of men that the utilisation of its results for the life of the world becomes either impracticable or is extraordinarily restricted. If in return for this loss we gain another life in another world within, the mental, the dynamic, these results could have

been acquired through other systems, through Rajayoga, though Tantra, by much less laborious methods and held on much less exacting terms. On the other hand the physical results, increased vitality, prolonged youth, health, longevity are of small avail if they must be held by us as misers of ourselves, apart from the common life, for their own sake, not utilised, not thrown into the common sum of the world's activities. Hathayoga attains large results, but at an exorbitant price and to very little purpose.

Rajayoga takes a higher flight. It aims at the liberation and perfection not of the bodily, but of the mental being, the control of the emotional and sensational life, the mastery of the whole apparatus of thought and consciousness. It fixes its eyes on the *chitta*, that stuff of mental consciousness in which all these activities arise, and it seeks, even as Hathayoga with its physical material, first to purify and to tranquillise. The normal state of man is a condition of trouble and disorder, a kingdom either at war with itself or badly governed; for the lord, the Purusha, is subjected to his ministers the faculties, subjected even to his subjects, the instruments of sensation, emotion, action, enjoyment. Swarajya, self-rule, must be substituted for this subjection. First, therefore, the powers of order must be helped to overcome the powers of disorder. The preliminary movement of Rajayoga is a careful self-discipline by which good habits of mind are substituted for the lawless movements that indulge the lower nervous being. By the practice of truth, by renunciation of all forms of egoistic seeking, by abstention from injury to others, by purity, by constant meditation and inclination to the divine Purusha who is the true lord of the mental kingdom, a pure, glad, clear state of mind and heart is established.

This is the first step only. Afterwards, the ordinary activities of the mind and sense must be entirely quieted in order that the soul may be free to ascend to higher states of consciousness and acquire the foundation for a perfect freedom and self-mastery. But Rajayoga does

not forget that the disabilities of the ordinary mind proceed largely from its subjection to the reactions of the nervous system and the body. It adopts therefore from the Hathayogic system its devices of *asana* and *pranayama*, but reduces their multiple and elaborate forms in each case to one simplest and most directly effective process sufficient for its own immediate object. Thus it gets rid of the Hathayogic complexity and cumbrousness while it utilises the swift and powerful efficacy of its methods for the control of the body and the vital functions and for the awakening of that internal dynamism, full of a latent supernormal faculty, typified in Yogic terminology by the *kundalini*, the coiled and sleeping serpent of Energy within. This done, the system proceeds to the perfect quieting of the restless mind and its elevation to a higher plane through concentration of mental force by the successive stages which lead to Samadhi.

By Samadhi, in which the mind acquires the capacity of withdrawing from its limited waking activities into freer and higher states of consciousness, Rajayoga serves a double purpose. It compasses a pure mental action liberated from the confusions of the outer consciousness and passes thence to the higher supra-mental planes on which the individual soul enters into its true spiritual existence. But also it acquires the capacity of that free and concentrated energising of consciousness on its object which our philosophy asserts as the primary cosmic energy and the method of divine action upon the world. By this capacity the Yogin, already possessed of the highest supra-cosmic knowledge and experience in the state of trance, is able in the waking state to acquire directly whatever knowledge and exercise whatever mastery may be useful or necessary to his activities in the objective world. For the ancient system of Rajayoga aimed not only at Swarajya, self-rule or subjective empire, the entire control by the subjective consciousness of all the states and activities proper to its own domain, but included Samrajya as well, outward empire, the control by the subjective consciousness of its outer activities and environment.

We perceive that as Hathayoga, dealing with the life and body, aims at the supernormal perfection of the physical life and its capacities and goes beyond it into the domain of the mental life, so Rajayoga, operating with the mind, aims at a supernormal perfection and enlargement of the capacities of the mental life and goes beyond it into the domain of the spiritual existence. But the weakness of the system lies in its excessive reliance on abnormal states of trance. This limitation leads first to a certain aloofness from the physical life which is our foundation and the sphere into which we have to bring our mental and spiritual gains. Especially is the spiritual life, in this system, too much associated with the state of Samadhi. Our object is to make the spiritual life and its experiences fully active and fully utilisable in the waking state and even in the normal use of the functions. But in Ragayoga it tends to withdraw into a secondary plane at the back of our normal experiences instead of descending and possessing our whole existence.

The triple Path of devotion, knowledge and works attempts the province which Rajayoga leaves unoccupied. It differs from Rajayoga in that it does not occupy itself with the elaborate training of the whole mental system as the condition of perfection, but seizes on certain central principles, the intellect, the heart, the will, and seeks to convert their normal operations by turning them away from their ordinary and external preoccupations and activities and concentrating them on the divine. It differs also in this,—and here from the point of view of an integral Yoga there seems to be a defect,—that it is indifferent to mental and bodily perfection and aims only at purity as a condition of the divine realisation. A second defect is that as actually practised it chooses one of the three parallel paths exclusively and almost in antagonism to the others instead of effecting a synthetic harmony of the intellect, the heart and the will in an integral divine realisation.

The Path of Knowledge aims at the realisation of the unique and supreme Self. It proceeds by the method

of intellectual reflection, *vichara*, to right discrimination, *viveka*. It observes and distinguishes the different elements of our apparent or phenomenal being and rejecting identification with each of them arrives at their exclusion and separation in one common term as constituents of Prakriti, of phenomenal Nature, creations of Maya, the phenomenal consciousness. So it is able to arrive at its right identification with the pure and unique Self which is not mutable or perishable, not determinable by any phenomenon or combination of phenomena. From this point the path, as ordinarily followed, leads to the rejection of the phenomenal worlds from the consciousness as an illusion and the final immergence without return of the individual soul in the Supreme.

But this exclusive consummation is not the sole or inevitable result of the Path of Knowledge. For, followed more largely and with a less individual aim, the method of Knowledge may lead to an active conquest of the cosmic existence for the Divine no less than to a transcendence. The point of this departure is the realisation of the supreme Self not only in one's own being but in all beings and, finally, the realisation of even the phenomenal aspects of the world as a play of the divine consciousness and not something entirely alien to its true nature. And on the basis of this realisation a yet further enlargement is possible, the conversion of all forms of knowledge, however mundane, into activities of the divine consciousness utilisable for the perception of the one and unique Object of knowledge both in itself and through the play of its forms and symbols. Such a method might well lead to the elevation of the whole range of human intellect and perception to the divine level, to its spiritualisation and to the justification of the cosmic travail of knowledge in humanity.

The Path of Devotion aims at the enjoyment of the supreme Love and Bliss and utilises normally the conception of the supreme Lord in His personality as the divine Lover and enjoyer of the universe. The world is then realised as a play of the Lord, with our human life as its final stage,

pursued through the different phases of self-concealment and self-revelation. The principle of Bhakti Yoga is to utilise all the normal relations of human life into which emotion enters and apply them no longer to transient worldly relations, but to the joy of the All-Loving, the All-Beautiful and the All-Blissful. Worship and meditation are used only for the preparation and increase of intensity of the divine relationship. And this Yoga is catholic in its use of all emotional relations, so that even enmity and opposition to God, considered as an intense, impatient and perverse form of Love, is conceived as a possible means of realisation and salvation. This path, too, as ordinarily practised, leads away from world-existence to an absorption, of another kind than the Monist's, in the Transcendent and Supra-cosmic.

But, here too, the exclusive result is not inevitable. The Yoga itself provides a first corrective by not confining the play of divine love to the relation between the supreme Soul and the individual, but extending it to a common feeling and mutual worship between the devotees themselves united in the same realisation of the supreme Love and Bliss. It provides a yet more general corrective in the realisation of the divine object of Love in all beings not only human but animal, easily extended to all forms whatsoever. We can see how this larger application of the Yoga of Devotion may be so used as to lead to the elevation of the whole range of human emotion, sensation and aesthetic perception to the divine level, its spiritualisation and the justification of the cosmic labour towards love and joy in our humanity.

The Path of Works aims at the dedication of every human activity to the supreme Will. It begins by the renunciation of all egoistic aim for our works, all pursuit of action for an interested aim or for the sake of a worldly result. By this renunciation it so purifies the mind and the will that we become easily conscious of the great universal Energy as the true doer of all our actions and the Lord of that Energy as their ruler and director with the individual as only a mask, an excuse, an instrument

or, more positively, a conscious centre of action and phenomenal relation. The choice and direction of the act is more and more consciously left to this supreme Will and this universal Energy. To That our works as well as the results of our works are finally abandoned. The object is the release of the soul from its bondage to appearances and to the reaction of phenomenal activities. Karmayoga is used, like the other paths, to lead to liberation from phenomenal existence and a departure into the Supreme. But here too the exclusive result is not inevitable. The end of the path may be, equally, a perception of the Divine in all energies, in all happenings, in all activities, and a free and unegoistic participation of the soul in the cosmic action. So followed it will lead to the elevation of all human will and activity to the divine level, its spiritualisation and the justification of the cosmic labour towards freedom, power and perfection in the human being.

We can see also that in the integral view of things these three paths are one. Divine Love should normally lead to the perfect knowledge of the Beloved by perfect intimacy, thus becoming a path of Knowledge, and to divine service, thus becoming a path of Works. So also should perfect Knowledge lead to perfect Love and Joy and a full acceptance of the works of That which is known; dedicated Works to the entire love of the Master of the Sacrifice and the deepest knowledge of His ways and His being. It is in this triple path that we come most readily to the absolute knowledge, love and service of the One in all beings and in Its entire manifestation.

The Eternal Wisdom

GOD IN ALL BEINGS •

1 The Being whom I declare, is no isolated existence.
2 The whole world is the Being.—It is one and the
3 same Being who manifests in all that lives.—Individual existences are merely modifications of the divine qualities.

4 Every man whose heart is free from the perturbations of doubt, knows with certitude that there is no being save One alone. The word "I" belongs rightly
5 to none but God.—There is one self in all existences
6 which appears as if different in different creatures.—The one God hidden in all beings who pervades all things and is the inner Self of all creatures, who presides over all actions and dwells in all existences.

7 He who abiding in the mind is inward to mind, whom the mind knows not, of whom mind is the body, who within governs the mind, He is thy Self and inward guide and immortal.

8 Without being divided in creatures It dwells in them as if divided.

* * *

9 He sees rightly who beholds the supreme Lord dwelling equally in all existences and not perishing when they perish.

10 Things in their fundamental nature are subject neither to transformation nor to destruction. They are
11 all one single soul.—It is not the individuals, visible to us who are modified, it is the universal substance

- which is modified in each of them. And to that substance what other name shall we give but first substance? It is this which is and becomes. It is the eternal God, and we err when we forget His name and form and see only the names and forms of each
- 12 individual.—And these bodies that end are of an eternal soul, indestructible and immeasurable, unborn, everlasting, ancient, all-pervading, stable, immobile, not manifest, beyond thought, immutable—as such it
- 13 should be known.—Since it is without beginning or quality, this supreme Self, imperishable though residing in a body,...is situated everywhere and remains in the body untouched and unstained.

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- 14 One soul is distributed among all unreasoning existences, one intelligent soul is shared by all beings
- 15 that have reason.—For there is one world formed of all, one God pervading all, one substance, one Law, one Reason common to all intelligent beings.
- 16 What is Reason? It is a portion of the divine Spirit
- 17 that is diffused in our bodies.—It is the Spirit that is in men, it is the breath of the Almighty that gives
- 18 them understanding.—He is the intelligence in every living creature.

GOD IN ALL **

- 1 I am the Self who abides in the heart of all beings.—
- 2 I am the beginning, the middle and the end of all
- 3 existences.—Turn thy regard on thyself that thou
- 4 mayst find Me erect within thee.—Who is so low that one can see all His aspects? Who is so high that one cannot attain to Him? The One concealed whose name is unknown! He is among men and

*1) Farid-ud-din-attar.—2) Schopenhauer.—3) Spinoza.—4) Gulschen-Raz.—5) Upanishad.—6) Swetaswatara Upanishad.—7) Brihadaranyaka Upanishad.—8) Bhagavad Gita.—9) id.—10) Aswaghosh.—11) Apollonius.—12) Bhagavad Gita.—13) id.—14) Marcus Aurelius.—15) id.—16) Seneca.—17) Job.—18) Upanishad.

close to the gods, when they live and when they die. Without cessation He holds their existence in His hand. They are in Him eternally.

5 He who is here in man and He who is there in the
6 Sun, is the same.—The Lord who is established in
the secret place of every soul, pervades the whole
7 universe.—He is the Light of all lights that is beyond
the darkness; He is the knowledge and the object of
knowledge and its goal and dwells in the heart of
8 all.—The Lord dwells in the heart of all beings and
He turns all of them as upon a machine by His
9 Maya.—The jewel of the perfect nature clear and
luminous as the sun dwells in every being.

10 This is that truth and immortality in which all the
worlds and their creatures are established; this know
11 for the supreme aim.—In all hearts dwells the shining
One, so have the sages declared.

12 Now life has this sense, that as our consciousness
becomes more and more clear, it discloses in us God.—
13 Yes, we need a new revelation, not about Hell and
14 Heaven, but the spirit which lives in us.—Let man
then learn the revelation of all Nature and all thought
to his heart; this, namely, that the Highest dwells
with him, that the sources of Nature are in his own
15 mind.—The Light that shines most high of all,
higher than every other thing, in the highest world
beyond which there is no other, is the same light
16 that is in man.—Its name is the God in man.

17 The soul of every man contains God in potentiality.—
18 The seed of the Divinity is planted in our bodies.—
19 He is called the supreme self in this body and the
supreme Soul.

20 21 A holy spirit dwells in our soul.—The soul and
self within established in the heart of man.

22 God is not where we believe Him to be; He is in
23 ourselves.—The Kingdom of Heaven is within us.—
24 For the throne of God is in our hearts, His king-
dom is within us.

25 He himself is within us, so that we are His vessels,

- 26 His living temples, His incarnations.—We are the temple of the living God.
- 27 Know you not that you are the temple of God and
- 28 the Spirit of God dwelleth in you?—Know you not that your body is the temple of the Holy Ghost which
- 29 is in you?—God is not remote from you, He is with you and in you.—You are yourselves He whom you seek.

HE IS THYSELF ***

- 1 Why should man go about seeking God? He is in thy heart-beats and thou knewest it not; thou wert
- 2 in error in seeking Him outside thyself.—He who finds not the Eternal in himself, will never find it outside; but he who sees Him in the temple of his own soul, sees Him also in the temple of the universe.—
- 3 Where wouldst thou seek God? Seek Him in thy soul which is eternal in its nature and contains the
- 4 divine birth.—Heaven is within thee.—If thou seek
- 5 God elsewhere, thou wilt never find Him.—God cannot be recognised except in oneself. So long as thou findest Him not in thee, thou wilt not find Him anywhere. There is no God for the man who does not
- 6 feel Him in himself.—Thou shouldst not cry after
- 7 God: the Source is in thyself.—While thou art saying “I am alone with myself”, in thy heart there is dwelling uninterruptedly that supreme Spirit, silent
- 8 observer of all good and all evil.—Thou seest Him, yet thou knowest not that thou seest.
- 9 10 Thou art not, but only He.—Thou art He and He
- 11 is thou.—This supreme Brahman, the self of all, the great abode of the universe, more subtle than the subtle, eternal, That is thyself and thou art That.—

** 1) Bhagavad Gita.—2) id.—3) Baha-ullah.—4) Fragment of a hymn to Ptah.—5) Taittiriya Upanishad.—6) Swetaswatara Upanishad.—7) Bhagavad Gita.—8) id.—9) Buddhist Meditations from the Japanese.—10) Mundaka Upanishad.—11) Sikh Granth.—12) Tolstoi.—13) Channing.—14) Emerson.—15) Chhandogya Upanishad.—16) Lao-tse.—17) Vivekananda.—18) Seneca.—19) Bhagavad Gita.—20) Seneca.—21) Swetaswatara Upanishad.—22) Antoine the Healer.—23) Luke.—24) J Tauler.—25) Epictetus.—26) Corinthians.—27) id.—28) id.—29) Seneca.—30) Vivekananda.

12 Thou art That...not a part, not a mode of It, but
13 identically That, the absolute Spirit.—All the attributes of Allah are thy attributes.

14 The essence of our being, the mystery in us which calls itself "I,"—what words have we to express things like these? It is a breath of Heaven; the Highest reveals itself in man. This body, these faculties, this life that we live, is it not all a robe for
15 Him who is nameless?—The doctrine of this supreme Presence is a cry of joy and exultation. What man seeing this can lose it from his thought or entertain a meaner subject?—The greatest joy man can conceive is the joy of recognising in himself a being free, intelligent, loving and in consequence happy, of feeling God in himself.

* * *

17 Man in order to be really a man must conceive the idea of God in himself.

18 The individual "I" and the supreme Spirit are one and the same. The difference is in degree: the one is finite, the other infinite; the one is dependent,
19 the other independent.—Man ought always to say in his thought, I am God Himself.

20 God is my inmost self, the reality of my being.—
21 God is myself; we are one in consciousness and His knowing is my knowing.—The Purusha who is there
22 and there, He am I.—If I were not, God would not be.—I know that I have in me something without
23 which nothing could be. It is that I call God.

24 They regarded the divine Being and grew assured that it was no other than themselves...that they were themselves that Being...that they and that Being made but one.

***1) Vivekananda.—2) Ramakrishna.—3) Böhme.—4) Angelus Silesius.—5) Tolstoi.—6) Angelus Silesius.—7) Laws of Manu.—8) Mohyddin-ibn Arabi.—9) id.—10) id.—11) Upanishad.—12) Chhandogya Upanishad.—13) Mohyddin-ibn-Arabi.—14) Carlyle.—15) Emerson.—16) Tolstoi.—17) id.—18,) Ramakrishna.—19) Upanishad.—20) Vivekananda.—21) Maitre Eckhart.—22) Isha Upanishad.—23) Maitre Eckhart.—24) Angelus Silesius.—25) Farid-ud-din-attar.

The Question of the Month

What is the origin of the different methods of writing,—from right to left, from left to right or, like the Chinese, vertically?

The question is one of great interest but impossible to solve definitely for lack of substantial data. All one can do is to speculate on the most probable and satisfying explanation.

In the first place, it is evident that these differences are no mere accident nor the result of some trivial and local cause; for they coincide with great cultural divisions of humanity belonging to prehistoric times. It is the races called Aryan from their common original culture whose script is directed from left to right; the Mesopotamian races deriving their culture from the Chaldeans proceed from right to left; the Mongolians write vertically.

In the second place no explanation is possible if we adopt the view that writing is a comparatively recent invention in the history of the human race and borrowed by all the ancient nations from a common source,—a derivation, let us say, from Egyptian hieroglyphs popularised and spread broadcast over earth by the commercial activities of Phoenician traders. We must suppose on the contrary that these differences were developed at a very early time while the great cultures were in their formation and before the dispersal of the races representing them.

Undoubtedly, the general use of writing is a late development in the history of the present cycle of civilisation. And to this retardation two causes contributed, at first, the absence of a simple and easy system and, afterwards, the absence of a simple, common, but handy and durable material. While this state of things endured, writing would not be used for daily and ordinary purposes, but only in connection with great religious ceremonies or, where culture was materially more advanced, for the preservation of important records or of treasured and sacred knowledge.

It is, therefore, in some circumstance intimately connected with religious ideas and practices that we must look for the explanation we are seeking; and it should be

a circumstance common to all these cultures, yet capable of leading to so striking a difference.

The one important circumstance common, one might almost say central, to the ideas and practices of the ancient nations was the reverence for the sun and its supreme importance in religious ceremonies. Might not the direction adopted for their writing be determined by some difference in their attitude towards the direction of the sun in its daily movement from east to west?

The difference of attitude can only be explained if we suppose that for some reason the Aryan forefathers had their faces turned southwards, the Mesopotamian northwards and the Mongolian eastwards. In that case, the sun for the Aryans would move from their left to their right, for the Mesopotamians from their right to their left, for the Mongolians straight towards them, and this difference would be represented by the movement of the hand tracing the sacred symbols on some hard flat surface, of stone or other material used for these early scripts.

But what circumstance, again, could lead to this difference? We can only think of one,—that this tendency might have been formed during the constant migration of these races from their original habitat. If we accept Mr. Tilak's theory of an Aryan migration from the Arctic regions southwards towards India, Persia and the Mediterranean countries; if we can suppose that the fathers of the Mesopotamian culture came from the south northwards and that the first Mongolian movement was from Central Asia to the east, we shall have the necessary conditions. We may thus explain also the Sanscrit terms for the four directions; for entering India from the west and following this line in their early colonisation, the east would be in front of the Aryans, *purva*, the West behind, *paschima*, the South on their right, *dakshina*, while the name for the north, *uttara*, higher, might possibly indicate a memory of their old northern home in that supreme point of the earth where they still placed the sacred mountain of their gods.

Necessarily, this explanation is in the highest degree conjectural and depends on pure intellectual reasoning which is an unsafe guide in the absence of solid and sufficient data. Nevertheless, it is the one positive explanation that suggests itself to us and, as a hypothesis, is well worth taking into consideration.

आर्य

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THE LIFE DIVINE

CHAPTER V

THE DESTINY OF THE INDIVIDUAL

By the Ignorance they cross
beyond Death and by the Knowledge
enjoy Immortality...By the Non-
Birth they cross beyond Death and
by the Birth enjoy Immortality.

Isha Upanishad.

An omnipresent Reality is the truth of all life and existence whether absolute or relative, whether corporeal or incorporeal, whether animate or inanimate, whether intelligent or unintelligent; and in all its infinitely varying and even constantly opposed self-expressions, from the contradictions nearest to our ordinary experience to those remotest antinomies which lose themselves on the verges of the Ineffable, the Reality is one and not a sum or concours. From that all variations begin, in that all variations consist, to that all variations return. All affirmations are denied only to lead to a wider affirmation of the same Reality. All antinomies confront each other in order to recognise one Truth in their opposed aspects and embrace by the way of conflict their mutual Unity. Brahman is the Alpha and the Omega. Brahman is the One besides whom there is nothing else existent.

But this unity is in its nature indefinable. When we seek to envisage it by the mind we are compelled to proceed through an infinite series of conceptions and experiences. And yet in the end we are obliged to negate our largest conceptions, our most comprehensive ex-

periences in order to affirm that the Reality exceeds all definitions. We arrive at the formula of the Indian sages, *Neti neti*; "It is not this, It is not that," there is no experience by which we can limit It, there is no conception by which It can be defined.

An Unknowable which appears to us in many states and attributes of being, in many forms of consciousness, in many activities of energy, this is what we can ultimately say about the existence which we ourselves are and which we see in all that is presented to our mind and senses. It is in and through those states, those forms, those activities that we have to approach and know the Unknowable. But if in our haste to arrive at a Unity that our mind can seize and hold, if in our insistence to confine the Infinite in our embrace we identify the Reality with any one definable state of being however pure and eternal, with any particular attribute however general and comprehensive, with any fixed formulation of consciousness however vast in its scope, with any energy or activity however boundless its application and if we exclude all the rest, then our thoughts sin against Its unknowableness and arrive not at a true unity but at a division of the Indivisible.

So strongly was this truth perceived in the ancient times that the Vedantic Seers, even after they had arrived at the crowning idea, the convincing experience of Sachchidananda as the highest positive expression of the Reality to our consciousness, erected in their speculations or went on in their perceptions to an Asat, a Non-Being beyond, which is not the ultimate existence, the pure consciousness, the infinite bliss of which all our experiences are the expression or the deformation. If at all an existence, a consciousness, a bliss, it is beyond the highest and purest positive form of these things that here we can possess and other therefore than what here we know by these names. Buddhism, somewhat arbitrarily declared by the theologians to be an un-Vedic doctrine because it rejected the authority of the Scriptures, yet goes back to this essentially Vedantic conception. Only,

the positive and synthetic teaching of the Upanishads beheld Sat and Asat not as opposites destructive of each other, but as the last antinomy through which we look up to the Unknowable. And in the transactions of our positive consciousness, even unity has to make its account with Multiplicity; for the Many also are Brahman. It is by Vidya, the Knowledge of the Oneness, that we know God; without it Avidya, the relative and multiple consciousness is a night of darkness and a disorder of Ignorance. Yet if we exclude the field of that Ignorance, if we get rid of Avidya as if it were a thing non-existent and unreal, then Knowledge itself becomes a sort of obscurity and a source of imperfection. We become as men blinded by a light so that we can no longer see the field which that light illumines.

Such is the teaching, calm, wise and clear, of our most ancient sages. They had the patience and the strength to find and to know; they had also the clarity and humility to admit the limitation of our knowledge. They perceived the borders where it has to pass into something beyond itself. It was a later impatience of heart and mind, vehement attraction to an ultimate bliss or high masterfulness of pure experience and trenchant intelligence which sought the One to deny the Many and because it had received the breath of the heights scorned or recoiled from the secret of the depths. But the steady eye of the ancient wisdom perceived that to know God really, it must know Him everywhere equally and without distinction, considering and valuing but not mastered by the oppositions through which He shines.

We will put aside then the trenchant distinctions of a partial logic which declares that because the One is the reality, the Many are an illusion, and because the Absolute is Sat, the one existence, the relative is Asat and non-existent. If in the Many we pursue insistently the one, it is to return with the benediction and the revelation of the One confirming itself in the Many.

We will guard ourselves also against the excessive importance that the mind attaches to particular points of

view at which it arrives in its more powerful expansions and transitions. The perception of the spiritualised mind that the universe is an unreal dream can have no more absolute a value to us than the perception of the materialised mind that God and the Beyond are an illusory idea. In the one case the mind, habituated only to the evidence of the senses and associating reality with corporeal fact, is either unaccustomed to use other means of knowledge or unable to extend the notion of reality to a supra-physical experience. In the other case the same mind, passing beyond to the overwhelming experience of an incorporeal reality, simply transfers the same inability and the same consequent sense of dream or hallucination to the experience of the senses. But we perceive also the truth that these two conceptions disfigure. It is true that for this world of form in which we are set for our self-realisation, nothing is entirely valid until it has possessed itself of our physical consciousness and manifested on the lowest levels in harmony with its manifestation on the highest summits. It is equally true that form and matter asserting themselves as a self-existent reality are an illusion of Ignorance. Form and matter can be valid only as shape and substance of manifestation for the incorporeal and immaterial. They are in their nature an act of divine consciousness, in their aim the representation of a status of the Spirit.

In other words, if Brahman has entered into form and represented Its being in material substance, it can only be to enjoy self-manifestation in the figures of relative and phenomenal consciousness. Brahman is in this world to represent Itself in the values of Life. Life exists in Brahman in order to discover Brahman in itself. Therefore man's importance in the world is that he gives to it that development of consciousness in which its transfiguration by a perfect self-discovery becomes possible. To fulfil God in life is man's manhood. He starts from the animal vitality and its activities, but a divine existence is his objective.

But as in Thought, so in Life, the true rule of self-realisation is a progressive comprehension. Brahman expresses Itself in many successive forms of consciousness, successive in their relation even if coexistent in being or coeval in Time, and Life in its self-unfolding must also rise to ever-new provinces of its own being. But if in passing from one domain to another we renounce what has already been given us from eagerness for our new attainment, if in reaching the mental life we cast away or belittle the physical life which is our basis, or if we reject the mental and physical in our attraction to the spiritual, we do not fulfil God integrally, nor satisfy the conditions of His self-manifestation. We do not become perfect, but only shift the field of our imperfection or at most attain a limited altitude. However high we may climb, even though it be to the Non-Being itself, we climb ill if we forget our base. Not to abandon the lower to itself, but to transfigure it in the light of the higher to which we have attained, is true divinity of nature. Brahman is integral and unifies many states of consciousness at a time; we also, manifesting the nature of Brahman, should become integral and all-embracing.

Besides the recoil from the physical life, there is another exaggeration of the ascetic impulse which this ideal of an integral manifestation corrects. The nodus of Life is the relation between three general forms of consciousness, the individual, the universal and the transcendent or supra-cosmic. In the ordinary distribution of life's activities the individual regards himself as a separate being included in the universe and both as dependent upon that which transcends alike the universe and the individual. It is to this Transcendence that we give currently the name of God, who thus becomes to our conceptions not so much supracosmic as extracosmic. The belittling and degradation of both the individual and the universe is a natural consequence of this division: the cessation of both cosmos and individual by the attainment of the Transcendence would be, logically, its supreme conclusion.

The integral view of the unity of Brahman avoids these consequences. Just as we need not give up the bodily life to attain to the mental and spiritual, so we can arrive at a point of view where the preservation of the individual activities is no longer inconsistent with our comprehension of the cosmic consciousness or our attainment to the transcendent and supracosmic. For the World-Transcendent embraces the universe, is one with it and does not exclude it, even as the universe embraces the individual, is one with him and does not exclude him. The individual is a centre of the whole universal consciousness; the universe is a form and definition which is occupied by the entire immanence of the Formless and Indefinable.

This is always the true relation, veiled from us by our ignorance or our wrong consciousness of things. When we attain to knowledge or right consciousness, nothing essential in the eternal relation is changed, but only the inview and the outview from the individual centre is profoundly modified and consequently also the spirit and effect of its activity. The individual is still necessary to the action of the Transcendent in the universe and that action in him does not cease to be possible by his illumination. On the contrary, since the conscious manifestation of the Transcendent in the individual is the means by which the collective, the universal is also to become conscious of itself, the continuation of the illumined individual in the action of the world is an imperative need of the world-play. If his inexorable removal through the very act of illumination is the law, then the world is condemned to remain eternally the scene of unredeemed darkness, death and suffering. And such a world can only be a ruthless ordeal or a mechanical illusion.

It is so that ascetic philosophy tends to conceive it. But individual salvation can have no real sense if existence in the cosmos is itself an illusion. In the Monistic view the individual soul is one with the Supreme, its sense of separateness an ignorance, escape from the sense of separateness and identity with the Supreme its salva-

tion. But who then profits by this escape? Not the supreme Self, for it is supposed to be always and inalienably free, still, silent, pure. Not the world, for that remains constantly in the bondage and is not freed by the escape of any individual soul from the universal Illusion. It is the individual soul itself which effects its supreme good by escaping from the sorrow and the division into the peace and the bliss. There would seem then to be some kind of reality of the individual soul as distinct from the world and from the Supreme even in the event of freedom and illumination. But for the Illusionist the individual soul is an illusion and non-existent except in the inexplicable mystery of Maya. Therefore we arrive at the escape of an illusory non-existent soul from an illusory non-existent bondage in an illusory non-existent world as the supreme good which that non-existent soul has to pursue! For this is the last word of the Knowledge, "There is none bound, none freed, none seeking to be free." Vidya turns out to be as much a part of the Phenomenal as Avidya; Maya meets us even in our escape and laughs at the triumphant logic which seemed to cut the knot of her mystery.

These things, it is said, cannot be explained; they are the initial and insoluble miracle. They are for us a practical fact and have to be accepted. We have to escape by a confusion out of a confusion. The individual soul can only cut the knot of ego by a supreme act of egoism, an exclusive attachment to its own individual salvation which amounts to an absolute assertion of its separate existence in the Maya. We are led to regard other souls as if they were figments of our mind and their salvation unimportant, our soul alone as if it were entirely real and its salvation the one thing that matters. I come to regard my personal escape from bondage as real while other souls who are equally myself remain behind in the bondage!

It is only when we put aside all irreconcilable antinomy between Self and the world that things fall into their place by a less paradoxical logic. We must accept the many-sidedness of the manifestation even while we

assert the unity of the Manifested. And is not this after all the truth that pursues as wherever we cast our eyes, unless seeing we choose not so see? Is not this after all the perfectly natural and simple mystery of Conscious Being that It is bound neither by its unity, nor by its multiplicity? It is "absolute" in the sense of being entirely free to include and arrange in Its own way all possible terms of Its self-expression. There is none bound, none freed, none seeking to be free,—for always That is a perfect freedom. It is so free that it is not even bound by its liberty. It can play at being bound without incurring a real bondage. Its chain is a self-imposed convention, Its limitation in the ego a transitional device that it uses in order to repeat its transcendence and universality in the scheme of the individual Brahman.

The Transcendent, the Supracosmic is absolute and free in Itself beyond Time and Space and beyond the conceptual opposites of finite and infinite. But in cosmos It uses its liberty of self-formation, Its Maya, to make a scheme of Itself in the complementary terms of unity and multiplicity, and this multiple unity It establishes in the three conditions of the subconscious, the conscient and the superconscient. For actually we see that the Many objectivised in form in our material universe start with a subconscious unity which expresses itself openly enough in cosmic action and cosmic substance, but of which they are not themselves superficially aware. In the conscient the ego becomes the superficial point at which the awareness of unity emerges; but it applies its perception of unity to the form and surface action and failing to take account of all that operates behind fails also to realise that it is not only one in itself but one with others. This limitation of the universal "I" in the divided ego-sense constitutes our imperfect individualised personality. But when the ego transcends the personal conscience it begins to include and be overpowered by that which is to us superconscious; it becomes aware of the cosmic unity and enters into the Transcendent Self which here cosmos expresses by a multiple oneness.

The liberation of the individual soul is therefore the keynote of the definitive divine action; it is the primary divine necessity and the pivot on which all else turns. It is the point of Light at which the intended complete self-manifestation in the Many begins to emerge. But the liberated soul extends its perception of unity horizontally as well as vertically. Its unity with the transcendent One is incomplete without its unity with the cosmic Many. And that lateral unity translates itself by a multiplication, a reproduction of its own liberated state at other points in the Multiplicity. The divine soul reproduces itself in similar liberated souls as the animal reproduces itself in similar bodies. Therefore, whenever even a single soul is liberated, there is a tendency to an extension and even to an outburst of the same divine self-consciousness in other individual souls of our terrestrial humanity and,—who knows?—perhaps even beyond the terrestrial consciousness. Where shall we fix the limit of that extension? Is it altogether a legend which says of the Buddha that as he stood on the threshold of Nirvana, of the Non-Being, his soul turned back and took the vow never to make the irrevocable crossing so long as there was a single being upon earth undelivered from the knot of the suffering, from the bondage of the ego?

But we can attain to the highest without blotting ourselves out from the cosmic extension. Brahman preserves always Its two terms of liberty within and of formation without, of expression and of freedom from the expression. We also, being That, can attain to the same divine self-possession. The harmony of the two tendencies is the condition of all life that aims at being really divine. Liberty pursued by exclusion of the thing exceeded leads along the path of negation to the refusal of that which God has accepted. Activity pursued by absorption in the act and the energy leads to an inferior affirmation and the denial of the Highest. But what God combines and synthetises, wherefore should man insist on divorcing? To be perfect as He is perfect is the condition of His integral attainment.

Through Avidya, the Multiplicity, lies our path out of the transitional egoistic self-expression in which death and suffering predominate; through Vidya consenting with Avidya by the perfect sense of oneness even in that multiplicity, we enjoy integrally the immortality and the beatitude. By attaining to the Unborn beyond all becoming we are liberated from this lower birth and death; by accepting the Becoming freely as the Divine, we invade mortality with the immortal beatitude and become luminous centres of its conscious self-expression in humanity.

The Wherefore of the Worlds

CHAPTER IV

THE CREATIVE PRINCIPLE

By their mutual ignorance the various theories of the beginning of things only reveal their fundamental ignorance of the causes of existence. And one may class among these theories even those speculations which under the philosophic name of Agnosticism avow their ignorance and affirm it expressly as their point of departure. For if they do not pose the question of the wherefore of the worlds, it is because in reality they hold it to be solved. Under their Agnosticism their lurks, tacitly and ill-disguised, the postulate of an unknown First Principle. Some, even, perceive clearly that it is impossible to escape from the necessity of this postulate and affirm under the name of the Unknowable such a First Principle. But even those which confine themselves to the assertion of the empirical fact of evolution, those in whose view the universe is nothing but a perpetual motion without cause or finality, will be found always ready to assert that this motion reposes on the existence of an eternal force or an eternal substance. For many physicists nowadays the notion of ether as an absolute substratum of all phenomena takes the place of a creative Deity.

And, on the other hand, is not this formula of a creative God, which is the conclusion of the majority of the other theories, itself the most supremely agnostic of

all formulas? Does it not unconsciously disguise in its appeal to the miracle, the mystery of the primal act, the very ignorance that the partisans of the Unknowable avow? Does not the affirmation of an eternal Being, creator of things, amount in fact to the statement of a principle of uncreated force or substance from which things must have arisen?

No doubt, in one of these points of view we find the elements of a psychological explanation of the world conceived as the result of a free act of will, of thought; in the other, on the contrary, are resumed all the data of a mechanical conception assuring the fact of evolution on the concrete base of a substantial realism. But, however contradictory all these theories may be in their form, they agree, in substance, in postulating as first fact an essential principle of existence, an absolute cause, personal or impersonal, a thing that is the mother of beings or a being that is the former of things.

They have, moreover, this feature in common that none of them explains how from this Absolute, whether thing or being, pure matter or pure spirit, there could have come into existence a world of relativities at once subjective and objective. Far from solving the problem each of them merely translates into its own particular formula one or other of these two mysterious terms.

It is, besides, a misunderstanding of the problem to suppose that it can once for all be eluded or elucidated by putting it back in the far distant and mysterious origin of things. It helps the mind not at all to resume the difficulties and relegate them in a block to the single fact of the beginning; for they return incessantly in detail in the constant fact of perpetual recommencement. At each instant and in each act of creative evolution the mind sees renewed before it the prodigy of creation. And these words, creation, evolution, over which the opposing doctrines have so long battled, tell us neither of them any thing very much more than the other. Already a certain religious philosophy attempts to reconcile them by considering the creative act as the first act of evolution and

evolution itself as a continuous creation. One may go even farther and show that these apparently hostile words can be reduced without difficulty to the same notion; for what is called creation is, not necessarily the first act of all, but only the first discernable act of the evolution made by its importance in this point of view to appear to us as if unique, essential and primordial, and what is called evolution is not only the uninterrupted reproduction of creative acts indiscernable by their continuity, but the very mode of their production and even more their procedure than their processus.

The idea of evolution throws light, then, on the idea of creation, but receives from it, in exchange, an equal service. And it is never without mutual detriment that they are separated in order to be opposed to each other.

When we speak of the evolutionary action with the idea that it excludes the act of creation it is because we forget to ask ourselves how that can appear which was not yet or at least was not in the form in which it now becomes, how from that which was can be born that which is, and how even the least transformation can take place without a veritable act of creation.

But, on the other hand, when we speak of an act of the creator with the idea that it explains the evolutionary action, we forget first to ask ourselves how this creator himself could reach such a point or how he could have produced anything at all without there taking place a veritable fact of evolution.

For in every act of creation, whatever otherwise may be its nature, there is always necessarily established that relation of antecedent and consequent which characterises the evolutionary action. The only difference is that in one case what appears derives from an antecedent more or less known and in the other from a principle of which we are ignorant, a reality without any visible relation with the phenomenon produced. The relation exists nevertheless between the two terms, whatever the first of them may be. All creation is a disguised evolution.

What is creation? What is meant by this word suspected and equivocal by reason of the confusions to which it lends itself and the extent to which it has been abused?

Certain of the senses given to it are, indeed, void of sense. If, for example, to create means to make something out of nothing, as well say that the word signifies nothing. If there is any appearance of a creator, it is always, though he should be deprived of all other resource, from himself and not from nothing that he evolves in reality what he creates.

But even if the creator were absent, if it were a question of a creative operation effected not only *ex nihilo* but *a nihilo*, by nothing and by nobody, that is to say without any creator but itself, it is not from nothing but still from something that it would evolve in passing thus, without any assistance, from all that it was not to that which it becomes, from non-being to being.

For by this "nothing" we mean without knowing it all or rather the all of which we know nothing. This "nothing" is only the symbol of our ignorance. And what we call non-being or nothingness is, in sum, only the beyond of all our limits of existence.

If creation means simply self-creation, as well say that nothing is created which was not already virtually in existence before its appearance. Everything creates itself which appears, evolves, takes form or changes form; and creation can then no longer be distinguished from the work of universal and progressive manifestation.

But it is not this ultimate sense which is generally given to the word, creation. Those who employ it, stop usually half way in their search after the primary fact. They furnish the creator with a propitious chaos all ready to be put in the form he chooses and from the concurrence of these two they conceive the rise of the worlds of existence.

To create, then, means in their view to make something out of something else. And if the word keeps its value, it is because that other thing, in fact, could not give birth to aught without the power which sets it at

work. It is in this sense that the word is applied to the production of the artist whose mastery has alone to be reckoned, since the only importance his material has for him is the obstacle it represents. Chaos can only discharge this negative role. But it is sufficient that it should be and that the creator should utilise it for the original act to appear as an act of formation or rather of transformation analogous to those which voluntarily or involuntarily every being is at each moment accomplishing.

Certainly, it is quite possible that each great beginning has been the effect of an exceptional intervention of power or of will. In the great hierarchy of existence, there are formative beings who can thus create things. It is even possible that certain of them, before things took substantial form, drew from themselves the elements and the means of their creation. But does not man at each instant, by his word, by his thought, thus create without knowing it?

And if such beings are called gods, who is not in some sort a god in the infinite relativity? But whatever they be, great or little, all these formative gods are themselves only the effective forms assumed in the course of the evolution by the creative Principle.

Theology, when, in order to explain the beginning of things, it makes appeal to one of these, though it be the first of all, only pushes farther back the problem of the genesis. For this problem consists precisely in the inquiry how anything or anyone capable of movement or of will could arise from the immobility of the Non-Being or from the immutability of the unknowable Being.

Whatever be, indeed, the conceivable reality whose pre-existence is postulated, the very fact that it is connected with the manifested world makes it also enter into the order of relativity whose first cause we seek. For the very idea of a creator contains under a form more concrete and familiar to the mind the whole enigma that has to be solved. It personifies the enigma, but it is only in appearance that it renders it less impenetrable.

Whether we consider the creator to be immanent or

transcendent, alien to the world or one with it, whether we confound the idea of God with that of the universe, as in Pantheism, or identify the universe with the thought of God, as in Idealism, the question of the creator remains that of the creation itself. And the problem remains the same, whether it be of a first Being or of a first Thing. How could this being, if it is relative, rise out of the Absolute? And how if it is absolute, could it create the relative? Can the Absolute create anything that does not already exist? And if anything in the Absolute can create itself other than it is, how in so creating itself does it become the relative? Or more simply, how, by what mystery of evolution does it become?



Absolute, relative, these words return with an indefatigable monotony at the term of each view of the problem. For the problem, in whatever aspect we may envisage it, is precisely that of the relations between the Absolute and the relative. It cannot then be resolved by the simple affirmation of the eternal Being or of the eternal substance which are postulated by the various theories. It is not in the Absolute alone, under the form of person or thing, that we must seek for the principle of the relative, but in a sort of relation between the two, between that which is, if we may use the expression, most absolute in the relative and that which is most relative in the Absolute. This relation cannot, indeed, be one of dependence or causality. But nothing prevents us from conceiving it as allowing the pure spontaneities of the relative to find in the absolute realities their own possible conditions or, if you prefer, the pure possibilities of the Absolute to realise themselves as relative. Why should not the Absolute have the power of forgetting itself in the relative?

These two abstract terms, which appear to us so irreducible, are in fact exclusive only from one point of view, that of our own relative conceptions. There can be no exclusion in the Absolute. And here appears as something essentially distinctive and specific that character of

exclusive affirmation which is assumed by the very principle of existence.

But if we must attribute this form of relative affirmation to some power of primary activity and of creation, we may at least discover a preliminary and fundamental antecedent in the affirmation, also creative, of the Absolute itself in which all is included.

If this Absolute escapes our thought, it is because all our contradictories become indistinguishable in its identity. It is indivisible and indiscernable unity. And nevertheless it discerns in this very unity the infinite multiplicity. It is the non-manifest which manifests itself to itself. And in its eternal objectivisation at once conscient and substantial is contained the foundation of the principle of distinction, determination, differentiation, without which things and the idea of things could not be.

In order that from their absolute creation relative creations should come into existence, it suffices that to this principle of differentiation there should be added the principle of exclusive affirmation imposing as an absolute relativity that which was only a relative determination in the Absolute; or, rather, it is sufficient that from the infinity of being that which is to be the finite existence should exclude itself, should cut itself off by self-limitation.



One may thus place the origin of existences, their first cause, either in the profundities of the unconditioned which conditions them or in themselves, in their secret power of self-manifestation. It is this which explains the plurality of theories and the legitimacy of opposite points of view.

For to be in these worlds is to be thought, objectivised by the infinite Consciousness, willed by the eternal Will, formed in the image of the Eternal, but it is also to think oneself, to will oneself, to form oneself, to rise out of that which has no end nor beginning, no bound nor measure of Time or Space, from that which is without age and without limits and to enter into all that, to enchain

oneself, subject oneself, and reduce oneself to all that; it is to make oneself a thought when one was the Thought and a movement when one is the Immobile.

The philosophical theories are therefore right, both those which place in the universe itself its immanent cause and those which seek its cause outside it in some transcendent beyond. And when their respective affirmations oppose and exclude each other, in that very opposition, unknown to them, lies the secret for which they seek. For if the wherefore of things is founded on the decree of the Eternity which includes them all, it resides also in the law of mutual exclusion which they impose on themselves. Participating in the infinite possibilities of the Being, they draw from its essence their power of becoming and from its pure liberty the bond of their future determinisms. Being, they make themselves. Children of the Uncreated, they create themselves, give birth to themselves, bring themselves into the world. From the play of the Absolute they pass into that which every relativity plays for itself. And their initial principle becomes by their own initiative that which affirms and manifests itself in every being, which becomes conscious in every ego as the desire to exist for oneself.

A thing in itself and a desire to exist for oneself, a cause without cause, eternal and incognizable, mother of beings and things, and the spontaneity of an effort evolving things towards being, is not this the double origin absolute and relative, the double reason for existence of all that is, the creative principle of the worlds?

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A PHILOSOPHICAL REVIEW

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The Secret of the Veda

CHAPTER IV

THE FOUNDATIONS OF THE PSYCHOLOGICAL THEORY.

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

Our first duty, therefore, is to determine whether there is, apart from figure and symbol, in the clear language of the hymns a sufficient kernel of psychological notions to justify us in supposing at all a higher than the barbarous and primitive sense of the Veda. And afterwards we have to find, as far as possible from the internal evidence of the Sutras themselves, the interpretation of each symbol and image and the right psychological function of each of the gods. A firm and not a fluctuating sense, founded on good philological justification and fitting naturally into the context wherever it occurs, must be found for each of the fixed terms of the Veda. For, as has already been said, the language of the hymns is a language fixed and invariable; it is the carefully preserved and scrupulously respected diction consistently expressing either a formal creed and ritual or a traditional doctrine and constant experience. If the language of the Vedic

Rishis were free and variable, if their ideas were evidently in a state of flux, shifting and uncertain, a convenient license and incoherence in the sense we attach to their terminology and the relation we find between their ideas, might be justified or tolerated. But the hymns themselves on the very face of them bear exactly the contrary testimony. We have the right therefore to demand the same fidelity and scrupulousness in the interpreter as in the original he interprets. There is obviously a constant relation between the different notions and cherished terms of the Vedic religion; incoherence and uncertainty in the interpretation will prove, not that the face evidence of the Veda is misleading, but simply that the interpreter has failed to discover the right relations.

If, after this initial labour has been scrupulously and carefully done, it can be shown by a translation of the hymns that the interpretations we had fixed fit in naturally and easily in whatever context, if they are found to illuminate what seemed obscure and to create intelligible and clear coherence where there seemed to be only confusion; if the hymns in their entirety give thus a clear and connected sense and the successive verses show a logical succession of related thoughts, and if the result as a whole be a profound, consistent and antique body of doctrines, then our hypothesis will have a right to stand besides others, to challenge them where they contradict it or to complete them where they are consistent with its findings. Nor will the probability of our hypothesis be lessened, but rather its validity confirmed if it be found that the body of ideas and doctrines thus revealed in the Veda are a more antique form of subsequent Indian thought and religious experience, the natural parent of Vedanta and Purana.

So considerable and minute a labour is beyond the scope of these brief and summary chapters. Their object is only to indicate for those who care to follow the clue I have myself received, the path and its principal turnings, —the results I have arrived at and the main indications by which the Veda itself helps us to arrive at them. And, first, it seems to me advisable to explain the genesis of the theory in my own mind so that the reader may the better understand the line I have taken or, if he chooses, check any prepossessions or personal preferences which may have influenced or limited the right application of reasoning to this difficult problem.

Like the majority of educated Indians I had passively accepted without examination, before myself reading the

Veda, the conclusions of European Scholarship both as to the religious and as to the historical and ethnical sense of the ancient hymns. In consequence, following again the ordinary line taken by modernised Hindu opinion, I regarded the Upanishads as the most ancient source of Indian thought and religion, the true Veda, the first Book of Knowledge. The Rig Veda in the modern translations which were all I knew of this profound Scripture, represented for me an important document of our national history, but seemed of small value or importance for the history of thought or for a living spiritual experience.

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

It was my stay in Southern India which first seriously turned my thoughts to the Veda. Two observations that were forced on my mind, gave a serious shock to my second-hand belief in the racial division between North-

ern Aryans and Southern Dravidians. The distinction had always rested for me on a supposed difference between the physical types of Aryan and Dravidian and a more definite incompatibility between the northern Sanscritic and the southern non-Sanscritic tongues. I knew indeed of the later theories which suppose that a single homogeneous race, Dravidian or Indo-Afghan, inhabits the Indian peninsula; but hitherto I had not attached much importance to these speculations. I could not, however, be long in Southern India without being impressed by the general recurrence of northern or "Aryan" types in the Tamil race. Wherever I turned, I seemed to recognise with a startling distinctness, not only among the Brahmins but in all castes and classes, the old familiar faces, features, figures of my friends of Maharashtra, Gujerat, Hindustan, even, though this similarity was less widely spread, of my own province Bengal. The impression I received was as if an army of all the tribes of the North had descended on the South and submerged any previous populations that may have occupied it. A general impression of a Southern type survived, but it was impossible to fix it rigidly while studying the physiognomy of individuals. And in the end I could not but perceive that whatever admixtures might have taken place, whatever regional differences might have been evolved, there remains, behind all variations, a unity of physical as well as of cultural type¹ throughout India. For the rest, this is a conclusion to which ethnological speculation² itself has an increasing tendency.

But what then of the sharp distinction between Aryan and Dravidian races created by the philologists? It disappears. If at all an Aryan invasion is admitted, we have either to suppose that it flooded India and determined the physical type of the people, with whatever modifications, or that it was the inclusion of small bands of a less civilised race who melted away into the original population. We have then to suppose that entering a vast peninsula occupied by a civilised people, builders of

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

2 Always supposing that ethnological speculations have at all any validity. The only firm basis of ethnology is the theory of the hereditary invariability of the human skull which is now being challenged. If it disappears, the whole science disappears with it.

great cities, extensive traders, not without mental and spiritual culture, they were yet able to impose on them their own language, religion, ideas and manners. Such a miracle would be just possible if the invaders possessed a very highly organised language, a greater force of creative mind and a more dynamic religious form and spirit.

And there was always the difference of language to support the theory of a meeting of races. But here also my preconceived ideas were disturbed and confounded. For on examining the vocables of the Tamil language, in appearance so foreign to the Sanscritic form and character, I yet found myself continually guided by words or by families of words supposed to be pure Tamil in establishing new relations between Sanscrit and its distant sister, Latin, and occasionally, between the Greek and the Sanscrit. Sometimes the Tamil vocable not only suggested the connection, but proved the missing link in a family of connected words. And it was through this Dravidian language that I came first to perceive what seems to me now the true law, origins and, as it were, the embryology of the Aryan tongues. I was unable to pursue my examination far enough to establish any definite conclusion, but it certainly seems to me that the original connection between the Dravidian and Aryan tongues was far closer and more extensive than is usually supposed and the possibility suggests itself that they may even have been two divergent families derived from one lost primitive tongue. If so, the sole remaining evidence of an Aryan invasion of Dravidian India would be the indications to be found in the Vedic hymns.

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

far as I was acquainted with them, and, secondly, that they shed light on obscure passages and ideas of the Upanishads to which, previously, I could attach no exact meaning and gave at the same time a new sense to much in the Puranas.

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

Sayana gives to the words *dhi*, *ritam*, etc., very variable significances. *Ritam*, which is almost the key-word of any psychological or spiritual interpretation, is rendered by him sometimes as "truth," more often "sacrifice," occasionally in the sense of water. The psychological interpretation gives it invariably the sense of Truth. *Dhi* is rendered by Sayana variously "thought," "prayer," "action," "food," etc. The psychological interpretation gives it consistently the sense of thought or understanding. And so with the other fixed terms of Veda. Moreover, Sayana's tendency, is to obliterate all fine shades and distinctions between words and to give them their vaguest general significance. All epithets conveying ideas of mental activity mean for him simply "intelligent," all words suggesting various ideas of force, and the Veda overflows with them, are reduced to the broad idea of strength. I found myself on the contrary impressed by the great importance of fixing and preserving the right shade of meaning and precise association to be given to different words, however close they may be to each other in their general sense. I do not see indeed why we should suppose that the Vedic Rishis, unlike all other masters of poetic style, used words pell-mell and indiscriminately without feeling their just associations and giving them their right and exact force in the verbal combination.

By following this principle I found that without departing from the simple natural and straightforward sense of words and clauses an extraordinarily large body

not only of separate verses but of entire passages came at once into evidence which entirely altered the whole character of the Veda. For this Scripture then appeared to have a constant vein of the richest gold of thought and spiritual experience running all through it and appearing sometimes in small streaks, sometimes in larger bands, in the majority of its hymns. Moreover, besides the words that in their plain and ordinary sense give at once a wealth of psychological significance to their context, the Veda is full of others to which it is possible to give either an external and material or an internal and psychological value according to our conception of the general purport of Veda. For instance such words as *raye*, *rayi*, *radhas*, *ratna*, may mean either merely material prosperity and riches or internal felicity and plenitude applying itself equally to the subjective and the objective world; *dhana*, *vaja*, *posha* may mean either objective wealth, plenty and increase or all possessions internal or external, their plenitude and their growth in the life of the individual. *Raye*, is used in the Upanishads, in a quotation from the Rig-Veda, to mean spiritual felicity; why should it be incapable of bearing that sense in the original text? *Vaja* occurs frequently in a context in which every other word has a psychological significance and the mention of physical plenty comes in with a violent jar of incoherency into the homogeneous totality of the thought. Common sense, therefore, demands that the use of these words with a psychological import should be admitted in the Veda.

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

gical passages in the Veda, the former explanation would, no doubt, have to be accepted. But on the contrary whole hymns took naturally a psychological sense proceeding with a perfect and luminous coherency from verse to verse, where the only points of obscurity were the mention of the sacrifice or of the offering or sometimes of the officiating priest, who might be either a man or a god. If these words could be interpreted symbolically, I found always that the progression of thought became more perfect, more luminous, more coherent and the sense of the hymn in its entirety was victoriously completed. I felt therefore justified by every canon of sound criticism in pursuing my hypothesis farther and including in it the symbolic sense of the Vedic ritual.

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

The Vedic sacrifice consists of three features,—omitting for the moment the god and the mantra,—the persons who offer, the offering and the fruits of the offering. If the *yajna* is the action consecrated to the gods, I could not but take the *yajamana*, the giver of the sacrifice, as the doer of the action. *Yajna* is works, internal or external, the *Yajamana* must be the soul or the personality as the doer. But there were also the officiating priests, *hota*, *ritwij*, *purohit*, *brahma*, *adhvaryu* etc. What was their part in the symbolism? For if we once suppose a symbolic sense for the sacrifice, we must suppose also a symbolic value for each feature of the ceremony. I found that the gods were continually spoken of as priests of the offering and in many passages it was undisguisedly a non-human power or energy which presided over the sacrifice. I perceived also that throughout Veda the elements of our personality are themselves continually personified. I had only to apply this rule inversely and to suppose that the person of the priest in the external figure represented in the internal activities figured a non-human power or energy or an element of our personality. It remained to fix the psychological sense of the different priestly offices. Here I found that the Veda itself presented a clue by its philological indications and insinuations, such as the use of the word *purohita* in its

separated form with the sense of the representative "put in front" and a frequent reference to the god Agni who symbolises the divine Will or Force in humanity that takes up the action in all consecration of works.

The offerings were more difficult to understand. Even if the Soma-wine by the context in which it occurred, its use and effect and the philological indication of its synonyms, suggested its own interpretation, what could possibly be indicated by the "*ghritam*," the clarified butter in the sacrifice? And yet the word as used in the Veda was constantly insisting on its own symbolical significance. What for instance could be made of clarified butter dropping from heaven or dripping from the horses of Indra or dripping from the mind? Obviously, this was grotesque nonsense, if the sense of *ghrita* as clarified butter was anything more than a symbol used with great looseness, so that often the external sense was wholly or partly put aside in the mind of the thinker. It was possible of course to vary conveniently the sense of the words, to take *ghrita* sometimes as butter and sometimes as water and *uanas* sometimes as the mind, sometimes as food or a cake. But I found that *ghrita* was constantly used in connection with the thought or the mind, that heaven in Veda was a symbol of the mind, that Indra represented the illuminated mentality and his two horses double energies of that mentality and even that the Veda sometimes speaks plainly of offering the intellect (*manisha*) as purified *ghrita*, to the gods, *ghritam na putam manisham*. The word *ghrita* counts also among its philological significances the sense of a rich or warm brightness. It was by this concurrence of indications that I felt justified in fixing a certain psychological significance for the figure of the clarified butter. And I found the same rule and the same method applicable to other features of the sacrifice.

The fruits of the offering were in appearance purely material—cows, horses, gold, offspring, men, physical strength, victory in battle. Here the difficulty thickened. But I had already found that the Vedic cow was an exceedingly enigmatical animal and came from no earthly herd. The word *go* means both cow and light and in a number of passages evidently meant light even while putting forward the image of the cow. This is clear enough when we have to do with the cows of the sun—the Homeric kine of Helios—and the cows of the Dawn. Psychologically, the physical Light might well be used as a symbol of knowledge and especially of the divine knowledge. But how could this mere possibility be tested and

established? I found that passages occurred in which all the surrounding context was psychological and only the image of the cow interfered with its obtrusive material suggestion. Indra is invoked as the maker of perfect forms to drink the wine of Soma; drinking he becomes full of ecstasy and a "giver of cows"; then we can attain to his most intimate or his most ultimate right thinkings, then we question him and his clear discernment brings us our highest good. It is obvious that in such a passage these cows cannot be material herds nor would the giving of physical Light carry any sense in the context. In one instance at least the psychological symbolism of the Vedic cow was established with certainty to my mind. I then applied it to other passages in which the word occurred and always I saw that it resulted in the best sense and the greatest possible coherency in the context.

The cow and horse, *go* and *asva*, are constantly associated. Usha, the Dawn, is described as *gomati asvavati*; Dawn gives to the sacrificer horses and cows. As applied to the physical dawn *gomati* means accompanied by or bringing the rays of light and is an image of the dawn of illumination in the human mind. Therefore *asvavati* also cannot refer merely to the physical steed; it must have a psychological significance as well. A study of the Vedic horse led me to the conclusion that *go* and *asva* represent the two companion ideas of Light and Energy, Consciousness and Force, which to the Vedic and Vedantic mind were the double or twin aspect of all the activities of existence.

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

Another all-important feature of Vedic symbolism is the system of the worlds and the functions of the gods. I found the clue to the symbolism of the worlds in the Vedic conception of the *vyahritis*, the three symbolic words of the mantra, "OM Bhur Bhayah Swah," and in the connection of the fourth Vyahriti, Mahas, with the psychological term "Ritam." The Rishis speak of three cosmic divisions, Earth, the Antariksha or middle region and Heaven (Dyaus); but there is also a greater Heaven (Brihad Dyau) called also the Wide World, the Vast (Brihat), and typified sometimes as the Great Water, Maho Arnas. This "Brihat" is again described as "Ritam

Brihat" or in a triple term "Satyam Ritam Brihat." And as the three worlds correspond to the Vyahritis, so this fourth world of the Vastness and the Truth seems to correspond to the fourth Vyahriti mentioned in the Upanishads, Mahas. In the Puranic formula the four are completed by three others, Jana, Tapas and Satya, the three supreme worlds of the Hindu cosmology. In the Veda also we have three supreme worlds whose names are not given. But in the Vedantic and Puranic system the seven worlds correspond to seven psychological principles or forms of existence, Sat, Chit, Ananda, Vijnana, Prana, Manas and Anna. Now Vijnana, the central principle, the principle of Mahas, the great world, is the Truth of things, identical with the Vedic Ritam which is the principle of Brihat, the Vast, and while in the Puranic system Mahas is followed in the ascending order by Jana, the world of Ananda, of the divine Bliss, in the Veda also Ritam, the Truth, leads upward to Mayas, Bliss. We may, therefore, be fairly sure that the two systems are identical and that both depend on the same idea of seven principles of subjective consciousness formulating themselves in seven objective worlds. On this principle I was able to identify the Vedic worlds with the corresponding psychological planes of consciousness and the whole Vedic system became clear to my mind.

With so much established the rest followed naturally and inevitably. I had already seen that the central idea of the Vedic Rishis was the transition of the human soul from a state of death to a state of immortality by the exchange of the Falsehood for the Truth, of divided and limited being for integrality and infinity. Death is the mortal state of Matter with Mind and Life involved in it; Immortality is a state of infinite being, consciousness and bliss. Man rises beyond the two firmaments, Rodasi, Heaven and Earth, mind and body, to the infinity of the Truth, Mahas, and so to the divine Bliss. This is the "great passage" discovered by the Ancestors, the ancient Rishis.

The gods I found to be described as children of Light, sons of Aditi, of Infinity; and without exception they are described as increasing man, bringing him light, pouring on him the fullness of the waters, the abundance of the heavens, increasing the truth in him, building up the divine worlds, leading him against all attacks to the great goal, the integral felicity, the perfect bliss. Their separate functions emerged by means of their activities, their epithets, the psychological sense of the legends connected with them, the indications of the Upanish-

ads and Puranas, the occasional side-lights from Greek myth. On the other hand the demons who opposed them, are all powers of division and limitation, Coverers, Tearers, Devourers, Confiners, Dualisers, Obstructers, as their names indicate, powers that work against the free and unified integrality of the being. These Vritras, Panis, Atris, Rakshasas, Sambara, Vala, Namuchi, are not Dravidian kings and gods, as the modern mind with its exaggerated historic sense would like them to be; they represent a more antique idea better suited to the religious and ethical preoccupations of our forefathers. They represent the struggle between the powers of the higher Good and the lower desire, and this conception of the Rig Veda and the same opposition of good and evil otherwise expressed, with less psychological subtlety, with more ethical directness in the scriptures of the Zoroastrians, our ancient neighbours and kindred, proceeded probably from a common original discipline of the Aryan culture.

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

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

Selected Hymns

THE DIVINE DAWN

RIG VEDA III. 61

1. Dawn, richly stored with substance, conscious cleave to the affirmation of him who expresses thee, O thou of the plenitudes. Goddess, ancient, yet ever young thou movest many-thoughted following the law of thy activities, O bearer of every boon.

2. Dawn divine, shine out immortal in thy car of happy light sending forth the pleasant voices of the Truth. May steeds well-guided bear thee here who are golden brilliant of hue and wide their might.

3. Dawn, confronting all the worlds thou standest high-uplifted and art their perception of Immortality; do thou move over them like a wheel, O new Day, travelling over an equal field.

4. Dawn in her plenitude like one that lets fall from her a sewn robe moves, the bride of the Bliss; creating Swar, perfect in her working, perfect in her enjoying, she widens from the extremity of Heaven over the earth.

5. Meet ye the Dawn as she shines wide towards you and with surrender bring forward your complete energy. Exalted in heaven is the force to which she rises establishing the sweetness; she makes the

luminous worlds to shine forth and is a vision of felicity.

6. By heaven's illuminings one perceives her a bearer of the Truth and rapturous she comes with its varied light into the two firmaments. From Dawn as she approaches shining out on thee, O Agni, thou seekest and attainest to the substance of delight.

7. Putting forth his impulsions in the foundation of the Truth, in the foundation of the Dawns, their Lord enters the Vastness of the firmaments. Vast the wisdom of Varuna, of Mitra, as in a happy brightness, orders multitudinously the Light.

COMMENTARY

Surya Savitri in his task of illumination follows the progress of the Dawn. In another hymn the movements of the mind have been described as growing conscient and brilliant by the bright power of the continuous Dawns. Throughout the Veda Usha, daughter of Heaven, has always the same function. She is the medium of the awakening, the activity and the growth of the other gods; she is the first condition of the Vedic realisation. By her increasing illumination the whole nature of man is clarified; through her he arrives at the Truth, through her he enjoys the Beatitude. The divine dawn of the Rishis is the advent of the divine Light throwing off veil after veil and revealing in man's activities the luminous godhead. In that light the Work is done, the sacrifice offered and its desirable fruits gathered by humanity.

Many are the hymns, indeed, in which rich and beautiful figures of the earthly dawn veil this inner truth of the goddess Usha, but in this hymn of the great Rishi Visvamitra the psychological symbolism of the Vedic Dawn is apparent from beginning to end by open expressions and on the surface

of the thought. "O Dawn rich of store in thy substance," he cries to her, "conscient, cleave to the affirmation of him who expresses thee, O thou who hast the plenitudes." The word *prachetas* and the related word, *vichetas*, are standing terms of Vedic phraseology; they seem to correspond to the ideas expressed in later language by the Vedantic *prajnana* and *vijnana*. *Prajnana* is the consciousness that cognizes all things as objects confronting its observation; in the divine mind it is knowledge regarding things as their source, possessor and witness. *Vijnana* is comprehensive knowledge containing, penetrating into things, pervading them in consciousness by a sort of identification with their truth. *Usha* is to occupy the revealing thought and word of the Rishi as a power of Knowledge conscient of the truth of all that is placed by them before the mind for expression in man. The affirmation, it is suggested, will be full and ample; for *Usha* is *vajena vajini, maghoni*; rich is the store of her substance; she has all the plenitudes.

This dawn moves in her progression always according to the rule of a divine action; many are the thoughts she brings in that motion, but her steps are sure and all desirable things, all supreme boons, the boons of the Ananda, the blessings of the divine existence,—are in her hands. She is ancient and eternal, the dawn of the Light that was from the beginning, *purani*, but in her coming she is ever young and fresh to the soul that receives her.

She is to shine wide, she that is the divine Dawn, as the light of the immortal existence bringing out in man the powers or the voices of Truth and Joy, (*sunritah*,—a word which expresses at once both the true and the pleasant); for is not the chariot of her movement a car at once of light and of happiness? For again, the word *chandra* in *chandravarathā*,—signifying also the lunar deity Soma, lord of the delight of immortality pouring into man, *ananda* and *amrita*,—means both luminous and blissful. And the horses that bring her, figure of the nervous forces that support and carry forward all our action, must be perfectly controlled; golden, bright in hue, their nature (for in this ancient symbolism colour is the sign of quality, of character, of temperament,) must be a dynamism of ideal knowledge in its concentrated luminousness; wide in its extension must be the mass of that concentrated force,—*prithupajaso ye*.

Divine Dawn comes thus to the soul with the light of her knowledge, *prajnana*, confronting all the worlds as field of that knowledge,—all provinces, that is to say, of our universal being,—mind, vitality, physical consciousness. She stands uplifted over them on our heights above mind, in the highest heaven, as the perception of Immortality or of the Immortal, *amritasya hetuh*, revealing in them the eternal and beatific existence or the eternal all-blissful God head. So exalted she stands prepared to effect the motion of the divine knowledge, progressing as a new revelation of the eternal truth, *navyasi*, in their harmonised and equalised activities like a wheel moving smoothly over a level field; for they now, their diversities and discords removed, offer no obstacle to that equal motion.

In her plenitude she separates, as it were, and casts down from her the elaborately sewn garment that covered the truth of things and moves as the wife of the Lover, the energy of her all-blissful Lord, *swasarasya patni*. Full in her enjoyment of the felicity, full in her effectuation of all activities, *subhaga sudansak*, she brings into existence in us by her revelations Swar, the concealed luminous mind, our highest mental heaven; and thus from the farthest extremities of mental being extends herself over the physical consciousness.

As this divine Dawn pours out widely its light upon them, so have men by submission to the law of her divine act and movement to bring forward for her the fully energised completeness of their being and their capacities as a vehicle for her light or as a seat for her sacrificial activities.

The Rishi then dwells on the two capital works of the divine Dawn in man,—her elevation of him to the full force of the Light and the revelation of the Truth and her pouring of the Ananda, the Amrita, the Soma Wine, the bliss of the immortal being into the mental and bodily existence. In the world of the pure mind, *divi*, she rises into the full force and mass of the Light, *urddhwam pajo asret*, and from those pure and high levels she establishes the sweetness, *madhu*, the honey of Soma. She makes to shine out the three luminous worlds, *rochanā*; she is then or she brings with her the beatific vision. By the effectual illuminations of the pure mentality, through the realising Word, *divo arkaih*, she is perceived as the bearer of Truth and with the Truth she

enters from the world above Mind, full of the delight, in a varied play of her multiple thought and activity, into the mental and bodily consciousness, those established limits between which man's action moves. It is from her, as she comes thus richly laden, *vajena vajini*, that Agni, the divine Force labouring here in body and mind to uplift the mortal, prays for and attains to the Soma, the wine of the Beatitude, the delightful substance.

The supramental world in us, foundation of the Truth, is the foundation of the Dawns. They are the descent upon mortal nature of the light of that immortal Truth, *ritam jyotis*. The Lord of the Dawns, Master of Truth, Illuminer, Creator, Organiser, putting forth in the foundation of Truth, above mind, the impulsion of his activities, enters with them by this goddess into a bodily and mental existence no longer obscured but released from their limits and capable of vastness, *mahi rodasi*. The Lord of Truth is the sole lord of things. He is Varuna, soul of vastness and purity; he is Mitra, source of love and light and harmony. His creative Wisdom, *mahi mitrasya varunasya maya*, unlimited in its scope,—for he is Varuna,—appearing, *chandreva*, as a light of bliss and joy,—for he is Mitra,—arranges, perfectly organises, in multitudinous forms, in the wideness of the liberated nature, the luminous expansions, the serene expressions of the Truth. He combines the various brilliancies with which his Dawn has entered our firmaments; he blends into one harmony her true and happy voices.

Dawn divine is the coming of the Godhead. She is the light of the Truth and the Felicity pouring on us from the Lord of Wisdom and Bliss, *amritasya ketuh, swasavasya patni*.

Isha Upanishad

ANALYSIS

IV

THIRD MOVEMENT

Verse 8*

"HE"

In its third movement the Upanishad takes up the justification of works already stated in general terms in its second verse and founds it more precisely upon the conception of Brahman or the Self as the Lord,—Ish, Ishwara, Para Purusha, Sa (He),—who is the cause of personality and governs by His law of works the rhythm of the Movement and the process of the worlds that He conceives and realises throughout eternal Time in His own self-existence.

It is an error to conceive that the Upanishads teach the true existence only of an impersonal and actionless Brahman, an impersonal God without power or qualities. They declare rather an Unknowable that manifests itself to us in a double aspect of Personality and Impersonality. When they wish to speak of this Unknowable in the most comprehensive and general way, they use the neuter and call It *Tat*, That; but this neuter does not exclude the aspect of universal and transcendent Personality acting and governing the world (cf Kena Upanishad III). Still, when they intend to make prominent the latter idea they

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

more often prefer to use the masculine, Sa, He, or, else they employ the term Deva, God or the Divine, or Purusha, the conscious Soul, of whom Prakriti or Maya is the executive Puissance, the Shakti.

The Isha Upanishad, having declared the Brahman as the sole reality manifesting itself in many aspects and forms, having presented this Brahman subjectively as the Self, the one Being of whom all existences are Becomings, and as that which we have to realise in ourselves and in all things and beyond all things, now proceeds to assert the same Brahman more objectively as the Lord, the Purusha who both contains and inhabits the universe.

It is He that went abroad. This Brahman, this Self is identical with the Lord, the Ish, with whose name the Upanishad opens, the Inhabitant of all forms: and, as we shall find, identical with the universal Purusha of the 16th verse,—“ The Purusha there and there, He am I.” It is He who has become all things and beings,—a conscious Being, the sole existent and Self-existent, who is Master and enjoyer of all He becomes. And the Upanishad proceeds to formulate the nature and manner, the general law of that becoming of God which we call the world. For on this conception depends the Vedic idea of the two poles of death and immortality, the reason for the existence of Avidya, the Ignorance, and the justification of works in the world.

TRANSITIONAL THOUGHT.

THE DIVINE PERSONALITY.

The Vedantic idea of God, “ He,” Deva or Ishwara, must not be confused with the ordinary notions attached to the conception of a Personal God. Personality is generally conceived as identical with individuality and the vulgar idea of a Personal God is a magnified individual like man in His nature but yet different, greater, more vast and all-overpowering. Vedanta admits the human manifestation of Brahman in man and to man, but does not admit that this is the real nature of the Ishwara.

God is Sachchidananda. He manifests Himself as infinite existence of which the essentiality is conscious-

ness, of which again the essentiality is bliss, is self-delight. Delight cognizing variety of itself, seeking its own variety, as it were, becomes the universe. But these are abstract terms; abstract ideas in themselves cannot produce concrete realities. They are impersonal states; impersonal states cannot in themselves produce personal activities.

This becomes still clearer if we consider the manifestation of Sachchidananda. In that manifestation Delight translates itself into Love, ; Consciousness translates itself into double terms, conceptive Knowledge, executive Force; Existence translates itself into Being, that is to say, into Person and Substance. But Love is incomplete without a Lover and an object of Love, Knowledge without a Knower and an object of Knowledge. Force without a Worker and a Work ; Substance without a Person cognizing and constituting it.

This is because the original terms also are not really impersonal abstractions. In delight of Brahman, there is an Enjoyer of delight, in consciousness of Brahman a Conscient, in existence of Brahman an Existent; but the object of Brahman's delight and consciousness and the term and stuff of Its existence are Itself. In the divine Being Knowledge, the Knower and the Known and, therefore, necessarily also Delight, the Enjoyer and the Enjoyed are one.

This Self-Awareness and Self-Delight of Brahman has two modes of its Force of consciousness, its Prakriti or Maya,—intensive in self-absorption, diffusive in self-extension. The intensive mode is proper to the pure and silent Brahman; the diffusive to the active Brahman. It is the diffusion of the Self-existent in the term and stuff of His own existence that we call the world, the becoming or the perpetual movement (*bhuvanam, jagat*). It is Brahman that becomes; what He becomes is also the Brahman. The object of Love is the self of the Lover; the work is the self-figuration of the Worker; Universe is body and action of the Lord.

When therefore, we consider the abstract and impersonal aspect of the infinite existence, we say, "That";

when we consider the Existent self-aware and self-blissful, we say, "He". Neither conception is entirely complete. Brahman itself is the Unknowable beyond all conceptions of Personality and Impersonality. We may call it "That" to show that we exile from our affirmation all term and definition. We may equally call it "He", provided we speak with the same intention of rigorous exclusion. "Tat" and "Sa" are always the same, One that escapes definition.

In the universe there is a constant relation of Oneness and Multiplicity. This expresses itself as the universal Personality and the many Persons, and both between the One and the Many and among the Many themselves there is the possibility of an indefinite variety of relations. These relations are determined by the play of the divine existence, the Lord, entering into His manifested habitations. They exist at first as conscious relations between individual souls; they are then taken up by them and used as a means of entering into conscious relation with the One. It is this entering into various relation with the One which is the object and function of Religion. All religions are justified by this essential necessity; all express one Truth in various ways and move by various paths to one goal.

The Divine Personality reveals Himself in various forms and names to the individual soul. These forms and names are in a sense created in the human consciousness; in another they are eternal symbols revealed by the Divine who thus concretises Himself in mind-form to the multiple consciousness and aids it in its return to its own Unity.*

HE THAT WENT ABROAD

It is He that has extended Himself in the relative consciousness whose totality of finite and changeable circumstances dependent on an equal, immutable and eternal Infinity is what we call the Universe. *Sa paryagat.*

* It would be an error to suppose that these conceptions are in their essence later developments of philosophical Hinduism. The conception of the many forms and names of the One is as old as the Rig Veda.

In this extension we have, therefore, two aspects, one of pure infinite relationless immutability, another of a totality of objects in Time and Space working out their relations through causality. Both are different and mutually complementary expressions of the same unknowable "He".

To express the infinite Immutability the Upanishad uses a series of neuter adjectives, "Bright, bodiless, without scar, without sinews, pure, unpierced by evil." To express the same Absolute as cause, continent and governing Inhabitant of the totality of objects and of each object in the totality (*jagatyam jagat*) it uses four masculine epithets, "The Seer, the Thinker, the One who becomes everywhere, the Self-existent" or "the Self-Becoming".

The Immutable is the still and secret foundation of the play and the movement, extended equally, impartially in all things, *Samam Brahma*,* lending its support to all without choice or active participation. Secure and free in His eternal immutability the Lord projects Himself into the play and the movement, becoming there in His self-existence all that the Seer in Him visualises and the Thinker in Him conceives. *Kavir Manishi Paribhuh Swayambhuh*.

THE PURE IMMUTABLE

The pure immutability of the Lord is "bright." It is a luminosity of pure concentrated Self-awareness, not broken by refractions, not breaking out into colour and form. It is the pure self-knowledge of the Purusha, the conscious Soul, with his power, his executive Force contained and inactive.

It is "bodiless,"—without form, indivisible and without appearance of division. It is one equal Purusha in all things, not divided by the divisions of Space and Time,—a pure self-conscious Absolute.

It is without scar, that is, without defect, break or imperfection. It is untouched and unaffected by the

* Gita "The equal Brahman."

mutabilities It supports, their clash of relations, their play of more and less, of increase and diminution, of irruption and interpenetration. For Itself is without action, *achalah sanatanah*,* "motionless, sempiternal."

It is without sinews. The reason for Its being without scar is that It does not put out Power, does not dispense Force in multiple channels, does not lose it here, increase it there, replenish its loss or seek by love or by violence its complementary or its food. It is without nerves of force; It does not pour itself out in the energies of the Pranic dynamism, of Life, of Matariswan.

It is pure, unpierced by evil. What we call sin or evil, is merely excess and defect, wrong placement, in-harmonious action and reaction. By its equality, by its inaction even while it supports all action, the conscious Soul retains its eternal freedom and eternal purity. For it is unmodified; It watches as the Sakshi, the witness, the modifications effected by Prakriti, but does not partake of them, does not get clogged with them, receives not their impression. *Na lipyate*.

THE SOUL INALIENABLY FREE

What is the relation of the active Brahman and of the human soul to this pure Inactive? They too are That. Action does not change the nature of the Self, but only the nature of the diverse forms. The self is always pure, blissful, perfect, whether inactive or participating in action.

The Self is all things and exceeds them. It exceeds always that in which the mind is engrossed, that which it takes in a particular time and space as a figure of itself. The boundless whole is always perfect. The totality of things is a complete harmony without wound or flaw. The view-point of the part taken for a whole, in other words the Ignorance, is the broken reflection which creates the consciousness of limitation, incompleteness and discord. We shall see that this Ignorance has a use

in the play of the Brahman; but in itself it appears at first to be only a parent of evil.

Ignorance is a veil that separates the mind, body and life from their source and reality, Sachchidananda. Thus obscured the mind feels itself pierced by the evil that Ignorance creates. But the Active Brahman is always Sachchidananda using for its self-becoming the forms of mind, body and life. All their experiences are therefore seen by It in the terms of Sachchidananda. It is not pierced by the evil. For It also is the one and sees everywhere Oneness. It is not mastered by the Ignorance that It uses as a minor term of its conception.

The human soul is one with the Lord; it also is in its completeness Sachchidananda using Ignorance as the minor term of its being. But it has projected its conceptions into this minor term and established there in limited mind its centre of vision, its view-point. It assumes to itself the incompleteness and the resultant sense of want, discord, desire, suffering. The Real Man behind is not affected by all this confusion; but the apparent or exterior Man is affected. To recover its freedom it must recover its completeness; it must identify itself with the divine Inhabitant within, its true and complete self. It can then, like the Lord, conduct the action of Prakriti without undergoing the false impression of identification with the results of its action. It is this idea on which the Upanishad bases the assertion, "Action cleaveth not to a man."

To this end it must recover the silent Brahman within. The Lord possesses always His double term and conducts the action of the universe extended in it, but not attached to or limited by His works. The human soul, entangled in mind, is obscured in vision by the rushing stream of Prakriti's works and fancies itself to be a part of that stream and swept in its currents and in its eddies. It has to go back in its self-existence to the silent Purusha even while participating in its self-becoming in the movement of Prakriti. It becomes, then, not only like the silent Purusha, the witness and upholder, but also the

Lord, and the free enjoyer of Prakriti and her works. An absolute calm and passivity, purity and equality within, a sovereign and inexhaustible activity without is the nature of Brahman as we see it manifested in the universe.

There is therefore no farther objection to works. On the contrary, works are justified by the participation or self-identification of the soul with the Lord in His double aspect of passivity and activity. Tranquillity for the Soul, activity for the energy, is the balance of the divine rhythm in man.

THE LAW OF THINGS

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

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

Brahman is His own subject and His own object, whether in His pure self-existence or in His varied self-becoming. He is the object of His own self-awareness; He is the Knower of His own self-being. The two aspects are inseparable, even though they seem to disappear into each other and emerge again from each other. All appear-

ance of pure subjectivity holds itself as an object implicit in its very subjectivity; all appearance of pure objectivity holds itself as subject implicit in its very objectivity.

All objective existence is the Self-existent, the Self-becoming, "Swayambhu," becoming by the force of the Idea within it. The Idea is, self-contained, the Fact that it becomes. For Swayambhu sees or comprehends Himself in the essence of the Fact as "Kavi," thinks Himself out in the evolution of its possibilities as "Manishi," becomes form of Himself in the movement in Space and Time as "Paribhu." These three are one operation appearing as successive in the relative, temporal and spacious Consciousness.

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

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

THE PROCESS OF THINGS

The Lord appears to us in the relative notion of the process of things first as Kavi, the Wise, the Seer. The Kavi sees the Truth in itself, the Truth in its becoming, in its essence, possibilities, actuality. He contains all that in the Idea, the Vijnana, called the Truth and Law, *Satyam Ritam*. He contains it comprehensively, not piecemeal; the Truth and Law of things is the Brihat, the

Large. Viewed by itself, the realm of Vijnana would seem a realm of predetermination, of concentration, of compelling seed-state. But it is a determination not in previous Time, but in perpetual Time; a Fate compelled by the Soul not compelling it, compelling rather the action and result, present in the expansion of the movement as well as in the concentration of the Idea. Therefore the truth of the Soul is freedom and mastery, not subjection and bondage. Purusha commands Prakriti, Prakriti does not compel Purusha. *Na karma lipyate nare.*

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

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

But the becoming of Virat is always the becoming of the self-existent Lord,—*Paribhuh Swayambhuh*. Therefore to realise the truth of that becoming we have to go back and re-embrace all that stands behind;—we have to return to the full truth of the free and infinite Sachchidananda.

This is the truth of things as seen from above and from the Unity. It is the divine standpoint; but we have to

take account of the human standpoint which starts from below, proceeds from the Ignorance, and perceives these principles successively, not comprehensively, as separate states of consciousness. Humanity is that which returns in experience to Sachchidananda, and it must begin from below, in Avidya, with the mind embodied in Matter, the Thinker imprisoned and emerging from the objective Fact. This imprisoned Thinker is Man, the "Manu".

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

The Synthesis of Yoga

V

By the very nature of the principal Yogic schools each covering in its operations a part of the complex human integer and attempting to bring out its highest possibilities, it will appear that a synthesis of all of them largely conceived and applied might well result in an integral Yoga. But they are so disparate in their tendencies, so highly specialised and elaborated in their forms, so long confirmed in the mutual opposition of their ideas and methods that we do not easily find how we can arrive at their right union.

An indiscriminating combination in block would not be a synthesis, but a confusion. Nor would a successive practice of each of them in turn be easy in the short span of our human life and with our limited energies, to say nothing of the waste of labour implied in so cumbrous a process. Sometimes, indeed, Hathayoga and Rajayoga are thus successively practised. And in a recent unique example, in the life of Ramakrishna Paramhansa, we see a colossal spiritual capacity first driving straight to the divine realisation, taking, as it were, the kingdom of heaven by violence, and then seizing upon one Yogic method after another and extracting the substance out of it with an incredible rapidity, always to return to the heart of the whole matter, the realisation and possession of God by the power of love, by the extension of inborn spirituality into various experience and by the spontaneous play of an intuitive knowledge. Such an example cannot be generalised. Its object also was special and temporal,

to exemplify in the great and decisive experience of a master-soul the truth, now most necessary to humanity, towards which a world long divided into jarring sects and schools is with difficulty labouring, that all sects are forms and fragments of a single integral truth and all disciplines labour in their different ways towards one supreme experience. To know, be and possess the Divine is the one thing needful and it includes or leads up to all the rest; towards this sole good we have to drive and this attained, all the rest that the divine Will chooses for us, all necessary form and manifestation, will be added.

The synthesis we propose cannot, then, be arrived at either by combination in mass or by successive practice. It must therefore be effected by neglecting the forms and outsides of the Yogic disciplines and seizing rather on some central principle common to all which will include and utilise in the right place and proportion their particular principles, and on some central dynamic force which is the common secret of their divergent methods and capable therefore of organising a natural selection and combination of their varied energies and different utilities. This was the aim which we set before ourselves at first when we entered upon our comparative examination of the methods of Nature and the methods of Yoga and we now return to it with the possibility of hazarding some definite solution.

We observe, first, that there still exists in India a remarkable Yogic system which is in its nature synthetical and starts from a great central principle of Nature, a great dynamic force of Nature; But it is a Yoga apart, not a synthesis of other schools. This system is the way of the Tantra. Owing to certain of its developments Tantra has fallen into discredit with those who are not Tantrics; and especially owing to the developments of its left-hand path, the Vamamarga, which not content with exceeding the duality of virtue and sin and instead of replacing them by spontaneous rightness of action seemed to make a method of self-indulgence, a method of unrestrained social immorality. Nevertheless, in its origin, Tantra was a great

and puissant system founded upon ideas which were at least partially true. Even its twofold division into the right-hand and left-hand paths, Dakshina Marga and Vama Marga, started from a certain profound perception. In the ancient symbolic sense of the words Dakshina and Vama, it was the distinction between the way of Knowledge and the way of Ananda,—Nature in man liberating itself by right discrimination in power and practice of its own energies, elements and potentialities and Nature in man liberating itself by joyous acceptance in power and practice of its own energies, elements and potentialities. But in both paths there was in the end an obscuration of principles, a deformation of symbols and a fall.

If, however, we leave aside, here also, the actual methods and practices and seek for the central principle, we find, first, that Tantra expressly differentiates itself from the Vedic methods of Yoga. In a sense, all the schools we have hitherto examined are Vedantic in their principle; their force is in knowledge, their method is knowledge, though it is not always discernment by the intellect, but may be, instead, the knowledge of the heart expressed in love and faith or a knowledge in the will working out through action. In all the lord of the Yoga is the Purusha, the Conscious Soul that knows, observes, attracts, governs. But in Tantra it is rather Prakriti, the Nature-Soul, the Energy, the Will-in-Power executive in the universe. It was by learning and applying the intimate secrets of this Will-in-Power, its method, its Tantra, that the Tantric Yogin pursued the aims of his discipline,—mastery, perfection, liberation, beatitude. Instead of drawing back from manifested Nature and its difficulties, he confronted them, seized and conquered. But in the end, as is the general tendency of Prakriti, Tantric Yoga largely lost its principle in its machinery and became a thing of formulae and occult mechanism still powerful when rightly used but fallen from the clarity of their original intention.

We have in this central Tantric conception one side of the truth, the worship of the Energy, the Shakti, as the sole effective force for all attainment. We get the

other extreme in the Vedantic conception of the Shakti as a power of Illusion and in the search after the silent inactive Purusha as the means of liberation from the deceptions created by the active Energy. But in the integral conception the Conscious Soul is the Lord, the Nature-Soul is his executive Energy. Purusha is of the nature of Sat, conscious self-existence pure and infinite; Shakti or Prakriti is of the nature of Chit,—it is power of the Purusha's self-conscious existence, pure and infinite. The relation of the two exists between the poles of rest and action. When the Energy is absorbed in the bliss of conscious self-existence, there is rest; when the Purusha pours itself out in the action of its Energy, there is action, creation and the enjoyment or Ananda of becoming. But if Ananda is the creator and begetter of all becoming, its method is Tapas or force of the Purusha's consciousness dwelling upon its own infinite potentiality in existence and producing from it truths of conception or real Ideas, *vijnana*, which, proceeding from an omniscient and omnipotent Self-existence, have the surety of their own fulfilment and contain in themselves the nature and law of their own becoming in the terms of mind, life and matter. The eventual omnipotence of Tapas and the infallible fulfilment of the Idea are the very foundation of all Yoga. In man we render these terms by Will and Faith,—a will that is eventually self-effective because it is of the substance of Knowledge and a faith that is the reflex in the lower consciousness of a Truth or real Idea yet unrealised in the manifestation. It is this self-certainty of the Idea which is meant by the Gita when it says, *Yo yach-chhraaddhah sa eva sah*, "whatever is a man's faith or the sure Idea in him, that he becomes."

We see, then, what from the psychological point of view—and Yoga is nothing but practical psychology,—is the conception of Nature from which we have to start. It is the self-fulfilment of the Purusha through his Energy. But the movement of Nature is two-fold, higher and lower, or, as we may choose to term it, divine and undivine. The distinction exists indeed for practical purposes only; for

there is nothing that is not divine, and in a larger view it is as meaningless, verbally, as the distinction between natural and supernatural, for all things that are are natural. All things are in Nature and all things are in God. But, for practical purposes, there is a real distinction. The lower Nature, that which we know and are and must remain so long as the faith in us is not changed, acts through limitation and division, is of the nature of Ignorance and culminates in the life of the ego; but the higher Nature, that to which we aspire, acts by unification and transcendence of limitation, is of the nature of Knowledge and culminates in the life divine. The passage from the lower to the higher is the aim of Yoga; and this passage may effect itself by the rejection of the lower and escape into the higher,—the ordinary view-point,—or by the transformation of the lower and its elevation to the higher Nature. It is this, rather, that must be the aim of an integral Yoga.

But in either case it is always through something in the lower that we must rise into the higher existence, and the schools of Yoga each select their own point of departure or their own gate of escape. They specialise certain activities of the lower Prakriti and turn them towards the Divine. But the normal action of Nature in us is an integral movement in which the full complexity of all our elements is affected by and affects all our environments. The whole of life is the Yoga of Nature. The Yoga that we seek must also be an integral action of Nature, and the whole difference between the Yogin and the natural man will be this, that the Yogin seeks to substitute in himself for the integral action of the lower Nature working in and by ego and division the integral action of the higher Nature working in and by God and unity. If indeed our aim be only an escape from the world to God, synthesis is unnecessary and a waste of time; for then our sole practical aim must be to find out one path out of the thousand that lead to God, one shortest possible of short cuts, and not to linger exploring different paths that end in the same goal. But if our aim be a transformation of our integral being into the terms of God-existence, it is then that a

synthesis becomes necessary.

The method we have to pursue, then, is to put our whole conscious being into relation and contact with the Divine and to call Him in to transform our entire being into His, so that in a sense God Himself, the real Person in us, becomes the *sadhak* of the *sadhana* as well as the Master of the Yoga by whom the lower personality is used as the centre of a divine transfiguration and the instrument of its own perfection. In effect, the pressure of the *Tapas*, the force of consciousness in us dwelling in the Idea of the divine Nature upon that which we are in our entirety, produces its own realisation. The divine and all-knowing and all-effecting descends upon the limited and obscure, progressively illumines and energises the whole lower nature and substitutes its own action for all the terms of the inferior human light and mortal activity.

In psychological fact this method translates itself into the progressive surrender of the ego with its whole field and all its apparatus to the Beyond-ego with its vast and incalculable but always inevitable workings. Certainly, this is no short cut or easy *sadhana*. It requires a colossal faith, an absolute courage and above all an unflinching patience. For it implies three stages of which only the last can be wholly blissful or rapid,—the attempt of the ego to enter into contact with the Divine, the wide, full and therefore laborious preparation of the whole lower Nature by the divine working to receive and become the higher Nature, and the eventual transformation. In fact, however, the divine Strength, often unobserved and behind the veil, substitutes itself for our weakness and supports us through all our failings of faith, courage and patience. It "makes the blind to see and the lame to stride over the hills." The intellect becomes aware of a Law that beneficently insists and a succour that upholds; the heart speaks of a Master of all things and Friend of man or a universal Mother who upholds through all stumblings.

* *Sadhana*, the practice by which perfection, *siddhi*, is attained; *sadhaka*, the Yogin who seeks by that practice the *siddhi*.

Therefore this path is at once the most difficult imaginable and yet in comparison with the magnitude of its effort and object, the most easy and sure of all.

There are three outstanding features of this action of the higher when it works integrally on the lower nature. In the first place it does not act according to a fixed system and succession as in the specialised methods of Yoga, but with a sort of free, scattered and yet gradually intensive and purposeful working determined by the temperament of the individual in whom it operates, the helpful materials which his nature offers and the obstacles which it presents to purification and perfection. In a sense, therefore, each man in this path has his own method of Yoga. Yet are there certain broad lines of working common to all which enable us to construct not indeed a routine system, but yet some kind of Shastra or scientific method of the synthetic Yoga.

Secondly, the process, being integral, accepts our nature such as it stands organised by our past evolution and without rejecting anything essential compels all to undergo a divine change. Everything in us is seized by the hands of a mighty Artificer and transformed into a clear image of that which it now seeks confusedly to present. In that ever-progressive experience we begin to perceive how this lower manifestation is constituted and that everything in it, however seemingly deformed or petty or vile, is the more or less distorted or imperfect figure of some element or action in the harmony of the divine Nature. We begin to understand what the Vedic Rishis meant when they spoke of the human forefathers fashioning the gods as a smith forges the crude material in his smithy.

Thirdly, the divine Power in us uses all life as the means of this integral Yoga. Every experience and outer contact with our world-environment, however trifling or however disastrous, is used for the work, and every inner experience, even to the most repellent suffering or the most humiliating fall, becomes a step on the path to perfection. And we recognise in ourselves with opened eyes

the method of God in the world, His purpose of light in the obscure, of might in the weak and fallen, of delight in what is grievous and miserable. We see the divine method to be the same in the lower and in the higher working; only in the one it is pursued tardily and obscurely through the subconscious in Nature, in the other it becomes swift and self-conscious and the instrument confesses the hand of the Master. All life is a Yoga of Nature seeking to manifest God within itself. Yoga marks the stage at which this effort becomes capable of self-awareness and therefore of right completion in the individual. It is a gathering up and concentration of the movements dispersed and loosely combined in the lower evolution.

An integral method and an integral result. First, an integral realisation of Divine Being; not only a realisation of the one in its indistinguishable unity, but also in its multitude of aspects which are also necessary to the complete knowledge of it by the relative consciousness; not only realisation of unity in the Self, but of unity in the infinite diversity of activities, worlds and creatures.

Therefore, also, an integral liberation. Not only the freedom born of unbroken contact of the individual being in all its parts with the Divine, *sayujya mukti*, by which it becomes, free even in its separation, even in the duality; not only the *salokya-mukti* by which the whole conscious existence dwells in the same status of being as the Divine, in the state of Sachchidananda; but also the acquisition of the divine nature by the transformation of this lower being into the human image of the divine, *sadharmya-mukti*, and the complete and final release of all, the liberation of the consciousness from the transitory mould of the ego and its unification with the One Being, universal both in the world and the individual and transcendently one both in the world and beyond all universe.

By this integral realisation and liberation, the perfect harmony of the results of Knowledge, Love and Works. For there is attained the complete release from ego and identification in being with the One in all and beyond all. But since the attaining consciousness is not limited by its

attainment, we win also the unity in Beatitude and the harmonised diversity in Love, so that all relations of the play remain possible to us even while we retain on the heights of our being the eternal oneness with the Beloved. And by a similar wideness, being capable of a freedom in spirit that embraces life and does not depend upon withdrawal from life, we are able to become without egoism, bondage or reaction the channel in our mind and body for a divine action poured out freely upon the world.

The divine existence is of the nature not only of freedom, but of purity, beatitude and perfection. An integral purity which shall enable on the one hand the perfect reflection of the divine Being in ourselves and on the other the perfect outpouring of its Truth and Law in us in the terms of life and through the right functioning of the complex instrument we are in our outer parts, is the condition of an integral liberty. Its result is an integral beatitude, in which there becomes possible at once the Ananda of all that is in the world seen as symbols of the Divine and the Ananda of that which is not-world. And it prepares the integral perfection of our humanity as a type of the Divine in the conditions of the human manifestation, a perfection founded on a certain free universality of being, of love and joy, of play of knowledge and of play of will in power and will in unegoistic action. This integrality also can be attained by the integral Yoga.

Perfection includes perfection of mind and body, so that the highest results of Raja Yoga and Hathayoga should be contained in the widest formula of the synthesis finally to be effected by mankind. At any rate a full development of the general mental and physical faculties and experiences attainable by humanity through Yoga must be included in the scope of the integral method. Nor would these have any *raison d'être* unless employed for an integral mental and physical life. Such a mental and physical life would be in its nature a translation of the spiritual existence into its right mental and physical values. Thus we would arrive at a synthesis of the three degrees of Nature and of the three modes of human existence which she has

evolved or is evolving. We would include in the scope of our liberated being and perfected modes of activity the material life, our base, and the mental life, our intermediate instrument.

Nor would the integrality to which we aspire be real or even possible, if it were confined to the individual. Since our divine perfection embraces the realisation of ourselves in being, in life and in love through others as well as through ourselves, the extension of our liberty and of its results in others would be the inevitable outcome as well as the broadest utility of our liberation and perfection. And the constant and inherent attempt of such an extension would be towards its increasing and ultimately complete generalisation in mankind.

The divinising of the normal material life of man and of his great secular attempt of mental and moral self-culture in the individual and the race by this integralisation of a widely perfect spiritual existence would thus be the crown alike of our individual and of our common effort. Such a consummation being no other than the kingdom of heaven within reproduced in the kingdom of heaven without, would be also the true fulfilment of the great dream cherished in different terms by the world's religions.

The widest synthesis of perfection possible to thought is the sole effort entirely worthy of those whose dedicated vision perceives that God dwells concealed in humanity.

The Eternal Wisdom

BOOK I

THE GOD OF ALL: THE GOD WHO IS IN ALL

SO SHOULD HE BE ADORED. *

- 1 So should He be adored...for it is in That all become one.
- 2 Hail to Thee, to Thee, Spirit of the Supreme Spirit, Soul of souls, to Thee, the visible and invisible,
- 3 who art one with Time and with the elements.—O obscurity of obscurity, O soul of the soul, Thou art more than all and before all. All is seen in Thee and
- 4 Thou art seen in all.—I see of Thee neither end nor middle nor beginning, O Lord of all and universal
- 5 form.—First of the elements, universal Being, Thou hast created all and preservest all and the universe is
- 6 nothing but Thy form.—Sole essence of the world, Thou createst it and thou dissolvest it. Thou makest and unmakest the universe which is born again unceasingly by Thee.—When creation perishes, Thou dost
- 7 not perish, when it is reborn, thou coverest it, O Imperishable, with a thousand different forms.
- 8 Thou art the sun, the stars, the planets, the entire world, all that is without form or endowed with form, all that is visible or invisible, Thou art all these.—
- 9 Thou art also in the trees and the plants; the earth bears Thee in its flanks and gives birth to Thee as its nursling, Thee, the Lord of beings, Thee, the essence

- 10 of all that exists.—Whither shall I go from Thy spirit
or whither shall I flee from Thy presence? If I ascend
up into heaven, Thou art there; if I make my bed in
11 hell, behold Thou art there.—Where shall I direct my
gaze to bless Thee, on high, below, without, within?
There is no way, no place that is outside Thee, other
beings exist not; all is in Thee.
- 12 Thou who art the soul of all things, Thy univer-
sal diffusion witnesses to Thy power and goodness.
It is in thee, in others, in all creatures, in all worlds.—
13 All that is contains Thee; I could not exist if Thou
14 wert not in me.—I have strayed like a lost sheep seek-
ing outside me that which was within. I have run
about the streets and places of the world, this great
city, seeking Thee and I have not found Thee be-
cause I sought Thee ill and came not to the place
where Thou wert. Thou wert within me and I sought
thee without; Thou wert near and I sought thee at a
distance, and if I had gone where Thou wert, I should
immediately have met Thee.
- 15 Thou art all that I can be, Thou art all that I can
do, Thou art all that I can say; for Thou art all and
there is nothing that Thou art not. Thou art all that
is and all that yet is not.
- 16 Master invisible filling all hearts and directing them
from within, to whatever side I look, Thou dwellest
17 there.—Thou art the sovereign treasure of this uni-
18 verse.—Through Thy creations I have discovered the
beatitude of Thy eternity.

* 1) Brihadaranyaka Upanishad.—2) Vishnu Purana.—3) Farid-ud-
din-aitar.—4) Bhagavad Gita.—5) Vishnu Purana.—6) Harivansa.—7) id-
.—8) Vishnu Purana.—9) Harivansa.—10) Psalmos.—11) Hermes.—12) Vish-
nu Purana.—13) St Augustine.—14) id.—15) Hermes.—16) Bharon
Guru.—17) Bhagavad Gita.—18) Hermes.

TO BECOME GOD IN ORDER TO KNOW HIM.*

- 1-2 Only the like knows its like.—God dwells in a Light, to which a road is wanting. He who does not
 3 become That himself, will never see It.—What God is one knows not. He is not light, nor spirit, nor beatitude nor unity, nor what goes by the name of divinity, nor wisdom, nor love, nor will, nor kindness, nor a thing, nor that which is not a thing, nor a being, nor a soul; He is what neither I nor thou nor any creature will ever know until we have become what He is.
- 4 For nobody can see what He is, except the soul in
 5 which He himself is.—Lose thyself in Him to penetrate this mystery; everything else is superfluous.
- 6 Do not think to gain God by thy actions...One
 7 must not gain but be God.—One must be God in order
 8 to understand God.—If thou canst not equal thyself
 9 with God, thou canst not understand Him.—Be not astonished that man can become like God.
- 10 If man surrenders himself to Tao, he identifies him-
 11 self with Tao.—Whoever thinks himself an imperfect and worldly soul, is really an imperfect and worldly soul; whoever deems himself divine, becomes divine.
- 12 What a man thinks he is, he becomes.—That is why it is permitted to him who has attained to the truth within, to say, "I am the true Divine."
- 13-14 Become what thou art.—Each man ought to say to himself, "I was the creator, may I become again
 15 what I was".—Before I was myself, I was God in God, that is why I can again become that when I shall be dead to myself.

* 1) Porphyry.—2) Angelus Silesius.—3) id.—4) Maitre Eckhart.—5) Farid-ud-din-attar.—6) Angelus Silesius.—7) Antoine the Healer.—8) Hermes.—9) Epistle to Diognetus.—10) Lao-tse.—11) Ramakrishna.—12) Mohyid din in Arabi.—13) Orphic Precept.—14) Upanishad.—15) Angelus Silesius.

THE GODS * * *

- 1 He who knows that He is the supreme Lord, becomes that, and the gods themselves cannot prevent him...He who adores any other divinity, has not the knowledge. He is as cattle for the gods. Even as numerous cattle serve to nourish men, so each man serves to nourish the gods...That is why the gods love
- 2 not that a man should know That.—And the Lord Jehovah said, "Behold, the man is become as one of us...and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever—
- 3 The belief in supernatural beings may to a certain extent increase the action in man, but it produces also a moral deterioration. Dependence, fear, superstition accompany it; it degenerates into a miserable
- 4 belief in the weakness of man.—Man is the creator of the gods whom he worships in his temples. Therefore humanity has made its gods in its own image.—
- 5 The Ancestors fashioned the gods as a workman
- 6 fashions iron.—Little children, keep yourselves from
- 7 idols.—For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.
- 8 For though there be that are called gods, whether in heaven or in earth, (as there be gods many and lords many,) but to us there is but one God, of whom are all things.
- 9-10 All is full of gods—All the gods and goddesses are
- 11 only varied aspects of the One.—The gods have been created by Him, but of Him who knows the manner
- 12 of His being?—We should not make comparisons between the gods. When a man has really seen a divinity, he knows that all divinities are manifestations of

* * * 1) Brihadaranyaka Upanishad.—2) Genesis.—3) Vivekananda.—4) Hermes.—5) Rig Veda.—6) John.—7) Ephesians.—8) Corinthians.—9) Thales.—10) Ramakrishna.—11) Rig Veda.—12) Ramakrishna.—13) Brihadaranyaka Upanishad.

- 13 one and the same Brahman.—That is worlds, gods, beings, the All,—the supreme Soul.

THE DIVINE MAN. *

1 Ye are Gods.

2 None of the heavenly gods quits his sphere to come upon the earth, while man mounts up to heaven and measures it. He knows what is on high and what is below. He knows all correctly and, what is more, has no need to leave the earth in order to exalt himself.—None is greater than he. The gods themselves will have to descend upon earth and it is in a human form that they will get their salvation. Man alone reaches the perfection of which the gods themselves are ignorant.

4 What is man? ... Thou crownedst him with glory and honour.... thou hast put all things in subjection under his feet.—By the assemblage of all that is exalted and all that is base man was always the most astonishing of mysteries.—The world is full of marvels and the greatest marvel is man.—Man is a small universe.—Placed on the borders of Time and Eternity...he holds himself somehow erect at the horizon of Nature...Spiritual perfection is his true destiny.

9 He is the king of Nature because he alone in the world knows himself...His substance is that of God Himself.

10 Heaven and Earth are the father and mother of all beings; among beings man alone has intelligence for his portion.—It is we who, in the eyes of Intelligence, are the essence of the divine regard.—That Intelligence is God within us; by that men are gods and their humanity neighbours divinity.

13 Man is divine so long as he is in communion with the Eternal.—Deck thyself now with majesty and excellence and array thyself with glory and beauty.—

16 Thou belongest to the divine world.—The race of men is divine.



- 17 One should seek God among men.
- 18 Follow the great man and you will see what the world has at heart in these ages. There is no omen like that.—There is always one man who more than others represents the divine thought of the epoch.—A link was wanting between two craving parts of Nature and he was hurled into being as the bridge over that yawning need.
- 21 There is only one temple in the universe and that is the body of man. Nothing is holier than this noble form. To bow down before man is a homage offered to this revelation in the flesh. We touch heaven when
- 22 we lay our hand on a human body.—Within man is the soul of the whole, the wise silence, the universal beauty to which every part and particle is equally related, the eternal ONE.
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* 1) Psalms.—2) Hermes.—3) Vivekananda.—4) Hebrews.—5) Farid-uddin-attar.—6) Sophocles.—7) Democritus.—8) Giordano Bruno.—9) The Rose of Bakamate.—10) Chu-King.—11) Omar Khayyam.—12.—Hermes.—13) Ramakrishna.—14) Job.—15) Baha-ullah.—16) Pythagoras.—17) Novalis.—18) Emerson.—19) id.—20) id.—21) Novalis.—22) Emerson.

The Question of the Month

One of our Subscribers sends us the following Question:

Are any of the following queries touched in Sanatan Dharma books of philosophy?

- 1) *The nature and formation of animal soul.*
- 2) *The shape, size, formations, nature and colour of subtle bodies.*
- 3) *The difference between the subtle bodies of saints and ordinary people and the process of developing one into the other.*
- 4) *The rationale of the reincarnation theory.*
- 5) *The nature, constituents and situation of invisible worlds.*

The first three questions are of a curious interest, the last two cover a very wide field. All except the fourth belong more or less to a kind of knowledge pursued with eager interest by a growing number of inquirers, but still looked on askance by the human mind in general,—the occult sciences. The Hindu Scriptures and books of philosophy do not as a rule handle such questions very directly or in any systematic fashion. They are concerned either with the great and central questions which have always occupied the human mind, the origin and nature of the universe, the why, whence and whither of life, the highest good and the means of attaining it, the nature of man and the destiny of the human soul and its relation with the Supreme, or else they deal with the regulation of ethics, society and the conduct of daily life. Occult knowledge has been left to be acquired by occult teaching. Nevertheless it was possessed by the ancient sages and our corres-

pendent will find a great deal of more or less scattered information on these and cognate questions in the Veda, Upanishads and Puranas. But it is doubtful whether he would obtain a satisfactory answer to his queries in the form in which he has put them. He will find for instance a long description of invisible worlds,—invisible, that is to say, to our physical senses,—in the Vishnu Purana, but it is picturesque rather than precise. We do not think he will find much about the constituents of the worlds or the size of subtle bodies.

The form of the third question lends itself to misconception. Obviously the method for an ordinary man to develop his subtle body into that of a saint, is to cease to be an ordinary man and to become a saint. There can be no other means. The subtle body is the mental case and reflects the changes of the mentality which is housed in it or the influence exercised on it by the activities and experiences of our physical existence.

Reincarnation is much more prominent and the ideas about it more systematised in Buddhist than in Hindu books. But most of the Hindu philosophies took some kind of reincarnation for granted. It was part of the ancient teaching which had come down to them from the earliest times. They are more concerned with its causes and the method of escape from the obligation of rebirth; the thing itself was for them a fact beyond question. But the nature of reincarnation is not the same for all the old thinkers. The Upanishads, for instance, seem to teach that the physical self is dissolved at death into its principle, ether; it is the mental being that appears to be born and reborn, but in reality birth and death are merely semblances and operations of Nature,—of Aditi full of the gods, *Aditi devatamayi*; the spirit is really one in all bodies and is neither born nor dies. Nachiketas in the Katha Upanishad raises the question whether the man as we know and conceive him really survives death and this seems to be the sense of the answer that he receives.

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THE LIFE DIVINE

CHAPTER VI

MAN IN THE UNIVERSE

The Soul of man, a traveller, wanders in this cycle of Brahman, huge, a totality of lives, a totality of states, thinking itself different from the Impeller of the journey. Accepted by Him, it attains its goal of Immortality.

Svetashvatara Upanishad.

The progressive revelation of a great, a transcendent, a luminous Reality with the multitudinous relativities of this world that we see and those other worlds that we do not see as means and material, condition and field, this would seem then to be the meaning of the universe,—since meaning and aim it has and is neither a purposeless illusion nor a fortuitous accident. For the same reasoning which leads us to conclude that world-existence is not a deceptive trick of Mind, justifies equally the certainty that it is no blindly and helplessly self-existent mass of separate phenomenal existences clinging together and struggling together as best they can in their orbit through eternity, no tremendous self-creation and self-impulsion of an ignorant Force without any secret Intelligence within aware of its starting-point and its goal and guiding its process and its motion. An existence, wholly self-aware and therefore entirely master of itself, possesses the phenomenal being in which it is involved, realises itself in form, unfolds itself in the individual.

That luminous Emergence is the dawn which the Aryan forefathers worshipped. Its fulfilled perfection is that highest step of the world-pervading Vishnu which

they beheld as if an eye of vision extended in the purest heavens of the Mind. For it exists already as an all revealing and all-guiding Truth of things which watches over the world and attracts mortal man, first without the knowledge of his conscious mind, by the general march of Nature, but at last consciously by a progressive awakening and self-enlargement, to his divine ascension. The ascent to the divine Life is the human journey, the Work of works, the acceptable Sacrifice. This alone is man's real business in the world and the justification of his existence, without which he would be only an insect crawling among other ephemeral insects on a speck of mud and water which has managed to form itself amid the appalling immensities of the physical universe.

This Truth of things that has to emerge out of the phenomenal world's contradictions is declared to be an infinite Bliss of self-conscious existence, the same everywhere, in all things, in all times and beyond Time, and aware of itself behind all these phenomena by whose intensest vibrations of activity or by whose largest totality it can never be entirely expressed or in any way limited; for it is self-existent and does not depend for its being upon its manifestations. They represent it, but do not exhaust it; point to it, but do not reveal it. It is revealed only to itself within their forms. The conscious existence involved in the form comes, as it evolves, to know itself by intuition, by self-vision, by self-experience. It becomes itself in the world by knowing itself; it knows itself by becoming itself. Thus possessed of itself inwardly, it imparts also to its forms and modes the conscious delight of Sachchidananda. This becoming of the infinite Bliss-Existence-Consciousness in mind and life and body,—for independent of them it exists eternally,—is the transfiguration intended and the utility of individual existence. Through the individual it manifests in relation even as of itself it exists in identity.

The Unknowable knowing itself as Sachchidananda is the one supreme affirmation of Vedanta; it contains all the others or on it they depend. This is the one veritable

experience that remains when all appearances have been accounted for negatively by the elimination of their shapes and coverings or positively by the reduction of their names and forms to the constant truth that they contain. For fulfilment of life or for transcendence of life, and whether purity, calm and freedom in the spirit be our aim or puissance, joy and perfection, Sachchidananda is the unknown, omnipresent, indispensable term for which the human consciousness, whether in knowledge and sentiment or in sensation and action, is eternally seeking.

The universe and the individual are the two essential appearances into which the Unknowable descends and through which it has to be approached; for other intermediate collectivities are born only of their interaction. This descent of the supreme Reality is in its nature a self-concealing; and in the descent there are successive levels, in the concealing successive veils. Necessarily, the revelation takes the form of an ascent; and necessarily also the ascent and the revelation are both progressive. For each successive level of descent to the Divine is to man a stage in an ascension; each veil that hides the unknown God becomes for the God-lover and God-seeker an instrument of His unveiling. Out of the rhythmic slumber of material Nature unconscious of the Soul and the Idea that maintain the ordered activities of her energy even in her dumb and mighty material trance, the world struggles into the more quick, varied and disordered rhythm of Life labouring on the verges of self-consciousness. Out of Life it struggles upward into Mind in which the unit becomes awake to itself and its world, and in that awakening the universe gains the leverage it required for its supreme work,—it gains self-conscious individuality. But Mind takes up the work to continue, not to complete it. It is a labourer of acute but limited intelligence who takes the confused material offered by Life and having improved, adapted, varied, classified according to its power hands them over to the supreme Artist of our divine manhood. That Artist dwells in supermind; for supermind is superman. Therefore our world has yet to

climb beyond Mind to a higher principle, a higher status, a higher dynamism in which universe and individual become aware of and possess that which they both are and therefore stand explained to each other, in harmony with each other, unified.

The disorders of life and mind cease by discerning the secret of a more perfect order than the physical. Matter below life and mind contains in itself the balance between a perfect poise of tranquillity and the action of an immeasurable energy, but does not possess that which it contains. Its peace wears the dull mask of an obscure inertia, a sleep of unconsciousness or rather of a drugged and imprisoned consciousness. Driven by a force which is its real self but whose sense it cannot yet seize nor share, it has not the awakened joy of its own harmonious energies.

Life and mind awaken to the sense of this want in the form of a striving and seeking ignorance and a troubled and baffled desire which are the first steps towards self-knowledge and self-fulfilment. But where then is the kingdom of their self-fulfilling? It comes to them by the exceeding of themselves. Beyond life and mind we recover consciously in its divine truth that which the balance of material Nature grossly represented,—a tranquillity which is neither inertia nor a sealed trance of consciousness, but the concentration of an absolute force and an absolute self-awareness, and an action of immeasurable energy which is at the same time an out-thrilling of ineffable bliss because its every act is the expression, not of a want and an ignorant straining, but of an absolute peace and self-mastery. In that attainment our ignorance realises the light of which it was a darkened or a partial reflection; our desires cease in the plenitude and fulfilment towards which even in their most brute material forms they were an obscure and fallen aspiration.

The universe and the individual are necessary to each other in their ascent. Always indeed they exist for each other and profit by each other. Universe is a diffusion of the divine All in infinite Space and Time, the individual its concentration within limits of Space and Time.

Universe seeks in infinite extension the divine totality it feels itself to be but cannot entirely realise; for in extension existence drives at a pluralistic sum of itself which can neither be the primal nor the final unit, but only a recurring decimal without end or beginning. Therefore it creates in itself a self-conscious concentration of the All through which it can aspire. In the conscious individual Prakriti turns back to perceive Purusha, World seeks after Self; God having entirely become Nature, Nature seeks to become progressively God.

On the other hand it is by means of the universe that the individual is impelled to realise himself. Not only is it his foundation, his means, his field, the stuff of the divine Work; but also, since the concentration of the universal Life which he is takes place within limits and is not like the intensive unity of Brahman free from all conception of bound and term, he must necessarily universalise and impersonalise himself in order to manifest the divine All which is his reality. Yet is he called upon to preserve, even when he most extends himself in universality of consciousness, a mysterious transcendent something of which his sense of personality gives him an obscure and egoistic representation. Otherwise he has missed his goal, the problem set to him has not been solved, the divine work for which he accepted birth has not been done.

The universe comes to the individual as Life,—a dynamism the entire secret of which he has to master and a mass of colliding results, a whirl of potential energies out of which he has to disengage some supreme order and some yet unrealised harmony. This is after all the real sense of man's progress. It is not merely a restatement in slightly different terms of what physical Nature has already accomplished. Nor can the ideal of human life be simply the animal repeated on a higher scale of mentality. Otherwise, any system or order which assured a tolerable well-being and a moderate mental satisfaction would have stayed our advance. The animal is satisfied with a modicum of necessity; the gods are content with their splendours. But man cannot rest permanently until he reaches

some highest good. He is the greatest of living beings because he is the most discontented, because he feels most the pressure of limitations. He alone, perhaps, is capable of being seized by the divine frenzy for a remote ideal.

To the Life-Spirit, therefore, the individual in whom its potentialities centre is preeminently Man, the Purusha. It is the Son of Man who is supremely capable of incarnating God. This Man is the Manu, the thinker, the *manomaya Purusha*, mental person or soul in mind of the ancient sages. No mere superior mammal is he, but a conceptive soul basing itself on the animal body in Matter. He is conscious Name or Numen accepting and utilising form as a medium through which Person can deal with substance. The animal life emerging out of Matter is only the inferior term of his existence. The life of thought feeling, will, conscious impulsion, that which we name in its totality Mind, that which strives to seize upon Matter and its vital energies and subject them to the law of its own progressive transformation, is the middle term in which he takes his effectual station. But there is equally a supreme term which Mind in man searches after so that having found he may affirm it in his mental and bodily existence. This practical affirmation of something essentially superior to his present self is the basis of the divine life in the human being.

Awakened to a profounder self-knowledge than his first mental idea of himself, Man begins to conceive some formula and to perceive some appearance of the thing that he has to affirm. But it appears to him as if poised between two negations of itself. If, beyond his present attainment, he perceives or is touched by the power, light, bliss of a self-conscious infinite existence and translates his thought or his experience of it into terms convenient for his mentality,—Infinity, Omniscience, Omnipotence, Immortality, Freedom, Love, Beatitude, God,—yet does this sun of his seeing appear to shine between a double Night,—a darkness below, a mightier darkness beyond. For when he strives to know it utterly, it seems to pass into something which neither any one of these terms nor the

sum of them can at all represent. His mind at last negates God for a Beyond, or at least it seems to find God transcending Himself, denying Himself to the conception. Here also, in the world, in himself, and around himself, he is met always by the opposites of his affirmation. Death is ever with him, limitation invests his being and his experience, error, inconstancy, weakness, inertia, grief, pain, evil are constant oppressors of his effort. Here also he is driven to deny God, or at least the Divine seems to negate or to hide itself in some appearance or outcome which is other than its true and eternal reality.

And the terms of this denial are not, like that other and remoter negation, inconceivable and therefore naturally mysterious, unknowable to his mind, but appear to be knowable, known, definite,—and still mysterious. He knows not what they are, why they exist, how they came into being. He sees their processes as they affect and appear to him; he cannot fathom their essential reality.

Perhaps they are unfathomable, perhaps they also are really, unknowable in their essence? Or, it may be, they have no essential reality,—are an illusion, *Asat*, non-being. The superior Negation appears to us sometimes as a *Nihil*, a Non-Existence; this inferior negation may also be, in its essence, a *Nihil*, a non-existence. But as we have already put away from us this evasion of the difficulty with regard to that higher, so also we discard it for this inferior *Asat*. To deny entirely its reality or to seek an escape from it as a mere disastrous illusion is to put away from us the problem and to shun our Work. For Life, these things that seem to deny God, to be the opposites of *Sachchidananda*, are real, even if they turn out to be temporary. They and their opposites, good, knowledge, joy, pleasure, life, survival, strength, power, increase, are the very material of her workings.

It is probable indeed that they are the result or rather the inseparable accompaniments, not of an illusion, but of a wrong relation, wrong because it is founded on a false view of what the individual is in the universe and therefore a false attitude both towards God and Nature,

towards self and environment. Because that which he has become is out of harmony both with what the world of his habitation is and what he himself should be and is to be, therefore man is subject to these contradictions of the secret Truth of things. In that case they are not the punishment of a fall, but the conditions of a progress. They are the first elements of the work he has to fulfil, the price he has to pay for the crown which he hopes to win, the narrow way by which Nature escapes out of Matter into consciousness; they are at once her ransom and her stock.

For out of these false relations and by their aid the true have to be found. By the Ignorance we have to cross over death. So too the Veda speaks cryptically of energies that are like women evil in impulse, wandering from the path, doing hurt to their Lord, which yet, though themselves false and unhappy, build up in the end "this vast Truth," the Truth that is the Bliss. It would be, then, not when he has excised the evil in Nature out of himself by an act of moral surgery or parted with life by an abhorrent recoil, but when he has turned Death into a more perfect life, lifted the small things of the human limitation into the great things of the divine vastness, transformed suffering into beatitude, converted evil into its proper good, translated error and falsehood into their secret truth that the sacrifice will be accomplished, the journey done and Heaven and Earth equalised join hands in the bliss of the Supreme.

Yet how can such contraries pass into each other? By what alchemy shall this lead of mortality be turned into that gold of divine Being? But if they are not in their essence contraries? If they are manifestations of one Reality, identical in substance? Then indeed a divine transmutation becomes conceivable.

We have seen that the Non-Being beyond may well be an inconceivable existence and perhaps an ineffable Bliss. At least the Nirvana of Buddhism which formulated the one luminous effort of man to reach and to rest in this highest Non-existence, represents itself in the psy-

chology of the liberated yet upon earth as an unspeakable peace and gladness; its practical effect is the extinction of all suffering through the disappearance of all egoistic idea or sensation and the nearest we can get to a positive conception of it is that it is some inexpressible Beatitude (if the name or any name can be applied to a peace so void of contents), into which even the notion of self-existence seems to be swallowed up and disappear. It is a Sachchidananda to which we dare no longer apply even the supreme terms of Sat, of Chit and of Ananda. For all terms are annulled and all cognitive experience is over-passed.

On the other hand, we have hazarded the suggestion that since all is one Reality, this inferior negation also, this other contradiction or non-existence of Sachchidananda is none other than Sachchidananda itself. It is capable of being conceived by the intellect, perceived in the vision, even received though the sensations as verily that which it seems to deny, and such would it always be to our conscious experience if things were not falsified by some great fundamental error, some possessing and compelling Ignorance, Maya or Avidya. In this sense a solution might be sought, not perhaps a satisfying metaphysical solution for the logical mind,—for we are standing on the border-line of the unknowable, the ineffable and straining our eyes beyond,—but a sufficient basis in experience for the practice of the divine life.

To do this we must dare to go below the clear surfaces of things on which the mind loves to dwell, to tempt the vast and obscure, to penetrate the unfathomable depths of consciousness and identify ourselves with states of being that are not our own. Human language is a poor help in such a search, but at least we may find in it some symbols and figures, return with some just expressible hints which will help the light of the soul and throw upon the mind some reflection of the ineffable design.

'The Wherefore of the Worlds

CHAPTER V

THE DESIRE TO BE.

If the secret of the being is concealed at once in his absolute conditionment and in his relative affirmation, it is in the latter first that he must seek for it. It is by scrutinising its primary data that we shall succeed, perhaps, in perceiving through and behind them the final reason of his existence, the cause of his cause. It is by reaching down to his roots that we shall discover the profundities of that antecedent, not previous in time but permanent, to which Knowledge gives the name of Unknowable.

For the secret of the being is within him.

Whatever be the postulate that we posit at the base of his existence, the first fact we have to recognise is the fact of that existence itself. Whatever concept of the Absolute we may form for ourselves, whether it be pure liberty or eternal determination, whatever state may exist anterior to all that we can call being, in that state the being already is. For if it were not, who could draw it out of its nothingness? And who could create, if it had not the power to create itself?

Now, for the being, to create himself means to appear. And to appear means to define himself, to become distinct, to affirm himself in the relativity. But what name are we to give to the principle of this distinctive affirmation and exclusive delimitation of the ego which is the foundation of all manifestation, of all relative creation?

The word, Thought, says too much and too little,—too much if that conscient thought is meant which appears at the term of progressive evolution, and too little if it means a pure abstraction of the being previous to its coming into existence. This abstraction may very well define the essence of all its possibilities, but not its power to act and to become. To become implies not only pure thought, but tendency, effort, or, to express all in a single word, if that be possible—desire.

For desire represents in the being that first active form of Thought in which we must seek for the initial spring conscient or inconscient of its energies, the obscure genesis of its will and that first spontaneity of fundamental egoism by which the "I" of the relativity manifests.

Thought and Desire are for the inner universe what extension and movement are for the universe without. And if all the phenomena of the objective world can be reduced to the simple notion of movement, does not movement itself render sensible this first conceptual principle of the being,—desire?

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The universe is a field for all possible desires realised by the movement.

And among all these desires the one which renders the others possible, the one which is in the depths of the being, at its roots, before every other, is the desire to be.

But what is this desire?

We can know only its ultimate forms, its manifestations in ourselves. For desire as it expresses itself in whatever being, cannot tell us what desire was before any being existed. And yet nothing expresses so well as this word, desire, the principle of all beginnings.

Desire is more than force, for it is force directed towards an end, it is the unconscious will that no reason governs, the primary, spontaneous, formidable affirmation of that which wills to be. It dwells in all that lives and its power is already active in all that seems not to be alive.

From the obscurest affinity to the supreme aspiration

of the spirit, in the apparent inertia of bodies as in the irresistible impulsion of the thoughts, desire is the principle, the hidden spring, the essence of all that is and even of all that is not yet but will be.

But where is the lurking-place, before things are, of this Desire, creator of the worlds? Whence and how is it born?

There can be no issue to such a question if we cannot conceive that it is part of the very essence of certain possibilities to translate themselves spontaneously into concrete realisations, the spontaneity of the fact realised being inherent in their nature itself and indistinguishable in them from the law of necessity.

And which among these possibilities could better than the desire to be bear in itself its own effectivity?

The desire to be being possible, the being came into existence and with him the movement by whose transformations were generated, along with the successions of Time, states of increasing materiality.

For desire is tendency, abstract, subjective movement, outside Space, in pure duration of Time.

And the progressive passage of this conditional and virtual form of movement to its concrete, objective, material form: defines the succession of the states of being from the first transcendences to the last realisations of the physical order of things.

In the domain of our comprehension the first desire was the first being; in the world of forms the first being was the first movement.

But this beginning is renewed at every moment; every movement renews it, every desire.

For what we call the beginning is not and cannot be the moment at which the relative arose out of the Absolute under the form of the desire to be. By beginning we mean not the when, but the how of a perpetual origination.

No relative reality can have an absolute beginning. The illusion of the beginning presents itself to the mind when it reaches the limit of the conceivable. It is the fortress which mind erects arbitrarily as a refuge at the very extremity of its own frontiers and represents only its

inability to advance farther into the depths of the unknown.

When we speak, then, of the first possibility, we are only indicating the first stage conceivable to us of the progressive realisation. We resume in the word, without knowing it, all the successive series of diminishing potentialities and of antecedent transcendences in an indefinite continuity.

And when we reach the utmost limit of all the steps which our thought can take, we should thus formulate the supreme causes of existence; "The universe is but the sum of the manifestations by which all affirms and objectivises itself,—all that having the power to be, wills to be."



Is there anything that does not exist?

In the Absolute, outside the manifested world, all is; but all is indivisible, all is one. In the infinite nothing can be defined.

None of the terms, then, by which we designate and define being can be applied to the domain of the Absolute. And so too none of the characteristics of the Absolute can be applied to the cognizable universe.

To be in the cognizable universe is to be distinct, limited, finite. It follows that the universe is itself finite. Therefore it is capable of being a field for the pluralities of Time, Space and Number. However indefinitely number may increase, there is no infinite number; there is no number in the Infinite.

But this Finite itself must necessarily be relative. And it is only by an abstraction of the mind that we can conceive thus of the world at each moment of its progressive evolution. None of these moments exists in itself, no number is the last of numbers. Between the absolute Infinite and the perfect Finite, universal relativity defines itself progressively in the course of an indefinite manifestation.

It follows that at no moment does the world contain the total manifestation of the numberless virtualities of the Absolute, but at each moment it is the field of realisation for a new series of possibilities.

At each moment something that was not becomes;

from what appears to us as non-existence rises some new mode of existence and from the inexhaustible mystery issues the indefinite succession of Time, and therefore the possibility of eternal progress. But whatever be the number of the progressive manifestations of the Unknowable, in relation to manifested being the manifested will always remain infinite.

The fact of manifestation has, then, this characterising feature that it renders distinct and multiple, discernable to us, what was lost in indivisible and indissoluble unity.

On the surface of the motionless depths of the Absolute, being appears like a wave moving, changing, always the same in its principle and its movement and always new in its forms and its elements.

In the invisible Identity something becomes illuminated by a radiating activity; by the light of the being relativities, ephemeral and successive, are distinguished in the Absolute, and this point in the Infinite which becomes visible forms the universe.

In the eternal present is the fugitive moment when what was not becomes, the unseizable instant in which there arises out of the inexhaustible mystery what never yet had been, while already that which was is returning to the immobility of that which no longer is. It is the indefinite repetition of this illusory movement that we call Time.

To our consciousness, which is that of manifested beings, the actual alone is perceptible, and if the past appears to us better discernable than the future, it is because there subsists in the present actuality the sense of the relation which links it to what no longer is, while the new relation which already links it to what is not yet, is for it, like everything unmanifested, a pure spontaneity and a mysterious creation.

And yet if every present resumes in itself all the past, we must perforce suppose that an identical bond of continuity links us to what will be as to what was. That is why around the unseizable present, that luminous point of existence, there forms itself the halo of memories and previsions which permits us to follow back to a greater or

less distance of past time the track of what was and to perceive already with more or less precision what will be.

There is, then, in the apparent simplicity of each single moment a simultaneity of different elements which renders possible the phenomenon of consciousness.

Each individual consciousness is but an incessantly new polarisation of the eternal and the infinite.

* * *

If we consider the term in which the cosmic evolution culminates, we find that it is essentially the desire of conscious individualisation, the desire to be manifested, to take form, to be differentiated, separated from all, the desire to be oneself and exclusive of everything else which explains and sums up all that was before.

The principle of all relative manifestation is a principle of distinction, of division, of egoistic limitation. Egoism is at the root of the universe. And if it is said sometimes that it is love which created the worlds, we can say also that it was first egoism, love personal and passionate of the being for himself, which created the chaos out of which the worlds arose. For true love, impersonal and disinterested, creates harmony, not division. Love, as we conceive it, presupposes the appearance of the being. Before the distinction of beings from one another no other love existed except the ineffable beatitude of the identical One centred in eternal silence and absolute repose.

That self-regarding desire which is preeminently the egoistic principle was the first cause of the world, appears clearly if we consider the fact that it is the fundamental law of all individual life, the very root of the living existence.

Strip man of his visible and conscious egoisms and under the ashes of his consumed desires you will discover the fire of ego smouldering still; under the transfigured forms you will find always that attachment to the "I" without which the being would no longer exist.

From whence could be born the burning heats of love, the very flames of sacrifice if there were not some brand of egoism to serve for their nourishment?

Love is the soul of the Infinite; the finite can only rise out of it by opposing to it the contrary principle. But this opposition, however absolute it be, has for its point of support the principle of the Absolute itself and only conceals it under the veil of imperfect relativities. And however gross may be the forms of the partial manifestation, they bear in themselves an essential necessity of perfection. If there is no love that does not contain and consume for its fuel some kind of egoism, equally there is no worst egoism which is not a deformation of love to be transfigured by a progressive evolution into love that is perfect.

The universe is in the Infinite an immense brasier of love imprisoned and burning its way to liberty.

* * *

In the exclusive affirmation of the personal ego there resides at the same time as the principle of egoism its natural corollary, the principle of ignorance.

For consciousness of self is necessarily the result of an inconscience or at least of an imperfect consciousness of all that becomes alien to self. In order to enter into the relative the being renounces all the Absolute.

The personal ego is formed by a narrow concentration which loses sight of the impersonal Infinity; and the more intense this concentration, the more complete becomes the ignorance, the oblivion of all that is not the ego.

Whence proceeds this brilliant life of the ego which we call consciousness, if not from an ever narrower and more precise obstruction of the immense horizon of the subconscious with its indistinct, unseizable and indefinite contours? And, similarly, is not this individual subconscious itself a reduction of the universal to the limits of the potential ego?

The ego, once formed, may by its very contraction constitute itself as a mirror reflective of the universal. And it is in proportion as it affirms and distinguishes itself from all that is not itself that it can acquire an objective knowledge of the universal. The process by which its entry into relative existence is effected, conditions its new modes of reflective knowledge.

The principle of identical unity being that all is in all, distinctive being can always recover in itself by an act of oblivion contrary to that which renders it distinctive, by an impersonal contemplation, the momentary illumination of its ignorance.

The law of formation of the being may thus find its symbolic equivalent in that of the formation of Matter; it is by a sort of condensation of universal forces imprisoning themselves in ever narrower limits of forms always more and more concrete that the elements of Matter are constructed as well as those of conscious individuality. And the primordial nebula whose condensation around centres of etheric revolution will form one day material worlds, is our image and translation in space of that progressive condensation of the formidable desire to be around more and more distinct and multiple centres of conscious polarisation and individual affirmation.

So, being in its origin can be conceived as the immense desire, global and nebular, whose virtual elements, obeying the same law of mutual exclusion, are to form the indefinitely differentiated elements, the conflicting forces of the manifested world.

And in relation to each other individual beings resemble in their principle obscure and blind tendencies, primary forces which are ignorant of all that is not their own direction and have no cause of existence except their own impulsion, no consciousness except that of their rectilinear movement.

For the consciousness of the universal to awaken in them, the slow progress of objective sensibility is needed, effected by the opposing violence of their brutal affirmations, by the incessant shock of their mutual action and reaction.

By conflict the being shall learn that he is not unique and that other desires similar to his own, exclusive of his own, form this universe of which he is a part.

And this experience of which suffering is only another name, shall become the grand condition of his progress towards perfection.

* * *

That this desire, creator of conflict, is a desire preeminently blind becomes evident when we remember that the being goes straight towards suffering without having desired it or even foreseen.

For though all in the universe is tendency and finality, its individual affirmations are multiple and contradictory and each of them finds itself incessantly thwarted and in collision with all the rest. Thus from their conflict unforeseen results are born, realisations alien to the desire of the being. For this reason it would be puerile to explain all the effects of Nature by conscious and preconceived movement of will. Things are neither fortuitous nor intentional. And if their end responds to any predetermination, it can be only to that which is identical with the absolute liberty of the Unknowable.

Desire creates what it knows not; the being is not what it wished to be, but what it has been made by the spontaneities of the universe within it and without, conformable to its own or contrary to them. Thus, wishing to be sole, he loses himself in a multitude; striving towards duration he fixes himself in the impermanent; seeking to taste exclusively the joy of being, he enters into the great struggle and creates a world of suffering. This universe to which he is attached by his desire, discovers itself to him as a formidable assemblage of alien forces which he believes to be blind and of elements which he takes for hostile, not knowing that in them as in him there inhabits one and the same principle,—a single soul, the soul of desire.

When this soul instead of being divided into innumerable blind and exclusive desires resumes in each of them the consciousness of its own unity, then every being in all beings and all worlds and even beyond being and the worlds will live the same eternal and ineffable life of the Infinite.

But meanwhile it is enough that one of these desires should arrive at self-renunciation to discover in this soul of all desires the soul of love, the soul of supreme Unity.

The Secret of the Veda

CHAPTER V

THE PHILOLOGICAL METHOD OF THE VEDA.

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

In the psychological interpretation of the Veda there are, especially, two difficulties which can only be met by a satisfactory philological justification. This interpretation necessitates the acceptance of several new senses for a fair number of fixed technical terms of the Veda,—terms, for example like *uti*, *avas*, *vayas*. These new renderings satisfy one test we may fairly demand; they fit in to every context, clarify the sense and free us from the necessity of attributing quite different significances to the same term in a work of so fixed a form as the Veda. But this test is not sufficient. We must have, besides, a philological basis which will not only account for the new sense, but also explain how a single word came to be capable of so many different meanings, the sense attached to it by the psychological interpretation, those given to it by the old gram-

marians and those, if any, which are attached to it in later Sanscrit. But this is not easily possible unless we find a more scientific basis for our philological deductions than our present knowledge affords.

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

logical conceptions not understood by the vulgar and to conceal the ideas contained in their formulae from a profane intelligence. I believe that this is the true explanation; it can be established, I think, by a study of the development of Aryan speech that language did pass through a stage peculiarly favourable to this cryptic and psychological use of words which in their popular handling have a plain, precise and physical significance.

I have already indicated that my first study of Tamil words had brought me to what seemed a clue to the very origins and structure of the ancient Sanscrit tongue; and so far did this clue lead that I lost sight entirely of my original subject of interest, the connections between Aryan and Dravidian speech, and plunged into the far more interesting research of the origins and laws of development of human language itself. It seems to me that this great inquiry and not the ordinary preoccupations of linguistic scholars should be the first and central aim of any true science of Philology.

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

lopments of language. Given the necessary clue and sufficient data, they must be discoverable. It seems to me that in the Sanscrit language the clue can be found, the data lie ready for investigation.

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

It is not in a short chapter of a treatise itself brief and devoted to another subject that it is at all possible to present the results of the work that I have attempted on these lines.* I can only briefly indicate the one or two features which bear directly on the subject of Vedic interpretation. And I mention them here solely to avoid any supposition in the minds of my readers that in departing from the received senses of certain Vedic words I have simply taken advantage of that freedom of ingenious conjecture which is at once one of the great attractions and one of the most serious weaknesses of modern Philology.

My researches first convinced me that words, like plants, like animals, are in no sense artificial products, but growths,—living growths of sound with certain seed-sounds as their basis. Out of these seed-sounds develop a small

* I propose to deal with them in a separate work on "the Origins of Aryan Speech."

number of primitive root-words with an immense progeny which have their successive generations and arrange themselves in tribes, clans, families, selective groups each having a common stock and a common psychological history. For the factor which presided over the development of language was the association, by the nervous mind of primitive man, of certain general significances or rather of certain general utilities and sense-values with articulate sounds. The process of this association was also in no sense artificial but natural, governed by simple and definite psychological laws.

In their beginnings language-sounds were not used to express what we should call ideas; they were rather the vocal equivalents of certain general sensations and emotion-values. It was the nerves and not the intellect which created speech. To use Vedic symbols, Agni and Vayu, not Indra, were the original artificers of human language. Mind has emerged out of vital and sensational activities; intellect in man has built itself upon a basis of sense-associations and sense-reactions. By a similar process the intellectual use of language has developed by a natural law out of the sensational and emotional. Words, which were originally vital ejections full of a vague sense-potentiality, have evolved into fixed symbols of precise intellectual significances.

In consequence, the word originally was not fixed to any precise idea. It had a general character or quality (*guna*), which was capable of a great number of applications and therefore of a great number of possible significances. And this *guna* and its results it shared with many kindred sounds. At first, therefore, word-clans, word-families started life on the communal system with a common stock of possible and realised significances and a common right to all of them; their individuality lay rather in shades of expression of the same ideas than in any exclusive right to the expression of a single idea. The early history of language was a development from this communal life of words to a system of individual property in one or more intellectual significances. The principle of parti-

tion was at first fluid, then increased in rigidity, until word-families and finally single words were able to start life on their own account. The last stage of the entirely natural growth of language comes when the life of the word is entirely subjected to the life of the idea which it represents. For in the first state of language the word is as living or even a more living force than its idea; sound determines sense. In its last state the positions have been reversed; the idea becomes all-important, the sound secondary.

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

From this past history of language certain consequences derive which are of considerable importance in Vedic interpretation. In the first place by a knowledge of the laws under which the relations of sound and sense formed themselves in the Sanscrit tongue and by a careful and minute study of its word-families it is possible to a great extent to restore the past history of individual words. It is possible to account for the meanings actually possessed by them, to show how they were worked out through the various stages of language-development, to establish the

mutual relations of different significances and to explain how they came to be attached to the same word in spite of the wide difference and sometimes even the direct contrariety of their sense-values. It is possible also to restore lost senses of words on a sure and scientific basis and to justify them by an appeal to the observed laws of association which governed the development of the old Aryan tongues, to the secret evidence of the word itself and to the corroborative evidence of its immediate kindred. Thus instead of having a purely floating and conjectural basis for our dealings with the vocables of the Vedic language, we can work with confidence upon a solid and reliable foundation.

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

Secondly, one remarkable feature of language in its inception is the enormous number of different meanings of which a single word was capable and also the enormous number of words which could be used to represent a single idea. Afterwards this tropical luxuriance came to be cut down. The intellect intervened with its growing need of precision, its growing sense of economy. The bearing capacity of words progressively diminished; and it became less and less tolerable to be burdened with a superfluous number of words for the same idea, a redundant variety of ideas for the same word. A considerable, though not too rigid economy in these respects, modified by a demand for a temperate richness of variation, became the final law of language. But the Sanskrit tongue never quite reached the

final stages of this development; it dissolved too early into the Prakrit dialects. Even in its latest and most literary form it is lavish of varieties of meanings for the same word; it overflows with a redundant wealth of synonyms. Hence its extraordinary capacity for rhetorical devices which in any other language would be difficult, forced and hopelessly artificial, and especially for the figure of double sense, of *slesha*.

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

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

the light of this psychology of the old language that we have to understand the peculiar figures of Vedic symbolism as handled by the Rishis, even to the most apparently common and concrete. It is so that words like "ghritam", the clarified butter, "soma" the sacred wine, and a host of others are used.

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

We see everywhere this use of language dominating the Word of the Vedic hymns. It was the great device by which the ancient Mystics overcame the difficulty of their task. Agni for the ordinary worshipper may have meant simply the god of the Vedic fire, or it may have meant the principle of Heat and Light in physical Nature, or to the most ignorant it may have meant simply a super-human personage, one of the many "givers of wealth," satisfiers of human desire. How suggest to those capable of a deeper conception the psychological functions of the

God? The word itself fulfilled that service. For Agni meant the Strong, it meant the Bright, or even Force, Brilliance. So it could easily recall to the initiated, wherever it occurred, the idea of the illumined Energy which builds up the worlds and which exalts man to the Highest, the doer of the great work, the Purohit of the human sacrifice.

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

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

Selected Hymns

TO BHAGA SAVITRI, THE ENJOYER.

RIG VEDA V. 82

1. Of Savitri divine we embrace that enjoying,
that which is the best, rightly disposes all, reaches
the goal, even Bhaga's, we hold by the thought.

2. For of him no pleasure in things can they
diminish, for too self-victorious is it, nor the self-
empire of this Enjoyer.

3. 'Tis he that sends forth the delights on the
giver, the gods who is the bringer forth of things;
that varied richness of his enjoyment we seek.

4. To-day, O divine Producer, send forth on us
fruitful felicity, dismiss what belongs to the evil
dream.

5. All evils, O divine Producer, dismiss; what
is good, that send forth on us.

6. Blameless for infinite being in the outpour-
ing of the divine Producer, we hold by the thought
all things of delight.

7. The universal godhead and master of being
we accept into ourselves by perfect words to day, the
Producer whose production is of the truth—

8. He who goes in front of both this day and
night never faltering, placing rightly his thought,
the divine Producer—

9. He who by the rhythm makes heard of the knowledge all births and produces them, the divine Producer.

COMMENTARY

Four great deities constantly appear in the Veda as closely allied in their nature and in their action, Varuna, Mitra, Bhaga, Aryaman. Varuna and Mitra are continually coupled together in the thoughts of the Rishis; sometimes a trio appears together, Varuna, Mitra and Bhaga or Varuna, Mitra and Aryaman. Separate *sutras* addressed to any of these god-heads are comparatively rare, although there are some important hymns of which Varuna is the deity. But the Riks in which their names occur, whether in hymns to other gods or in invocations to the All-gods, the Visve Devah, are by no means inconsiderable in number.

These four deities are, according to Sayana, solar powers, Varuna negatively as lord of the night, Mitra positively as lord of the day, Bhaga and Aryaman as names of the Sun. We need not attach much importance to these particular identifications, but it is certain that a solar character attaches to all the four. In them that peculiar feature of the Vedic gods, their essential oneness even in the play of their different personalities and functions, comes prominently to light. Not only are the four closely associated among themselves, but they seem to partake of each other's nature and attributes, and all are evidently emanations of Surya Savitri, the divine being in his creative and illuminative solar form.

Surya Savitri is the Creator. According to the Truth of things, in the terms of the Ritam, the worlds are brought forth from the divine consciousness, from Aditi, goddess of infinite being, mother of the gods, the indivisible consciousness, the Light that can not be impaired imaged by the mystic Cow that cannot be slain. In that creation, Varuna and Mitra, Aryaman and Bhaga are four effective Puissances. Varuna represents the principle of pure and wide being, Sat in Sachchidananda; Aryaman represents the light of the divine consciousness working as Force; Mitra representing light and

knowledge, using the principle of Ananda for creation, is Love maintaining the law of harmony; Bhaga represents Ananda as the creative enjoyment; he takes the delight of the creation, takes the delight of all that is created. It is the Maya, the formative wisdom of Varuna, of Mitra that disposes multitudinously the light of Aditi brought by the Dawn to manifest the worlds.

In their psychological function these four gods represent the same principles working in the human mind, in the human temperament. They build up in man the different planes of his being and mould them ultimately into the terms and the forms of the divine Truth. Especially Mitra and Varuna are continually described as holding firm the law of their action, increasing the Truth, touching the Truth and by the Truth enjoying its vastness of divine will or its great and uncontracted sacrificial action. Varuna represents largeness, right and purity; everything that deviates from the right, from the purity recoils from his being and strikes the offender as the punishment of sin. So long as man does not attain to the largeness of Varuna's Truth, he is bound to the posts of the world-sacrifice by the triple bonds of mind, life and body as a victim and is not free as a possessor and enjoyer. Therefore we have frequently the prayer to be delivered from the noose of Varuna, from the wrath of his offended purity. Mitra is on the other hand the most beloved of the gods; he binds all together by the fixities of his harmony, by the successive lustrous seats of Love fulfilling itself in the order of things, *Mitrasya dhamabhih*. His name, Mitra, which means also friend, is constantly used with a play upon the double sense; it is as Mitra, because Mitra dwells in all, that the other gods become the friends of man. Aryaman appears in the Veda with but little distinctness of personality, for the references to him are brief. The functions of Bhaga are outlined more clearly and are the same in the cosmos and in man.

In this hymn of Syavaswa to Savitri we see both the functions of Bhaga and his oneness with Surya Savitri; for it is to the creative Lord of Truth that the hymn is addressed, to Surya, but to Surya specifically in his form as Bhaga, as the Lord of Enjoyment. The word *bhaga* means enjoyment or the enjoyer and that this sense is the one held especially appropriate to the divine name, Bhaga, is emphasised by the

use of *bhojanam*, *bhāga*, *saubhagam* in the verses of the hymn. Savitri, we have seen, means Creator, but especially in the sense of producing, emitting from the unmanifest and bringing out into the manifest. Throughout the hymn there is a constant dwelling upon this root-sense of the word which it is impossible to render adequately in a translation. In the very first verse there is a covert play of the kind; for *bhojanam* means both enjoyment and food and it is intended to be conveyed that the "enjoyment of Savitri" is Soma, from the same root *su*, to produce, press out, distil, Soma, the food of divine beings, the supreme distilling, highest production of the great Producer. What the Rishi seeks is the enjoyment in all created things of the immortal and immortalising Ananda.

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

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

Therefore it is he that brings the seven delights, *sapta ratna*, to the giver of the sacrifice. He looses them forth on us; for they are all there in the world as in the divine being, in ourselves also, and have only to be loosed forth on our outer consciousness. The rich and varied amplitude of this sevenfold delight, perfect on all the planes of our being, is the

bhāga, enjoyment or portion of Bhaga Savitri in the completed sacrifice, and it is that varied wealth which the Rishi seeks for himself and his fellows in the sacrifice by the acceptance of the divine Enjoyer.

Shyavasva then calls on Bhaga Savitri to vouchsafe to him even today a felicity not barren, but full of the fruits of activity, rich in the offspring of the soul, *prajavat saubhagam*. Ananda is creative, it is *jana*, the delight that gives birth to life and world; only let the things loosed forth on us be of the creation conceived in the terms of the truth and let all that belongs to the falsehood, to the evil dream created by the ignorance of the divine Truth, *duḥswapnyam*, be dismissed, dispelled away from our conscious being.

In the next verse he makes clearer the sense of *duḥswapnyam*. What he desires to be dispelled is all evil, *visva dūritāni*. *Suṣitam* and *dūritam* in the Veda mean literally right going and wrong going. *Suṣitam* is truth of thought and action, *dūritam* error or stumbling, sin and perversion. *Suṣitam* is happy going, felicity, the path of Ananda; *dūritam* is calamity, suffering, all ill result of error and ill doing. All that is evil, *visva dūritāni*, belongs to the evil dream that has to be turned away from us. Bhaga sends to us instead all that is good,—*bhadrām*, good in the sense of felicity, the auspicious things of the divine enjoying, the happiness of the right activity, the right creation.

For, in the creation of Bhaga Savitri, in his perfect and faultless sacrifice,—there is a double sense in the word *sava*, “loosing forth”, used of the creation, and the sacrifice, the libation of the Soma,—men stand absolved from sin and blame by the Ananda, *anagaso*, blameless in the sight of Aditi, fit for the undivided and infinite consciousness of the liberated soul. The Ananda owing to that freedom is capable of being in them universal. They are able to hold by their thought all things of the delight, *visva vamaṇi*; for in the *dhi*, the understanding that holds and arranges, there is right arrangement of the world, perception of right relation, right purpose, right use, right fulfilment, the divine and blissful intention in all things.

It is the universal Divine, the master of the Sat, from whom all things are created in the terms of the truth, *satyam*, that the sacrificers today by means of the sacred *mantras* seek to accept into themselves under the name of Bhaga Savitri.

It is the creator whose creation is the Truth, whose sacrifice is the outpouring of the truth through the outpouring of his own Ananda, his divine and unerring joy of being, into the human soul. He as Surya Savitri, master of the Truth, goes in front of both this Night and this Dawn, of the manifest consciousness and the unmanifest, the waking being and the subconscious and superconscious whose interaction creates all our experiences; and in his motion he neglects nothing, is never unheeding, never falters. He goes in front of both bringing out of the night of the subconscious the divine Light, turning into the beams of that Light the uncertain or distorted reflections of the cnscent, and always the thought is rightly placed. The source of all error is misapplication, wrong placing of truth, wrong arrangement, wrong relation, wrong positing in time and place, object and order. But in the Master of Truth there is no such error, no such stumbling, no such wrong placing.

Surya Savitri, who is Bhaga, stands between the Infinite and the created worlds within us and without. All things that have to be born in the creative consciousness he receives into the Vijnana; there he puts it into its right place in the divine rhythm by the knowledge that listens and receives the Word as it descends and so he looses it forth into the movement of things; *asravayati slokena pra cha suvati*. When in us each creation of the active Ananda, the *prajavat saubhagam*, comes thus out of the unmanifest, received and heard rightly of the knowledge in the faultless rhythm of things, then is our creation that of Bhaga Savitri, and all the births of that creation, our children, our offspring, *praja, apatyam*, are things of the delight, *visva vāmani*. This is the accomplishment of Bhaga in man, his full portion of the world-sacrifice.

Isha Upanishad

ANALYSIS

V

THIRD MOVEMENT

(Verses 9-11 *)

VIDYA AND AVIDYA

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

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

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

But the consciousness of multiplicity separated from

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

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

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

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

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

Brahman exceeding as well as dwelling in the play of His Maya, is Ish, lord of it and free. Man, dwelling in the play, is *Anish*, not lord, not free, subject to Avidya. But this subjection is itself a play of the Ignorance, unreal in essential fact (*paramartha*), real only in practical relation (*vyavahara*), in the working out of the actions of the divine Energy, the Chit-Shakti. To get back to the essential fact of his freedom he must recover the sense of Oneness, the consciousness of Brahman, of the Lord, realise his oneness in Brahman and with the Lord. Recovering his freedom, realising his oneness with all existences as becomings of the One Being who is always himself, (So' ham asmi, He am I), he is able to carry out divine actions in the world, no longer subject to the Ignorance, because free in the knowledge.

The perfection of man, therefore, is the full manifestation of the Divine in the individual through the supreme accord between Vidya and Avidya. Multiplicity must become conscious of its oneness, Oneness embrace its multiplicity.

THE EXTREME PATHS

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

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

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

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

THE GAINS IN EITHER PATH

Pursued with a less entire attachment the paths of Vidya and Avidya have each their legitimate gains for the human soul, but neither of these are the full and perfect thing undertaken by the individual in the manifestation.

By Vidya one may attain to the state of the silent Brahman or the Akshara Purusha regarding the universe without actively participating in it or to His self-absorbed state of Chit in Sat from which the universe proceeds and towards which it returns. Both these states are conditions of serenity, plenitude, freedom from the confusions and sufferings of the world.

But the highest goal of man is neither fulfilment in

the movement as a separate individual nor in the Silence separated from the movement, but in the Uttama Purusha, the Lord, He who went abroad and upholds in Himself both the Kshara and the Akshara as modes of His being. The self of man, the Jivatman, is here in order to realise in the individual and for the universe that one highest Self of all. The ego created by Avidya is a necessary mechanism for affirming individuality in the universal as a starting-point for this supreme achievement.

By Avidya one may attain to a sort of fullness of power, joy, world-knowledge, largeness of being, which is that of the Titans or of the Gods, of Indra, of Prajapati. This is gained in the path of self-enlargement by an ample acceptance of the multiplicity in all its possibilities and a constant enrichment of the individual by all the materials that the universe can pour into him. But this also is not the goal of man; for though it brings transcendence of the ordinary human limits, it does not bring the divine transcendence of the universe in the Lord of the universe. One transcends confusion of Ignorance, but not limitation of Knowledge,—transcends death of the body, but not limitation of being,—transcends subjection to sorrow, but not subjection to joy,—transcends the lower Prakriti but not the higher. To gain the real freedom and the perfect Immortality one would have to descend again to all that had been rejected and make the right use of death, sorrow and ignorance.

The real knowledge is that which perceives Brahman in His integrality and does not follow eagerly after one consciousness rather than another, is no more attached to Vidya than to Avidya. This was the knowledge of the ancient sages who were *dhira*, steadfast in the gaze of their thought, not drawn away from the completeness of knowledge by one light or by another and whose perception of Brahman was consequently entire and comprehensive and their teaching founded on that perception equally entire and comprehensive (*vyachachakshire*). It is the knowledge handed down from these Ancients that is being set forth in the Upanishad.

THE COMPLETE PATH

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

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

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

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

Man represents the point at which the multiplicity in the universe becomes consciously capable of this turning and fulfilment. His own natural fulfilment comes by

following the complete path of Avidya surrendering itself to Vidya, the Multiplicity to the Unity, the Ego to the One in all and beyond all and of Vidya accepting Avidya into itself, the Unity fulfilling the Multiplicity, the One manifesting Himself unveiled in the individual and in the universe.

MORTALITY AND IMMORTALITY

MORTALITY

By Avidya fulfilled man passes beyond death, by Vidya accepting Avidya into itself he enjoys immortality.

By death is meant the state of mortality which is a subjection to the process of constant birth and dying as a limited ego bound to the dualities of joy and sorrow, good and evil, truth and error, love and hatred, pleasure and suffering.

This state comes by limitation and self-division from the One who is all and in all and beyond all and by attachment of the idea of self to a single formation in Time and Space of body, life and mind, by which the Self excludes from its view all that it verily is with the exception of a mass of experiences flowing out from and in upon a particular centre and limited by the capacities of a particular mental, vital and bodily frame. This mass of experiences it organises around the ego-centre in the mind and linking them together in Time by a double action of memory, passive in state, active in work, says continually, "This is I".

The result is that the soul attributes to itself a certain portion only of the play of Prakriti or Chhiti-Shakti and consequently a certain limited capacity of force of consciousness which has to bear all the impact of what the soul does not regard as itself but as a rush of alien forces; against them it defends its separate formation of individuality from dissolution into Nature or mastery by Nature. It seeks to assert in the individual form and by its means its innate character of Ish or Lord and so to possess and enjoy its world.

But by the very definition of the ego its capacity is limited. It accepts as itself a form made of the movement

of Nature which cannot endure in the general flux of things. It has to form it by the process of the movement and this is birth, it dissolves it by the process of the movement and this is death.

It can master by the understanding only so much of its experiences as assimilate with its own view-point and in a way which must always be imperfect and subject to error because it is not the view of all or the view-point of the All. Its knowledge is partly error and all the rest it ignores.

It can only accept and harmonise itself with a certain number of its experiences, precisely because these are the only ones it can understand sufficiently to assimilate. This is its joy; the rest is sorrow or indifference.

It is only capable of harmonising with the force in its body, nerves and mind a certain number of impacts of alien forces. In these it takes pleasure. The rest it receives with insensibility or pain.

Death therefore is the constant denial by the All of the ego's false self-limitation in the individual frame of mind, life and body.

Error is the constant denial by the All of the ego's false sufficiency in a limited knowledge.

Suffering of mind and body is the constant denial by the All of the ego's attempt to confine the universal Ananda to a false and self-regarding formation of limited and exclusive enjoyments.

It is only by accepting the oneness of the All that the individual can escape from this constant and necessary denial and attain beyond. Then All-being, All-force, All-consciousness, All-truth, All-delight take possession of the individual soul. It changes mortality for immortality.

MORTALITY AND AVIDYA.

But the way of attaining to immortality is not by the self-dissolution of the individual formation into the flux of Prakriti, neither is it by prematurely dissolving it into the All-soul which Prakriti expresses. Man moves towards something which fulfils the universe by transcending it. He has to prepare his individual soul for the transcendence and for the fulfilment.

If Avidya is the cause of mortality, it is also the path out of mortality. The limitation has been created precisely in order that the individual may affirm himself against the flux of Prakriti in order eventually to transcend, possess and transform it.

The first necessity is therefore for man continually to enlarge himself in being, knowledge, joy, power in the limits of the ego so that he may arrive at the conception of something which progressively manifests itself in him in these terms and becomes more and more powerful to deal with the oppositions of Prakriti and to change, individually, more and more the terms of ignorance, suffering and weakness into the terms of knowledge, joy and power and even death into a means of wider life.

This self-enlargement has then to awaken to the perception of something exceeding itself, exceeding the personal manifestation. Man has so to enlarge his conception of self as to see all in himself and himself in all (verse 6.) He has to see that this "I" which contains all and is contained in all, is the One, is universal and not his personal ego. To That he has to subject his ego, That he has to reproduce in his nature and become, That is what he has to possess and enjoy with an equal soul in all its forms and movements.

He has, also to see, that this universal One is something entirely transcendent, sole Being, and that the universe and all its forms, actions, egos are only becomings of that Being (verse 7.) World is a becoming which seeks always to express in motion of Time and Space, by progression in mind, life and body what is beyond all becoming, beyond Time and Space, beyond mind, life and body.

Thus Avidya becomes one with Vidya. By Avidya man passes beyond that death, suffering, ignorance, weakness which were the first terms he had to deal with, the first assertions of the One in the birth affirming Himself amid the limitations and divisions of the Multiplicity. By Vidya he enjoys even in the birth the Immortality.

IMMORTALITY

Immortality does not mean survival of the self or the ego after dissolution of the body. The Self always sur-

vives the dissolution of the body, because it always pre-existed before the birth of the body. The Self is unborn and undying. The survival of the ego is only the first condition by which the individual soul is able to continue and link together its experiences in Avidya so as to pursue with an increasing self-possession and mastery that process of self-enlargement which culminates in Vidya.

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

IMMORTALITY AND BIRTH

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

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

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

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

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

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

The Synthesis of Yoga

CHAPTER I

THE FOUR AIDS.

Yoga siddhi, the perfection in the practice of Yoga, may be best attained by the combined working of four great instruments. They are the knowledge of the principles which govern the realisation ; the force of personal effort ; the direct suggestion, example and influence of the Teacher ; and the instrumentality of Time ;—Shastra, Ut-saha, Guru, Kala.



The supreme Shastra of the integral Yoga is the eternal Veda secret in the heart of every human being. The lotus of the eternal knowledge and the eternal perfection is a bud closed and folded up within us. It opens swiftly or gradually, petal by petal, through successive realisations, once the mind of man begins to turn towards the Eternal, once his heart no longer shut up and confined by attachment to finite appearances becomes enamoured, in whatever degree, of the Infinite. All life, all thought, all energising of the faculties, all experiences passive or active become thenceforward so many shocks which disintegrate the teguments of the soul and remove the obstacles to the inevitable efflorescence. He who chooses the Infinite, has been chosen by the Infinite. He has received the divine touch without which there is no awakening, no opening of the soul ; but once it is received, attainment is sure, whether conquered swiftly, in the course of one human life or pursued patiently through many stadia of the soul's existence in the manifested universe.

Nothing can be taught to the mind which is not already concealed as potential knowledge in the soul. So also all perfection of which the outer man is capable, is only a realising of the eternal perfection of the Spirit within. We know the Divine and become the Divine, because we are That already in our secret nature. All teaching is a revealing, all becoming an unfolding. Self-attainment is the secret; self-knowledge is the means.

The usual agency of this revealing is the Word, the thing heard (*sruta*). The Word may come to us from within; it may come to us from without. But in either case it is only an agency for setting the hidden knowledge to work. The word within may be that of the secret and universal Teacher who is seated in the hearts of all and there are rare cases in which none other is needed, for all the rest of the Yoga is an unfolding under that constant touch and guidance; the lotus of the knowledge discloses itself from within by the power of irradiating effulgence which proceeds from the Dweller in the lotus of the heart. Great indeed, but few are those to whom self-knowledge from within is thus sufficient and who do not need to pass under the influence of written book or living teacher.

Ordinarily, the Word from without representative of the Divine is needed as an aid in the work of self-unfolding; and it may be either a word from the past or the living word of the human Guru. In some cases this representative word is only taken as a sort of excuse for the inner power to awaken and manifest; it is, as it were, a concession of the omnipotent and omniscient Divine to the generality of a law that governs Nature. Thus it is said in the Upanishads of Krishna, son of Devaki, that he received a word of the Rishi Ghora and had the knowledge. So Ramakrishna, having attained by his own internal effort the central illumination, accepted several teachers in the different paths of Yoga but always showed in the manner and the swiftness of his realisation that this acceptance was a concession to the general rule by which effective knowledge must be received as by a disciple from a Guru.

Ordinarily, however, the representative influence oc-

cupies a much larger place in the life of the *sadhaka*. If the Yoga is guided by a received or written Shastra,—the Word from the past embodying the experience of former Yogins,—it may be practised either by personal effort or with the aid of a Guru. In either case it is through meditation on the truths that are taught and their realisation in the personal experience or by the results of prescribed methods that the Yoga proceeds. This is a narrower practice, but safe and effective within its limits because it follows a well-beaten track.

For the *sadhaka* of the integral Yoga it is necessary to remember that no written Shastra, however great its authority or however large its spirit, can be more than a partial expression of the eternal knowledge. He will use, but never bind himself even by the greatest Scripture. Where the Scripture is profound, wide, catholic, it may exercise upon him an influence for the highest good and of incalculable importance. It may be associated in his experience with his awakening to crowning verities and his realisation of the highest experiences. His Yoga may be governed for a long time by one or by several successively,—if it is in the line of the great Hindu tradition, by the Gita, for example, the Upanishads, the Veda. Or it may be part of his development to include in its material the experience of the truths of many Scriptures, enriching the future by all that is best in the past. But in the end he must pass, or better, always he must live in his own soul beyond the limitations of the word that he uses. The Gita itself thus declares that the Yogin in his progress must pass beyond the written Truth,—*shabda brahmativartate*,—beyond all that he has heard and all that he has yet to hear,—*srotavyasya srutasya cha*. For he is not the *sadhaka* of a book or of many books; he is a *sadhaka* of the Infinite.

Another kind of Shastra is not Scripture but a statement of the science and methods, the effective principles and working of the path of Yoga which the *sadhaka* elects to follow. Each path has its Shastra either written or traditional. In India a great authority, a high reverence even is ordinarily attached to the written or traditional

teaching. All the lines of the Yoga are supposed to be fixed and the Teacher having received the Shastra by tradition and realised it in practice guides the disciple along the immemorial tracks. One often even hears the objection urged against a new practice, a new Yogic teaching, the adoption of new formulae, "It is not according to the Shastra." But neither in fact nor in the actual practice of the Yogins is there really any such entire rigidity. The written or traditional teaching expresses the knowledge and experiences of many centuries systematised, organised, made attainable to the beginner. Its importance and utility are therefore immense. But a great freedom of variation and development is always practicable. Even so highly scientific a system as Rajayoga can be practised on other lines than the organised method of Patanjali. Each of the three paths of the *Trimarga** breaks into many bypaths which meet again at the goal. The general knowledge on which the Yoga depends is fixed, but the order, the succession, the devices, the forms must be allowed to vary; for the needs and particular impulsions of the individual nature have to be satisfied even while the general truths remain firm.

An integral and synthetic Yoga needs especially not to be bound by any written or traditional Shastra; for while it embraces the knowledge received from the past, it seeks to organise anew for the present and the future. An absolute liberty of experience and of the restatement of knowledge in new terms and new combinations is the condition of its self-formation. Seeking to embrace all life in itself, it is in the position not of a pilgrim following the high-road to his destination, but, to that extent at least, of a pathfinder hewing his way through a virgin forest. For Yoga has long diverged from life and the ancient systems which sought to embrace it, such as those of our Vedic forefathers, are far away from us, expressed in terms which are no longer accessible, thrown into forms which are no longer applicable. Since then mankind has moved

* The triple path of Knowledge, Devotion and Works.

forwards on the current of eternal Time and the same problem has to be approached from a new starting-point.

By this Yoga we not only seek the Infinite, but we call upon the Infinite to unfold Himself in human life. Therefore the Shastra of our Yoga must provide for an infinite liberty in the receptive human soul. A free adaptability in the manner and the type of the individual's acceptance of the universal and Transcendent into himself is the right condition of the full spiritual life in man. Vivekananda, pointing out that the unity of all religions must necessarily express itself by an increasing richness of variety in its forms, said once that the perfect state of that essential unity would come when each man had his own religion,—when not bound by sect or traditional form he followed the free self-adaptation of his nature in its relations with the Supreme. So also one may say that the perfection of the integral Yoga will come when each man is able to follow his own path of Yoga, pursuing the development of his own nature in its upsurging towards that which transcends the nature. For freedom is the final law and the last consummation.

Meanwhile certain general lines have to be formed which may help to guide the thought and practice of the Sadhaka. But these must take as much as possible the form of general truths, general statements of principle, the most powerful broad directions of effort and development rather than a fixed system which has to be followed as a routine. All Shastra is the outcome of past experience and a help to future experience. It is an aid and a partial guide. It puts up sign-posts, gives the names of the main roads and the already explored directions so that the traveller may know whither and by what paths he is proceeding.

The rest depends on personal effort and experience and upon the power of the Teacher.



The development of the experience in its rapidity, its amplitude, the intensity and power of its results, of its

results depends primarily and in the beginning on the aspiration and personal effort of the sadhaka. The process of Yoga is a turning of the human soul from the egoistic state of consciousness absorbed in the outward appearances and attractions of things to a higher state in which the Transcendent and Universal can pour itself into the individual mould and transform it. The first determining element of the siddhi is, therefore, the intensity of the turning, the force which directs the soul inward. The power of aspiration of the heart, the force of the Will, the concentration of the mind, the perseverance and determination of the applied energy are the measure of that intensity. The ideal sadhaka should be able to say in Biblical phrase, "My zeal for the Lord has eaten me up." It is this zeal for the Lord,—*Utsaha*, the zeal of the whole nature for its divine result, *Vyakulata*, the heart's eagerness for the attainment of the Divine,—that devours the ego and breaks up the limitations of its egoistic mould for the full and wide reception of that which it seeks.

But this is only one side of the force that works for perfection. The process of the integral Yoga has three stages, not indeed sharply distinguished or separate, but in a certain measure successive,—the effort towards self-transcendence and attainment of the Divine, the reception of that which transcends into ourselves for the transformation of our conscious being and the utilisation of our transformed humanity as a divine centre in the world. So long as the contact with the Divine is not in some degree established, so long as there is not some measure of sustained *sayujya*, the element of personal effort must normally predominate. But in proportion as this contact establishes itself, the sadhaka must become conscious that a force other than his own, a force transcending his egoistic endeavour and capacity is at work in him and to this Power he learns progressively to submit himself and delivers up to it the charge of his Yoga. In the end his own will and force become one with the higher Power and merge in the divine Will and Force which preside over the necessary transformation of his mental, vital and physical being

with an impartial wisdom and provident effectivity of which the eager and interested ego is not capable. It is when this identification and self-mergence are complete that the divine centre in the world is ready to serve as a means for the direct action of the supreme Power in the larger Yoga of humanity.

Always indeed it is the higher Power that acts. Our sense of personal effort and aspiration comes from the attempt of the egoistic mind to identify itself with the workings of the divine Force in the ordinary terms of mentality which it applies to its normal experiences in the world. For in the world we act with the sense of egoism claiming the universal forces that work in us as our own, claiming as the effect of our personal will, wisdom, force, virtue the selective, formative, progressive action of the Transcendent in this frame of mind, life and body. Enlightenment brings to us the knowledge that the ego is only an instrument and these things are our own in the sense that they belong to our supreme and integral self, one with the Transcendent, not to the instrumental ego. When the ego realises that its will is a tool, its wisdom ignorance and childishness, its power an infant's groping, its virtue a pretentious impurity and learns to trust itself to that which transcends itself, that is its salvation. The apparent freedom and self-assertion of the personal being to which it is so profoundly attached, conceals subjection to a thousand suggestions, impulsions, forces which it has made extraneous to itself. The self-abnegation of the ego is its self-fulfilment; its self-surrender to that which transcends it is its liberation and perfect freedom.

But in the practical development each of the three stages has its necessity and utility. For even if from the beginning we recognise in mind and heart the Supreme, there are elements of the nature which prevent the recognition from becoming realisation. There is a period, more or less prolonged, of internal effort and struggle in which the individual will has to put itself resolutely or vehemently on the side of the Divine. The mental energies, the heart's emotions, the vital desires, the very physical being

have to be compelled into the right attitude or trained to admit and answer to the right influences. It is only then that the surrender of the lower to the higher can be effected, because the sacrifice has become acceptable.

The personal Will of the sadhaka has first to seize on the egoistic energies and turn them towards the light and the right or train them by certain means to accept it. Progressing, he still uses the personal will, personal effort, personal energies but as representatives of the higher Power and in conscious obedience to the higher Influence. Progressing yet farther, they become no longer personal and separate, but activities of that Power and Influence at work in the individual; still there is a sort of gulf or obscure process of transit between the source and the current. At the end of the progress this last separation is removed and all in the individual becomes the divine working.

* * *

As the supreme Shastra of the integral Yoga is the eternal Veda secret in the heart of every man, so its supreme Teacher is the World-Teacher, the Jagad Guru, secret within us. It is He who destroys our darkness by the resplendent light of His knowledge which is also the increasing glory of His own self-revelation. It is He who disclosing progressively his own nature of freedom, bliss, love, power, immortal being, sets above us a divine example or ideal and transforms the lower existence into a reflection of that which it contemplates. By the inpouring of His own influence and presence into us He enables our individual being to attain to identity with the universal and transcendent.

What is His method and His system? He has no method and every method. His system is a natural organisation of the highest processes and movements of which the nature is capable, applying themselves even to the pettiest details and most insignificant actions. For in His yoga there is nothing too small to be used and nothing too great to be attempted. As the servant and disciple of the Master has no business with pride or egoism because all

is done for him from above, so also he has no right to despond because of his personal deficiencies. For the Force that works in him is impersonal and infinite.

The full recognition of this inner Guide, Master of the Yoga, lord, light, enjoyer and goal of all sacrifice and effort is of the utmost importance in the path of integral perfection. It is immaterial whether He is first seen as an impersonal Wisdom, Love and Power behind all things, as an Absolute manifesting in the relative and attracting it, as one's highest Self and the highest Self of all, as a Divine Person within us and in the world, in one of His numerous forms and names or as the ideal which the mind conceives. In the end we perceive that He is all these things. The mind's door of entry to the conception of Him must necessarily be according to the nature and the past evolution.

This inner Guide is often veiled at first by the very intensity of our personal effort and of the ego's preoccupation with itself and its aims. As we gain in clarity and the turmoil of egoistic effort gives place to a calmer self-knowledge, we recognise the source of the growing light within. We recognise it retrospectively as we realise how all our obscure and conflicting movements have been determined towards an end that we begin to perceive and even before our entrance into the path of the Yoga the evolution of our life led towards its turning-point,—as we understand the sense of our struggles and efforts, successes and failures, seize the meaning of our ordeals and sufferings, appreciate the help that was given us by all that hurt and resisted and the utility of our very falls and stumblings. We recognise it afterwards, not retrospectively but immediately, in the moulding of our thoughts by a transcendent Seer, of our will and actions by an all-embracing Power, of our emotional life by an all-attracting and all-assimilating Bliss and Love. We recognise it in a more personal relation as the eternal presence of a supreme Master, Friend, Lover, Teacher. We recognise it in the essence of our being as that develops into likeness and oneness with a greater and wider existence which is not

the result of our efforts but an eternal Perfection which moulds us into its own image. We recognise the Lord or Ishwara of the Yogic philosophies, the Guide in the conscious being, (*chaitya guru* or *antaryamin*), the Absolute of the thinker, the Unknowable of the Agnostic, the universal Force of the materialist, the One who is differently named and imaged by the religions.

To see, know, become, fulfil this One in our inner selves and in all our outer existence, is the secret goal of our terrestrial existence; to be conscious of Him in all parts of our being and in all that we now see as outside our being is the consummation of the individual consciousness; to be possessed by and possess Him in ourselves and in all things is the term of all empire and mastery; possessing, to enjoy Him in all experience of passivity and activity, of peace and of power, of unity and of difference is the happiness which the ego in the world is obscurely seeking. This is the entire definition of the aim of integral Yoga. For it is the rendering in personal experience of the truth which universal Nature has hidden in herself and which she travails to discover. It is the conversion of the human soul into the divine soul and of natural life into divine living.

The surest way towards this integral fulfilment is to find the Master of the secret who dwells within us, open ourselves to the divine Power which is also the divine Wisdom and Love and trust to it to effect the conversion. But it is difficult for the egoistic consciousness to do this at all at the beginning and, if done at all, it is difficult to do it perfectly. It is difficult at first because the egoistic habits of thought, of sensation, of feeling block up the avenues by which we can arrive at the perception that is needed. It is difficult afterwards because the faith, the surrender, the courage requisite in this path are not easy to the ego-clouded soul. The divine working is not the working which the egoistic mind desires or approves; for it uses error in order to arrive at truth, suffering in order to arrive at bliss, imperfection in order to arrive at perfection. The ego cannot see where it is being led; it

revolts against the leading, loses confidence, loses courage. These failings would not matter; for the divine Guide within is not offended by our revolt, discouraged by our want of faith or repelled by our weakness; He has the entire love of the mother and the entire patience of the teacher. But by withdrawing our assent from the guidance we lose the consciousness, though not the actuality of its benefit. And we withdraw our assent because we fail to distinguish our higher Self from the lower through which He is preparing His self-revelation. As in the world, so in ourselves we cannot see God because of His workings and especially because He works in us through our nature and not by a succession of arbitrary miracles. Man demands miracles that he may have faith; he wishes to be dazzled in order that he may see.

But while it is difficult for man to believe in something unseen within himself, it is easy for him to believe in something which he can image as extraneous to himself. The spiritual progress of most human beings demands an extraneous support and object of faith. It needs an external image of God; or it needs a human representative,—Incarnation, prophet or guru; or it demands both and receives them. For according to the need of the human soul the Divine manifests Himself as deity, as human divine or in simple humanity.

The Hindu discipline of spirituality provides for this need of the soul by the conceptions of the Ishta Devata, the Avatar and the Guru. By the Ishta Devata, the chosen deity, is meant not some inferior Power, but a name and form of the transcendent and universal Godhead. Almost all religions are either based upon or make use of some such name and form of the Divine. Its necessity for the human soul is evident. God is the All and more than the All. But that which is more than the All, how shall man conceive? And even the All is at first too hard for him, for he himself in his active consciousness is a limited and selective formation and can open himself only to that which is in harmony with his limited nature. There are things in the All which are too hard for his comprehension or seem

too terrible to his sensitive emotions and cowering sensations; or, simply, he cannot conceive as the Divine something too much out of the circle of his conceptions. Therefore it is necessary that he should conceive God in his own image or in some form beyond himself but consonant with his highest tendencies in order that he may come into contact and communion with the Divine.

Even then his nature calls for a human intermediary so that he may feel the Divine in something entirely close to his own humanity and sensible in a human influence and example. This call is satisfied by the Divine manifesting in the Incarnation, the Avatar—Krishna, Christ, Buddha. Or if this is too hard for the conception, the Divine represents Himself through an intermediary,—Prophet or Teacher. Thus those who cannot conceive the divine Man, can accept the supreme man, terming him not incarnation but world-teacher or divine representative.

This also is not enough; a living influence, a living example, a present instruction is needed, for it is only the few who can make the past Teacher and his teaching, the past Incarnation and his example and influence a living force in their lives. For this need also the Hindu discipline provides in the relation of the Guru and the disciple. The Guru may sometimes be the Incarnation or World-Teacher, but it is sufficient that he should represent to the disciple the divine wisdom, convey to him something of the divine ideal or make him feel the realised relation of the human soul with the Eternal.

The sadhaka of the integral Yoga will make use of all these aids according to his nature; but it is necessary that he should shun their limitations and cast from himself that exclusive tendency of egoistic mind which cries "My God, my Incarnation, my Prophet, my Guru" and opposes it to all other realisation in a sectarian or a fanatical spirit. All sectarianism and fanaticism is inconsistent with the integrity of the divine realisation.

On the contrary the sadhaka of the integral Yoga will not be satisfied until he has included all other names and forms of Deity in his own conception, seen his own

Ishta Devata in all others, unified all Avatars in the unity of Him who descends in the Avatar, welded all teachings into the harmony of the Eternal Wisdom.

Nor should he forget the aim of these external aids which is to awaken him to the Divine within. Nothing has been finally accomplished if that has not been accomplished. It is not sufficient to worship Krishna, Christ or Buddha without, if there is not the revealing and formation of the Buddha, the Christ or Krishna in ourselves. And all the other aids equally have no other purpose than as a bridge between man's unconverted state and the revelation of the Divine within him.

* * *

The Teacher of the integral Yoga will follow as far as he may the method of the Teacher within. He will lead the disciple through the nature of the disciple. Teaching, example, influence,—these are the three instruments of the Guru. But the wise Teacher will not seek to impose himself or his opinions on the passive acceptance of the receptive mind; he will throw in only what is productive and sure as a seed which will grow under the divine fostering within; he will seek to awaken much more than to instruct; he will aim at the growth of the faculties and the experiences by natural process and free expansion. He will give a method as an aid, as an utilisable device, not as an imperative formula or a fixed routine; and he will be on his guard against its being turned into a limitation, against the mechanising of process. His whole business is to awaken the divine light and set the divine force working of which he himself is only a means and an aid.

The example is more important than the instruction, but not the example of the outward acts nor that of the personal character,—though these have their place and their utility,—but of the central fact of the divine realisation within governing the whole life and state and activity. This is the universal and essential element; the rest belongs to individual person and circumstance. It is this that the sadhaka must feel and reproduce in himself and not strive after an imitation from outside which may

well be sterilising rather than productive of right and natural fruits.

Influence is more important than example. Influence is not the outward authority of the Teacher over his disciple, but the power of his contact, of his presence, of the nearness of his soul to the soul of another infusing into it even though in silence that which he himself is and possesses. This is the supreme sign of the Master.

And it shall also be a sign of the fit teacher of the integral Yoga that he does not arrogate to himself Guruhood. He is a man helping his brothers or, better still, a child leading children.



The sadhaka who has all these aids, is sure of his goal. Even a fall will be for him only a means of rising and death a passage towards fulfilment. For once on this path, birth and death become only processes of a development of being and the stages of a journey.

Time is the remaining aid. Time presents itself to human effort as an enemy or a friend, as a resistance, a medium or an instrument. But always it is really the instrument of the soul.

Time is a field of circumstances and forces meeting and working out a resultant progression which it measures. To the ego it is a tyrant or a resistance, to the Divine an instrument. Therefore, while our effort is personal, Time appears as a resistance, for it presents to us all the obstruction of the forces that conflict with our own. When the divine working and the personal are combined in our consciousness, it appears as a medium and a condition. When the two become one, it appears as a servant and instrument.

The ideal attitude of the sadhaka towards Time is to have patience as if he had all eternity for his fulfilment and yet to develop the energy that shall realise now and with an ever-increasing mastery and rapidity.

The Eternal Wisdom

BOOK II

THE DISCOVERY AND CONQUEST OF THE DIVINE IN ONESELF.

I

THE CONQUEST OF TRUTH

THE ASPIRATION TOWARDS TRUTH.*

- 1 When darkness envelops you, do you not seek for a lamp?
- 2 Man finds himself a centre of Nature, his fragment of Time surrounded by Eternity, his span of Space surrounded by Infinity. How can he help asking himself, "What am I? and whence have I come and whither do I go?"—This world after all our sciences remains still a miracle, marvellous, inscrutable, magical and more, for whoever thinks.—One beholds it as a mystery, another speaks of it as a mystery, another learns of it as a mystery and even when one has learned of it, there is none that knows it.
- 3 And yet, O the happiness of being man and of being able to recognise the way of the Truth and by following it to attain the goal.—The supreme gift is the gift of Truth, the supreme savour is the savour of Truth, the supreme delight is the delight of Truth.

*1) Dammapada 143.—2) Carlyle.—3) id.—4) Bhagavad Gita II 29.—5) G. othai.—6) Dammapada 354.—7) Buddhist Text.—8) Farid-ud-din-attar, "Mantic uttair."—9) Angelus Silesius II. 22. 10) Matthew VII. 7.—11) Sadi, Gulistan VII.—12) Isaiah LV. 13.—Vivekananda.—14) Pasteur.—15) Psalms CXXI.1—16) Rig Veda.—17) Zendavesta.—18) id.—19) Sutra in 42 articles.—20) id.—21) Socrates.—22) Angelus Silesius I.15.—24) Farid-ud-din-attar "Mantic Uttair."—25) Psalms XXVII.8.—26) Isaiah XXVI. 9.—27) Svetasvatara Upanishad VI. 18.—28) Song of Songs III. 2.—29) Ramakrishna.—30) id.—31) Baha-ullah, "The Hidden Words in Persian."—32) Mahavajjo.

7 Awake, arise; strive incessantly towards the know-
8 ledge so that thou mayst attain unto the peace.—True
royalty consists in spiritual knowledge; turn thy
9 efforts to its attainment.—The man who does not try
to raise his spirit above itself, is not worthy to live in
10 the condition of a man.—Seek and ye shall find.

11 To the eyes of men athirst the whole world seems
12 in dream as a spring of water.—Ho, every one that
thirsteth, come ye to the waters, and he that hath no
money,...come, buy wine and milk without money
and without price...Incline your ear and come, hear
13 and your soul shall live.—O children of immortality,
you who live on the highest summits, the road is
found, there is a way to escape out of the shadow; and
this means, the sole,—for there are no others,—is to
14 perceive Him who is beyond all darkness.—To look
on high, to learn what is beyond, to seek to raise one-
self always.



15 I will lift up mine eyes unto the hills from whence
cometh my help!

16 Heaven is my father and begot me; I have for my
family all this heavenly circle. My mother is the
boundless earth. But I know not to what all this mys-
terious universe is like, my eyes are troubled and I
17 move as if enchained in my own thought.—I invoke
the excellent people of the stars of pure knowledge,
pure greatness and beneficent light.

18 I desire and love nothing that is not of the light.—
19 To my eyes the majesty of lords and princes is only a
20 little smoke that floats in a ray of sunlight.—To my
eyes treasures, diamonds and precious stones are as
mere charcoal and coarseness; to my eyes cloth of silk
21 and brocades of price are but rags and tatters.—I
renounce the honours to which the world aspires and
22-23 desire only to know the Truth.—Always higher must
I mount, higher must I see.—What has been said
about God, is still not enough for me; the supra-divine
24 is my life and my light.—O Thou who hast hidden
thyself behind a veil, withdraw that veil at last, so
that my soul may not consume itself in the search for
25 Thee.—When thou saidst, Seek ye my face, my heart
26 said unto Thee, Thy face, Lord, will I seek.—With
my soul have I desired thee in the night; with my
27 spirit within me will I seek thee early.—In that God

- who illumines the reason, desiring liberation I seek
 28 my refuge.—I will rise now and go about the city in
 the streets and the broadways, I will seek him whom
 29 my soul loveth.—Verily, I say to thee; he who seeks
 30 the Eternal, finds Him.—He who seeks him, finds
 him; he who yearns intensely after the Ineffable, has
 31 found the Ineffable.—O son of earth, be blind and
 thou shalt see My beauty; be deaf and thou shalt hear
 My sweet song, My pleasant melody; be ignorant and
 thou shalt partake My knowledge; be in distress and
 thou shalt have an eternal portion of the infinite
 ocean of My riches:—blind to all that is not My beauty,
 deaf to all that is not My word, ignorant of all that
 is not My knowledge. Thus with a gaze that is pure,
 a spirit without stain, an understanding refined, thou
 32 shalt enter into my sacred presence.—Wide open to
 all beings be the gates of the Everlasting.

THE QUEST WITHIN.**

- 1 The sage's quest is for himself, the quest of the ignorant for other than himself.
- 2 Nobility is for each man within him; only he never
- 3 thinks of seeking for it within.—If any one asks what is the shortest and surest way of disposing ourselves to advance continually in the spiritual life, I shall reply that it is to remain carefully self-gathered-within, for it is there properly that one sees the gleam of the true light.
- 4 To retire from the world, that is to retire into oneself, is to aid in the dispersion of all doubts.—If the soul would give itself leisure to take breath and return into itself, it would be easy for it to draw from its
- 6 own depths the seeds of the true.—Assuredly, whoever

** 1) Confucius, "Lun-Yu," II 15.20.—2) Meng-Tse II 5.17.—3) J. Tauler, "Institutions," 37.—4) Tolstoi.—5) Seneca.—6) J. Tauler, "Institutions."—7) Farid-ud-din-attar, "Mantic-uttair."—8) II Corinthians. XIII. 5—9) Seneca.—10) Meng-Tse II. 7.3.—11) Seneca.—12) Novalis, "The Disciples at Sais".—13) Seneca.—14) Novalis, "Fragments."—15) Ryonen.—16) Emerson.—17) Deuteronomy XXX. 12-14.—18) St. Basil.—19) Dhammapada. 236.—20) Farid-ud-din-attar, "Mantic uttair".—21) Marcus Aurelius VII. 59.—22) Sadi, "Bostan".—23) Ahmed Halif, "Mystic Odes".—24) Farid-ud-din-attar.—25) J. Tauler.—26) Cicero, "De Regibus. I. 22.—27) Farid-ud-din-attar, "Mantic-uttair," 13.—28) Buddhist Writings in the Japanese.—29) Baha-Ullah, "The Seven Valleys".—30) Hermes.—31) Kathopanishad I.3.12, 13.—32) J. Tauler, "Institutions," 27.—33) Vivekananda.—34) Marcus Aurelius. X. I.

- 7 wishes to discover the universal truth must sound the depths of his own heart.—Only from his own soul can he demand the secret of eternal beauty.



- 8-9 Examine yourselves.—Your greatness is within and only in yourselves can you find a spectacle worthy of
 10 your regard.—Seek and you shall find.... It is when we seek for the things which are within us that
 11 quest leads to discovery.—Our true glory and true
 12 riches are within.—Of what use is it to run painfully about the troubled world of visible things when there
 13 is a purer world within ourselves?—The soul will enjoy veritable felicity when, separating itself from the darkness which surrounds it, it is able to contemplate with a sure gaze the divine light at its source.

- 14 Each descent of the gaze on oneself is at the same time an ascension, an assumption, a gaze on the true objectivity.

- 15 I looked into my own heart and I saw reflected there in its entirety the vast world with all its passions,—pride, hope, fear and the conflagration of the desires. So gazing I understood the word of the ancient sage, "Man is a mirror in which there appears the image of the world."



- 16 The day of days, the great feast-day of the life, is that in which the eye within opens on the unity of
 17 things, the omnipresence of a law.—The law is not in heaven, that thou shouldst say, "Who shall go up for us to heaven and bring it into us that we may hear it and do it?" Neither is it beyond the sea, that thou shouldst say "Who shall go over the sea and bring it into us that we may hear it and do it?" But the word is very nigh unto thee, in thy mouth and in thy heart, that thou mayst do it.

- 18 Observe thyself, not that which is thine, nor that
 19 which is around thee, but thyself alone.—Retire into thyself as into an island and set thyself to the work.—
 20 Gather thyself into thyself crouched like an infant in the bosom of its mother.—Look within thee;
 21 within thee is the source of all good and a source inexhaustible provided thou dig in it unceasingly.—
 22 Contemplate the mirror of thy heart and thou shalt taste little by little a pure joy and unmixed peace.

- 23 Open the eye of the heart that thou mayst see thy
soul; thou shalt see what was not made to be seen.—
24 The soul is veiled by the body; God is veiled by the
25 soul.—If a man could cast a firm and clear glance
into the depths of his being, he would see there
26 God.—Every man who returns into himself, will find
27 there traces of the Divinity.—Look into thy heart
28 and thou shalt see there His image.—An attentive
scrutiny of thy being will reveal to thee that it is one
with the very essence of absolute perfection.
- 29 O my friend, hearken to the melody of the Spirit
in thy heart and in thy soul and guard it as the apple
30 of thy eyes.—But how can that be manifested to thy
eyes if what is within thee is to thyself invisible?—
31 This Self hidden in all existences shines not out, but
it is seen with the supreme and subtle vision by those
who see the subtle. The wise man should draw speech
into the mind, mind into the Self that is knowledge;
knowledge he should contain in the Great Self and
that in the Self that is still.
- 32 Let not him then who cannot enter into the cham-
ber of hidden treasure complain that he is poor and
33 has no part in these riches.—What right has a man
to say he has a soul if he has not felt it or that there
is a God, if he has not seen Him? If we have a soul,
we must penetrate to it; otherwise it is better not
to believe, to be frankly an atheist rather than a
hypocrite.
- 34 O my soul, wilt thou be one day simple, one, bare,
more visible than the body which envelops thee?
-

The Question of the Month

One of our subscribers in Europe puts to us the following difficulty :—

"I have encountered in my life several examples of people living or trying to live in the universal consciousness and it seemed to me that it rendered them less compassionate, less humane, less tender to the sufferings of others. It seems to me that if it is necessary not to remain in the individual consciousness when it is a question of our own sufferings, it is otherwise when it is a question of sympathising with the sufferings of others. In my opinion we feel more keenly the troubles of our brothers in humanity if we remain in the individual consciousness. But I may be mistaken and ask only to be enlightened by you on this point."

Is it certain that such people are living in the universal consciousness? or, if they are, is it certain that they are really less humane and compassionate? May they not be exercising their humanity in another fashion than the obvious and external signs of sympathy and tenderness?

If a man is really insensible to the experiences of others in the world, he is not living in the full universal consciousness. Either he has shut himself up in an experience of an individual peace and self-content, or he is absorbed by his contact with some universal principle in its abstract form without regard to its universal action, or he is living inwardly apart from the universe in touch with something transcendent of world-experience. All these states are useful to the soul in its progress, but they are not the universal consciousness.

When a man lives in the cosmic self, he necessarily embraces the life of the world and his attitude towards that world struggling upward from the egoistic state must be one of compassion, of love or of helpfulness. The Buddhists held that immersion in the infinite non-ego was in itself an immersion in a sea of infinite compassion. The liberated Sannyasin is described in the Gita and in other Hindu books as one whose occupation is beneficence to all creatures. But this vast spirit of beneficence does not necessarily exercise itself by the outward forms of emotional sympathy or active charity. We must not bind down all natures or all states of the divine consciousness

in man to the one form of helpfulness which seems to us the most attractive, the most beautiful or the most beneficent. There is a higher sympathy than that of the easily touched emotions, a greater beneficence than that of an obvious utility to particular individuals in their particular sufferings.

The egoistic consciousness passes through many stages in its emotional expansion. At first it is bound within itself, callous therefore to the experiences of others. Afterwards it is sympathetic only with those who are identified in some measure with itself, indifferent to the indifferent, malignant to the hostile. When it overcomes this respect for persons, it is ready for the reception of the altruistic principle.

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

We begin to enter into the universal consciousness when apart from all individual motive and necessity, by the mere fact of unity of our being with all others, their joy becomes our joy, their suffering our suffering. But we must not mistake this for the highest condition. After a time we are no longer overcome by any suffering, our own or others, but are merely touched and respond in helpfulness. And there is yet another state in which the subjection to suffering is impossible to us because we live in the Beatitude, but this does not deter us from love and beneficence,—any more than it is necessary for a mother to weep or be overcome by the little childish griefs and troubles of her children in order to love, understand and soothe.

Nor is detailed sympathy and alleviation of particular sufferings the only help that can be given to men. To cut down branches of a man's tree of suffering is good, but they grow again; to aid him to remove its roots is a still more divine helpfulness. The gift of joy, peace or perfection is a greater giving than the effusion of an individual benevolence and sympathy and it is the most royal outcome of unity with others in the universal consciousness.

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A PHILOSOPHICAL REVIEW

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THE LIFE DIVINE

CHAPTER VII

THE EGO AND THE DUALITIES.

The soul seated on the same tree of Nature is absorbed and deluded and has sorrow because it is not the Lord, but when it sees and is in union with that other self and greatness of it which is the Lord, then sorrow passes away from it.

Swetaswatara Upanishad

If all is in truth Sachchidananda, death, suffering, evil, limitation can only be the creations, positive in practical effect, negative in essence, of a distorting consciousness which has fallen from the total and unifying knowledge of itself into some error of division and partial experience. This is the fall of man typified in the poetic parable of the Hebrew Genesis. That fall is his deviation from the full and pure acceptance of God and himself, or rather of God in himself, into a dividing consciousness which brings with it all the train of the dualities, life and death, good and evil, joy and pain, completeness and want, the fruit of a divided being. This is the fruit which Adam and Eve, Purusha and Prakriti, the soul tempted by Nature, have eaten. The redemption comes by the recovery of the universal in the individual and of the spiritual term in the physical consciousness. Then alone the soul in Nature can be allowed to partake of the fruit of the tree of life and be as the Divine and live for ever. For then only can the purpose of its descent into material consciousness be accomplished, when the knowledge of good and evil, joy and suffering, life and death has been accomplished through the recovery

by the human soul of a higher knowledge which reconciles and identifies these opposites in the universal and transforms their divisions into the image of the divine Unity.

To Sachchidananda extended in all things in widest commonalty and impartial universality, death, suffering, evil and limitation can only be at the most reverse terms, shadow-forms of their luminous opposites. As these things are felt by us, they are notes of a discord. They formulate separation where there should be a unity, miscomprehension where there should be an understanding, an attempt to arrive at independent harmonies where there should be a self-adaptation to the orchestral whole. All totality, even if it be only in one scheme of the universal vibrations, even if it be only a totality of the physical consciousness without possession of all that is in movement beyond and behind, must be to that extent a reversion to harmony and a reconciliation of jarring opposites. On the other hand to Sachchidananda transcendent of the forms of the universe the dual terms themselves, even so understood, can no longer be justly applicable. Transcendence transfigures ; it does not reconcile, but rather transmutes opposites into something surpassing them that effaces their oppositions.

At first, however, we must strive to relate the individual again to the harmony of the totality. There it is necessary for us—otherwise there is no issue from the problem—to realise that the terms in which our present consciousness renders the values of the universe, though practically justified for the purposes of human experience and progress, are not the sole terms in which it is possible to render them and may not be the complete, the right, the ultimate formulas. Just as there may be sense-organs or formations of sense-capacity which see the physical world differently and it may well be better, because more completely, than our sense-organs and sense-capacity, so there may be other mental and supra-mental envisagings of the universe which surpass our own. States of consciousness there are in which Death is only a change in immortal Life, pain a violent backwash of the waters of

universal delight, limitation a turning of the Infinite upon itself, evil a circling of the good around its own perfection; and this not in abstract conception only, but in actual vision and in constant and substantial experience. To arrive at such states of consciousness may, for the individual, be one of the most important and indispensable steps of his progress towards self-perfection.

Certainly, the practical values given us by our senses and by the dualistic sense-mind must hold good in their field and be accepted as the standard for ordinary life-experience until a larger harmony is ready into which they can enter and transform themselves without losing hold of the realities which they represent. To enlarge the sense faculties without the knowledge that would give the old sense-values their right interpretation from the new stand-point might lead to serious disorders and incapacities, might unfit for practical life and for the orderly and disciplined use of the reason. Equally, an enlargement of our mental consciousness out of the experience of the egoistic dualities into an unregulated unity with some form of total consciousness might easily bring about a confusion and incapacity for the active life of humanity in the established order of the world's relativities. This, no doubt, is the root of the injunction imposed in the Gita on the man who has the knowledge not to disturb the life-basis and thought-basis of the ignorant; for, impelled by his example but unable to comprehend the principle of his action, they would lose their own system of values without arriving at a higher foundation.

Such a disorder and incapacity may be accepted personally and are accepted by many great souls as a temporary passage or as the price to be paid for the entry into a wider existence. But the right goal of human progress must be always an effective and synthetic reinterpretation by which the law of that wider existence may be represented in a new order of truths and in a more just and puissant working of the faculties on the life-material of the universe. For the senses the sun goes round the earth; that was for them the centre of existence and the mo-

tions of life are arranged on the basis of a misconception. The truth is the very opposite, but its discovery would have been of little use if there were not a science that makes the new conception the centre of a reasoned and ordered knowledge putting their right values on the perceptions of the senses. So also for the mental consciousness God moves round the personal ego and all His works and ways are brought to the judgment of our egoistic sensations, emotions and conceptions and are there given values and interpretations which, though a perversion and inversion of the truth of things, are yet useful and practically sufficient in a certain development of human life and progress. They are a rough practical systematisation of our experience of things valid so long as we dwell in a certain order of ideas and activities. But they do not represent the last and highest state of human life and knowledge. " Truth is the path and not the falsehood." The truth is not that God moves round the ego as the centre of existence and can be judged by the ego and its view of the dualities, but that the Divine is itself the centre and that the experience of the individual only finds its own true truth when it is known in the terms of the universal and the transcendent. Nevertheless, to substitute this conception for the egoistic without an adequate base of knowledge may lead to the substitution of new but still false and arbitrary ideas for the old and bring about a violent instead of a settled disorder of right values. Such a disorder often marks the inception of new philosophies and religions and initiates useful revolutions. But the true goal is only reached when we can group round the right central conception a reasoned and effective knowledge in which the egoistic life shall rediscover all its values transformed and corrected. Then we shall possess that new order of truths which will make it possible for us to substitute a more divine life for the existence which we now lead and to effectualise a more divine and puissant use of our faculties on the life-material of the universe.

That new life and power of the human integer must necessarily repose on a realisation of the great verities

which translate into our mode of conceiving things the nature of the divine existence. It must proceed through a renunciation by the ego of its false stand-point and false certainties, through its entry into a right relation and harmony with the totalities of which it forms a part and with the transcendences from which it is a descent, and through its perfect self-opening to a truth and a law that exceed its own conventions,—a truth that shall be its fulfilment and a law that shall be its deliverance. Its goal must be the abolition of those values which are the creations of the egoistic view of things; its crown must be the transcendence of limitation, ignorance, death, suffering and evil.

The transcendence, the abolition are not possible here on earth and in our human life if the terms of that life are necessarily bound to our present egoistic valuations. If life is in its nature individual phenomenon and not representation of a universal existence and the breathing of a mighty Life-Spirit, if the dualities which are the response of the individual to its contacts are not merely a response but the very essence and condition of all living, if limitation is the inalienable nature of the substance of which our mind and body are formed, disintegration of death the first and last condition of all life, its end and its beginning, pleasure and pain the inseparable dual stuff of all sensation, joy and grief the necessary light and shade of all emotion, truth and error the two poles between which all knowledge must eternally move, then transcendence is only attainable by the abandonment of human life in a Nirvana beyond all existence or by attainment to another world, a heaven quite otherwise constituted than this material universe.

It is not very easy for the customary mind of man, always attached to its past and present associations, to conceive of an existence still human, yet radically changed in what are now our fixed circumstances. We are in respect to our possible higher evolution much in the position of the original Ape of the Darwinian theory. It would have been impossible for that Ape leading his in-

instinctive arboreal life in primeval forests to conceive that there would be one day an animal on the earth who would use a new faculty called reason upon the materials of his inner and outer existence, who would dominate by that power his instincts and habits, change the circumstances of his physical life, build for himself houses of stone, manipulate Nature's forces, sail the seas, ride the air, develop codes of conduct, evolve conscious methods for his mental and spiritual development. And if such a conception had been possible for the Ape-mind, it would still have been difficult for him to imagine that by any progress of Nature or long effort of Will and tendency he himself could develop into that animal. Man, because he has acquired reason and still more because he has indulged his power of imagination and intuition, is able to conceive an existence higher than his own and even to envisage his personal elevation beyond his present state into that existence. His idea of the supreme state is an absolute of all that is positive to his own concepts and desirable to his own instinctive aspiration,—Knowledge without its negative shadow of error, Bliss without its negation in experience of suffering, Power without its constant denial by incapacity, purity and plenitude of being without the opposing sense of defect and limitation. It is so that he conceives his gods; it is so that he constructs his heavens. But it is not so that his reason conceives of a possible earth and a possible humanity. His dream of God and Heaven is really a dream of his own perfection; but he finds the same difficulty in accepting its practical realisation here for his ultimate aim as would the ancestral Ape if called upon to believe in himself as the future Man. His imagination, his religious aspirations may hold that end before him; but when his reason asserts itself, rejecting imagination and transcendent intuition, he puts it by as a brilliant superstition contrary to the hard facts of the material universe. It becomes then only his inspiring vision of the impossible. All that is possible is a conditioned, limited and precarious knowledge, happiness, power and good.

Yet in the principle of reason itself there is the assertion of a Transcendence. For reason is in its whole aim and essence the pursuit of Knowledge, the pursuit, that is to say, of Truth by the elimination of error. Its view, its aim is not that of a passage from a greater to a lesser error, but it supposes a positive, pre-existent Truth towards which through the dualities of right knowledge and wrong knowledge we can progressively move. If our reason has not the same instinctive certitude with regard to the other aspirations of humanity, it is because it lacks the same essential illumination inherent in its own positive activity. We can just conceive of a positive or absolute realisation of happiness, because the heart to which that instinct for happiness belongs has its own form of certitude, is capable of faith, and because our minds can envisage the elimination of unsatisfied want which is the apparent cause of suffering. But how shall we conceive of the elimination of pain from nervous sensation or of death from the life of the body? Yet the rejection of pain is a sovereign instinct of the sensations, the rejection of death a dominant claim inherent in the essence of our vitality. But these things present themselves to our reason as instinctive aspirations, not as realisable potentialities.

Yet the same law should hold throughout. The error of the practical reason is an excessive subjection to the apparent fact which it can immediately feel as real and an insufficient courage in carrying profounder facts of potentiality to their logical conclusion. What is, is the realisation of an anterior potentiality; present potentiality is a clue to future realisation. And here potentiality exists; for the mastery of phenomena depends upon a knowledge of their causes and processes and if we know the causes of error, sorrow, pain, death, we may labour with some hope towards their elimination. For knowledge is power and mastery.

In fact, we do pursue as an ideal, so far as we may, the elimination of all these negative or adverse phenomena. We seek constantly to minimise the causes of error, pain and suffering. Science, as its knowledge increases, dreams

of regulating birth and of indefinitely prolonging life, if not of effecting the entire conquest of death. But because we envisage only external or secondary causes, we can only think of removing them to a distance and not of eliminating the actual roots of that against which we struggle. And we are thus limited because we strive towards secondary perceptions and not towards root-knowledge, because we know processes of things, but not their essence. We thus arrive at a more powerful manipulation of circumstances, but not at essential control. But if we could grasp the essential nature and the essential cause of error, suffering and death, we might hope to arrive at a mastery over them which should be not relative but entire. We might hope even to eliminate them altogether and justify the dominant instinct of our nature by the conquest of that absolute good, bliss, knowledge and immortality which our intuitions perceive as the true and ultimate condition of the human being.

The ancient Vedanta presents us with such a solution in the conception and experience of Brahman as the one universal and essential fact and of the nature of Brahman as Sachchidananda.

In this view the essence of all life is the movement of a universal and immortal existence, the essence of all sensation and emotion is the play of a universal and self-existent delight in being, the essence of all thought and perception is the radiation of a universal and all-pervading truth, the essence of all activity is the progression of a universal and self-effecting good.

But the play and movement embodies itself in a multiplicity of forms, a variation of tendencies, an interplay of energies. Multiplicity permits of the interference of a determinative and temporarily deformative factor, the individual ego; and the nature of the ego is a self-limitation of consciousness by a willed ignorance of the rest of its play and its exclusive absorption in one form, one combination of tendencies, one field of the movement of energies. Ego is the factor which determines the reactions of error, sorrow, pain, evil, death; for it gives these values to move-

ments which would otherwise be represented in their right relation to the one existence, Bliss, Truth and Good. By recovering the right relation we may eliminate the ego-determined reactions, reducing them eventually to their true values; and this recovery can be effected by the right participation of the individual in the consciousness of the totality and in the consciousness of the transcendent which the totality represents.

Into later Vedanta there crept and arrived at fixity the idea that the limited ego is not only the cause of the dualities, but the essential condition for the existence of the universe. By getting rid of the ignorance of the ego and its resultant limitations we do indeed eliminate the dualities, but we eliminate along with them our existence in the cosmic movement. Thus we return to the essentially evil and illusory nature of human existence and the vanity of all effort after perfection in the life of the world. A relative good linked always to its opposite is all that here we can seek. But if we adhere to the larger and profounder idea that the ego is only an intermediate representation of something beyond itself, we escape from this consequence and are able to apply Vedanta to fulfilment of life and not only to the escape from life. The essential cause and condition of universal existence is the Lord, Ishwara or Purusha, manifesting and occupying individual and universal forms. The limited ego is only an intermediate phenomenon of consciousness necessary for a certain line of development. Following this line the individual can arrive at that which is beyond himself, that which he represents, and can yet continue to represent it, no longer as an obscured and limited ego, but as a centre of the divine and the universal consciousness embracing, utilising and transforming into harmony with the divine all individual determinations.

We have then the manifestation of the divine Conscious Being in the totality of physical Nature as the foundation of human existence in the material universe. We have the emergence of that Conscious Being in an involved and inevitably evolving Life, Mind and Supermind as the condition of our activities; for it is this evolution which

has enabled man to appear in Matter and it is this evolution which will enable him progressively to manifest God in the body,—the universal Incarnation. We have in egoistic formation the intermediate and decisive factor which allows the One to emerge as the conscious Many out of that indeterminate totality general, obscure and formless which we call the subconscious,—*hridaya samudra*, the ocean-like heart in things of the Rig-Veda. We have the dualities of life and death, joy and sorrow, pleasure and pain, truth and error, good and evil as the first formations of egoistic consciousness, the natural and inevitable outcome of its attempt to realise unity in an artificial construction of itself exclusive of the total truth, good, life and delight of being in the universe. We have the dissolution of this egoistic construction by the self-opening of the individual to the universe and to God as the means of that supreme fulfilment to which egoistic life is only a prelude even as animal life was only a prelude to the human. We have the realisation of the All in the individual by the transformation of the limited ego into a conscious centre of the divine unity and freedom as the term at which the fulfilment arrives. And we have the outflowing of the infinite and absolute Existence, Truth, Good, and Delight of being on the Many in the world as the divine result towards which the cycles of our evolution move. This is the supreme birth which maternal Nature holds in herself; of this she strives to be delivered.

The Wherefore of the Worlds

CHAPTER VI

THE PRIMARY DATA OF BEING.

The manifested being appears under the two categories of Space and Time. The origin of these categories must therefore be found in that of the being itself and their principles in the essential characteristic of the desire by which the being has been formed.

It is only through desire as intermediary that a connection can be established between these relative categories and the category of the Absolute. For in the Absolute Space and Time have to be defined by contradictory terms, absolute Space being infinite and indivisible and absolute Time being permanence, immutability, pure duration, eternity without change or succession. For the manifested being Space is extent essentially divisible and Time is essential variability, continuous succession,—it is in a word, becoming.

But if we refer the fundamental categories to the principle of desire, it is then possible to understand how they derive from the very character of that desire.

The desire to be implies, in fact, a tendency towards the being's particular affirmation, towards the distinction of itself from the Absolute. It contains in this tendency a first principle of activity which is the very principle of Time.

Of the two categories, Time and Space, that of Time

appears then to be the more necessary of the two, the more inseparable from the notion of being.

In proportion as the being dissociates itself from the Absolute, there intervene at once the series of terms of progressive distinction which constitute it and the series of terms of continuous succession which form Time.

The Absolute though itself beyond the series of successions, beyond Time, yet becomes nevertheless the first term of that series the moment the second term intervenes, —as soon, that is to say, as something relative appears.

Time and the being have one and the same origin.

Outside the immutable and permanent there can be nothing but becoming, tendency, succession of ephemeral and relative states; and each relativity being but a relation, no moment, no term of the succession exists except by virtue of the others, no state has any reality by itself. The separate being cannot be anything more than a changing; it is an illusion which renews itself and persists only by constant transformation, an illusion which perpetuates and by the very perpetuation realises itself.

If the desire to be, the formative condition of the being, had not the possibility of clothing itself incessantly in different modes and renewing its contents at each moment, the being would have been a fugitive appearance vanishing as soon as it was born. Nothing can subsist without a continual new creation into something else. But for that it is necessary that an indefinite series of possibilities should be able to awake successively into action.

And how could that be if the universe did not plunge all its roots into the fathomless ocean of the unmanifested, if after emerging itself like an island on its surface it could not draw incessantly on its depths for the elements of a perpetual transformation?

The being, even though foreign to the principle of the Absolute by its will to distinct existence, is yet in its essence, apart from all its relative determinations, that Absolute, and from its own depths it can draw incessantly new manifestations representing all the possibilities of the desire to be.

Thus is explained its becoming in Time; Time is the very stuff of its existence. It exists only by working incessantly to substitute its modes of being one in the place of the other, by replacing itself by itself, by building upon two Nothings, two negations, on that which is not yet and that which no longer is, the exclusive affirmation of its being, by creating the moment in the very bosom of eternity.

It is, then, by multiplying itself in a continual succession that it persists in its character of definite unity emergent out of the infinite One.

The permanence of the eternal is for the manifest being transformed into a perpetual becoming.



From the principle of the being, one with that of Time, is derived the principle of Space.

The law which distinguishes the manifested being from the Absolute, applies also to its potential elements. The desire by which it is formed individualises in it by a progressive differentiation each of these elements. For nothing is simple in the relative; pure unity belongs only to the Absolute. The manifested being is in its essence multiplicity.

If subjective unity becomes by its repetition successive plurality, Number formative of Time, it becomes also by its division objective simultaneity, the relativity of Space.

The manifested being is essentially differentiation and potential divisibility. This divisibility defines Space and distinguishes it from Time.

For Time translates into the manifested world the Absolute's character of unity, of identity. It is the category of the being in itself considered in its subjective unity apart from the potential multiplicity of its elements.

Space on the contrary translates into the manifested world the permanent infinity of the possibilities of the Absolute. It is the category of the being considered in the simultaneous complexity of its elements and of their objective relations apart from their perpetually changing individual unity.

This is the reason why one cannot divide Time without bringing into it the notion of Space so as to be able to discern in it spaces of time.

But each of these spaces of Time is common to all beings; they exist in them simultaneously. On the contrary each of the possible divisions of Space relates exclusively to a particular being and can only be successively occupied by several, not simultaneously.

It is only by bringing the notion of Time into Space that we can take account of changes produced in Space.

It is in the movement that we have the mingling and the becoming concrete of these two abstractions, one of pure extent and the other of duration, one of simultaneity and the other of becoming, one of concomitance and the other of succession. Mingling and becoming concrete they form the very substance of all reality.

What abstract movement in Time is for indivisible unity,—the condition of its subjective manifestation,—concrete movement in Space is for the multiple and divisible,—the condition of objective manifestation.

Thus the analysis of the essential categories of being enables us to understand how the identity of principles in the Absolute is represented in the relative by the synthesis of movement.

If desire is the first cause of the being, movement is the being itself.



If we wish to carry farther that play of mind which consists in representing symbolically by means of abstract notions the very life of the essential and untranslatable Reality, it can be shown how all relative notions are attached to absolute categories and how from the fundamental principles of unity and immutability the mind can deduce its most general concepts.

Inseparable, indiscernable in their origin these principles of the Absolute can only be disjoined and dissociated if they exclude each other by a mutual opposition of their contraries.

We have seen that the possibility of their disjunction is involved in the possibility of the desire to be which breaks the unity and interrupts the immutability of the Absolute so as to give birth to multiple and changing relativities, to becoming of indivisible Time and divisibility of immobile Space.

From these oppositions of contraries are born the four terms which constitute all relativity. On the manner in which they combine and react on each other depend the diverse forms of that relativity.

Two of these terms, the Immutable and the Indivisible, represent in a negative form the unknowables of the Absolute, and their opposites, the divisible and the mutable, represent in a positive form the very essence of the relative.

Joined in pairs, each negative to a positive, the mutable to the indivisible, the immutable to the divisible, they form productive couples which are the parent roots of all our categories. For the character of mutable indivisibility which belongs to Time, belongs also to Quality, to pure Force, to Mind, as opposed to the character of divisible Immobility which belongs to Space, to Quantity, to Matter properly so called.

One might define these two groups of opposite categories as belonging the one to masculine activities abstract, synthetic, involutive, productive of transformation, the other to feminine passivities concrete, analytic, evolutionary, powerful for conservation.

From their union all relative objectivities are born.

For just as the intervention of Time in Space creates the movement, so also the intervention of Force in Substance, of Quality in Quantity, of Mind in Matter creates form, body, the individualisation of Life, the act of Will.



If the tendency to division which belongs to the relative and derives from the desire to be, determines an always increasing fragmentation of substances and pro-

gressive multiplication of elements, the law of unity, on the contrary, which belongs to the Absolute, is rendered everywhere in the relative by the tendency to synthesis and integration.

The same principle of individualisation which enables the being to detach itself from the Impersonal, determines in it a progressive differentiation of all the hitherto indistinguishable elements which constitute its existence. Each of these elements becomes as it were, a little world in the great and in its turn divisible.

But if all substance tends to be decomposed into more and more simple elements, everywhere also these elements grouped and organised attempt to recover their primal unity. And each group, each aggregation becomes a sort of collective entity with its own proper soul in which that unity is affirmed. For each of these individual egos its conscious subjectivity depends entirely on the wealth of the elements and the perfection of the relations which have gone to make up its synthesis.

Hence a double current in things. All substance tends towards organisation of life and the synthesis of the conscious ego; all form is ephemeral and all life returns towards death.

Because the relative is precisely the result of a dissociation between the two principles of permanence and unity in which each allies itself to the contrary of the other, it seems as if all that tends towards unity by the way of synthesis must by that very fact lose in potentiality of duration. All aggregates are impermanent.

But on the other hand, because permanence and unity are inseparable in the Absolute, the more the characteristics of unity are perfected in the synthesis, the more its stability increases.

The permanence of the divisible is represented for each element by a sort of inertia, of fixity, of invariability in its nature. But in proportion as the indivisibility of the element is emphasised, the mutability of this indivisible is manifested objectively by a greater mobility and an increasing swiftness of the elementary movements.

In the synthetic unity, in the indivisibility of the conscious ego the same characteristic is represented on the contrary by pure internal movement and by an increasing mutability of the subjective states of the being, a succession of more and more rapid movements in its becoming.

Finally, in the moral characteristics of the individual being, the two dissociated principles of the Absolute are diversely affirmed, that of unity by the exclusive and egoistic oneness of the personal "I", that of permanence by a sort of fixity, of inertia, of resistance to the universal movement, a refusal unceasingly opposed to the powers of evolution and progress.

All life in the relative thus pursues its vain dream and tends towards a sort of personal Absolute which the experience of the reason must one day transform for each being into an endeavour towards the absolute consciousness of the Impersonal.



It is not only with regard to the Absolute that the relativity of the manifested being affirms itself.

In the relative all is relative. When we speak of Space and Time, we are under these abstractions defining the most general categories to which all the possible modes and forms of simultaneity and succession can be reduced.

To these abstract modes there correspond, in the objective world, concrete states of substance and of being, states which extend in an indefinite series from the first transcendences to our own physical domain.

In each of these states Space and Time find a real content which forms the stuff of their weaving.

Time has more reality to the being in proportion as it takes cognizance with more precision and detail of its uninterrupted changes. In the states in which the consciousness of these changes is uniform, vague, taken in the mass, Time passes by without being perceived. For the subconscious forces of the universe a thousand years are as one day.

Similarly the concreteness of Space increases in proportion as the divisibility of substance grows by a more complex differentiation of its elements. This substance becomes the more material, the more it lends itself by its very complexity to richer and more numerous combinations.

What we call Matter is the pure possibility of these combinations; it is the abstract multiplicity of the elements whose active organisation constitutes life.

To each degree of divisibility in substance there corresponds a certain state of Matter and a certain domain of Life which is a field of operation for less and less simple syntheses of form and of activity.

Thus are constituted the successive orders of reality by which cosmic growth is accomplished.

The universe enlarges itself; by a sort of progressive blossoming and production it increases at once the domain of its extent and the reach of its depths.

By an ever more detailed, precise and individual differentiation of its elements, it constitutes for itself one after another the successive states of an increasing materiality, that is to say, of an increasing complexity in its substance. And in each of these states the objective forms of the being become more concrete, rich and real.

It is therefore by the simple prolongation in its effect of the desire for individual manifestation according to the sole law of a rigorously egoistic affirmation that universal being unrolls the whole process of its material evolution.

Arisen from the formidable inconscience of its origin, it manifests itself progressively to itself. And the Matter in which it appears at the term of its successive self-integrations becomes the mirror which accurately reflects its own image. It finds there at once the evidence of all the imperfections it bore unknowingly in itself and the field of experience, of trial and atonement in which it undergoes their evil consequences and redeems them.

The Secret of the Veda

CHAPTER VI

AGNI AND THE TRUTH.

The Rig-Veda is one in all its parts. Whichever of its ten Mandalas we choose, we find the same substance, the same ideas, the same images, the same phrases. The Rishis are the seers of a single truth and use in its expression a common language. They differ in temperament and personality; some are inclined to a more rich, subtle and profound use of Vedic symbolism; others give voice to their spiritual experience in a barer and simpler diction, with less fertility of thought, richness of poetical image or depth and fullness of suggestion. Often the songs of one seer vary in their manner, range from the utmost simplicity to the most curious richness. Or there are risings and fallings in the same hymn; it proceeds from the most ordinary conventions of the general symbol of sacrifice to a movement of packed and complex thought. Some of the Suktas are plain and almost modern in their language; others baffle us at first by their semblance of antique obscurity. But these differences of manner take nothing from the unity of spiritual experience, nor are they complicated by any variation of the fixed terms and the common formulae. In the deep and mystic style of Dirghatamas Aukathya as in the melodious lucidity of Medhatithi Kanwa, in the puissant and energetic hymns of Viswamitra as in Vasishtha's even harmonies we have the same firm

foundation of knowledge and the same scrupulous adherence to the sacred conventions of the Initiates.

From this peculiarity of the Vedic compositions it results that the method of interpretation which I have described can be equally well illustrated from a number of scattered Suktas selected from the ten Mandalas or from any small block of hymns by a single Rishi. If my purpose were to establish beyond all possibility of objection the interpretation which I am now offering, a much more detailed and considerable work would be necessary. A critical scrutiny covering the whole of the ten Mandalas would be indispensable. To justify for instance the idea I attach to the Vedic term *Ritam*, the Truth, or my explanation of the symbol of the Cow of Light, I should have to cite all passages of any importance in which the idea of the Truth or the image of the Cow are introduced and establish my thesis by an examination of their sense and context. Or if I wish to prove that Indra in the Veda is really in his psychological functions the master of luminous mind typified by *Dyaus*, or Heaven, with its three shining realms, *Rochana*, I should have to examine similarly the hymns addressed to Indra and the passages in which there is a clear mention of the Vedic system of worlds. Nor could this be sufficient, so intertwined and interdependent are the notions of the Veda, without some scrutiny of the other Gods and of other important psychological terms connected with the idea of the Truth and of the mental illumination through which man arrives at it. I recognise the necessity of such a work of justification and hope to follow it out in other studies on the Vedic Truth, on the Gods of the Veda and on Vedic symbols. But a labour of this scope would be beyond the range of the present work, which is confined merely to an illustration of my method and to a brief statement of the results of my theory.

In order to illustrate the method I propose to take the first eleven suktas of the first Mandala and to show how some of the central ideas of a psychological interpretation arise out of certain important passages or single hymns

and how the surrounding context of the passages and the general thought of the hymns assume an entirely new appearance in the light of this profounder thinking.

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

A certain principle of thought-development also has not been absent from the arrangement of these Vedic hymns. The opening Mandala seems to have been so designed that the general thought of the Veda in its various elements should gradually unroll itself under the cover of the established symbols by the voices of a certain number of Rishis who almost all rank high as thinkers and sacred singers and are, some of them, among the most famous names of Vedic tradition. Nor can it be by accident that the tenth or closing Mandala gives us, with an even greater miscellaneity of authors, the last developments of the thought of the Veda and some of the most modern in lan-

guage of its Suktas. It is here that we find the Sacrifice of the Purusha and the great Hymn of the Creation. It is here also that modern scholars think they discover the first origins of the Vedantic philosophy, the Brahnavada.

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

There are four verses in the Hymn to Agni, the fifth to the ninth, in which the psychological sense comes out with a great force and clearness, escaping from the veil of the symbol.

Agnir hotâ kavikratuh, satyaç chitraçravastamah,
devo devebhir âgamat.

Yad anga dâçushe twam, agne bhadram karishyasi,
tavet tat satyam angirah.

Upa twâgne dive dive, doshâvastar dhiyâ vayam,
namo bharanta emasi.

Rajantam adhwarân'âm, gopam r'itasya d'divim,
vardhamânam swe dame. *

In this passage we have a series of terms plainly bearing or obviously capable of a psychological sense and giving their colour to the whole context. Sayana, however, insists on a purely ritual interpretation and it is interesting

* The limitations under which the Review labours at Pondicherry compel me to give the citations from the Sanskrit in Roman characters, nor is it possible to adhere to the exact transliteration demanded by a scrupulous scholarship. Long letters are represented by a superimposed accent, palatal *s* by ç as in the French system, the cerebral *n* and the vowel *ri* by inserting an apostrophe after the *n* and *r*.

to see how he arrives at it. In the first phrase we have the word *kavi* meaning a seer and, even if we take *kratu* to mean work of the sacrifice, we shall have as a result, "Agni, the priest whose work or rite is that of the seer", a turn which at once gives a symbolic character to the sacrifice and is in itself sufficient to serve as the seed of a deeper understanding of the Veda. Sayana feels that he has to turn the difficulty at any cost and therefore he gets rid of the sense of seer for *kavi* and gives it another and unusual significance. He then explains that Agni is *satya*, true, because he brings about the true fruit of the sacrifice. Çravya Sayana renders "fame," Agni has an exceedingly various renown. It would have been surely better to take the word in the sense of wealth so as to avoid the incoherency of this last rendering. We shall then have this result for the fifth verse, "Agni the priest, active in the ritual, who is true (in its fruit)—for his is the most varied wealth,—let him come, a god with the gods."

To the sixth Rik the commentator gives a very awkward and abrupt construction and trivial turn of thought which breaks entirely the flow of the verse. "That good (in the shape of varied wealth) which thou shalt effect for the giver, thine is that. This is true, O Angiras," that is to say, there can be no doubt about this fact, for if Agni does good to the giver by providing him with wealth, he in turn will perform fresh sacrifices to Agni, and thus the good of the sacrificer becomes the good of the god. Here again it would be better to render, "The good that thou wilt do for the giver, that is that truth of thee, O Angiras," for we thus get at once a simpler sense and construction and an explanation of the epithet, *satya*, true, as applied to the god of the sacrificial fire. This is the truth of Agni that to the giver of the sacrifice he surely gives good in return.

The seventh verse offers no difficulty to the ritualistic interpretation except the curious phrase, "we come *bearing* the prostration." Sayana explains that bearing here means simply doing and he renders, "To thee day by day we, by night and by day, come with the thought perform-

ing the prostration." In the eighth verse he takes *r'itasya* in the sense of truth and explains it as the true fruit of the ritual. "To thee shining, the protector of the sacrifices, manifesting always their truth (that is, their inevitable fruit), increasing in thy own house." Again, it would be simpler and better to take *ritam* in the sense of sacrifice and to render "To thee shining out in the sacrifices, protector of the rite, ever luminous, increasing in thy own house". The "own house" of Agni, says the commentator, is the place of sacrifice and this is indeed called frequently enough in Sanskrit, "the house of Agni."

We see, therefore, that with a little managing we can work out a purely ritual sense quite empty of thought even for a passage which at first sight offers a considerable wealth of psychological significance. Nevertheless, however ingeniously it is effected, flaws and cracks remain which betray the artificiality of the work. We have had to throw overboard the plain sense of *kavi* which adheres to it throughout the Veda and foist in an unreal rendering. We have either to divorce the two words *satya* and *rita* which are closely associated in the Veda or to give a forced sense to *rita*. And throughout we have avoided the natural suggestions pressed on us by the language of the Rishi.

Let us now follow instead the opposite principle and give their full psychological value to the words of the inspired text. *Kratu* means in Sanskrit work or action and especially work in the sense of the sacrifice; but it means also power or strength (the Greek *kratos*) effective of action. Psychologically this power effective of action is the will. The word may also mean mind or intellect and Sayana admits thought or knowledge as a possible sense for *kratu*. *Gravas* means literally hearing and from this primary significance is derived its secondary sense, "fame". But, psychologically, the idea of hearing leads up in Sanscrit to another sense which we find in *gravana*, *gruti*, *gruta*,—revealed knowledge, the knowledge which comes by inspiration. *Drishiti* and *gruti*, sight and hearing, revelation and inspiration are the two chief powers of that supra-mental

faculty which belongs to the old Vedic idea of the Truth, the *Ritam*. The word *gravas* is not recognised by the lexicographers in this sense, but it is accepted in the sense of a hymn,— the inspired word of the Veda. This indicates clearly that at one time it conveyed the idea of inspiration or of something inspired, whether word or knowledge. This significance, then, we are entitled to give it, provisionally at least, in the present passage; for the other sense of fame is entirely incoherent and meaningless in the context. Again the word *namas* is also capable of a psychological sense; for it means literally "bending down" and is applied to the act of adoring submission to the deity rendered physically by the prostration of the body. When therefore the Rishi speaks of "bearing obeisance to Agni by the thought" we can hardly doubt that he gives to *namas* the psychological sense of the inward prostration, the act of submission or surrender to the deity.

We get then this rendering of the four verses:—

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

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

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

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

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

Who, then, is this god Agni to whom language of so mystic a fervour is addressed, to whom functions so vast and profound are ascribed? Who is this guardian of the Truth, who is in his act its illumination, whose will in the act is the will of a seer possessed of a divine wisdom governing his richly varied inspiration? What is the Truth that

he guards? And what is this good that he creates for the giver who comes always to him in thought day and night bearing as his sacrifice submission and self-surrender? Is it gold and horses and cattle that he brings or is it some diviner riches?

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

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

This psychological conception is that of a truth which is truth of divine essence, not truth of mortal sensation and appearance. It is *satyam*, truth of being; it is in its action *Ritam*, right,—truth of divine being regulating right activity both of mind and body; it is *brihat*, the universal truth proceeding direct and undeformed out of the Infinite. The consciousness that corresponds to it is also infinite, *brihat*, large as opposed to the consciousness of the sense-mind which is founded upon limitation. The one is described as *bhuma*, the large, the other as *alpa*, the little. Another name for this supramental or truth consciousness is Mahas which also means the great, the vast. And as for the facts of sensation and appearance which are full of falsehoods (*anritam*, not-truth or wrong

application of the *satyam* in mental and bodily activity), we have for instruments the senses, the sense-mind (*manas*) and the intellect working upon their evidence, so for the truth-consciousness there are corresponding faculties,—*drishti*, *śruti*, *viveka*, the direct vision of the truth, the direct hearing of its word, the direct discrimination of the right. Whoever is in possession of this truth-consciousness or open to the action of these faculties, is the Rishi or *kavi*, sage or seer. It is these conceptions of the truth, *satyam* and *ritam*, that we have to apply in this opening hymn of the Veda.

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

Psychologically, then, we may take Agni to be the divine will perfectly inspired by divine Wisdom, and indeed one with it, which is the active or effective power of the Truth-consciousness. This is the obvious sense of the word *kavikratuh*, he whose active will or power of effectivity is that of the seer,—works, that is to say, with the knowledge which comes by the truth-consciousness and in which there is no misapplication or error. The epithets that follow confirm this interpretation. Agni is *satya*, true in his being; perfect possession of his own truth and the essential truth of things gives him the power to apply it perfectly in all act and movement of force. He has both the *satyam* and the *ritam*. Moreover, he is *chitragravas-tamah*; from the *Ritam* there proceeds a fullness of richly luminous and varied inspirations which give the capacity for doing the perfect work. For all these are epithets of Agni as the *hotri*, the priest of the sacrifice, he who per-

forms the offering. Therefore it is the power of Agni to apply the Truth in the work (*karma* or *apas*) symbolised by the sacrifice, that makes him the object of human invocation. The importance of the sacrificial fire in the outward ritual corresponds to the importance of this inward force of unified Light and Power in the inward rite by which there is communication and interchange between the mortal and the Immortal. Agni is elsewhere frequently described as the envoy, *duta*, the medium of that communication and interchange.

We see, then, in what capacity Agni is called to the sacrifice. "Let him come, a god with the gods." The emphasis given to the idea of divinity by this repetition, *devo devebhir*, becomes intelligible when we recall the standing description of Agni as the god in human beings, the immortal in mortals, the divine guest. We may give the full psychological sense by translating, "Let him come, a divine power with the divine powers." For in the external sense of the Veda the Gods are universal powers of physical Nature personified; in any inner sense they must be universal powers of Nature in her subjective activities, Will, Mind, etc. But in the Veda there is always a distinction between the ordinary human or mental action of these puissances, *manushvat*, and the divine. It is supposed that man by the right use of their mental action in the inner sacrifice to the gods can convert them into their true or divine nature, the mortal can become immortal. Thus the Ribhus, who were at first human beings or represented human faculties, became divine and immortal powers by perfection in the work, *sukrityayā*, *svapasyayā*. It is a continual self-offering of the human to the divine and a continual descent of the divine into the human which seems to be symbolised in the sacrifice.

The state of immortality thus attained is conceived as a state of felicity or bliss founded on a perfect Truth and Right, *satyam ritam*. We must, I think, understand in this sense the verse that follows. "The good (happiness) which thou wilt create for the giver, that is that truth of thee, O Agni." In other words, the essence of

this truth, which is the nature of Agni, is the freedom from evil, the state of perfect good and happiness which the Ritam carries in itself and which is sure to be created in the mortal when he offers the sacrifice by the action of Agni as the divine priest. *Bhadram* means anything good, auspicious, happy and by itself need not carry any deep significance. But we find it in the Veda used, like *ritam*, in a special sense. It is described in one of the hymns (V-82) as the opposite of the evil dream (*duhswa-pnyam*), the false consciousness of that which is not the Ritam, and of *duritam*, false going, which means all evil and suffering. *Bhadram* is therefore equivalent to *suvitam*, right going, which means all good and felicity belonging to the state of the Truth, the Ritam. It is *Mayas*, the felicity, and the gods who represent the Truth-consciousness are described as *mayobhuvah*, those who bring or carry in their being the felicity. Thus every part of the Veda, if properly understood, throws light upon every other part. It is only when we are misled by its veils that we find in it an incoherence.

In the next verse there seems to be stated the condition of the effective sacrifice. It is the continual resort day by day, in the night and in the light, of the thought in the human being with submission, adoration, self-surrender, to the divine Will and Wisdom represented by Agni. Night and Day, *Naktoshâsâ*, are also symbolical, like all the other gods in the Veda, and the sense seems to be that in all states of consciousness, whether illumined or obscure, there must be a constant submission and reference of all activities to the divine control.

For whether by day or night Agni shines out in the sacrifices; he is the guardian of the Truth, of the Ritam in man and defends it from the powers of darkness; he is its constant illumination burning up even in obscure and besieged states of the mind. The ideas thus briefly indicated in the eighth verse are constantly found throughout the hymns to Agni in the Rig Veda.

Agni is finally described as increasing in his own home. We can no longer be satisfied with the explanation of the

own home of Agni as the "fire-room" of the Vedic householder. We must seek in the Veda itself for another interpretation and we find it in the 75th hymn of the first Mandala.

Yajā no mitrávarun'au, yajā devān ritam brihat,
agne yakshi svam damam.

"Sacrifice for us to Mitra and Varuna, sacrifice to the gods, to the Truth, the Vast; O Agni, sacrifice to thy own home."

Here *ritam brihat* and *svam damam* seem to express the goal of the sacrifice and this is perfectly in consonance with the imagery of the Veda which frequently describes the sacrifice as travelling towards the gods and man himself as a traveller moving towards the truth, the light or the felicity. It is evident, therefore that, the Truth, the Vast and Agni's own home are identical. Agni and other gods are frequently spoken of as being born in the truth, dwelling in the wide or vast. The sense, then, will be in our passage that Agni the divine will and power in man increases in the truth-consciousness, its proper sphere, where false limitations are broken down, *urāṁ anibādhe*, in the wide and the limitless.

Thus in these four verses of the opening hymn of the Veda we get the first indications of the principal ideas of the Vedic Rishis,—the conception of a Truth-consciousness supramental and divine, the invocation of the gods as powers of the Truth to raise man out of the falsehoods of the mortal mind, the attainment in and by this Truth of an immortal state of perfect good and felicity and the inner sacrifice and offering of what one has and is by the mortal to the Immortal as the means of the divine consummation. All the rest of Vedic thought in its spiritual aspects is grouped around these central conceptions.

Selected Hymns

VAYU THE MASTER OF THE LIFE ENERGIES.

RIGVEDA IV. 48

1. Do thou manifest the sacrificial energies that are unmanifested, even as a revealer of felicity and doer of the work ; O Vayu, come in thy car of happy light to the drinking of the Soma wine.

2. Put away from thee all denials of expression and with thy steeds of the yoking, with Indra for thy charioteer come, O Vayu, in thy car of happy light to the drinking of the Soma wine.

3. The two that, dark, yet hold all substances, shall observe thee in their labour, they in whom are all forms. O Vayu, come in thy car of happy light to the drinking of the Soma wine.

4. Yoked let the ninety and nine bear thee, they who are yoked by the mind . O Vayu, come in thy car of happy light to the drinking of the Soma wine.

5. Yoke, O Vayu, thy hundred brilliant steeds that shall increase, or else with thy thousand let thy chariot arrive in the mass of its force.

COMMENTARY

The psychological conceptions of the Vedic Rishis have often a marvellous profundity and nowhere more than when they deal with the phenomenon of the conscious activities of mind and life emerging out of the subconscious. It may be said, even, that this idea is the whole basis of the rich and subtle philosophy evolved in that early dawn of knowledge by these inspired Mystics. Nor has any other expressed it with a greater subtlety and felicity than the Rishi Vamadeva, at once one of the most profound seers and one of the sweetest singers of the Vedic age. One of his hymns, the last of the fourth Mandala, is indeed the most important key we possess to the symbolism which hid behind the figures of the sacrifice those realities of psychological experience and perception deemed so sacred by the Aryan forefathers.

In that hymn Vamadeva speaks of the ocean of the subconscious which underlies all our life and activities. Out of that ocean rises "the honeyed wave" of sensational existence with its undelivered burden of unrealised delight climbing full of the "Ghr̥ita" and the "Soma", the clarified mental consciousness and the illumined Ananda that descends from above, to the heaven of Immortality. The "secret Name" of the mental consciousness, the tongue with which the gods taste the world, the nexus of Immortality, is the Ananda which the Soma symbolises. For all this creation has been, as it were, ejected into the subconscious by the four-horned Bull, the divine Purusha whose horns are infinite Existence, Consciousness, Bliss and Truth. In images of an energetic incongruity reminding us of the sublime grotesques and strange figures that have survived from the old mystic and symbolic art of the prehistoric world, Vamadeva describes the Purusha in the figure of a man-bull, whose four horns are the four divine principles, his three feet or three legs the three human principles, mentality, vital dynamism and material substance, his two heads the double consciousness of Soul and Nature, Purusha and Prakriti, his seven hands the seven natural activities corresponding to the seven principles. "Triply bound"—bound in the mind, bound in the life-energies, bound in the body—"the Bull roars aloud; great is the Divinity that has entered into mortals."

For the "ghritam," the clear light of the mentality reflecting the Truth, has been hidden by the Panis, the lords of the lower sense-activity, and shut up in the subconscious; in our thoughts, in our desires, in our physical consciousness the Light and the Ananda have been triply established, but they are concealed from us. It is in the cow, symbol of the Light from above, that the gods find the clarified streams of the "ghritam." These streams, says the Rishi, rise from the heart of things, from the ocean of the subconscious, *hridayāt samudrāt*, but they are confined in a hundred pens by the enemy, Vritra, so that they may be kept from the eye of discernment, from the knowledge that labours in us to enlighten that which is concealed and deliver that which is imprisoned. They move in the path on the borders of the subconscious, dense if impetuous in their movements, limited by the nervous action, in small formations of the life-energy Vayu, *vātapramiyah*. Purified progressively by the experiences of the conscious heart and mind, these energies of Nature become finally capable of the marriage with Agni, the divine Will-force, which breaks down their boundaries and is himself nourished by their now abundant waves. That is the crisis of the being by which the mortal nature prepares its conversion to immortality.

In the last verse of the hymn Vamadeva describes the whole of existence as established above in the seat of the divine Purusha, below in the ocean of the subconscious and in the Life, *antar samudre hridi antar dyuski*. The conscious mind is, then, the channel through which there is communication between the upper ocean and the lower, between super-conscious and subconscious, the light divine and the original darkness of Nature.

Vayu is the Lord of Life. By the ancient Mystics life was considered to be a great force pervading all material existence and the condition of all its activities. It is this idea that was formulated latter on in the conception of the Prana, the universal breath of life. All the vital and nervous activities of the human being fall within the definition of Prana, and belong to the domain of Vayu. Yet this great deity has comparatively few hymns to his share in the Rig Veda and even in those Suktas in which he is prominently invoked, does not usually figure alone but in company with others and

as if dependent on them. He is especially coupled with Indra and it would almost seem as if for the functionings demanded from him by the Vedic Rishis he needed the aid of the superior deity. When there is question of the divine action of the Life-forces in man, Agni in the form of the Vedic Horse, Aqwa, Dadhikrāvan, takes usually the place of Vayu.

If we consider the fundamental ideas of the Rishis, this position of Vayu becomes intelligible. The illumination of the lower being by the higher, the mortal by the divine, was their principal concept. Light and Force, Go and Aqwa, the Cow and the Horse, were the object of the sacrifice. Force was the condition, Light the liberating agency; and Indra and Surya were the chief bringers of Light. Moreover the Force required was the divine Will taking possession of all the human energies and revealing itself in them; and of this Will, this force of conscious energy taking possession of the nervous vitality and revealing itself in it, Agni more than Vayu and especially Agni Dadhikrāvan was the symbol. For it is Agni who is master of Tapas, the divine Consciousness formulating itself in universal energy, of which the Prana is only a representative in the lower being. Therefore in Vamadeva's hymn, the fifty-eighth of the fourth Mandala, it is Indra and Surya and Agni who effect the great manifestation of the conscious divinity out of the subconscious. Vata or Vayu, the nervous activity, is only a first condition of the emergent Mind. And for man it is the meeting of Life with Mind and the support given by the former to the evolution of the latter which is the important aspect of Vayu. Therefore we find Indra, Master of Mind, and Vayu, Master of Life, coupled together and the latter always somewhat dependent on the former; the Maruts, the thought-forces, although in their origin they seem to be as much powers of Vayu as of Indra; are more important to the Rishis than Vayu himself and even in their dynamic aspect are more closely associated with Agni Rudra than with the natural chief of the legions of the Air.

The present hymn, the forty-eighth of the Mandala is the last of three in which Vamadeva invokes Indra and Vayu for the drinking of the Soma-wine. They are called in conjointly as the two lords of brilliant force, *çavasaspati*, as in another hymn, in a former Mandala, they are invoked as lords of

thought, *dhiyaspath*. Indra is the master of mental force Vayu of nervous or vital force and their union is necessary for thought and for action. They are invited to come in one common chariot and drink together of the wine of the Ananda which brings with it the divinising energies. Vayu, it is said, has the right of the first draught; for it is the supporting vital forces that must first become capable of the ecstasy of the divine action.

In the third hymn, in which the result of the sacrifice is defined, Vayu is alone invoked, but even so his companionship with Indra is clearly indicated. He is to come in a chariot of happy brightness, like Usha in another hymn, to drink of the immortalising wine.* The chariot symbolises movement of energy and it is a glad movement of already illuminated vital energies that is invoked in the form of Vayu. The divine utility of this brightly happy movement is indicated in the first three verses.

The god is to manifest—he is to bring into the light of the conscious activity sacrificial energies which are not yet manifested, † are yet hidden in the darkness of the subconscious. In the ritualistic interpretation the phrase may be translated, “Eat of offerings that have not been eaten” or, in another sense of the verb *vi*, it may be rendered “Arrive at sacrificial energies which have never been approached”; but all these renderings amount, symbolically, to the same psychological sense. Powers and activities that have not yet been called up out of the subconscious, have to be liberated from its secret cave by the combined action of Indra and Vayu and devoted to the work.

For it is not towards an ordinary action of the nervous mentality that they are called. Vayu is to manifest these energies as would “a revealer of the felicity, a doer of the Aryan work”, *vīṣo na rāyo aryah*. These words sufficiently indicate the nature of the energies that are to be evoked. It is possible, however, that the phrase may have a covert reference to Indra and thus indicate what is afterwards clearly expressed, the necessity that Vayu’s action should be governed by the illumined and aspiring force of the more brilliant

* Vāyavā chandren’a rathena yāhi sutasya pītaye.

† Vihi hotrā avitā.

god. For it is Indra's enlightenment that leads to the secret of beatitude being revealed and he is the first labourer in the Work. To Indra, Agni and Surya among the gods is especially applied the term *arya*, which describes with an untranslatable compactness those who rise to the noble aspiration and who do the great labour as an offering in order to arrive at the good and the bliss.

In the second verse the necessity of Indra's guidance is affirmed expressly. Vayu is to come putting away all denials that may be opposed to the manifestation of the unmanifested, *niryudāno acasth*. The word *acasth* means literally "not-expressings" and describes the detention by obscuring powers like Vritra of the light and power that are waiting to be revealed, ready to be called out into expression through the influence of the gods and by the instrumentality of the Word. The Word is the power that expresses, *castram, gir, vacas*. But it has to be protected and given its right effect by the divine Powers. Vayu is to do this office; he has to expel all powers of denial, of obscuration, of non-manifestation. To do this work he must arrive "with his steeds of the yoking and Indra for charioteer," *niyutān indrasārathih*. The steeds of Indra, of Vayu, of Surya have each their appropriate name. Indra's horses are *kari* or *babhru*, red gold or tawny yellow; Surya's *harit*, indicating a more deep, full and intense luminousness; Vayu's are *niyut*, steeds of the yoking, for they represent those dynamic movements which yoke the energy to its action. But although they are the horses of Vayu, they have to be driven by Indra, the movements of the Master of nervous and vital energy guided by the Master of mind.

The third verse * would seem at first to bring in an unconnected idea; it speaks of a dark Heaven and Earth with all their forms obeying or following in their labour the movements of Vayu in his Indra-driven car. They are not mentioned by name but described as the two black or dark holders of substance or holders of wealth, *vasudhiti*; but the latter word sufficiently indicates earth and by implication of the dual form Heaven also, its companion. We must note that it is not Heaven the father and Earth the mother that are indicated, but the two sisters, Rodasi, feminine forms of heaven and

* Anu krishne vasudhiti yemāte vi vāpeṣā.

earth, who symbolise the general energies of the mental and physical consciousness. It is their dark states—the obscured consciousness between its two limits of the mental and the physical,—which by the happy movement of the nervous dynamism begin to labour in accordance with the movement or under the control of Vayu and to yield up their hidden forms; for all forms are concealed in them and they must be compelled to reveal them. Thus we discover that this verse completes the sense of the two that precede. For always when the Veda is properly understood, its verses are seen to unroll the thought with a profound logical coherence and pregnant succession.

The two remaining riks indicate the result produced by this action of Heaven and Earth and by their yielding up of hidden forms and unmanifested energies on the movement of Vayu as his car gallops towards the Ananda. First of all his horses are to attain their normally complete general number. "Let the ninety-nine be yoked and bear thee, those that are yoked by the mind." * The constantly recurring numbers ninety-nine, a hundred and a thousand have a symbolic significance in the Veda which it is very difficult to disengage with any precision. The secret is perhaps to be found in the multiplication of the mystic number seven by itself and its double repetition with a unit added before and at the end, making altogether $1+49+49+1=100$. Seven is the number of essential principles in manifested Nature, the seven forms of divine consciousness at play in the world. Each, formulated severally, contains the other six in itself; thus the full number is forty-nine, and to this is added the unit above out of which all develops, giving us altogether a scale of fifty and forming the complete gamut of active consciousness. But there is also its duplication by an ascending and descending series, the descent of the gods, the ascent of man. This gives us ninety-nine, the number variously applied in the Veda to horses, cities, rivers, in each case with a separate but kindred symbolism. If we add an obscure unit below into which all descends to the luminous unit above towards which all ascends we have the full scale of one hundred.

* Vahantu twā manoyujo yuktāso navatir nava.

It is therefore a complex energy of consciousness which is to be the result of Vayu's movement; it is the emergence of the fullest movement of the mental activity now only latent and potential in man,—the ninety and nine steeds that are yoked by the mind. And in the next verse the culminating unit is added. We have a hundred horses, and because the action is now that of complete luminous mentality, these steeds, though they still carry Vayu and Indra, are no longer merely *niyut*, but *hari*, the colour of Indra's brilliant bays*. "Yoke, O Vayu, a hundred of the brilliant ones, that are to be increased."

But why to be increased? Because a hundred represents the general fullness of the variously combined movements, but not their utter complexity. Each of the hundred can be multiplied by ten; all can be increased in their own kind: for that is the nature of the increase indicated by the word *poshyānam*. Therefore, says the Rishi, either come with the general fullness of the hundred to be afterwards nourished into their full complexity of a hundred tens or, if thou wilt, come at once with thy thousand and let thy movement arrive in the utter mass of its entire potential energy.† It is the completely varied all-ensphering, all-energising mental illumination with its full perfection of being, power, bliss, knowledge, mentality, vital force, physical activity that he desires. For, this attained, the subconscious is compelled to yield up all its hidden possibilities at the will of the perfected mind for the rich and abundant movement of the perfected life.

* Vayo śatam harin'am yuvasva poshyānam.

† Uta vate sahasrin'o ratha ā yātu pājasā.

Isha Upanishad

ANALYSIS

VI

THIRD MOVEMENT

Verses 12-14 *

THE BIRTH AND THE NON-BIRTH.

The Self outside Nature does not become; it is immutable as well as eternal. The Self in Nature becomes, it changes its states and forms. This entry into various states and forms in the succession of Time is Birth in Nature.

Because of these two positions of the Self, in Nature and out of Nature, moving in the movement and seated above the movement, active in the development and eating the fruits of the tree of Life or inactive and simply regarding, there are two possible states of conscious existence directly opposed to each other of which the human soul is capable, the state of Birth, the state of Non-Birth.

Man starts from the troubled state of Birth, he arrives at that tranquil poise of conscious existence liberated

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

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

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

from the movement which is the Non-Birth. The knot of the Birth is the ego-sense; the dissolution of the ego-sense brings us to the Non-Birth. Therefore the Non-Birth is also called the Dissolution (Vinasha).

Birth and Non-Birth are not essentially physical conditions, but soul-states. A man may break the knot of the ego-sense and yet remain in the physical body; but if he concentrates himself solely in the state of dissolution of ego, then he is not born again in the body. He is liberated from birth as soon as the present impulse of Nature which continues the action of the mind and body has been exhausted. On the other hand if he attaches himself to the Birth, the ego-principle in him seeks continually to clothe itself in fresh mental and physical forms.

THE EVIL OF THE EXTREMES.

Neither attachment to Non-Birth nor attachment to Birth is the perfect way. For all attachment is an act of ignorance and a violence committed upon the Truth. Its end also is ignorance, a state of blind darkness.

Exclusive attachment to Non-Birth leads to a dissolution into indiscriminate Nature or into the Nihil, into the Void, and both of these are states of blind darkness. For the Nihil is an attempt not to transcend the state of existence in birth, but to annul it, not to pass from a limited into an illimitable existence, but from existence into its opposite. The opposite of existence can only be the Night of negative consciousness, a state of ignorance and not of release.

On the other hand, attachment to Birth in the body means a constant self-limitation and an interminable round of egoistic births in the lower forms of egoism without issue or release. This is, from a certain point of view, a worse darkness than the other; for it is ignorant even of the impulse of release. It is not an error in the grasping after truth, but a perpetual contentment with the state of blindness. It cannot lead even eventually to any greater good, because it does not dream of any higher condition.

THE GOOD OF THE EXTREMES

On the other hand each of these tendencies, pursued with a certain relativeness to the other, has its own fruit and its own good. Non-Birth pursued as the goal of Birth and a higher, fuller and truer existence may lead to withdrawal into the silent Brahman or into the pure liberty of the Non-Being. Birth, pursued as a means of progress and self-enlargement, leads to a greater and fuller life which may, in its turn, become a vestibule to the final achievement.

THE PERFECT WAY

But neither of these results is perfect in itself nor the true goal of humanity. Each of them brings its intended portion into the perfect good of the human soul only when it is completed by the other.

Brahman is both Vidya and Avidya, both Birth and Non-Birth. The realisation of the Self as the unborn and the poise of the soul beyond the dualities of birth and death in the infinite and transcendent existence are the conditions of a free and divine life in the Becoming. The one is necessary to the other. It is by participation in the pure unity of the Immobile (Akshara) Brahman that the soul is released from its absorption in the stream of the movement. So released it identifies itself with the Lord to whom becoming and non-becoming are only modes of His existence and is able to enjoy immortality in the manifestation without being caught in the wheel of Nature's delusions. The necessity of birth ceases, its personal object having been fulfilled; the freedom of becoming remains. For the Divine enjoys equally and simultaneously the freedom of His eternity and the freedom of His becoming.

It may even be said that to have had the conscious experience of a dissolution of the very idea of Being into the supreme Non-being is necessary for the fullest and freest possession of Being itself. This would be from the synthetic standpoint the justification of the great effort of Buddhism to exceed the conception of all positive being even in its widest or purest essentiality.

Thus by dissolution of ego and of the attachment to birth, the soul crosses beyond death; it is liberated from all limitation in the dualities. Having attained this liberation it accepts becoming as a process of Nature subject to the soul and not binding upon it and by this free and divine becoming enjoys Immortality.

THE JUSTIFICATION OF LIFE

Thus, the third movement of the Upanishad is a justification of life and works, which were enjoined upon the seeker of the Truth in its second verse. Works are the essence of Life. Life is a manifestation of the Brahman; in Brahman the Life Principle arranges a harmony of the seven principles of conscious being by which that manifestation works out its involution and evolution. In Brahman Matariswan disposes the waters, the sevenfold movement of the divine Existence.

That divine Existence is the Lord who has gone abroad in the movement and unrolled the universe in His three modes as All-Seer of the Truth of things, Thinker out of their possibilities, Realiser of their actualities. He has determined all things sovereignly in their own nature, development and goal from years sempiternal.

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

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

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

under circumstances that are in appearance the most opposite to its terms, in the life of the individual and in the multiple life of the universe.

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

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

FOURTH MOVEMENT

THE WORLDS AFTER DEATH

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

THE THREE STATES

The Upanishad admits three states of the soul in relation to the manifested universe,—terrestrial life by birth in the body, the survival of the individual soul after death

in other states and the immortal existence which being beyond birth and death, beyond manifestation can yet enter into forms as the Inhabitant and embrace Nature as its lord. The two former conditions appertain to the Becoming; Immortality stands in the Self, in the Non-Birth, and enjoys the Becoming.

The Upanishad, although it does not speak expressly of rebirth in an earthly body, yet implies that belief in its thought and language,—especially in the 17th verse. On the basis of this belief in rebirth man may aim at three distinct objects beyond death,—a better or more fortunate life or lives upon earth, eternal enjoyment of bliss in an ultra-terrestrial world of light and joy or a transcendence exclusive of all universal existence merged in the Supreme as in one's true self but having no relation with the actual or possible contents of its infinite consciousness.

REBIRTH

The attainment of a better life or lives upon earth is not the consummation offered to the soul by the thought of the Upanishad. But it is an important intermediate object so long as the soul is in a state of growth and self-enlargement and has not attained to liberation. The obligation of birth and death is a sign that the mental being has not yet unified itself with its true supra-mental self and spirit, but is dwelling "in Avidya and enclosed within it."* To attain that union the life of man upon earth is its appointed means. After liberation the soul is free, but may still participate in the entire movement and return to birth no longer for its own sake but for the sake of others and according to the will in it of its divine Self, the Lord of its movement.

HEAVEN AND HELL

The enjoyment of beatitude in a heaven beyond is also not the supreme consummation. But Vedantic thought did not envisage rebirth as an immediate entry after death

* Avidyāyam antare vartamānāh.

into a new body; the mental being in man is not so rigidly bound to the vital and physical,—on the contrary, the latter are ordinarily dissolved together after death, and there must therefore be, before the soul is attracted back towards terrestrial existence, an interval in which it assimilates its terrestrial experiences in order to be able to constitute a new vital and, physical being upon earth. During this interval it must dwell in states or worlds beyond and these may be favourable or unfavourable to its future development. They are favourable in proportion as the light of the supreme Truth of which Surya is a symbol enters into them, but states of intermediate ignorance or darkness are harmful to the soul in its progress. Those enter into them, as has been affirmed in the third verse, who do hurt to themselves by shutting themselves to the light or distorting the natural course of their development. The Vedantic heavens are states of light and the soul's expansion; darkness, self-obscuration and self-distortion are the nature of the Hells which it has to shun.

In relation to the soul's individual development, therefore, the life in worlds beyond, like the life upon earth, is a means and not an object in itself. After liberation the soul may possess these worlds as it possesses the material birth, accepting in them a means towards the divine manifestation in which they form a condition of its fullness, each being one of the parts in a series of organised states of conscious being which is linked with and supports all the rest.

TRANSCENDENCE

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

The desire of the exclusive liberation is the last desire that the soul in its expanding knowledge has to abandon; the delusion that it is bound by birth is the last delusion that it has to destroy.

SURYA AND AGNI

On the basis of this conception of the worlds and the relation of these different soul-states to each other the Upanishad proceeds to indicate the two lines of knowledge and action which lead to the supreme vision and the divine felicity. This is done under the form of an invocation to Surya and Agni, the Vedic godheads, representative one of the supreme Truth and its illuminations, the other of the divine Will raising, purifying and perfecting human actions.

The Synthesis of Yoga

CHAPTER II

SELF-CONSECRATION.

All Yoga is in its nature a new birth, a birth out of the ordinary and material life of man into a higher state of being. It must begin therefore with an awakening to the necessity of that larger existence. The soul that is called to this great inward change, may arrive at it in different ways, by its own natural development which has been leading it unconsciously towards the awakening, by the influence of a religion or the attraction of a philosophy, by slow illumination or by a sudden touch or shock, by the pressure of outward circumstances or by an inward necessity, by a single word that breaks the seals of the mind or by long reflection, by the distant example of one who has trod the path or by contact and daily influence. According to the nature and the circumstances the call will come.

But in whatever way it comes, there must be a decision of the mind and the will and a self-consecration. The acceptance of a new idea in the being seized on by the will and the aspiration of the heart is the momentous act which contains as in a seed all the results that the Yoga has to give. The mere idea, however well grasped, of something higher beyond is ineffective unless it is thus seized on by the heart and will as the one thing desirable and the one thing to be done. For so great a change as is contem-

plated by the Yoga is not to be effected by a divided will or a small portion of the energy or a hesitating mind. He who seeks the Divine, must consecrate himself to that and to that only.

If the change comes by a powerful influence suddenly and decisively there is no farther essential difficulty. The choice follows upon the thought or is simultaneous with it and the self-consecration follows upon the choice. The feet are already set upon the path although they may seem at first to wander uncertainly and although the path itself may be only obscurely seen and the knowledge of the goal may be imperfect; the Teacher is already at work though he may not yet manifest himself or may not yet appear in the person of his human representative. Whatever difficulties and hesitations may ensue, they cannot eventually prevail against the power of the experience that has turned the current of the life. The call, once decisive, stands; the thing that has been born, cannot eventually be stifled. Even if the force of circumstances prevent a regular pursuit or a full practical self-consecration from the first, the mind has taken its bent and persists and returns with an ever increasing effect upon its leading preoccupation.

But this is not always the manner of the commencement. The sadhaka is often led gradually and there is a long space between the first turning of the mind and the full assent of the nature to the thing towards which it turns. There may at first be only a strong intellectual interest, an attraction towards the idea and some imperfect form of practice or an effort not favoured by the whole nature but imposed upon oneself under an intellectual influence or owing to personal affection and admiration for someone who is himself consecrated and devoted to the highest. In such cases, a long period of preparation may be necessary before there is the irrevocable consecration and in some instances this may not come. There may be some advance, there may be a strong effort, even much purification and many experiences other than those that are central or supreme, but the life may be either spent in preparation or, a certain stage having been reached, the

mind having an insufficient driving-force behind it may rest there content at the limit of the effort possible to it or there may even be a recoil to the lower life,— what is called in the ordinary parlance of Yoga a fall from the path. This lapse happens because there is a defect at the very centre. The intellect has been interested, the heart attracted, the will has strung itself to the effort, but the soul has not been taken captive by the Divine. It has only acquiesced in the interest, the attraction or the endeavour. There has been an experiment, perhaps even an eager experiment, but not a self-giving to an imperative need of the soul or to an unforsakable ideal. Even such imperfect Yoga has not been wasted; for no upward effort is made in vain. Even if it fails in the present or arrives only at some preparatory stage or preliminary realisation, it has yet determined the soul's future.

But if we desire to make the most of the opportunity that this life gives us and responding adequately to the call we have received to attain to the goal and not merely advance a little towards it, it is essential that there should be an entire self-giving. The secret of success in Yoga is to regard it not as one of the aims to be pursued in life but as the one aim, not as an important part of life, but as the whole of life.

Since Yoga is in its essence a turning away from the ordinary material and animal or mental and limited life to the life divine, every part of our energies that is given to the lower existence in the spirit of that existence is a contradiction of our aim and our self-dedication; every energy or activity that we can convert from its allegiance to the lower and dedicate to the service of the higher is so much gained on our road, so much taken from the powers that opposed our progress. It is the difficulty of this wholesale conversion that creates half the stumbling-blocks of the Yogin. For our entire nature and its environment is full of habits and of influences that are opposed to our spiritual rebirth and work against whole-heartedness. In a certain sense we are nothing but a complex mass of mental, nervous and physical habits held together by a few ruling

ideas, desires and associations. What we propose in our Yoga is nothing less than to break up the whole formation of our past which makes up the material and mental man and create a new centre of vision and a new universe of activities in ourselves which shall constitute a divine humanity. The first necessity is to dissolve that central vision in the mind which concentrates it on its development and satisfaction and interests in the old order of things and exchange it for the deeper vision which sees only the Divine and seeks only the Divine. And the next is to compel all our lower being to pay homage to this new vision, surrender itself to that which seems to the unregenerated sense-mind so much less real than the material world and so consecrate all its energies that it may be a fit vehicle for the Divine. This is no easy task; for everything in the world follows its fixed habit as if it were a law and resists a radical change; yet no change can be more radical than the one that we are attempting. Therefore everything in us has constantly to be called back to the central vision, reminded in the language of the Upanishad that "That is the divine Brahman and not this which men here adore" and persuaded to accept an entire renunciation of all that hitherto represented to it its own existence. Mind has, in a sense, to cease to be mind and become something beyond itself, Life has to change and become a thing that can no longer recognise its old self, even Body has to submit to a mutation and be no longer the clamorous animal and impeding clod it now is but become instead a servant and a shadow of the soul.

The difficulty of the task leads naturally to the pursuit of trenchant and easy solutions. It is the reason for the tendency of religions and of schools of Yoga to separate sharply life of the world and the inner life. The powers of this world and their activities are felt not to belong to God at all or to be a contradiction of the divine truth; the powers of the Truth and their activities seem to belong to quite another plane of consciousness than that on which the life of the earth proceeds. Therefore the antinomy is accepted of a kingdom of God and a kingdom of the devil,

the earthly birth and life and the God-consciousness, subjection to Maya and concentration in the pure existence of Brahman. The easiest way is then to separate ourselves from all that belongs to the one and to retreat into the other. We get then the principle of exclusive concentration which plays so prominent a part in the specialised schools of Yoga and by that concentration we arrive through renunciation of the world at an entire self-consecration. It is no longer necessary to train the lower activities to the recognition of a new and higher life; it is enough to kill or quiet them and keep only the few necessary on one side for the maintenance of the body, on the other for communion with the Divine.

The conception of an integral Yoga debars us from adopting this simple, though strenuous process. We are forbidden by the very terms of our conception to take a short cut or aid ourselves by throwing away all our impedimenta. For we have set out to conquer all ourselves and the world for God, to give Him our becoming as well as our being and not merely to bring the pure and naked spirit as an offering to a remote and secret Divinity. The Divine that we adore is not only an extra-cosmic Reality, but a Manifestation in the universe. Life is the field of that manifestation and there we have to realise and possess it. Life then we must accept in our Yoga, whatever the difficulties that this acceptance may add to our struggle. Our compensation is that even if the path is thus made more rugged, the effort more complex and bafflingly arduous, yet after a certain point we gain an immense advantage. For once our minds are reasonably fixed in the central vision and our wills are on the whole converted to the single pursuit, Life becomes our helper and we can take every detail of its forms and every incident of its movement as food for the sacrificial Fire within us and compel it to aid towards our perfection and to enrich our realisation.

There is another direction in which the ordinary practice of Yoga arrives at a simplification from which the sadhaka of the integral aim is debarred. The practice of Yoga brings us face to face with the extraordinary com-

plexity of our own being. To the ordinary man his psychological existence is fairly simple;—a few desires, some imperative intellectual and aesthetic cravings, some tastes, a few ruling ideas amid a great current of unconnected and mostly trivial thought, some vital needs, physical health and disease, a few joys and griefs, some disorders of mind or body, all arranging themselves in some rough practical fashion, this is the material of his existence. The average human being is in his inward existence as crude and undeveloped as the primitive man was in his outward life. But when we go within ourselves,—and Yoga means a plunge into all the profundities of the soul,—we find ourselves subjectively, as man in his growth has found himself objectively, surrounded by a whole complex world which we have to know in order to conquer. The most disconcerting discovery is to find that every part of us, intellect, sense-mind, nervous or desire-self, the heart, the body has each, as it were, its own formation and complex individuality and neither agrees with itself nor with the others nor with the centralised ego which we call ourselves. It is a roughly constituted chaos into which we have to introduce the principle of a more divine order. Moreover we find that we are not alone in the world inwardly and that the separateness of our ego was a delusion; we do not even exist in ourselves. Our minds are only a receiving and developing machine into which is constantly being passed a mass of material largely from outside. Much more than half our thoughts and feelings are not our own, but come to us from others or from the environment, whether as raw material or as manufactured imports. The difficulty of our separate salvation is by that very fact immensely increased.

In the ordinary paths of Yoga the method of dealing with these conflicting materials is simple. One or other principal action is selected as a means of attaining to the divine; the rest is quieted. The Bhakta seizes on the activity of love in the heart and concentrates on the love of God; to the activities of thought, the importunities of reason he is indifferent, for he accepts only the faith and the inspirations that well up from the heart. The man of

knowledge seizes on the faculties of discriminative thought and concentrates on the idea of the self which it helps him to distinguish from the activities of Nature ; to the play of the emotions, to the activities of Life he is indifferent ; as for the body and the vital functions, their demands can be reduced to a minimum. Similarly, the difficulties induced by our life in the environing world are got rid of by creating a physical and a spiritual solitude indifferent and impassive to the surrounding activities. To be alone with oneself or to be alone with God or at most with God and his devotees, is the trend of these Yogas. Thus the problem is simplified, always by the principle of an exclusive concentration.

For the sadhaka of the integral Yoga, on the contrary, the inner and the outer solitude can only be incidents or periods in his development. Accepting life he has to bear not only his own burden, but a great part of the world's burden also. Therefore his Yoga has much more of the nature of a battle than others and not only of an individual battle but of a collective war waged over a considerable country. He has not only to conquer the forces of egoistic disorder and falsehood in himself, but to conquer them as representatives of the same forces in the world. This representative character gives them a greater capacity of resistance and recurrence and he will often find that even after he has won a battle for himself, he has to win it over again, perhaps often, because his inner existence has already been so much enlarged that it contains not only his own being with its needs and experiences but also the being of others. Nor is he permitted to solve too arbitrarily the conflict of his inner members. He has to harmonise knowledge and faith, love and power, the passivity of the soul living in the transcendent calm with the activity of the divine helper and the divine warrior. He has to deal always with the same oppositions of the reason, the senses, the heart, the desires, the physical body, but he has to deal with them in another fashion. Accepting all these instruments for the divine realisation and manifestation he has to convert their discords and to enlighten and

transfigure them all, integrally. He cannot therefore use the method of exclusive concentration except as a temporary convenience to be abandoned as soon as its utility is over.

Concentration is indeed the first condition of Yoga. But the nature of this Yoga is that it must use not a separate concentration of the thought or of the emotions or of the will on a single idea or principle, but of the whole being in all its parts upon the One who is also the All. This is its essential character and must determine all its practice.

But if the concentration of the whole being on the Divine is the character of the Yoga, yet the being is too complex a thing to be taken up easily in its entirety and set to a single task. Man has always to seize on some spring or powerful leverage in the complicated machine that his nature is and use it to set the machine in motion towards the end that he has in view. In our choice it is Nature itself that should be our guide ; but Nature at her highest and widest in man, not at her lowest or in her most limiting movement. In her lower activities it is desire that Nature takes as her most powerful leverage. But the distinct character of man is that he is a mental being and brings in the action of a higher mentality to correct and even to supersede the domination of the vital and sensational force that we call desire. The animal is a vital and sensational being. Man, it is said, is distinguished from the animal by the possession of reason; but this is a very imperfect account of the matter. Reason is only a particular activity of something much greater and wider than itself. Its importance is that it prepares for the right reception and action in the human being of a Light from above which progressively replaces in him the obscure light from below that guides the animal. The latter also has, if not reason, a kind of thought, a sort of will and certain keen emotions; but all these are moved and limited by the lower nervous being, by nervous and vital instincts, cravings, satisfactions, of which the nexus is Desire. Man brings an enlightened will, an enlightened thought, enlightened emo-

tions to the work of his self-development and more and more subjects to them the inferior function of desire. In proportion as he can thus master and enlighten his lower self, he is man and no longer an animal. When he can begin to replace desire by an enlightened will in touch with the Infinite and itself consciously subject to a more divine and universal will than his own, he has commenced the ascent towards the superman, the divine.

The concentration, then, of an enlightened thought, will and heart in unison on one great object of knowledge, object of action, object of emotion is the starting-point of our Yoga. That object must be the very source of the Light which is growing in us, the Divine itself to which knowingly or unknowingly we aspire. The concentration of the thought on the idea, perception, vision, realisation of the Divine, the concentration of the heart on the seeking of it and its enjoyment and possession when found, the concentration of the will on the attainment and fulfilment of all that the Divine is and seeks to manifest, this is the gate of the Yoga.

But on that which we know not how shall we concentrate? And yet we cannot know the Divine unless we have first this concentration of our being upon it culminating in its realisation in all of which we are aware and in ourselves. A man may devote himself by the reading of Scriptures or by the stress of philosophic reasoning to the intellectual knowledge of the Divine and yet at the end he might know all that has been said of it or can be thought about it without knowing it at all. And although this intellectual preparation might well be the first stage in a powerful Yoga, it is not a step which all can be called upon to take. Yoga, therefore, would not be possible except for the very few if the knowledge of the Reason were its first condition; but as a matter of fact all that the Light from above needs in us in order to begin its work is a sufficient point of support in the mind. This can be supplied by an idea of the Divine in the thought, an aspiration in the will, a faith or a need in the heart. The idea may be and must in the beginning be inadequate, the aspiration may

be narrow and imperfect, the faith may be poorly illumined or even, as not surely founded on the rock of knowledge, fluctuating. But if there is the resolute self-consecration, it will yet be sufficient. Therefore the wise have always been averse from limiting man's avenues towards God or shutting up even the narrowest portal or the lowest and darkest postern. Any name, any form, any symbol, any offering they have held to be sufficient if there is the consecration; for the Divine knows Himself in the heart of the seeker and accepts the sacrifice.

Nevertheless, the greater and wider the idea behind the consecration, the more is the result likely to be full and ample; and for the sadhaka of the integral Yoga it is well to begin with an idea of the Divine that shall be wide enough for the basis of the integral realisation. The conception that we should choose, might well be that of an infinite, free and perfect unity in which all beings move and live and all can meet and become one,—a unity at once Personal and Impersonal, personal as the conscious Divine manifesting itself in the universe, impersonal as an infinite existence which is the fount and base and constituent of all beings and all energies. On this unity the thought can concentrate in order that it may not only hold intellectually that it exists, but see it dwelling in all and realise it in ourselves,—one existence that constitutes itself in all things and exceeds them, one consciousness that supports all action and experience and guides the evolution of things towards their unrealised aim. On That the heart can concentrate and possess it as an universal Love and Delight of being,—a Delight of being that supports the soul in all its experiences, maintains even the errant ego in its ordeals and struggles and finally delivers it from sorrow and suffering and a conscious Love that draws all things by their own path to its unity. On That also the Will can concentrate as the Power that guides and fulfils and is the source of all strength,—in the impersonality a self-illumined Force that containing all results in itself works until it accomplishes, in the personality an all-wise and omnipotent Master of the Yoga whom nothing can prevent from lead-

ing it to its goal. This is the faith with which the sadhaka has to begin ; for in all effort man proceeds by faith. When the realisation comes, the faith is fulfilled and completed in knowledge.

In all our endeavour upward the lower element of desire will naturally enter ; for what the enlightened will sees as the thing to be done and pursues as the crown to be won, what the heart embraces as the one thing delightful, that in us which feels itself limited and opposed and therefore always craves and struggles, will seek with the troubled passion of an egoistic desire. This element of desire has at first to be accepted so that it may be transformed. First, it has to be taught to renounce all other desires and concentrate itself on the passion for the Divine. Secondly, it has to be taught to desire not for its own sake but for the sake of the world, for the sake of the Divine in itself and for the sake of that unity which is the fulfilment of the Divine in the world. Thirdly, it has to be taught not to desire in its own egoistic way but in the way of the Divine, not to insist on its own manner of fulfilment, its own dream of possession, its own idea of the right and the desirable, but wait upon a less interested guidance and fulfil a larger Will. Thus trained, this great troubler and cause of all stumbling will become fit to be transformed into its divine counterpart and merge itself in the possession of the supreme beatitude.

When the object of concentration is possessed by these three master instruments, the thought, the heart and the will, the perfection of the mind and the body can be effectively fulfilled, not for the personal satisfaction of the ego but that the whole may constitute a fit temple and a faultless instrument for the divine image and the divine work. And that work can be more and more powerfully performed in proportion as the consecrated and perfected instrument grows fit for selfless action and, desire and egoism being abolished,—but not the liberated individual and God's will and work and delight in him,—the life is devoted to the realisation in others and in the world of that which has been personally realised,—the Unity, Love,

Freedom, Strength and divine Joy which is the goal of humanity.

We can begin then with this concentration and a constant consecrating of ourselves. The fulfilment of the concentration, by stages which we shall have afterwards to consider, will be also the fulfilment of the self-consecration. For the concentration of the thought on the Divine is only consummated when we see it in all things and beings and happenings, of the heart when all emotion is summed up in the love of the Divine in all beings and the constant perception and acceptance of its working in all things, of the will when we feel and accept always the divine impulsion in place of the wandering impulses of the egoistic nature. And this is nothing else than the absolute consecration of the individual to the Divine.

The fullness of this consecration can only come when that other process of transforming desire out of existence is completed. Perfect self-consecration implies perfect self-surrender.

For there are two movements of the Yoga, one in which the individual prepares himself for the reception of the Divine into his lower being and works by means of the lower nature aided from above, the other in which all personal effort ceases and the higher Nature descends into the lower and progressively possesses and transforms it. The latter movement can only replace the former as a whole when self-surrender is complete. The ego cannot transform itself into the Divine but can only fit itself for the transformation and then surrender itself to that which it seeks to become; its own personal action must always be of the nature of the lower grades of being and therefore limited in its scope and effectual power. The Divine must be called in to do its own work in the individual and this is only possible in its entirety when there is no interference from below to falsify the truth of the superior action.

For the first movement, then, for the period of effort and self-preparation, a perfect concentration of the being on the Divine that it seeks, leading to a perfect consecration of all that it is, thinks, feels and does and the conse-

cration in its turn culminating in and crowned by an absolute self-surrender. For the second movement no effort at all, no fixed sadhana, but the natural, simple and blissful disclosing of the flower of the Divine out of the bud of a purified and perfected humanity. So proceeds the natural action of the Yoga.

These two movements are not indeed, as we have already seen, strictly successive to each other. The second begins in part before the first is completed. Always indeed it is something higher and greater than the individual which leads the individual and he may become conscious of it partly or wholly before his nature has itself been purified in all its parts from the lower or indirect control. He may even be conscious of it from the beginning. But it is the constant and uniform action of the direct control which distinguishes the second stage and indicates the ripeness of the ego for its transformation. It is the unmistakable sign that the self-consecration has not only been accepted but is fulfilled.

The Eternal Wisdom

BOOK II

THE DISCOVERY AND CONQUEST OF THE DIVINE IN ONESELF.

I

THE CONQUEST OF TRUTH

KNOW THYSELF •

- 1 Know thyself and thou shalt know the universe and the gods.
- 2 One of the most important precepts of wisdom is
- 3 to know oneself.—There is nothing greater than the
- 4 practice of the precept which says, "Know thyself".—
- 5 The sage knows himself.—All men participate in the
- 6 possibility of self-knowledge.—Let the man in whom
- 7 there is intelligence ... know himself.—Let each con-
- 8 template himself, not shut up in narrow walls, not
- 9 cabined in a corner of the earth, but a citizen of the
- whole world. From the height of the sublime medita-
- tions which the spectacle of Nature and the knowledge
- of it will procure for him, how well will he know
- himself! how he will disdain, how base he will find
- all the futilities to which the vulgar attach so high a
- price.—When one says to a man, "Know thyself,"
- it is not only to lower his pride, but to make him
- sensible of his own value.—Ignorance of oneself is then
- an evil in all respects, whether ignoring the great-

• 1) Inscription of the Temple of Delphi.—2) Socrates.—3) Antoine the Healer.—4) Lao-Tse-35.—5) Heraclitus.—6) Hermes.—7) Cicero.—8) id.—9) Porphyry, "Treatise on the Precept, Know Thyself".—10) Novalis, Fragments.—11) Porphyry.—12) Maître Eckhart.—13) Lao-Tse, "Tao-Te

ness and dignity of the inner man one lowers one's divine principle or ignoring the natural baseness of the external man one commits the fault of glorifying oneself.

* * *

- 10 The supreme task of culture is to take possession of one's transcendental self, to be truly the self of the self... Without a complete intelligence of oneself one
- 11 will never learn to understand others aright.—If then we wish to give ourselves to the study of philosophy, let us apply ourselves to self-knowledge and we shall arrive at a right philosophy by elevating ourselves from the conception of ourselves to the contemplation of the universe.
- 12 Whoever wishes to attain to the highest perfection of his being and to the vision of the supreme good, must have a knowledge of himself as of the things about him to the very core. It is only so that he can arrive at the supreme clarity. Therefore learn to know thyself, that is better for thee than to know all
- 13 the powers of the creation.—Whoever knows himself,
- 14 has light.—Whoever knows essentially his own nature, can know also that of other men and can penetrate into the nature of things. He can collaborate in the transformations and in the progress of heaven and of
- 15 earth.—How can the soul which misunderstands it-
- 16 self, have a sure idea of other creatures?—The soul
- 17 of man is the mirror of the world.—The soul is the image of what is above it and the model of what is below. Therefore by knowing and analysing itself it knows all things without going out of its own nature.
- 18 —The soul includes everything; whoever knows his soul, knows everything and whoever is ignorant of his
- 19 soul, is ignorant of everything.—This mental being in the inner heart who has the truth and the light is the lord and sovereign of all; he who knows it, governs all this that is.

King." XXXIII.—14) Confucius.—15) Seneca.—16) Leibnitz—17) Proclus, "Commentary on the Timaeus".—18) Socrates—19) Brihadaranyaka Upanishad V.6.—20) Meng-Tse II. 7. 1.—21) Clement of Alexandria.—22) Chhandogya Upanishad VI. 1. 4 6.—23) Mohyddin-ibn-Arabi. "Essay on

* * *

- 20 Whoever develops all the faculties of his thinking principle, knows his own rational nature; once he knows
 21 his rational nature, he knows heaven.—The greatest science is the knowledge of oneself. He who knows
 22 himself, knows God.—As by knowing one piece of clay one knows all that is of clay, as by knowing one implement of steel one knows all that is of steel, even so is the order of this knowledge.
- 23-24 He who knows himself, knows his Lord.—Know thyself and thou shalt know the Non-ego and the Lord of all. Meditate deeply, thou shalt find there is nothing thou canst call "I". The innermost result of all analysis is the eternal divine. When egoism vanishes, divinity manifests itself.
- 25 When thou takest cognizance of what thine "I" is, then art thou delivered from egoism and shalt know
 26 that thou art not other than God.—When thou canst see that the substance of His being is thy being,... then thou knowest thy soul... So to know oneself is the true knowledge.
- 27 The zeal we devote to fulfilling the precept "Know thyself," leads us to the true happiness whose condition is the knowledge of veritable truths.
- 28 It is written in the great Law, "Before thou canst become a knower of the All-Self, thou must first be
 29 the knower of thine own self".—Who knows this ruler within, he knows the worlds and the gods and creatures and the Self, he knows all.—That is the bright
 30 Light of all lights which they know who know themselves.—He becomes master of all this universe who
 31 has this knowledge.—Know thyself, sound the divinity.

Unity."—24) Ramakrishna.—25) Mohyddin-ibn-Arabi.—26) id.—27) Porphyry.—28) Book of the Golden Precepts.—29) Brihadaranyaka Upanishad III. 7. 1.—30) Mundaka Upanishad I. 210.—31) Brihadaranyaka Upanishad I. 4.—32) Epictetus, "Conversations," III. 22.

THE PATHS OF UNDERSTANDING. **

- 1-2 Love light and not darkness.—The light shineth in the darkness and the darkness comprehended it not. ...It was in the world and the world was made by it, and the world knew it not.—Comprehend then the light and know it.
- 4 The whole dignity of man is in thought. Labour then to think aright.—Our inner self is provided with all necessary faculties.—The spirit constructs its own abode; directed falsely from the beginning it thinks in erroneous ways and engenders its own distress. Thought creates for itself its own suffering.
- 7 Not only to unite oneself by the breath to the air in which we live, but henceforth to unite oneself by thought to the Intelligence in which all lives. For intelligent Power is no less diffused everywhere and is no less communicated to whoever can breathe it.—
- 8 You tell me that even in Europe educated men become mad by thinking constantly of one subject. But how is it possible to lose one's intelligence and become mad by thinking of that Intelligence by which the whole world is made intelligent?
- 9 The law of the grand study or practical philosophy consists in developing and bringing into light the luminous principle of reason which we have received from heaven.—Reason is the foundation of all things.—
- 10 In the beginning all things were in confusion; intelligence came and imposed order.—Intelligence, soul divine, truly dominates all,—destiny, law and everything else.—To it nothing is impossible, neither to place the soul above destiny nor to submit it to destiny by rendering it indifferent to circumstances. Nothing is more divine or more powerful than Intelligence.
- 14 We believe often that the greatest force existent in the world is material force. We so think because our body, whether we will or no, feels always that force. But spiritual force, the force of thought seems to us insignificant and we do not recognise it as a force

** 1. Orphic Hymns.—2) John I 5. 10.—3) Hermes I. 1 "Poimandres".—4) Pascal.—5) Meng-Tse VII. I. IV. 1.3.—6) Fa-khe-pi-ti.—7) Marcus Aurelius VIII. 54.—8) Ramakrishna.—9) Confucius "Ta-hio" I.—10) Li-Ki.—11) Anaxagoras.—12) Hermes.—13) id.—14) Tolstoi.—15) Rama-

- at all. Nevertheless it is there that true force resides, that which modifies our life and the life of others.—
- 15 Force cannot resist intelligence; in spite of force, in spite of men, intelligence passes on and triumphs.—
- 16 There is nothing in the world that man's intelligence cannot attain, annihilate or accomplish.—Beware when the Almighty sends a thinker on this planet; all is then in peril.
- 18 Intelligence is worth more than all the possessions in the world.—It is nothing, O my brothers, the loss of relatives, riches or honours; but the loss of understanding is a heavy loss. It is nothing, O my brothers, the gain of relatives, riches or honours; but the gain of understanding is the supreme gain. Therefore we wish to gain in understanding; let that be our aspiration.
- 20 Thou shalt call Intelligence by the name of mother.—
- 21 Intelligence is the beneficent guide of human souls, it leads them towards their good.—The great malady of the soul is error which brings in its train all evils without any good. Intelligence combats it and brings back the soul to good as the physician restores the body to health.—Cultivate the intelligence so that you
- 23 may drink of the torrent of certitude.—Strive to understand with that supreme intuition which will cause you to attain to divine knowledge and which is in harmony with the soul of eternal things, so that the mysteries of spiritual wisdom may be clearly revealed
- 25 to you.—Man should never cease to believe that the incomprehensible can be comprehended; otherwise he would give up his search.
- 26 Our intelligence arrives by application at the understanding and knowledge of the nature of the world. The understanding of the nature of the world arrives
- 27 at the knowledge of the eternal.—For the spirit searcheth all things, yea, the deep things of God.—Man's vast spirit in its power to understand things, has a wider extent than heaven and earth.—Try, but thou shalt not find the frontiers of the soul even if thou scourest all its ways; so profound is the extension of its reasoning being.

yana.—16) Hindu Saying.—17) Emerson.—18) Minokhired.—19) Angatara Nikaya.—20) Kabbalah.—21) Hermes.—22) id.—23) Baha-ullah, "Tablets".—24) id. "Kitab-el-ikon.—25) Goethe.—26) Hermes. "Initiatory discourses".—27) I Corinthians II. 10.—28) J. Tauler, "Institutions" XII.—29) Heraclitus.

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THE LIFE DIVINE

CHAPTER VIII

THE METHODS OF VEDANTIC KNOWLEDGE.

This secret Self in all beings is not apparent, but it is seen by means of the supreme reason, the subtle, by those who have the subtle vision.

Katha Upanishad

But what then is the working of this Sachchidananda in the world and by what process of things are the relations between itself and the ego which figures it first formed, then led to their consummation? For on those relations and on the process they follow depend the whole philosophy and practice of a divine life for man.

We arrive at the conception and at the knowledge of a divine existence by exceeding the evidence of the senses and piercing beyond the walls of the physical mind. So long as we confine ourselves to sense-evidence and the physical consciousness, we can conceive nothing and know nothing except the material world and its phenomena. But certain faculties in us enable our mentality to arrive at conceptions which we may indeed deduce by ratiocination or by imaginative variation from the facts of the physical world as we see them, but which are not warranted by any purely physical data or any physical experience. The first of these instruments is the pure reason.

Human reason has a double action, mixed or dependent, pure or sovereign. Reason accepts a mixed action when it confines itself to the circle of our sensible experi-

ence, admits its law as the final truth and concerns itself only with the study of phenomenon, that is to say with the appearances of things in their relations, processes and utilities. This rational action is incapable of knowing what is, it only knows what appears to be, it has no plummet by which it can sound the depths of being, it can only survey the field of becoming. Reason, on the other hand, asserts its pure action, when accepting our sensible experiences as a starting-point but refusing to be limited by them it goes behind, judges, works in its own right and strives to arrive at general and unalterable concepts which attach themselves not to the appearances of things, but to that which stands behind their appearances. It may arrive at its results by direct judgment passing immediately from the appearance to that which stands behind it and in that case the concept arrived at may seem to be a result of the sensible experience and dependent upon it though it is really a perception of reason working in its own right. But the perceptions of the pure reason may also—and this is their more characteristic action—use the experience from which they start as a mere excuse and leave it far behind before they arrive at their result, so far that the result may seem the direct contrary of that which our sensible experience wishes to dictate to us. This movement is legitimate and indispensable, because our normal experience not only covers only a small part of universal fact, but even in the limits of its own field uses instruments that are defective and gives us false weights and measures. It must be exceeded, put away to a distance and its insistences often denied if we are to arrive at more adequate conceptions of the truth of things. To correct the errors of the sense-mind by the use of reason is one of the most valuable powers developed by man and the chief cause of his superiority among terrestrial beings.

The complete use of pure reason brings us finally from physical to metaphysical knowledge. But the concepts of metaphysical knowledge do not in themselves fully satisfy the demand of our integral being. They are indeed entirely satisfactory to the pure reason itself, be-

cause they are the very stuff of its own existence. But our nature sees things through two eyes always, for it views them doubly as idea and as fact and therefore every concept is incomplete for us and to a part of our nature almost unreal until it becomes an experience. But the order of truths which are now in question, are not subject to our normal experience. They are, in their nature, "beyond the perception of the senses but seizable by the perception of the reason." Therefore, some other faculty of experience is necessary by which the demand of our nature can be fulfilled and this can only come, since we are dealing with the supraphysical, by an extension of psychological experience.

In a sense all our experience is psychological since even what we receive by the senses, has no meaning or value to us till it is translated into the terms of the sense-mind, the *manas* of Indian philosophical terminology. *Manas*, say our philosophers, is the sixth sense. But we may even say that it is the only sense and that the others, vision, hearing, touch, smell, taste, are merely specialisations of the sense-mind which, although it normally uses the sense-organs for the basis of its experience, yet exceeds them and is capable of a direct experience proper to its own inherent action. As a result psychological experience like the cognitions of the reason is capable in man of a double action, mixed or dependent, pure or sovereign. Its mixed action takes place usually when the mind seeks to become aware of the external world, the object; the pure action when it seeks to become aware of itself, the subject. In the former activity, it is dependent on the senses and forms its perceptions in accordance with their evidence; in the latter it acts in itself and is aware of things directly by a sort of identity with them. We are thus aware of our emotions; we are aware of anger, as has been acutely said, because we become anger. We are thus aware also of our own existence; and here the nature of experience as knowledge by identity becomes apparent. In reality, all experience is in its secret nature knowledge by identity; but its true character is hidden from us be-

cause we have separated ourselves from the rest of the world by exclusion, by the distinction of ourself as subject and everything else as object, and we are compelled to develop processes and organs by which we may again enter into communion with all that we have excluded. We have to replace direct knowledge through conscious identity by an indirect knowledge which appears to be caused by physical contact and mental sympathy. This limitation is a fundamental creation of the ego and an instance of the manner in which it has proceeded throughout starting from an original falsehood and covering over the true truth of things by contingent falsehoods which become for us practical truths of relation.

From this nature of mental and sense-knowledge as it is at present organised in us, it follows that there is no inevitable necessity in our existing limitations. They are the result of an evolution in which mind has accustomed itself to depend upon certain physiological functionings and their reactions as its normal means of entering into relation with the material universe. Therefore, although it is the rule that when we seek to become aware of the external world, we have to do so indirectly through the sense-organs and can experience only so much of the truth about things and men as the senses convey to us, yet this rule is merely the regularity of a dominant habit. It is possible for the mind—and it would be natural for it, if it could be persuaded to liberate itself from its consent to the domination of matter,—to take direct cognizance of the objects of sense without the aid of the sense-organs. This is what happens in experiments of hypnosis and cognate psychological phenomena. Because our waking consciousness is determined and limited by the balance between mind and matter worked out by life in its evolution, this direct cognizance is usually impossible in our ordinary waking state and has therefore to be brought about by throwing the waking mind into a state of sleep which liberates the true or subliminal mind. Mind is then able to assert its true character as the one and all-sufficient sense and free to apply to the objects of sense its pure and

sovereign instead of its mixed and dependent action. Nor is this extension of faculty really impossible but only more difficult in our waking state,—as is known to all who have been able to go far enough in certain paths of psychological experiment.

The sovereign action of the sense-mind can be employed to develop other senses besides the five which we ordinarily use. For instance, it is possible to develop the power of appreciating accurately without physical means the weight of an object which we hold in our hands. Here the sense of contact and pressure is merely used as a starting-point, just as the data of sense-experience are used by the pure reason, but it is not really the sense of touch which gives the measure of the weight to the mind; that finds the right value through its own independent perception and uses the touch only in order to enter into relation with the object. And as with the pure reason, so with the sense-mind, the sense-experience can be used as a mere first point from which it proceeds to a knowledge that has nothing to do with the sense-organs and often contradicts their evidence. Nor is the extension of faculty confined only to outsides and superficialities. It is possible, once we have entered by any of the senses into relation with an external object, so to apply the Manas as to become aware of the contents of the object, for example to receive or to perceive the thoughts or feelings of others without aid from their utterance, gesture, action or facial expressions and even in contradiction of these always partial and often misleading data. Finally, by an utilisation of the inner senses,—that is to say of the sense-powers, in themselves, in their purely mental or subtle activity as distinguished from the physical which is only a selection for the purposes of outward life from their total and general action,—we are able to take cognition of sense-experiences, of appearances and images of things other than those which belong to the organisation of our material environment. All these extensions of faculty, though received with hesitation and incredulity by the physical mind because they are abnormal to the habitual scheme of our ordi-

nary life and experience, difficult to set in action, still more difficult to systematise so as to be able to make of them an orderly and serviceable set of instruments, must yet be admitted, since they are the invariable result of any attempt to enlarge the field of our superficially active consciousness whether by disordered effort or a scientific and well-regulated practice.

None of them, however, lead to the aim we have in view, the psychological experience of those truths that are "beyond perception by the sense but seizable by the perceptions of the reason", *buddhigrāhyam atindriyam*.^{*} They give us only a larger field of phenomena and more effective means for the observation of phenomena. The truth of things always escapes the sense. Yet is it a sound rule inherent in the very constitution of universal existence that where there are truths attainable by the reason, there must be somewhere in the organism possessed of that reason a means of arriving at or verifying them by experience. The one means we have left in our mentality is an extension of that form of knowledge by identity which gives us the awareness of our own existence. It is really upon a self-awareness more or less conscient, more or less present to our conception that the knowledge of the contents of our self is based. Or to put it in a more general formula, the knowledge of the contents is contained in the knowledge of the continent. If then we can extend our faculty of mental self-awareness to awareness of the self beyond and outside us, Atman or Brahman of the Upanishads, we may become possessors in experience of the truths which form the contents of the Atman or Brahman in the universe. It is on this possibility that Indian Vedānta has based itself. It has sought through knowledge of the Self the knowledge of the universe.

But always mental experience and the concepts of the reason have been held by it to be even at their highest a reflection in mental identifications and not the supreme self-existent identity. We have to go beyond the mind

* Gita.

and the reason. The reason active in our waking consciousness is only a mediator between the subconscious All that we come from in our evolution upwards and the superconscious All towards which we are impelled by that evolution. The subconscious and the superconscious are two different formulations of the same All. The master-word of the subconscious is Life, the master-word of the superconscious is Light. In the subconscious knowledge or consciousness is involved in action, for action is the essence of Life. In the superconscious action reenters into Light and no longer contains involved knowledge but is itself contained in a supreme consciousness. Intuitional knowledge is that which is common between them and the foundation of intuitional knowledge is conscious or effective identity between that which knows and that which is known; it is that state of common self-existence in which the knower and the known are one through knowledge. But in the subconscious the intuition manifests itself in the action, in effectivity, and the knowledge or conscious identity is either entirely or more or less concealed in the action. In the superconscious, on the contrary, Light being the law and the principle, the intuition manifests itself in its true nature as knowledge emerging out of conscious identity and effectivity of action is rather the accompaniment or necessary consequent and no longer masks as the primary fact. Between these two states reason and mind act as intermediaries which enable the being to liberate knowledge out of its imprisonment in the act and prepare it to resume its essential primacy. When the self-awareness in the mind applied both to continent and content, to own-self and other-self, exalts itself into the luminous self-manifest identity, the reason also converts itself into the form of the self-luminous intuitional * knowledge. This is the highest

* I use the word "intuitional" for want of a better. In truth, it is a makeshift and inadequate to the connotation demanded of it. The same has to be said of the word consciousness and many others which our poverty compels us to extend illegitimately in their significance.

possible state of our knowledge when mind fulfils itself in the supramental.

Such is the scheme of the human understanding upon which the conclusions of the most ancient Vedanta were built. To develop the results arrived at on this foundation by the ancient sages is not my object, but it is necessary to pass briefly in review some of their principal conclusions so far as they affect the problem of the divine Life with which alone we are at present concerned. For it is in those ideas that we shall find the best previous foundation of that which we seek now to rebuild and although as with all knowledge, old expression has to be replaced to a certain extent by new expression suited to a later mentality and old light has to merge itself into new light as dawn succeeds dawn, yet it is with the old treasure as our initial capital or so much of it as we can recover that we shall most advantageously proceed to accumulate the largest gains in our new commerce with the ever-changeless and ever-changing Infinite.

Sad Brahman, Existence pure, indefinable, infinite, absolute, is the last concept at which Vedantic analysis arrives in its view of the universe, the fundamental Reality which Vedantic experience discovers behind all the movement and formation which constitute the apparent reality. It is obvious that when we posit this conception, we go entirely beyond what our ordinary consciousness, our normal experience contains or warrants. The senses and sense-mind know nothing whatever about any pure or absolute existence. All that our sense-experience tells us of, is form and movement. Forms exist, but with an existence that is not pure, rather always mixed, combined, aggregated, relative. When we go within ourselves, we may get rid of precise form, but we cannot get rid of movement, of change. Motion of matter in Space, motion of change in Time seem to be the condition of existence. We may say indeed, if we like, that this is existence and that the idea of existence in itself corresponds to no discoverable reality. At the most in the phenomenon of self-awareness or behind it, we get sometimes a glimpse of something immovable

and immutable, something that we vaguely perceive or imagine that we are beyond all life and death, beyond all change and formation and action. Here is the one door in us that sometimes swings open upon the splendour of a truth beyond and before it shuts again, allows a ray to touch us,—a luminous intimation which, if we have the strength and firmness, we may hold to in our faith and make a starting-point for another play of consciousness than that of the sense-mind, for the play of Intuition.

For if we examine carefully we shall find that Intuition is our first teacher. Intuition always stands veiled behind our mental operations. Intuition brings to man those brilliant messages from the Unknown which are the beginning of his higher knowledge. Reason only comes in afterwards to see what profit it can have of the shining harvest. Intuition gives us that idea of something behind and beyond all that we know and seem to be which pursues man always in contradiction of his lower reason and all his normal experience and impels him to formulate that formless perception in the more positive ideas of God, Immortality, Heaven and the rest by which we strive to express it to the mind. For Intuition is as strong as Nature herself from whose very soul it has sprung and cares nothing for the contradictions of reason or the denials of experience. It knows what is because it is, because itself it is of that and has come from that, and will not yield it to the judgment of what merely becomes and appears. What the Intuition tells us of, is not so much Existence as the Existent, for it proceeds from that one point of light in us which gives it its advantage, that sometimes opened door in our own self-awareness. Ancient Vedanta seized this message of the Intuition and formulated it in the three great declarations of the Upanishads; "I am He", "Thou art that, O *Ātmetu*", "Certainly, all this is the Brahman; this self is the Brahman."

But Intuition by the very nature of its action in man working as it does from behind the veil, active principally in his more unenlightened, less articulate parts, served in front of the veil, in the narrow light which is our waking

conscience only by instruments that are unable fully to assimilate its messages,—Intuition is unable to give us the truth in that ordered and articulated form which our nature demands. Before it could effect any such completeness of direct knowledge in us, it would have to organise itself in our surface being and take possession there of the leading part. But in our surface being it is not the Intuition, it is the Reason which is organised and helps us to order our perceptions, thoughts and actions. Therefore the age of intuitive knowledge, represented by the early Vedantic thinking of the Upanishads, had to give place to the age of rational knowledge; inspired Scripture made room for metaphysical philosophy, even as afterwards metaphysical philosophy had to give place to experimental Science. Intuitive thought which is a messenger from the superconscient and therefore our highest faculty, was supplanted by the pure reason which is only a sort of deputy and belongs to the middle heights of our being; pure reason in its turn was supplanted for a time by the mixed action of the reason which lives on our plains and lower elevations and does not in its view exceed the horizon of the experience that the physical mind and senses or such aids as we can invent for them can bring to us. And this process which seems to be a descent, is really a circle of progress. For in each case the lower faculty is compelled to take up as much as it can assimilate of what the higher had already given and to attempt to reestablish it by its own methods. By the attempt it is itself enlarged in its scope and arrives eventually at a more supple and a more ample self-accommodation to the higher faculties. Without this succession and attempt at separate assimilation we should be obliged to remain under the exclusive domination of a part of our nature while the rest remained either depressed and unduly subjected or separate in its field and therefore poor in its development. With this succession and separate attempt the balance is righted; a more complete harmony of our parts of knowledge is prepared.

We see this succession in the Upanishads and the subsequent Indian philosophies. The sages of the Veda

and Vedanta relied entirely upon intuition and spiritual experience. It is by an error that scholars sometimes speak of great debates or discussions in the Upanishad. Wherever there is the appearance of a controversy, it is not by discussion, by dialectics or the use of logical reasoning that it proceeds, but by a comparison of intuitions and experiences in which the less luminous gives place to the more luminous, the narrower, faultier or less essential to the more comprehensive, more perfect, more essential. The question asked by one thinker of another is "What dost thou know?" not "What dost thou think?" nor "To what conclusion has thy reasoning arrived?" Nowhere in the Upanishads do we find any trace of logical reasoning urged in support of the truths of Vedanta. Intuition, the sages seem to have held, must be corrected by a more perfect intuition; logical reasoning cannot be its judge.

And yet the human reason demands its own method of satisfaction. Therefore when the age of rationalistic speculation began, Indian philosophers, respectful of the heritage of the past, adopted a double attitude towards the Truth they sought. They recognised in the Sruti, the earlier results of Intuition or, as they preferred to call it, of inspired Revelation, an authority superior to Reason. But at the same time they started from Reason and tested the results it gave them holding only those conclusions to be valid which were supported by the supreme authority. In this way they avoided to a certain extent the besetting sin of metaphysics, the tendency to battle in the clouds because it deals with words as if they were imperative facts instead of symbols which have always to be carefully scrutinised and brought back constantly to the sense of that which they represent. Their speculations tended at first to keep near at the centre to the highest and profoundest experience and proceeded with the united consent of the two great authorities, Reason and Intuition. Nevertheless, the natural trend of Reason to assert its own supremacy triumphed in effect over the theory of its subordination. Hence the rise of conflicting schools each of which founded itself in theory on the

Veda and used its texts as a weapon against the others. For Intuition sees things in the whole, in the large and details only as sides of the indivisible whole; its tendency is towards synthesis and the unity of knowledge. Reason, on the contrary, proceeds by analysis and division and assembles its facts to form a whole; but in the assemblage so formed there are opposites, anomalies, logical incompatibilities, and the natural tendency of Reason is to affirm some and to negate others which conflict with its chosen conclusions so that it may form a flawlessly logical system. The unity of the first intuitional knowledge was thus broken up and the ingenuity of the logicians was always able to discover devices, methods of interpretation, standards of varying value by which inconvenient texts of the Scripture could be practically annulled and an entire freedom acquired for their metaphysical speculation.

Nevertheless, the main conceptions of the earlier Vedanta remained in parts in the various philosophical systems and efforts were made from time to time to recombine them into some image of the old catholicity and unity of intuitional thought. And behind the thought of all, variously presented, survived as the fundamental conception, Purusha, Atman or Sad Brahman, the pure Existent of the Upanishads, often rationalised into an idea or psychological state, but still carrying something of its old burden of inexpressible reality. What may be the relation of the movement of becoming which is what we call the world to this absolute Unity and how the ego whether generated by the movement or cause of the movement can return to that true Self declared by the Vedanta, these were the questions speculative and practical which have always occupied the thought of India.

'The Wherefore of the Worlds

CHAPTER VII

THE SYNTHESIS OF MOVEMENT

If in the relative world movement, a function at once of Time and Space, shares in the nature of these two primary categories, we may recognise in it the symbol of that state of pure identity in which the complementary principles reunite and pass into each other.

In this state relative movement, which is only an imperfect synthesis of the categories of Time and Space, would transform itself into a total absorption of both in a sort of absolute movement which for us is indistinguishable from the absolute repose of eternity.

Is it not, indeed, to this conception that the abstractions of the mechanical view of things tend when, disengaging itself from the sensible forms of substance, it reduces all its notions to that of a pure energy which in the language of philosophy is indistinguishable from absolute substance?

To this state of pure energy or of pure will which is that of the absolute manifestation, are opposed the different states of the relative manifestation in which is worked out progressively the disjunction of the categories of Time and Space.

The more Time and Space are disjoined, the more concrete they become and the movement also more relative. It is this increasing relativity which is expressed by the decreasing swiftness of the movement in its states of ever-growing materiality. The acceleration of the movement, on the contrary, tends to make it pass progressively

through domains of a less and less relative reality less and less subjected to Space and Time.

Hence the incapacity of our senses to perceive it as movement at all outside its most concrete and slowest forms. The moment it is accelerated, our sense-perception translates it into more and more abstract phenomena of sound, heat, light and beyond them there begins the gamut of the purely mystical movement of feeling and thought.

In proportion as it raises itself in the order of these transcendent movements, our consciousness passes from its more individualised states to states of increasing impersonality. This is the opposite road to that which the impulsion of desire has followed in order to individualise itself increasingly in more and more concrete forms of substance. And the material world, the last term of the manifestations of creative Desire, is at the same time the nodus of the slowest movements and of the most relative states of consciousness.

But it is precisely in the apparent inertia of Matter that is hidden the secret of the relative movement's return towards the absolute movement and of a correlative ascent of the being towards the Impersonal. It is there that by a veritable magic the objective and analytical movements of the elements are transmuted into the synthetic, abstract and subjective movements which are those of the internal life and the conscient ego.

While in the successive states of pre-physical manifestation the universal movement slackened more and more in order to give birth to diverse vibrations without any limitation of the space offered for its development, in the physical state on the contrary that movement inclosed in the infinitesimal circle of the atom is transformed into vibrations of a rapidity increasing with the limitation of its field into a whirl the more vertiginous, the more it is internal.

And it is by this self-transformation that it gives birth to all the possibilities of a conscious organisation.

In the crucible of Matter pure potentialities become live forces and change into *living* forces, into powers of becoming.

This magic of Matter, this metamorphosis of physico-chemical into psycho-mental energies and of movement into thought, remains for Science as for Philosophy the most perplexing of enigmas.



We shall see how it can be solved and by what intervention of a principle opposed to that of desire, the cycle of the creative involution gives place to the cycle of an evolution that redeems.

While in its spatial manifestation, in its descending evolution, the movement tends towards the repose of a material inertia, the being on the contrary in its ascending evolution through Time seeks to regain the repose of the absolute movement by a progressive acceleration of what might be called an internal rapidity, which is of the mind, greatly surpassing the velocity of Light.

This acceleration of the internal movement which makes the living being an always more rapid epitome of all the past phases of the world and all the accumulated progress of the race, enables it to embrace more and more vast spaces of Time and enlarge itself to the infinity of its intuitive capacities.

It is this progress in the internal rapidity which renders some capable of living, in the course of their brief minutes, not the petty and very limited number of experiences to which existence is ordinarily reduced, but the equivalent of several successive lives. Far from being confined in the narrow circle of a given environment they seem to belong to all places and all times and participate in all the modes of human existence. In them successive traditions and contrary tendencies rejoin and become unified. And it is by the increasing acceleration of its course that the mind embracing an always vaster circle of the universal mounts from synthesis to synthesis towards the unity of the universal.

But if each instant of its course associates it a little more with the movement of the Infinite, each instant also, if it arrests the torrent of the becoming which sweeps

it onward, enables it to enjoy the repose of the immutable and communicate in its absolute silence with the silence of the Absolute. For in every moment there is That towards which tends its infinite progress.



Thus in the very excess of the individualisation by desire the being finds the conditions for a supreme transfiguration. For it is precisely in its most individualised form that it becomes again capable of thinking the Impersonal and identifying itself anew, across the domains of more and more vast realities, with the Absolute.

Thus, when the desire of being has projected something of the absolute consciousness into the profound Night of the inconscient, into the dark field of pure impulsions, of blind and violent instinct, the obstacle of a mysterious intervention, the miracle of Matter stopping the cosmic being in its fall permits it to recover knowledge of itself and its highest possibilities.

After it has tended by a progressive materialisation towards the growing obscurity of the relative, it tends in the forms of physical life to the recovery, by a sort of absolute individualisation, of full activity of mind.

But does not this individualisation imply the intervention of a new absolute principle? And is it not precisely this that is intended by the religions when they speak of an incarnation of the Divinity in the world?

May not even the term, creation, in the sense in which the theologians understand it, be applied to such an intervention of a supreme principle, the principle of Love, in the substance of Desire?

After the creation by Desire, its transformation or new creation by Love; after the progressive formation of all energies in a state of disorder, the formation of spheres of harmony in which all these energies by organising themselves may give birth to conscient life.

And may it not be a core of love which in the atom as in the material worlds forms a centre for the condensation, the polarisation of the forces and movements of desire?

If then the principle of Life is present everywhere in the universe, yet it is in the physical state that it manifests and acquires consciousness in its most individual form. And it is in this form that universal egoism is transformed into conscient impersonality.

This is why the physical life, the individual's participation in the universal light of consciousness has always been considered by popular intuition no less than by the inspiration of poets and thinkers the supreme and sacred boon and all birth is celebrated as a victory, for it is indeed a victory of life and light over the obscurity of the inconscient.

So long as that underworld of subconscious forces whose sole issue is the narrow door opened by physical life on this infinite is not exhausted, the creature's first duty of solidarity and of charity to the creature is to awaken it to the plenitude of existence and light, to enlarge the field of this life that liberates.

For in each living creature, in each human being something of that immense night in which the primordial being has plunged itself comes into the light, something in the fathomless ocean of desire reflects the heavens.

It is thus that over the insanity of the universal delirium Thought and the possibility of knowledge prevail and Love triumphs over Death in this field of ordeal and redemption that is called the body.

Such then is the sense of life, such the reason of the incessant passage of the being through this fugitive ray of clarescent Light.

Why must it be that this brief hour should be lost by so great a number and the inestimable privilege of being and of self-consciousness should for the most part be ignored? For so the being passes without seeing it the great half-opened gate and returns towards the night in which ignorant desires lose themselves.

Who can say when the propitious opportunity will return for those who have once neglected it?

The Secret of the Veda

CHAPTER VII

VARUNA-MITRA AND THE TRUTH

If the idea of the Truth that we have found in the very opening hymn of the Veda really carries in itself the contents we have supposed and amounts to the conception of a supramental consciousness which is the condition of the state of immortality or beatitude and if this be the leading conception of the Vedic Rishis, we are bound to find it recurring throughout the hymns as a centre for other and dependent psychological realisations. In the very next Sukta, the second hymn of Madhuchchandas addressed to Indra and Vayu, we find another passage full of clear and this time quite invincible psychological suggestions in which the idea of the Ritam is insisted upon with an even greater force than in the hymn to Agni. The passage comprises the last three Riks of the Sukta.

Mitram huve pûta¹daksham, varun'am cha riçâ²dasam,
dhiyam ghr'itâchîm sâdhantâ.

R'itena mitrâvarunâ'v, r'itâvr'idhâv r'itaspr'icâ ,
kratum br'ihantam âçâthe.

Kavî no mitrâvarun'â, tuvijâtâ urukshayâ,
daksham dadhâte apasam.

In the first Rik of this passage we have the word *daksha* usually explained by Sayana as strength, but capable of a psychological significance, the important word *ghrita*

in the adjectival form *ghritāchī* and the remarkable phrase *dhiyam ghritāchīm*. The verse may be translated literally "I invoke Mitra of purified strength (or, purified discernment) and Varuna destroyer of our foes perfecting (or accomplishing) a bright understanding."

In the second Rik we have *Ritam* thrice repeated and the words *brihat* and *kratu*, to both of which we have attached a considerable importance in the psychological interpretation of the Veda. *Kratu* here may mean either work of sacrifice or effective power. In favour of the former sense we have a similar passage in the Veda in which Varuna and Mitra are said to attain to or enjoy by the Truth a mighty sacrifice, *yajnam br'ihantam āçāthe*. But this parallel is not conclusive; for while in one expression it is the sacrifice itself that is spoken of, in the other it may be the power or strength which effects the sacrifice. The verse may be translated, literally, "By Truth Mitra and Varuna, truth-increasing, truth-touching, enjoy (or, attain) a mighty work" or "a vast (effective) power."

Finally in the third Rik we have again *daksha*; we have the word *kavi*, seer, already associated by Madhuchchandas with *kratu*, work or will; we have the idea of the Truth, and we have the expression *urukshaya*, where *uru*, wide or vast, may be an equivalent for *brihat*, the vast, which is used to describe the world or plane of the truth-consciousness, the "own home" of Agni. I translate the verse, literally, "For us Mitra and Varuna, seers, multiply-born, wide-housed, uphold the strength (or, discernment) that does the work."

It will at once be evident that we have in this passage of the second hymn precisely the same order of ideas and many of the same expressions as those on which we founded ourselves in the first Sukta. But the application is different and the conceptions of the purified discernment, the richly-bright understanding, *dhiyam ghritāchīm*, and the action of the Truth in the work of the sacrifice, *apas*, introduce certain fresh precisions which throw further light on the central ideas of the Rishis.

The word *daksha*, which alone in this passage admits of some real doubt as to its sense, is usually rendered by

Sayana strength. It comes from a root which, like most of its congeners, *e. g.* *diç*, *diç*, *dah*, suggested originally as one of its characteristic significances an aggressive pressure and hence any form of injury, but especially dividing, cutting, crushing or sometimes burning. Many of the words for strength had originally this idea of a force for injury, the aggressive strength of the fighter and slayer, the kind of force most highly prized by primitive man making a place for himself by violence on the earth he had come to inherit. We see this connection in the ordinary Sanskrit word for strength, *balam*, which is of the same family as the Greek *ballo*, I strike, and *belos*, a weapon. The sense, strength, for *daksha* has the same origin.

But this idea of division led up also in the psychology of language-development to quite another order of ideas, for when man wished to have words for mental conceptions, his readiest method was to apply the figures of physical action to the mental movement. The idea of physical division or separation was thus used and converted into that of distinction. It seems to have been first applied to distinguishing by the ocular sense and then to the act of mental separation,—discernment, judgment. Thus the root *vid*, which means in Sanskrit to find or know, signifies in Greek and Latin to see. *Driç*, to see, meant originally to rend, tear apart, separate; *paç*, to see, has a similar origin. We have three almost identical roots which are very instructive in this respect,—*pis*, to hurt, injure, be strong; *pish*, to hurt, injure, be strong, crush, pound; and *piç*, to form, shape, organise, be reduced to the constituent parts,—all these senses betraying the original idea of separation, division, cutting apart,—with derivatives, *piçacha*, a devil, and *piçuna*, which means on one side harsh, cruel, wicked, treacherous, slanderous, all from the idea of injury, and at the same time "indicatory, manifesting, displaying, making clear" from the other sense of distinction. So *kri*, to injure, divide, scatter appears in Greek *krino*, I sift, choose, judge, determine. *Daksha* has a similar history. It is kin to the root *daç* which in Latin gives us *doceo*, I teach and in Greek *dokeo*, I think, judge, reckon, and *dokazo*, I observe, am of opinion. So also we have the kindred root *diç*

meaning to point out or teach, Greek *deiknumi*. Almost identical with *daksha* itself is the Greek *doxa*, opinion, judgment, and *dexios*, clever, dexterous, right-hand. In Sanskrit the root *daksh* means to hurt, kill and also to be competent, able, the adjective *daksha* means clever, skilful, competent, fit, careful, attentive; *dakshina* means clever, skilful, right-hand, like *dexios*, and the noun *daksha* means, besides strength and also wickedness from the sense of hurting, mental ability or fitness like other words of the family. We may compare also the word *daçâ* in the sense of mind, understanding. All this evidence taken together seems to indicate clearly enough that *daksha* must have meant at one time discernment, judgment, discriminative thought-power and that its sense of mental capacity is derived from this sense of mental division and not by transference of the idea of physical strength to power of mind.

We have therefore three possible senses for *daksha* in the Veda, strength generally, mental power or especially the power of judgment, discernment. *Daksha* is continually associated with *kratu*; the Rishis aspire to them together, *dakshâya kratve*, which may mean simply, "capacity and effective power" or "will and discernment." Continually we find the word occurring in passages where the whole context relates to mental activities. Finally, we have the goddess *Dakshina* who may well be a female form of *Daksha*, himself a god and afterwards in the Purana one of the Prajapatis, the original progenitors,—we have *Dakshina* associated with the manifestation of knowledge and sometimes almost identified with *Usha*, the divine Dawn, who is the bringer of illumination. I shall suggest that *Dakshinâ* like the more famous *Ila*, *Saraswati* and *Sarama*, is one of four goddesses representing the four faculties of the *Ritam* or Truth-consciousness,—*Ila* representing truth-vision or revelation, *Saraswati* truth-audition, inspiration, the divine word, *Sarama* intuition, *Dakshina* the separative intuitional discrimination. *Daksha* then will mean this discrimination whether as mental judgment on the mind-plane or as intuitional discernment on the plane of the *Ritam*.

The three riks with which we are dealing occur as the closing passage of a hymn of which the first three verses are addressed to Vayu alone and the next three to Indra and Vayu. Indra in the psychological interpretation of the hymns represents, as we shall see, Mind-Power. The word for the sense-faculties, *indriya*, is derived from his name. His special realm is Swar, a word which means sun or luminous, being akin to *sūr* and *sūrya*, the sun, and is used to indicate the third of the Vedic *vyāhritis* and the third of the Vedic worlds corresponding to the principle of the pure or unobscured Mind. Surya represents the illumination of the Ritam rising upon the mind; Swar is that plane of mental consciousness which directly receives the illumination. Vayu on the other hand is always associated with the Prana or Life-Energy which contributes to the system all the ensemble of those nervous activities that in man are the support of the mental energies governed by Indra. Their combination constitutes the normal mentality of man. These two gods are invited in the hymn to come and partake together of the Soma-wine. This wine of Soma represents, as we have abundant proof in the Veda and especially in the ninth book, a collection of more than a hundred hymns addressed to the deity Soma, the intoxication of the Ananda, the divine delight of being, inflowing upon the mind from the supramental consciousness through the Ritam or Truth. If we accept these interpretations, we can easily translate the hymn into its psychological significance.

Indra and Vayu awaken in consciousness (*chetathah*) to the flowings of the Soma-wine; that is to say, the mind-power and life-power working together in human mentality are to awaken to the inflowings of this Ananda, this Amrita, this delight and immortality from above. They receive them into the full plenitude of the mental and nervous energies, *chetathah sūtānām vājiniṣasā*.* The Ananda thus received constitutes a new action preparing

immortal consciousness in the mortal and Indra and Vayu are bidden to come and swiftly perfect these new workings by the participation of the thought, *âyâtam upa nishkritam makshâ dhiyâ*. * For *dhi* is the thought-power, intellect or understanding. It is intermediate between the normal mentality represented by the combination of Indra and Vayu and the Ritam or truth-consciousness.

It is at this point that Varuna and Mitra intervene and our passage begins. Without the psychological clue the connection between the first part of the hymn and the close is not very clear, nor the relation between the couple Varuna-Mitra and the couple Indra-Vayu. With that clue both connections become obvious; indeed they depend upon each other. For the earlier part of the hymn has for its subject the preparation first of the vital forces represented by Vayu who is alone invoked in the three opening Riks, then of the mentality represented by the couple Indra-Vayu for the activities of the Truth-consciousness in the human being; the close has for its subject the working of the Truth on the mentality so as to perfect the intellect and to enlarge the action. Varuna and Mitra are two of the four gods who represent this working of the Truth in the human mind and temperament.

In the style of the Veda when there is a transition of this kind from one movement of thought to another developing out of it, the link of connection is often indicated by the repetition in the new movement of an important word which has already occurred in the close of the movement that precedes. This principle of suggestion by echo, as one may term it, pervades the hymns and is a mannerism common to all the Rishis. The connecting word here is *dhi*, thought or intellect. *Dhi* differs from the more general word, *mati*, which means mentality or mental action generally and which indicates sometimes thought, sometimes feeling, sometimes the whole mental state. *Dhi* is the thought-mind or intellect; as understanding it holds all that comes to it, defines everything and puts it into the

right place,* or often *dhi* indicates the activity of the intellect, particular thought or thoughts. It is by the thought that Indra and Vayu have been called upon to perfect the nervous mentality, *nishkritam dhiyā*. But this instrument, thought, has itself to be perfected, enriched, clarified before the mind can become capable of free communication with the Truth-consciousness. Therefore Varuna and Mitra, Powers of the Truth, are invoked "accomplishing a richly luminous thought," *dhiyam ghritāchīm sādhanā*.

This is the first occurrence in the Veda of the word *ghrita*, in a modified adjectival form, and it is significant that it should occur as an epithet of the Vedic word for the intellect, *dhi*. In other passages also we find it continually in connection with the words *manas*, *manishā* or in a context where some activity of thought is indicated. The root *ghri* conveys the idea of a strong brightness or heat such as that of fire or the summer sun. It means also to sprinkle or anoint, Greek *chrío*. It is capable of being used to signify any liquid, but especially a bright, thick liquid. It is the ambiguity of these two possible senses of which the Vedic Rishis took advantage to indicate by the word outwardly the clarified butter in the sacrifice, inwardly a rich and bright state or activity of the brain-power, *medhā*, as basis and substance of illuminated thought. By *dhiyam ghritāchīm* is meant, therefore, the intellect full of a rich and bright mental activity.

Varuna and Mitra who accomplish or perfect this state of the intellect, are distinguished by two several epithets. Mitra is *pūtadaksha*, possessed of a purified judgment; Varuna is *rishādasa*, he destroys all hurters or enemies. In the Veda there are no merely ornamental epithets. Every word is meant to tell, to add something to the sense and bear a strict relation to the thought of the sentence in which it occurs. There are two obstacles which prevent the intellect from being a perfect and luminous mirror of the truth-consciousness; first, impurity of

* The root "dhi" means to hold or to place.

the discernment or discriminative faculty which leads to confusion of the Truth, secondly the many causes or influences which interfere with the growth of the Truth by limiting its full application or by breaking up the connections and harmony of the thoughts that express it and which thus bring about poverty and falsification of its contents. Just as the Gods in the Veda represent universal powers descended from the Truth-consciousness which build up the harmony of the worlds and in man his progressive perfection, so the influences that work against these objects are represented by hostile agencies, Dasyus and Vritras, who seek to break up, to limit, to withhold and deny. Varuna in the Veda is always characterised as a power of wideness and purity; when, therefore, he is present in man as a conscious force of the Truth, all that limits and hurts the nature by introducing into it fault, sin and evil is destroyed by contact with him. He is *ricā-dasa*, destroyer of the enemy, of all that seek to injure the growth. Mitra, a power like Varuna of Light and Truth, especially represents Love, Joy and Harmony, the foundations of Mayas, the Vedic beatitude. Working with the purity of Varuna and imparting that purity to the discernment, he enables it to get rid of all discords and confusions and establish the right working of the strong and luminous intellect.

This progress enables the Truth-consciousness, the Ritam, to work in the human mentality. With the Ritam as the agency, *ritena*, increasing the action of the Truth in man, *r'itāvriḍhā*, touching or reaching the Truth, enabling, that is to say, the mental consciousness to come into successful contact with and possession of the Truth-consciousness, *r'itaspriṣā*, Mitra and Varuna are able to enjoy the use of a vast effective will-power, *kratum br'ihantam ācāthe*. For it is the Will that is the chief effective agent of the inner sacrifice, but a will that is in harmony with the Truth, guided therefore by a purified discernment. The Will as it enters more and more into the wideness of the Truth-consciousness becomes itself wide and vast, free from limitation in its view and of hampering impediments

in its effectivity. It works *urāṁ anibādhe*, in the wideness where there is no obstacle or wall of limitation.

Thus the two requisites on which the Vedic Rishis always insist are secured, Light and Power, the Light of the Truth working in the knowledge, *dhiyam ghrītāchīm*, the Power of the Truth working in the effective and enlightened Will, *kratum brihantam*. As result Varuna and Mitra are shown to us in the closing verse of the hymn working in the full sense of their Truth, *kavi tūvijātā urukshayā*. *Kavi*, we have seen, means possessed of the Truth-consciousness and using its faculties of vision, inspiration, intuition, discrimination. *Tūvijātā* is "multiply born," for *tūvi*, meaning originally strength or force, is used like the French word "force" in the sense of many. But by the birth of the gods is meant always in the Veda their manifestation; thus *tūvijātā* signifies "manifested multiply", in many forms and activities. *Urukshaya* means dwelling in the wideness, an idea which occurs frequently in the hymns; *uru* is equivalent to *brihat*, the Vast, and indicates the infinite freedom of the Truth-consciousness. Thus we have as the result of the increasing activities of the Ritam the manifestation in the human being of the Powers of wideness and purity, of joy and harmony, a manifestation rich in forms, seated in the wideness of the Ritam and using the faculties of the supra-mental consciousness.

This manifestation of the Powers of the Truth upholds or confirms the discernment while it does the work, *dakṣham dadhāte āpasam*. The discernment, now purified and supported, works in the sense of the Truth, as a power of the Truth and accomplishes the perfection of the activities of Indra and Vayu by freeing the thought and the will from all defect and confusion in their working and results.

To confirm the interpretation we have put on the terms of this passage we may quote a Rik from the tenth Sukta of the fourth Mandala.

Adhā hyagne krator bhadrasya dakshasya sādhoḥ,
Rathīr r'itasya br'ihato babhūtah.

" Then indeed, O Agni, thou becomest the charioteer

of the happy will, the perfecting discernment, the Truth that is the Vast." We have here the same idea as in the first hymn of the first Mandala, the effective will that is the nature of the Truth-consciousness, *kavikratuh*, and works out therefore in a state of beatitude the good, *bhadram*. We have in the phrase *dakshasya sâdhoh* at once a variant and explanation of the last phrase of the second hymn, *daksham apasam*, the discernment perfecting and accomplishing the inner work in man. We have the vast Truth as the consummation of these two activities of power and knowledge, Will and Discernment, *kratu* and *daksha*. Always the hymns of the Veda confirm each other by this reproduction of the same terms and ideas and the same relation of ideas. This would not be possible unless they were based on a coherent doctrine with a precise significance for standing terms such as *kavi*, *kratu*, *daksha*, *bhadram*, *r'itam*, etc. The internal evidence of the Riks themselves establishes that this significance is psychological, as otherwise the terms lose their fixed value, their precise sense, their necessary connection, and their constant recurrence in relation to each other has to be regarded as fortuitous and void of reason or purpose.

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

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

Selected Hymns

BRIHASPATI, POWER OF THE SOUL.

Rigveda IV. 50

1. He who established in his might the extremities of the earth, Brihaspati, in the triple world of our fulfilment, by his cry, on him the pristine sages meditated and, illumined, set him in their front with his tongue of ecstasy.

2. They, O Brihaspati, vibrating with the impulse of their movement, rejoicing in perfected consciousness wove for us abundant, rapid, invincible, wide, the world from which this being was born. That do thou protect, O Brihaspati.

3. O Brihaspati, that which is the highest supreme of existence, thither from this world they attain and take their seat who touch the Truth. For thee are dug the wells of honey which drain this hill and their sweetnesses stream out on every side and break into overflowing.

4. Brihaspati first in his birth from the vast light, in the highest heavenly space, with his seven fronts, with his seven rays, with his many births, drives utterly away the darknesses that encompass us with his cry.

5. He with his cohort of the rhythm that affirms, of the chant that illumines has broken Vala into

pieces with his cry. Brihaspati drives upward the Bright Ones who speed our offerings; he shouts aloud as he leads them, lowing they reply.

6. Thus to the Father, the universal Godhead, the Bull of the herds, may we dispose our sacrifices and submission and oblations; O Brihaspati, full of energy and rich in offspring may we become masters of the felicities.

7. Verily is he King and conquers by his energy, by his heroic force all that is in the worlds that confront him, who bears Brihaspati in him well-contained and has the exultant dance and adores and gives him the first fruits of his enjoyment.

8. Yea, he dwells firmly seated in his proper home and for him Ila at all times grows in richness. To him all creatures of themselves submit, the King, he in whom the Soul-Power goes in front.

9. None can assail him, he conquers utterly all the riches of the worlds which confront him and the world in which he dwells; he who for the Soul-Power that seeks its manifestation creates in himself that highest good, is cherished by the gods.

10 Thou, O Brihaspati, and Indra, drink the Soma-wine rejoicing in this sacrifice, lavishing substance. Let the powers of its delight enter into you and take perfect form, control in us a felicity full of every energy.

11. O Brihaspati, O Indra, increase in us together and may that your perfection of mind be created in us; foster the thoughts, bring out the mind's multiple powers; destroy all poverties that they bring who seek to conquer the Aryan.

COMMENTARY

Brihaspati, Brahmanaspati, Brahma are the three names of the god to whom the Rishi Vamadeva addresses this mystic hymn of praise. In the later Puranic theogonies Brihaspati and Brahma have long become separate deities. Brahma is the Creator, one of the Three who form the great Puranic Trinity; Brihaspati is a figure of no great importance, spiritual teacher of the gods, and incidentally guardian of the planet Jupiter; Brahmanaspati, the middle term which once linked the two, has disappeared. To restore the physiognomy of the Vedic deity we have to reunite what has been disjoined and correct the values of the two separated terms in the light of the original Vedic conceptions.

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

The Divine, the Deva, manifests itself as conscious Power of the soul, creates the worlds by the Word out of the waters of the sub-conscious, *apraketam salilam sarvām*,—the inconscient ocean that was this all, as it is plainly termed in the great Hymn of Creation. This power of the Deva is Brahma, the stress in the name falling more upon the conscious soul-power than upon the Word which expresses it. The manifestation of the different world-planes in the conscient human being culminates in the manifestation of the super-

conscient, the Truth and the Bliss, and this is the office of the supreme Word or Veda. Of this supreme word Brihaspati is the master, the stress in this name falling upon the potency of the Word rather than upon the thought of the general soul-power which is behind it. Brihaspati gives the Word of knowledge, the rhythm of expression of the super-conscient, to the gods and especially to Indra, the lord of Mind, when they work in man as "Aryan" powers for the great consummation. It is easy to see how these conceptions came to be specialised in the broader, but less subtle and profound Puranic symbolism into Brahma, the Creator, and Brihaspati, the teacher of the gods. In the name, Brahmanaspati, the two varying stresses are unified and equalised. It is the link-name between the general and the special aspects of the same deity.

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

On him, it is said, the ancient or pristine Rishis meditated; meditating, they became illumined in mind; illumined,

* *Yas tasthambha sahasā vi jmo antān, br'ihaspatis trishadasthe raven'a.*

they set him in front as the god of the ecstatic tongue, *mandra-jihvām*, the tongue that takes joy of the intoxicating wine of Soma, *mada*, *madhu*, of that which is the wave of sweetness, *madhumān ārmih*, hidden in the conscient existence and out of it progressively delivered.† But of whom is there question? The seven divine Rishis, *r'ishayo divyāḥ*, who fulfilling consciousness in each of its seven principles and harmonising them together superintend the evolution of the world, or the human fathers, *pitaro manushyāḥ*, who first discovered the higher knowledge and formulated for man the infinity of the Truth-consciousness? Either may be intended, but the reference seems to be rather to the conquest of the Truth by the human fathers, the Ancients. The word *dīdhyāna* in the Veda means both shining, becoming luminous, and thinking, meditating, fixing in the thought. It is constantly being used with the peculiar Vedic figure of a double or complex sense. In the first sense it must be connected with *viprāḥ*, and the suggestion is that the Rishis became more and more luminous in thought by the triumphant force of Brihaspati until they grew into Illuminates, *viprāḥ*. In the second it is connected with *dadhīre* and suggests that the Rishis, meditating on the intuitions that rise up from the soul with the cry of Brihaspati in the sacred and enlightening Word, holding them firmly in the thought, became illuminated in mind, open to the full inflow of the superconscient. They were thus able to bring into the front of the conscious being that activity of the soul-thoughts which works usually in the background, veiled, and to make it the leading activity of their nature. As a result Brihaspati in them became able to taste for them the bliss of existence, the wine of Immortality, the supreme Ananda. The formation of the definite physical consciousness is the first step, this awakening to the Ananda by the bringing forward in mind of the intuitive soul as the leader of our conscious activities is the consummation or, at least, the condition of the consummation.

The result is the formation of the Truth-consciousness in man. The ancient Rishis attained to the most rapid vibration of the movement; the most full and swift stream-

† Tam pratnāsa r'ishayo dīdhyānāḥ, puro viprā dadhīre mandra-jihvam.

ing of the flux of consciousness which constitutes our active existence, no longer obscure as in the subconscious, but full of the joy of perfected consciousness,—not *apraketam* like the Ocean described in the Hymn of Creation, but *supraketam*. Thus they are described, *dhunetayah supraketaṁ madantah*. With this attainment of the full rapidity of the activities of consciousness unified with its full light and bliss in the human mentality they have woven for the race by the web of these rapid, luminous and joyous perceptions the Truth-consciousness, *Ritam Brihat*, which is the womb or birth-place of this conscient being. For it is out of the superconscient that existence descends into the subconscious and carries with it that which emerges here as the individual human being, the conscious soul. The nature of this Truth-consciousness is in itself this that it is abundant in its outflowings, *prishantam*, or, it may be, many-coloured in the variety of its harmonised qualities; it is rapid in its motion, *sr'ipram*; by that luminous rapidity it triumphs over all that seeks to quell or break it, it is *adabdhā*; above all it is wide, vast, infinite, *ūrvam*. In all these respects it is the opposite of the first limited movement which emerges out of the subconscious; for that is stunted and grey, slow and hampered, easily overcome and broken by the opposition of hostile powers, scanty and bounded in its scope.* But this Truth-consciousness manifested in man is capable of being again veiled from him by the insurgence of the powers that deny, the *Vritras*, *Vala*. The Rishi therefore prays to *Brihaspati* to guard it against that obscuration by the fullness of his soul-force.

The Truth-consciousness is the foundation of the superconscient, the nature of which is the Bliss. It is the supreme of the supraconscient, *paramā parāvat*, from which the being has descended, the *parama parārdha* of the *Upanishads*, the existence of *Sachchidananda*. It is to that highest existence that those arise out of this physical consciousness, *atah*, who like the ancient Rishis enter into contact with the Truth-consciousness*. They make it their seat and home, *kshaya, okas*. For in the hill of the physical being there are

* *Dhunetayah supraketaṁ madanto, br'ihaspate abhi ye nastatasre; Prishantam sr'ipram adabdhā ūrvam, br'ihaspate rakshatād asya yonim.*

** *Br'ihaspate yā paramā parāvad, ata ā te r'itaspriṣṭo nisheduh,*

dug for the soul those abounding wells of sweetness which draw out of its hard rigidity the concealed Ananda; at the touch of the Truth the rivers of honey, the quick pourings of the wine of Immortality trickle and stream and break out into a flood of abundance over the whole extent of the human consciousness.†

Thus Brihaspati, becoming manifest first of the gods out of the vastness of that Light of the Truth-consciousness, in that highest heavenly space of the supreme superconscient, *maho jyotishah parama vyoman*, presents himself in the full sevenfold aspect of our conscious being, multiply born in all the forms of the interplay of its seven principles ranging from the material to the purest spiritual, luminous with their sevenfold ray which lights all our surfaces and all our profundities, and with his triumphant cry dispels and scatters all powers of the Night, all encroachments of the Inconscient, all possible darknesses. ††

It is by the powers of the Word, by the rhythmic army of the soul-forces that Brihaspati brings all into expression and dispelling all the darknesses that encompass us makes an end of the Night. These are the "Brahma"s of the Veda, charged with the word, the *brahman*, the *mantra*; it is they in the sacrifice who raise heavenward the divine Rik, the Stubh or Stoma. *Rik*, connected with the word *arka* which means light or illumination, is the word considered as a power of realisation in the illuminating consciousness; *Stubh* is the Word considered as a power which affirms and confirms in the settled rhythm of things. That which has to be expressed is realised in consciousness, affirmed, finally confirmed by the power of the Word. The "Brahma"s or Brahmana forces are the priests of the Word, the creators by the divine rhythm. It is by their cry that Brihaspati breaks Vala into fragments.

As Vritra is the enemy, the Dasyu, who holds back the flow of the sevenfold waters of conscient existence,—Vritra, the personification of the Inconscient, so Vala is the enemy, the Dasyu, who holds back in his hole, his cave, *bilam*, *guha*, the herds of the Light; he is the personification of the sub-

† *Tubhyam khâtâ avatâ adridugdhâ, madhwha çhotanti abhito virapçam.*

†† *Br'haspatih prathamam jāyamāno, maho jyotishah parama vyo-man; Saptâsyas tuvijâto raven'a, vi saptarashmir adhamat tamânsi.*

conscient. Vala is not himself dark or inconscient, but a cause of darkness. Rather his substance is of the light, *valam gomantam, valam govapusham*, but he holds the light in himself and denies its conscious manifestation. He has to be broken into fragments in order that the hidden lustres may be liberated. Their escape is expressed by the emergence of the Bright Ones, the herds of the Dawn, from the cavern below in the physical hill and their driving upward by Brihaspati to the heights of our being whither with them and by them we climb. He calls to them with the voice of the superconscient knowledge; they follow him with the response of the conscious intuition. They give in their course the impulsion to the activities which form the material of the sacrifice and constitute the offerings given to the gods and these also are carried upward till they reach the same divine goal.*

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

For the soul's energy and overcoming force are perfected in the human being who bears in himself and is able to bear firmly this conscious Soul-power brought forward as the leading agency in the nature, who arrives by it at a rapid and joyous movement of the inner activities as did the pristine sages, compasses that harmonious bound and gallop of the steed of Life within and adores always this godhead giving it the first fruits of all results and enjoyments. By that energy

* Sa sushtubhâ sa r'ikvatâ gan'ena, valam ruroja phaligam raven'a; Br'ihaspatis usriyâ havyasâdab, kanikradad vâvaçatir udâjat.

** Evâ pitre vi, vadevâya vr'ishn'e, yajnair vidhema namasâ havir-bhib, Br'ihaspate suprajâ viravanto, vayam syâmah patayo rayin'am.

he throws himself upon and masters all that comes to him in the births, the worlds, the planes of consciousness that open upon his perception in the progress of the being. He becomes the king, the *samrat*, ruler of his world-environment †

For such a soul attains to a firmly settled existence in its own proper home, the Truth-consciousness, the infinite totality, and for it at all times Ila, the highest Word, premier energy of the Truth-consciousness, she who is the direct revealing vision in knowledge and becomes in that knowledge the spontaneous self-attainment of the Truth of things in action, result and experience, — Ila grows perpetually in body and richness. To him all creatures of themselves incline, they submit to the Truth in him because it is one with the Truth in themselves. For the conscious Soul-Power that is the universal creator and realiser, leads in all his activities. It gives him the guidance of the Truth in his relations with all creatures and therefore he acts upon them with an entire and spontaneous mastery. This is the ideal state of man that the soul-force should lead him, Brihaspati, Brahma, the spiritual light and counsellor, and he realising himself as Indra, the royal divinity of action, should govern himself and all his environment in the right of their common Truth. *Brahmā rājani pūrva eti.**

For this Brahma, this creative Soul seeks to manifest and increase himself in the royalty of the human nature and he who attains to that royalty of light and power and creates in himself for Brahma that highest human good, finds himself always cherished, fostered, increased by all the divine cosmic powers who work for the supreme consummation. He wins all those possessions of the soul which are necessary for the royalty of the spirit, those that belong to his own plane of consciousness, and those that present themselves to him from other planes of consciousness. Nothing can assail or affect his triumphant progress.†

Indra and Brihaspati are thus the two divine powers whose fullness in us and conscious possession of the Truth

† Sa id rājā pratijanyāni viśvā, cūshmen'a tasthāv abhi vīryen'a; Br'ihāspatim yah subhritam vibharti, valgūyati vandate pūrvabhājam.

* Sa it ksheti sudhita okasi swc, tasmā ilā pīnvate viśvadvānīm; Tasmai viśvāh swayam eva namante, yasmin brahmā rājani pūrva eti.

† Apratito jayati sam dhanāni, pratijanyāni utā vā sajanā; Avasyave yo varivah kr'in'oti, brahmane rājā tam avanti devāh.

are the conditions of our perfection. Vamadeva calls on them to drink in this great sacrifice the wine of immortal Ananda, rejoicing in the intoxication of its ecstasies, pouring out abundantly the substance and riches of the spirit. Those outpourings of the superconscient beatitude must enter into the soul-force and there take being perfectly. Thus a felicity will be formed, a governed harmony, replete with all the energies and capacities of the perfected nature which is master of itself and its world.*

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

* Indraḥ cha somam pivatam br'haspate. asmin yajne mandasānā vrishan'vasū;

A vām vishantu indavah svābhuvo, asme rayim sarvavīram ni yachchhatam.

† Br'haspate indra vardhatam nah, sachā sā vām sumatir bhūtu asme.

Avishtam dhiyo jigr'itam purandhrī, jajastam aryo vanushām arātīb.

Isha Upanishad

ANALYSIS

VII

FOURTH MOVEMENT

Verses 15-16*

THE ORDER OF THE WORLDS.

To understand entirely the place and function of Surya we must enter a little more profoundly into the Vedic conception of the seven worlds and the principles of consciousness they represent.

All conscious being is one and indivisible in itself, but in manifestation it becomes a complex rhythm, a scale of harmonies, a hierarchy of states or movements. For what we call a state is only the organisation of a complex movement. This hierarchy is composed by a descending or involutive and an ascending or evolutive movement of which Spirit and Matter are the highest and lowest terms.

Spirit is Sat or pure existence, pure in self-awareness (Chit), pure in self-delight (Ananda). Therefore Spirit can be regarded as a triune basis of all conscious being. There are three terms, but they are really one. For all pure existence is in its essence pure self-conscience and all pure self-conscience is in its essence pure self-delight. At the

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

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

same time our consciousness is capable of separating these three by the Idea and the Word and even of creating for itself in its divided or limited movements the sense of their apparent opposites.

An integral intuition into the nature of conscious being show us that it is indeed one in essence, but also that it is capable of an infinite potential complexity and multiplicity in self-experience. The working of this potential complexity and multiplicity in the One is what we call from our point of view manifestation or creation or world or becoming—(*bhuvana*, *bhava*). Without it no world-existence is possible.

The agent of this becoming is always the self-conscience of the Being. The power by which the self-conscience brings out of itself its potential complexities is termed *Tapas*, Force or Energy, and, being self-conscious, is obviously of the nature of Will. But not Will as we understand it, something exterior to its object, other than its works, labouring on material outside itself, but Will inherent in the Being, inherent in the becoming, one with the movement of existence,—self-conscious Will that becomes what it sees and knows in itself, Will that is expressed as Force of its own work and formulates itself in the result of its work. By this Will, *Tapas* or *Chit-Shakti*, the worlds are created.

THE HIGHER WORLDS.

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

We can conceive three principal formations.

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

When *Tapas* dwells upon active power of *Chit* as its basis, the result is *Tapoloka* or world of energy of self-conscience. In this energy the soul in *Tapoloka* is one

with the existence which throws out the form as a symbol of itself and it therefore carries with it always the knowledge of the Truth behind the form. It is in its nature self-conscience of the will of the One, aware always of its totality, starting therefore from the totality of all existence and perceiving directly its contents. Its nature is *drishti*, seeing, not conceiving. It is the vision at once of the essence and the image. It is this intuition which is the Vedic Truth, the self-vision and all-vision of Surya.

THE LAW OF THE TRUTH.

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

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

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

THE FULFILMENT OF SURYA IN MAN.

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

Surya is Pushan, fosterer or increaser. His work must be to effect this enlargement of the divided self-perception and action of will into the integral will and knowledge. He is sole seer and replacing other forms of knowledge by his unifying vision enables us to arrive finally at oneness. That intuitive vision of the totality, of one in All and All in one, becomes the ordainer of the right law of action in us, the law of the Truth. For Surya is Yama, the Ordainer or Controller who assures the law, the dharma. Thus we arrive at the fullness of action of the Illuminer in us, accomplish the entirety of the Truth-Consciousness. We are then able to see that all that is contained in the being of Surya, in the Vijnana which builds up the worlds is becoming of existence in the one existence and one Lord of all becoming, the Purusha, Sacchidananda. All becoming is born in the Being who himself exceeds all becomings and is their Lord, Prajapati.

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

with all manifestations and therefore enjoys oneness also in the totality of their bliss and possesses equally their unity of essence.

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

All these are states of consciousness in which unity and multiplicity have not yet been separated from each other. All is in all, each in all and all in each, inherently, by the very nature of conscious being and without effort of conception or travail of perception. There is no night, no obscurity. Neither is there properly speaking any dominant action of illuminating Surya. For the whole of consciousness there is self-luminous and needs no light other than itself. The distinct existence of Surya is lost in the oneness of the Lord or Purusha; that luminous oneness is Surya's most blessed form of all.

THE LOWER CREATION.

In the lower creation also there are three principles, Matter, Life, and Mind. Sat or pure existence appears there as extended substance or Matter; Will or Force appears as Life which is in its nature creative or manifesting Force and that Force is in its nature a self-conscious will involved and obscure in the forms of its creation. It is liberated from the involution and obscurity by delight of being struggling to become conscious of itself in desire and sensation; the result is the emergence of Mind. So at last it appears to us in the ascending or evolutive movement.

Wherever there is Matter, Life and Mind are present involved or evolving. So also, Life and Mind have some kind of material form as the condition of their activities. These three appear not as triune, owing to their domination by the dividing principle of Avidya, but as triple.

In the organisation of consciousness to which we belong, Tapas dwells upon Matter as its basis. Our consciousness is determined by the divisibility of extended

substance in its apparent forms. This is Bhurloka the material world, the world of formal becoming.

But we may conceive of a world in which dynamic Life-force with sensation emergent in it is the basis and determines without the gross obstacle of Matter the forms that it shall take. This organisation of consciousness has for its field Bhuvarkala, the worlds of free becoming in form.

We may conceive also of an organised state of consciousness in which Mind liberates itself from subjection to material sensation and becoming dominant determines its own forms instead of being itself determined by the forms in which it finds itself as a result of life-evolution. This formation is Swarloka or world of free, pure and luminous mentality.

In these lower worlds consciousness is normally broken up and divided. The light of Surya, the Truth, is imprisoned in the night of the subconscious or appears only reflected in limited centres or with its rays received by those centres and utilised according to their individual nature.

THE INTERMEDIATE WORLD.

Between these two creations, linking them together, is the world or organisation of consciousness of which the infinite Truth of things is the foundation. There dominant individualisation no longer usurps the all-pervading soul and the foundation of consciousness is its own vast totality arranging in itself individualised movements which never lose the consciousness of their integrality and total oneness with all others. Multiplicity no longer prevails and divides, but even in the complexity of its movements always refers back to essential unity and its own integral totality. This world is therefore called Maharloka or world of large consciousness.

The principle of Maharloka is Vijnana, the Idea. But this Vijnana is intuitional Idea, not intellectual conception. The difference is that intellectual conception not only tends towards form, but determines itself in the form of the idea and once determined distinguishes itself sharply from other conceptions. But pure intuitional Idea sees itself in the Being as well as in the Becoming. It is one

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

THE ONE EXISTENT.

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

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

* There are really no parts, existence being indivisible.

The Synthesis of Yoga

CHAPTER IV

SELF-SURRENDER IN WORKS—THE GITA.

Life is the field of our Yoga; transformation of ordinary human living into an integral divine Life is its aim; self-surrender of the ego to the Divine, the All, the Transcendent, is its path; concentration of the will, the heart, the thought on the Divine and self-consecration to it of the whole being is the beginning of the path.

The life of the human being as it is ordinarily lived is composed of four elements,—action; desire and enjoyment; emotion; and thought. The whole sums itself up into a certain internal growth which is the result of these various activities. And this internal growth is the whole meaning and pith of human existence. For this growth of consciousness by action, emotion, thought and enjoyment Man, the mental being, has entered into the body. All the rest is subordinate and auxiliary.

We propose by Yoga nothing less than to leave behind the tardy method of a slow and confused growth by the evolution of Nature, by the pressure of the environment, by education, accident and the unillumined, half-automatic use of opportunities and to replace it by a rapid, conscious, self-directed evolution which shall carry us straight to the goal. Perhaps it is an error to speak of a goal in a progression which may well be infinite. At any rate we conceive that there is an immediate goal towards which man can progress, the attainment of a new birth, an enlarged and

illuminated consciousness which shall constitute a divine humanity. It is an integral conversion that we propose, not only of the soul but of all the parts of our nature.

We propose to replace ego by God, desire and the enjoyment of desire by the pure selfless and desireless delight of being, divided egoistic thought by the total play of a divine illumination in our parts of knowledge, divided egoistic will and action by the total working of a divine Power and a supreme impersonal will in all our doings, egoistic emotions by the universal heart in which all feelings are variations of the twin central principles of divine Joy and Love. This is our definition of a divine humanity. This, and not merely an exaggerated energy of intellect and action, is the type of the superman whom we seek by Yoga to evolve.

In ordinary human life action is obviously three-fourths or more of existence. It is only the rare thinker, poet, artist who live within and therefore shape themselves more in thought and feeling than in action. Ordinarily, therefore, the consecration of our actions to the Divine, the surrender of our capacities of working and of our sense of being the worker for direct use by the Divine will which is behind them all, by which alone they are possible and which is therefore the true Lord of action, and finally, the transformation of our egoistic life and action into an outpouring, through an unobstructed channel, of the divine Will, Life and Energy become conscious in us and no longer superconscious—this must be the primary and most important part of an integral Yoga.

Even for those whose first natural movement is consecration, surrender, and transformation of the mind and its knowledge, or consecration, surrender and transformation of the heart and its emotions, the path of Works is necessary if they would have an integral fulfilment. Otherwise, they will not find God and fulfil the Divine in Life, but only in other-life. We may indeed begin with knowledge or emotion solely or both together and leave works for the final movement of the Yoga. But our disadvantage then is that we tend to live too exclusively within and

afterwards it becomes difficult to apply our gains in the higher Nature. When we seek to add this kingdom also to our conquests, we either find ourselves inapt, too much wedded to a purely subjective activity or else we find that our action follows old accustomed paths, obeys old normal influences and the Truth within is separated by a gulf from the external mechanism. The Light and Power within have come to be self-contained and inapt to express themselves in life or in the ordinary means used by normal humanity. We feel as if we were living in an other world and had no hold upon the Earth. Since we must follow our nature, this is a difficulty which may sometimes have to be accepted if to we are pursue the path at all. Yet the ideal working of the Yoga would be one that was integral in its progress even from the beginning. And in any case it is best to state first that part of it which is of the nature of Karmayoga* so that its necessity may be always before our eyes even when we are farthest from it in our immediate preoccupation.

The greatest Gospel of works we possess, the most remarkable system of Karmayoga is the Bhagavad Gita. In that famous episode of the Mahabharata we find the great lines of Karmayoga laid down for all time with an incomparable mastery. It is true that the path alone is worked out fully and the fulfilment, the highest secret,† hinted only rather than developed; but for this reticence there were obvious reasons and, in any case, the fulfilment is always a matter for experience rather than for teaching. For to the mind that has not experience of it, it cannot be described in such a way as to be really understood and for the soul that has passed the portals and stands in the fulfilment, no description is needed. All divine consummations, having to be described in terms which belong properly to the normal experience of man, can only be rightly understood by those who already understand and are

* The Yoga of Works.

† Rahasyam uttamam.

therefore able to give these terms a changed and transfigured sense. As the Vedic Rishis already declared in the beginning, the words of the supreme wisdom are expressive only to those who are already of the wise. To others they can only give dim hints and intimations.

What then are the lines laid down by the Gita ? Its principle may be summed up in two great words, unity and equality; its method is acceptance by renunciation and surrender, freedom by subjection to that which is higher than the ego, activity by calm and passivity.

All things are really the one and indivisible Brahman, seeming to be divided in creatures, but really one and equal in all. We may live in the seeming, we may live in the reality. If we live in the seeming, we are the ego and subject to the modes of Nature, enslaved to appearances, to the dualities, to grief and joy, pain and pleasure, success and failure, good and evil, good fortune and illfortune. We have only the relative freedom which we call free-will ; and that is at bottom illusory since it is the modes of Nature that express themselves through our personal will and determine for us what we shall will and how we shall will it and what object we shall seek. If on the other hand we live in the Reality, we get beyond the ego to our true self, become superior to the modes of Nature and attain a perfect equality of soul by which we realise our true unity with all beings and with That which expresses itself in all beings. This unity and equality is the basis of divine being.

It is also the true and only freedom possible to man. The only free will in the world is the one divine Will of which Nature is an executrix. Human free-will is real in a sense, but like all things that belong to the modes of Nature, it is only relatively real. The mind riding on a swirl of natural forces, balanced on a poise between several possibilities, inclines to one side or another, settles and has the sense of choosing, but does not see the force behind that has determined its choice, because that is something total and to our eyes indeterminate which works out through a complex variety of particular determinations.

Partial itself, the mind rides on a part of the machine, unaware of nine-tenths of its motor agencies in Time and environment, of its past preparation and future drift and because it rides thinks that it is directing the machine. In a sense it is, because that clear inclination of the mind which we call our will, that firm settlement of the inclination which presents itself to us as a deliberate choice is one of Nature's most powerful determinants,—though by no means the sole. But there is something behind that settles the trend of the inclination and that determines the will. It is a certain total Truth in Nature; and what determines this total Truth is the perception of right relation of the various necessities of the movement by the divine Will that expresses itself in the universality of things. This is what is meant by the Gita when it speaks of the Lord within the heart of all existences who turns all creatures as if mounted on a machine, by the illusion of Nature.

For this divine will is not alien, but intimate to us, it is in ourselves, it is our higher self. Only it is not our conscious will, since it rejects often enough what our conscious will accepts and accepts what our conscious will rejects. For the one knows all, the other only a little part of things. Our will is conscious in the mind; the divine Will is superconscious, because it is supra-mental. If we can surrender our conscious will so that it becomes one with the divine, then we shall attain to the divine freedom and no longer live in that which is ignorant, relative and therefore illusory.

The distinction between Nature and the Lord of Nature, between the Ishwara or luminous divine Will and the executive modes and forces of the universe has to be clearly grasped if we would understand the practical philosophy of the Gita.

Nature is executive Force, mechanical, unintelligent, though all her works are instinct with an absolute intelligence; not master, though she is full of a Power which has an infinite mastery and therefore exactly fulfils her work; not enjoying but enjoyed and bearing in herself the burden of all enjoyments. She is that which works out; within

her is that which knows. This is the fundamental distinction between Prakriti and Purusha, Nature-soul and Conscious-soul. Prakriti works containing the knowledge, mastery and delight of the Purusha within her, but can participate in them only by subjection and reflection. Purusha knows and is still, containing the action of Prakriti within his knowledge and enjoying it. He gives the sanction to Prakriti's works and she works out what is sanctioned. Purusha himself does not act, but maintains Prakriti in her action and allows her to express what he perceives in his knowledge.

Soul may identify itself with Purusha or with Prakriti. If it identifies itself with Prakriti, it is not master, enjoyer, knower, but only reflects the modes and workings of Prakriti. It enters into that subjection and mechanical working which is characteristic of her. By entire immersion in Prakriti the soul becomes inconscient or subconscient, asleep in her forms as in the earth and the metal or almost asleep as in the plant. It is subject to *tamas*, the mode of inertia and obscurity. Emerging into its nature of consciousness it becomes more and more subject to *rajas*, the mode of action and passion impelled by conscious desire and instinct. Emerging yet farther, it attains to *sattwa*, the mode of light, of knowledge and relative freedom or mastery leading to the sense of satisfaction and happiness. We see that there is here an ascension towards the true character of the Purusha, free, master, knower and enjoyer. But these are all relative modes intermixed with each other; their interaction determines the works and experiences of the egoistic consciousness.

The sign of the immersion of soul in Prakriti is the limitation in the ego and its stamp is inequality of soul and the varied reaction to the touches of experience in the dualities created by the soul's subjection to Nature and its struggle for mastery and enjoyment—success and failure, good fortune and ill-fortune, good and evil, joy and grief, pain and pleasure. It is only when the soul perceives its unity in all existences that it becomes free from these things, attains to its right relation to Prakriti indifferent to

her modes, equal-minded to all her dualities and therefore capable of being free, master, knower and full of the unalloyed delight of its own being. It continues to express itself in action but without being involved and bound by the action. Its actions have no consequence to it, but only a consequence in Prakriti. The whole movement becomes to it only as if a rising and falling of waves that make no difference to its own fathomless peace, delight and universal equality.*

These are the conditions of our effort and they point to a certain ideal which may be thus expressed :—

To live in God and not in the ego, that is to say to live not in the egoistic consciousness, but in the consciousness of the All-Soul and the Transcendent.

To be perfectly equal in all happenings and to all beings seeing them as one with one self and one with the Divine, seeing God in all, seeing oneself in all.

To act in God and not in the ego, not choosing action by reference to personal needs and standards, but allowing action to happen and develop under the impulsion and guidance of the divine Will, action not dominated by desire and instinct and illusive mental free-will, but evolving in self-knowledge and self-delight and conscious subjection of the natural man to the divine self that transcends and guides the nature.

But by what practical steps of self-discipline can we arrive at this consummation ?

* * *

Since the elimination of the egoistic consciousness and the egoistic activity is the key to the consummation we seek, and action is the knot we seek first to loose, we

* It is not indispensable for the Karmayoga to accept implicitly all the philosophy of the Gita. We may regard it, if we like, as a statement of psychological experience useful as a practical basis for the Yoga; here it is perfectly valid and in entire consonance with the highest experience. For this reason I have thought it well to state it here, as far as possible in the language of modern thought, omitting all that belongs to metaphysics rather than to psychology.

must aim at the loosening of the knot where it is centrally tied. There are two knots of our bondage to egoistic or divided Nature, desire and ego-sense,—desire in the emotions and instincts, ego-sense in the mind. These then are the two powers of Ignorance that we have to eliminate.

In the field of action desire sums itself up in the desire for the fruit. It may be an internal fruit of pleasure, satisfaction of the egoistic emotions, success of our higher ideas, hopes, ambitions; it may be an external fruit, wealth, honour, victory, good fortune. All these are the lures by which egoism holds us and deludes with the idea of freedom and mastery while really we are harnessed and guided by some gross or subtle, noble or ignoble form of the Desire that drives the world. Therefore the first rule of action laid down by the Gita is to do the work that should be done without desire for the fruit.

A simple rule in appearance, yet how difficult to carry out with an absolute sincerity and a liberating entirety! For the most part we use the principle very partially if at all, as a sort of counterpoise to the normal principle of desire, to mitigate the extreme action of the latter, and are satisfied if we arrive at a modified and disciplined egoism. We give this partial discipline various names and forms,—the sense of duty, opposition of principle to desire, stoical fortitude, resignation, submission to God's will. But it is not these things that the Gita intends. It aims at something absolute, unmitigated, uncompromising which will change the whole poise of the soul.

The test it lays down is an absolute equality of the mind and the soul to all results and reactions. If good fortune and ill-fortune, respect and insult, reputation and obloquy, victory and defeat, pleasant event and sorrowful event leave us not only unshaken, but untouched, free in the emotions, free in the nervous reactions, free in the mental view, then we have the absolute liberation to which the Gita points us, but not otherwise. The least reaction is a proof that the discipline is imperfect and that some part of us accepts ignorance and bondage as its law and clings to it. Our self conquest is only partially accomplished,

There are certain semblances of an equal mind which must not be mistaken for the equality which the Gita teaches. There is an equality of pride, an equality of hardness and indifference, an equality of disappointed resignation. These are in their nature egoistic. There is also the equality of the stoic, the equality of devout or sage resignation, the equality of a soul aloof from the world. These can at most be phases or preparations for the true and absolute self-existent equality.

For, certainly, so great a result cannot be arrived at immediately. We have first to learn to bear the shocks of the world with the central part of our being untouched, separating the soul within from the outer workings of our nature and then extending the peace and steadfastness of the detached soul to its instruments. In this process we may take the help of many minor standpoints, a certain stoicism, a certain calm philosophy, a certain religious exaltation. But in the end we discard them to arrive at the entire equality of a perfect self-existent peace within and a total unassailable self-existent delight.

But how then shall we continue to act at all? For ordinarily the human being acts because he has a desire or feels a need, a need of riches, honours, personal satisfaction of body or mind, power, pleasure, or at least of making his ideas or his will or his country or his gods prevail in the world. If none of these desires nor any other must be the spring of our actions, it would seem as if all incentive or motive-power being removed action itself must necessarily cease. The Gita replies with its third great principle; all action must be done as a sacrifice to the Divine. This is indeed its master idea by which it effects the synthesis of knowledge, works and love.

The Eternal Wisdom

BOOK II

THE DISCOVERY AND CONQUEST OF THE DIVINE IN ONESELF.

I

THE CONQUEST OF TRUTH

THE SPIRIT OF SYNTHESIS. *

- 1-2. To think is to move in the Infinite.— Wouldst thou penetrate the infinite? Advance, then, on all sides in the finite.
- 3 There is one height of truth and there are those who approach from all sides, as many sides as there are radii in a circle, that is to say, by routes of an infinite variety. Let us work, then, with all our strength to arrive at this light of Truth which unites us all.—
- 4 All is truth for the intellect and reason.
- 5 As the musician knows how to tune his lyre, so the wise man knows how to set his mind in tune with all
- 6 minds.—If faith and incredulity offered themselves together to him, he would receive them with an equal willingness, let them but open to him the door through
- 7 which he must pass to his goal.—One must receive the
- 8 Truth from wheresoever it may come.—Accept what is good even from the babbling of an idiot or the prattle
- 9 of a child as they extract gold from a stone.— Seek the Truth, though you must go to China to find it.—
- 10 When they tell thee that thou must not search every-

* 1) Lacordaire.—2) Goethe.—3) Tolstoi.—4) Hermes.—5) Demophilus.—6) Farid-uddin-attar.—7) Maimonides.—8) Mahabharata.—9) Mohammed.—10) Tolstoi.—St. Paul.—12) Vivekananda.—13) Heraclitus.—14) Giordano Bruno.—15) Iamblichus.—16) Giordano Bruno.

- where for truth, believe them not. Those who speak thus are thy most formidable enemies—and Truth's.
- 11 Examine all things and hold fast that which is
 12 good.—Behind each particular idea there is a general
 idea, an absolute principle. Know that and you know
 13 all.—Contraries harmonise with each other; the finest
 14 harmony springs from things that are unlike.—Who-
 ever would enter into the mysteries of Nature must
 incessantly explore the opposite extremes of things
 15 and discover the point where they unite.—The more
 we rise towards the summit, towards the identity,
 both through the form and in the essence, and the
 more we turn away from particular things towards
 the whole, the more do we find the unity that abides
 for ever, and behold it as supreme, dominant, com-
 16 prehensive of diversity and multiplicity.—The more
 our reason adopts the ways and processes of this
 sovereign Reason which is at once that which knows
 and that which is known, the better are we enabled
 to understand the totality of things. Whosoever sees
 and possesses this unity, possesses all; whoever has been
 unable to reach this unity, has grasped nothing.

THE PURIFICATION OF THE MIND. **

- 1 There is a stain worse than all stains, the stain of
 ignorance. Purify yourselves of that stain, O disci-
 ples, and be free from soil.
- 2 The plague of ignorance overflows all the earth.
- 3 Men and women live in the world without yet having
 any idea either of the visible world or the invisible.—
- 4 Man is like an ignorant spectator of a drama played
 on the stage.
- 5 The ignorant is a child.

** 1. Dhammapada 243.—2) Hermes II.—3) Farid-ud-din-attar.—
 4) Bhagavat Purana.—5) Laws of Manu. II. 193.—6) Chinese Proverb.—
 7) Patanjali, Aphorisms II. 4.—8) Hermes, "The Key".—9) Chinese Pro-
 verb.—10) Majjhima Nikaya.—11) Bhagavad Gita IV. 3.—12) id. 36.—
 13) Epistle to Diognetus.—14) Samiutta Nikaya.—15) ibid.—16) John VIII.
 32.—17) Hermes "On the Rebirth".—18) Cicero, "Academy" II. 13.—19) II
 Corinthians XIII. 8.—20) Imitation of Christ I. 3. 7.—21) Hermes.—22) id.

- 6 Ignorance is the night of the spirit, but a night with-
7 out stars or moon.—Ignorance is the field in which all
other difficulties grow.
- 8-9 The evil of the soul is ignorance.—Ignorance is al-
10 most always on the point of doing evil.—With ig-
norance are born all the passions, with the destruction
of ignorance the passions also are destroyed.
- 11 There is in this world no purification like know-
12 ledge.—Even though thou shouldst be of all sinners
the most sinful, yet by the raft of knowledge thou
13 shalt cross utterly beyond all evil.—Fill then your heart
with this knowledge and seek for the sources of life
in the words dictated by Truth itself.
- 14 There is a ceremony which is called the baptism of
the purification. It is celebrated with solemnity and
pomp, but it is not the true purification. I will teach
you that noble baptism which leads to deliverance.—
15 It is not by the water in which they plunge that men
become pure but he becomes pure who follows the
16 path of the Truth.—And ye shall know the truth and
the truth shall make you free.
- 17 Behold, my son, the plenitude of the good which
follows the appearance of the Truth, for envy removes
far from us and by the truth the good arrives with life
and light and there no longer remain in us any ex-
ecutioners or darkness; all withdraw vanquished.
- 18 But most men, I know not why, love better to de-
ceive themselves and fight obstinately for an opinion
which is to their taste than to seek without obduracy
19 the truth.—We have no power against the truth, we
have power only for the truth.
- 20 Happy are they whom Truth herself instructs not
by words and figures but by showing herself as she is.
- 21 —Truth is the perfect virtue, the sovereign good that
is not troubled by matter nor circumscribed by the
body, the good bare, evident, unalterable, august, im-
22 mutable.—Regard as true only the eternal and the
just.
-

ALL=WILL AND FREE=WILL.

His is surely a bounded soul who has never felt the brooding wings of a Fate overshadow the world, never looked beyond the circle of persons, collectivities and forces, never been conscious of the still thought or the assured movement of a Presence in things determining their march. On the other hand it is the sign of a defect in the thought or a void of courage and clearness in the temperament to be overwhelmed by Fate or hidden Presence and reduced to a discouraged acquiescence,—as if the Power in things nullified or rendered superfluous and abortive the same Power in myself. Fate and free-will are only two movements of one indivisible energy. My will is the first instrument of my Fate, Fate a Will that manifests itself in the irresistible subconscious intention of the world.

All error like all evil is born of a division in the indivisible. Because God has a myriad aspects, mind breaks up His unity; it creates a violent opposition and vain attempt at mutual exclusion in the united family of the Ideas and Powers that are convergently busy with the universe. Thus our thought erects a mysterious Fate or an equally mysterious free-will and insists that this or that must be but both shall not subsist together. It is a false and unreal quarrel. I have a will, that is plain; but it is not true that it is free in the sense of being a thing apart in the world determining itself and its actions and fruits as if it alone existed or as if it could at all shape itself except as visible crest and form of an invisible wave. Even the wave is more than itself; for that too has be-

hind it the tramp of the whole measureless ocean of Force and Time. On the other hand there is no incalculable Fate, no blind cruel and ineluctable Necessity against which the wings of the soul must dash themselves in vain as if it were a bird snared by a monstrous Fowler in a dim-lit and fantastic cage.

All times and nations have felt or played with the idea of Fate. The Greeks were pursued by the thought of a mysterious and ineffable Necessity presiding over the divine caprices of the gods. The Mahomedan sits calm and inert under the yoke of Kismet. The Hindu speaks of Karma and the writing on the forehead when he would console himself for calamity or failure or excuse himself from perseverance and masculine effort. And all these notions are akin in the general imprecision of the idea they shadow forth and the vague twilight in which they are content to leave its ulterior significance. Modern Science has brought in an equally formless and arbitrary predestination of Law of Nature and Heredity to contradict the idea of responsibility in a free, willing and acting soul. Where there is no soul, there can be no freedom. Nature works out her original law in man; our fathers and mothers with all that they carried in them are a second vital predestination, the dead generations impose themselves on the living; pressure of environment comes in as a third Fate to take from us the little chance of liberty we might still have snatched out of this infinite coiling of forces. The triple Moiræ of the Greeks have been re-enthroned with other masks and new names. We believe once more in a tremendous weaving of our fate, but by the measured dance of immense material Powers. It is the old gods again, but stripped of intelligence and the chance of human sympathy, inexorable because they are conscious neither of themselves nor of us.

It is doubtful whether belief in Fate or free-will makes much difference to a man's action, but it certainly matters a great deal to his temperament and inner being; for it puts its stamp on the cast of his soul. The man who makes belief in Fate an excuse for quiescence, would find

some other pretext if this were lacking. His idea is only a decorous garment for his mood ; it clothes his indolence and quiescence in a specious robe of light or drapes it with a noble mantle of dignity. But when his will clutches at an object or action, we do not find him pursuing it with a less strenuous resolution or, it may be, a less childish impatience or obstinacy than the freest believer in free will. It is not our intellectual ideas that govern our action, but our nature and temperament,—not *dhi*,* but *mati* or even *manyu*, or, as the Greeks would have said, *thumos* and not *nous*.

On the other hand a great man of action will often seize on the idea of Fate to divinise to himself the mighty energy that he feels driving him on the path of world-altering deeds. He is like a shell discharged from some dim Titanic howitzer planted in concealment far behind this first line of trenches which we see thrown out by Life into the material world ; or he is like a planet sped out from Nature's hands with its store of primal energy sufficient for its given time, its fixed service to the world-life, its settled orbit round a distant and sovereign Light. He expresses in the idea of Fate his living and constant sense of the energy which has cast him down here whether to break like some Vedic Marut the world's firm and established things or to cut through mountains a path down which new rivers of human destiny can pour. Like Indra or Bhagirath he precedes ; the throng of the divine waters follow. His movement decides their course ; here Indus shall flow, there Ganges pace yellow and leonine to the sea. Therefore we find that the greatest men of action the world has known were believers in Fate or in a divine Will. Caesar, Mahomet, Napoleon, what more colossal workers has our past than these ? The superman believes more readily in Destiny, feels more vitally conscious of God than the average human mind.

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

A saying of Napoleon's is pregnant of the true truth of this matter. Questioned why, since he talked continually of fate, he thought it worth while to be always thinking and planning, he answered with just reason, "Because it is still Fate who wills that I should plan." This is the truth. There is Will or Force in the world that determines the result of my actions as part of the great whole; there is Will in me that determines, concealed by my thought and personal choice, the part that I shall take in determining the whole. It is this that my mind seizes on and calls my will. But I and mine are masks. It is All-existence that gives me my reality; it is the All-will and All-knowledge that, while I calculate, works in me for its own incalculable purpose.

For this very reason I am right in laying stress on my free-will. If a Necessity governs even the gods, yet is my will a daughter of Necessity with a right in the mansion of her mother; or even it is a face of the divine Necessity that in many forms plays with the world. If Kismet is the will of God, yet is that will active in my present moment and not only in the hour of my birth or of the birth of the world. If my past actions determine my present, my immediate action also determines the moment that shall be and is not utterly put off by a tardy mechanism to belated effects in a far-off life. If Law of nature and heredity and environment are powerful, yet do they depend on the individual for the use to which they shall be turned.

The fruit of my actions belongs not to me, but to God and the world; my action belongs to God and myself. There I have a right. Or rather it belongs to God in myself; the right is His, but I enjoy it. The Will that works in me is the indivisible All which only seems to separate itself from itself in my body and personality, *namarupa*, as the whole sea throws itself upon a particular coast in a particular surge of waves. The All and the I are at play of hide and seek with each other in a corner of an infinite universe.

I may play entirely at cross-purposes with the All-

Will in me. That is when I lend my will-power to be a servant of the nervous part of my mind which, ignorant and passionate, adores itself, openly or under many pretences, as its own god. It is this in me, this egoist, this hungerer that feels upon it in the heavy hand of Fate the oppression of a tyrant or the resistance of a blind and unintelligent power. For always absorbed in its own need and view-point it helps the All by that friction and opposition which are so essential to the mechanism of the world. Therefore it misunderstands the firm Teacher and His stern, yet loving compulsion in things and must progress by self-will and struggle and suffering because it cannot yet learn to progress by obedience. But also I may, by an intuition in my nature, an aspiration in my heart and a reason in my mind, put myself at the service of some strong ideal, some intelligent Force that serves God with or without knowledge of Him. Then is my will a true will; it does its share, it leaves its quota, it returns to its Master with its talent used or increased. And to a certain extent it is free; for a great liberty is this, to be delivered from the Animal and the Rakhasa in ourselves, free to choose the right or be chosen by it.

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

APHORISMS

THE GOAL.

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

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

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

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

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

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

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

Transform enjoying into an even and objectless ecstasy ; let all thyself be bliss. This is thy goal.

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

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



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

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

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

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

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

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

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

What is there new that we have yet to accomplish? Love, for as yet we have only accomplished hatred and self-pleasing; Knowledge, for as yet we have only accomplished error and perception and conceiving; Bliss, for as yet we have only accomplished pleasure and pain and indifference; Power, for as yet we have only accomplished weak-

ness and effort and a defeated victory ; Life, for as yet we have only accomplished birth and growth and dying ; Unity, for as yet we have only accomplished war and association.

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

आर्य

A PHILOSOPHICAL REVIEW

15th April 1915.

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THE LIFE DIVINE

CHAPTER IX

THE PURE EXISTENT.

One indivisible that is pure existence.

Chhandogya Upanishad

When we withdraw our gaze from its egoistic preoccupation with limited and fleeting interests and look upon the world with dispassionate and curious eyes that search only for the Truth, our first result is the perception of a boundless energy of infinite existence, infinite movement, infinite activity pouring itself out in limitless Space, in eternal Time, an existence that surpasses infinitely our ego or any ego or any collectivity of egos, in whose balance the grandiose products of aeons are but the dust of a moment and in whose incalculable sum numberless myriads count only as a petty swarm. We act and feel and think,—absurdly enough, it would appear,—as if this stupendous movement of existence were at work especially for our private benefit and as if the justification of our egoistic cravings, emotions, ideas, standards were its highest business even as we try to make it our own. When we begin to see, we perceive that it exists for itself, not for us, has its own gigantic aims, its own complex and boundless idea, its own vast desire or delight that it seeks to fulfil, its own immense and formidable standards which look down as if with an indulgent and ironic smile at the pettiness of ours. And yet let us not swing over to the other extreme and

form too positive an idea of our own insignificance. That too would be an act of ignorance and the shutting of our eyes to the great facts of the universe.

For this boundless Movement does not regard us as unimportant to it. Science reveals to us how minute is the care, how cunning the device, how intense the absorption it bestows upon the smallest of its works even as on the largest. This mighty energy is an equal and impartial mother, *samam Brahma*, in the great term of the Gita, and its intensity and force of movement is the same in the formation and upholding of a system of suns and the organisation of the life of an ant-hill. It is the illusion of size, of quantity that induces us to look on the one as great, the other as petty. If we look, on the contrary, not at mass of quantity but force of quality, we shall say that the ant is greater than the solar system it inhabits and man greater than all inanimate Nature put together. But this again is the illusion of quality. When we go behind and examine only the intensity of the movement of which quality and quantity are aspects, we realise that this Brahman dwells equally in all existences. Equally partaken of by all in its being, we are tempted to say, equally distributed to all in its energy. But this too is an illusion of quantity. Brahman dwells in all, indivisible, yet as if divided and distributed. If we look again with an observing perception not dominated by intellectual concepts, but informed by intuition and culminating in knowledge by identity, we shall see that the consciousness of this infinite Energy is other than our mental consciousness, that it is indivisible and gives, not an equal part of itself, but its whole self at one and the same time to the solar system and to the ant-hill. To Brahman there are no whole and parts, but each thing is all itself and benefits by the whole of Brahman. Quality and quantity differ, the self is equal. The form and manner and result of the force of action vary infinitely, but the eternal, primal, infinite energy is the same in all. The force of strength that goes to make the strong man is no whit greater than the force of weakness that goes to make the weak. The energy spent is as great in repression as in

expression, in negation as in affirmation, in silence as in sound.

Therefore the first reckoning we have to mend is that between this infinite Movement, this energy of existence which is the world and ourselves. At present we keep a false account. We are infinitely important to the All, but to us the All is negligible ; we alone are important to ourselves. This is the sign of the original ignorance which is the root of the ego that it can only think of itself as if it were the All and of that which is not itself admits only so much as it is useful to it to acknowledge or as it is forced to recognise by the shocks of its environment. Even when it begins to philosophise, does it not assert that the world only exists in and by its consciousness, that its own state of consciousness is the sole test of reality and even that all else is non-existent ? Let us have done with this arrogance. For it is a system of false accountantship which prevents us from drawing the right and full value from Life. There is a sense in which these pretensions of the ego repose on a truth, but this truth only emerges when the ego has submitted to the All and lost in it its separate self-assertion. To recognise that we, or rather the results and appearances we call ourselves, are only a partial movement of this infinite Movement and that it is that infinite which we have to know, to be consciously and to fulfil faithfully is the commencement of true living. To recognise that in our true selves we are the total movement and not minor or subordinate is the other side of the account, and its expression in the manner of our being, thought, emotion and action is necessary to the culmination of true or divine living.

But to settle the account we have to know what is this All, this infinite and omnipotent energy. And here we come to a fresh complication. For it is asserted to us by the pure reason and it seems to be asserted to us by Vedanta that as we are subordinate and an aspect of this Movement, so the movement is subordinate and an aspect of something other than itself, of a great timeless, spaceless Stability, *Sthanu*, which is immutable, inexhaustible and

unexpended, not acting though containing all this action, not energy, but pure existence. The devotees of this world-energy and its philosophers declare however that there is no such thing; our idea of an eternal stability, an immutable pure existence is a fiction of the intellectual conceptions starting from a false idea of the stable; for there is nothing that is stable, all is movement and our conception of the stable is only an artifice of our mental consciousness by which we secure a standpoint for dealing practically with the movement. It is easy to show that this is true in the movement itself. There is nothing there that is stable. All that appears to be stationary is only a block of movement, a formulation of energy at work which so affects our consciousness that it seems to be still, somewhat as the earth seems to us to be still, somewhat as a train in which we are travelling seems to be still in the midst of a rushing landscape. But is it equally true that underlying this movement, supporting it, there is nothing that is moveless and immutable? Is it true that existence consists only in the action of energy? Or is it not rather that energy is an output of Existence?

We see at once that if such an Existence is, it must be, like the Energy, infinite. Neither reason nor experience nor intuition nor imagination bears witness to us of the possibility of a final terminus. All end and beginning presuppose something beyond the end or beginning. An absolute end, an absolute beginning is not only a contradiction in terms, but a contradiction of the essence of things, a violence, a fiction. Infinity imposes itself upon the appearances of the finite by its ineffugable self-existence.

But this is infinity with regard to Time and Space, an eternal duration, interminable extension. The pure Reason goes farther and looking in its own colourless and austere light at Time and Space points out that these two are categories of our consciousness, conditions under which we arrange our perception of phenomenon. When we look at existence in itself, Time and Space disappear. If there is any extension, it is not a spatial but a psychological

extension; if there is any duration, it is not a temporal but a psychological duration; and it is then easy to see that this extension and duration are only symbols which represent to the mind something not translateable into intellectual terms, an eternity which seems to us the same all-containing ever-new moment, an infinity which seems to us the same all-containing all-pervading point without magnitude. And this conflict of terms, so violent, yet accurately expressive of something we do perceive, shows that mind and speech have passed beyond their natural limits and are striving to express a Reality in which their own conventions and necessary oppositions disappear into an ineffable identity.

But is this a true record? May it not be that Time and Space so disappear merely because the existence we are regarding is a fiction of the intellect, a fantastic Nihil created by speech, for which we strive to create a conceptual reality? We regard again that Existence-in-itself and we say, No. There is something behind the phenomenon not only infinite but indefinable. Of no phenomenon, of no totality of phenomena can we say that absolutely it is. Even if we reduce all phenomena to one fundamental, universal irreducible phenomenon of movement or energy, we get only an indefinable phenomenon. The very conception of movement carries with it the potentiality of repose and betrays itself as an activity of some existence; the very idea of energy in action carries with it the idea of energy abstaining from action; and an absolute energy not in action is simply and purely absolute existence. We have only these two alternatives, either an indefinable pure existence or an indefinable energy in action and if the latter alone is true, without any stable base or cause, then the energy is a result and phenomenon and the action, the movement alone is. We have then no existence, or we have the Nihil of the Buddhists with existence as only an attribute of an eternal phenomenon, of Action, of Karma, of Movement. This, asserts the pure reason, leaves my perceptions unsatisfied, contradicts my fundamental seeing, and therefore cannot be. For it brings us to a last abrupt-

ly ceasing stair of an ascent which leaves the whole staircase without support, suspended in the Void.

If this indefinable, infinite, timeless, spaceless Existence is, it is necessarily a pure absolute. It cannot be summed up in any quantity or quantities, it cannot be composed of any quality or combination of qualities. It is not an aggregate of forms or a formal substratum of forms. If all forms, quantities, qualities, were to disappear, this would remain. Existence without quantity, without quality, without form is not only conceivable, but it is the one thing we can conceive behind these phenomena. Necessarily, when we say it is without them, we mean that it exceeds them, that it is something into which they pass in such a way as to cease to be what we call form, quality, quantity and out of which they emerge as form, quality and quantity in the movement. They do not pass away into one form, one quality, one quantity which is the basis of all the rest,—for there is none such,—but into something which cannot be defined by any of these terms. So all things that are conditions and appearances of the movement pass into That from which they have come and there, so far as they exist, become something that can no longer be described by the terms that are appropriate to them in the movement. Therefore we say that the pure existence is an Absolute and in itself unknowable by our thought although we can go back to it in a supreme identity that transcends the terms of knowledge. The movement on the contrary is the field of the relative and yet by the very definition of the relative all things in the movement contain, are contained in and are the Absolute. The relation of the phenomena of Nature to the fundamental ether which is contained in them, constitutes them, contains them and yet is so different from them that entering into it they cease to be what they now are, is the illustration given by the Vedanta as most nearly representing this identity in difference between the Absolute and the relative.

Necessarily, when we speak of things passing into that from which they have come, we are using the language of our temporal consciousness and must guard our-

selves against its illusions. The emergence of the movement from the Immutable is an eternal phenomenon and it is only because we cannot conceive it in that beginningless, endless ever-new moment which is the eternity of the Timeless that our notions and perceptions are compelled to place it in a temporal eternity of successive duration to which are attached the ideas of an always recurrent beginning, middle and end.

But all this, it may be said, is valid only so long as we accept the concepts of pure reason and remain subject to them. But the concepts of reason have no obligatory force. We must judge of existence not by what we conceive, but by what we see to exist. And the purest, freest form of insight into existence as it is shows us nothing but movement. Two things alone exist, movement in Space, movement in Time, the former objective, the latter subjective. Extension is real, duration is real, Space and Time are real. Even if we can go behind extension in Space and perceive it as a psychological phenomenon, as an attempt of the mind to make existence manageable by distributing the indivisible whole in a conceptual Space, yet we cannot go behind the movement of succession and change in Time. For that is the very stuff of our consciousness. We are and the world is a movement that continually progresses and increases by the inclusion of all the successions of the past in a present which represents itself to us as the beginning of all the successions of the future,—a beginning, a present that always eludes us because it is not, for it has perished before it is born. What is, is the eternal, indivisible succession of Time carrying on its stream a progressive movement of consciousness also indivisible. Duration then, eternally successive movement and change in Time, is the sole absolute. Becoming is the only being.

In reality, this oppositon of actual insight into being to the conceptual fictions of the pure Reason is fallacious. If indeed intuition in this matter were really oppose intelligence, we could not confidently support a merely conceptual reasoning against fundamental insight. But this appeal to intuitive experience is incomplete. It is va-

lid only so far as it proceeds and it errs by stopping short of the integral experience. So long as the intuition fixes itself only upon that which we become, we see ourselves as a continual progression of movement and change in consciousness in the eternal succession of Time. We are the river, the flame of the Buddhist illustration. But there is a supreme experience and supreme intuition by which we go back behind our surface self and find that this becoming, change, succession are only a mode of our being and that there is that in us which is not involved at all in the becoming. Not only can we have the intuition of this that is stable and eternal in us, not only can we have the glimpse of it in experience behind the veil of continually fleeting becomings, but we can draw back into it and live in it entirely, so effecting an entire change in our external life, and in our attitude, and in our action upon the movement of the world. And this stability in which we can so live is precisely that which the pure Reason has already given us, although it can be arrived at without reasoning at all, without knowing previously what it is,—it is pure existence, eternal, infinite, indefinable, not affected by the succession of Time, not involved in the extension of Space, beyond form, quantity, quality,—Self only and absolute.

The pure existent is then a fact and no mere concept; it is the fundamental reality. But, let us hasten to add, the movement, the energy, the becoming are also a fact, also a reality. The supreme intuition and its corresponding experience may correct the other, may go beyond, may suspend, but do not abolish it. We have therefore two fundamental facts of pure existence and of world-existence, a fact of Being, a fact of Becoming. To deny one or the other is easy; to recognise the facts of consciousness and find out their relation is the true and fruitful wisdom.

Stability and movement, we must remember, are only our psychological representations of the Absolute, even as are oneness and multitude. The Absolute is beyond stability and movement as it is beyond unity and multiplicity. But it takes its eternal poise in the one and the stable and

whirls round itself infinitely, inconceivably, securely in the moving and multitudinous. World-existence is the ecstatic dance of Shiva which multiplies the body of the God numberlessly to the view; it leaves that white existence precisely where and what it was, ever is and ever will be; its sole absolute object is the joy of the dancing.

But as we cannot describe or think out the Absolute in itself, beyond stability and movement, beyond unity and multitude,—nor is that at all our business,—we must accept the double fact, admit both Shiva and Kali and seek to know what is this measureless Movement in Time and Space with regard to that timeless and spaceless pure Existence, one and stable, to which measure and measurelessness are inapplicable. We have seen what pure Reason, intuition and experience have to say about pure Existence, about Sat; what have they to say about Force, about Movement, about Shakti?

And the first thing we have to ask ourselves is whether that Force is simply force, simply an unintelligent energy of movement or whether the consciousness which seems to emerge out of it in this material world we live in, is not merely one of its phenomenal results but rather its own true and secret nature. In Vedantic terms, is Force simply Prakriti, only a movement of action and process, or is Prakriti really power of Chit, in its nature force of creative self-consciousness? On this essential problem all the rest hinges.

'The Wherefore of the Worlds

CHAPTER VIII

THE ABSOLUTE MANIFESTATION.

Is it impossible to conceive between the pure absolute and the state of manifestation some middle term which will enable us to discern the origin of the desire to be?

If from the pure Absolute unseizable by our thought the relative cannot originate, yet may that relative appear to us, beyond our experimental concepts, in forms more and more remote from those in which it is clothed by the concrete reality, more and more approximating to the Indiscernable. In other words, it is in the Absolute itself, at the limits of our concepts, that we may attempt to imagine what the relative may have been before it became the relative.

For if the principle of the relative, such as it is known to us in the manifested world, is an exclusive affirmation, a desire to be, that is to say, to preserve the fixed form of an ego, are we not led thereby logically to postulate a state anterior to this desire in which all the numberless possible forms of the absolute "I" affirmed themselves, not exclusively?

The antecedent of the manifested world would be, then, not the state of pure and indiscernable unity, but, on the contrary, a state of perfect solidarity, of constant reciprocity of all the possibles, a state of impersonal manifestation, as it were, foreign to all desire of individual existence.

It is difficult indeed for us to form and still more to express any idea of such a condition of things. In order to understand, we should need to have the power of representing to ourselves what would be our actual world if each of its elements, each of the consciousnesses which compose it instead of being an exclusive consciousness which possesses only a limited and arbitrary mental representation of all the others, were able at each moment to reflect all in itself and to reflect itself in all by a perfect exchange by a reciprocal interpenetration incessantly repeated and renewed.

That is indeed what happens in the internal life of an ego as between all the different elements which constitute it. It is this which allows the construction of ever higher syntheses of individuality by the coordination and concentration of innumerable elementary consciousnesses into a single sheaf.

At each moment there is thus accomplished in the consciousness of the individual being the same wonderful mystery of perfect reciprocity, of incessant participation which identifies in one conscious individuality the whole sum of mutually interested relativities of consciousness, internal persons, of which each human personality is composed. The result is an absolute ego, and this absolute is the same in the consciousness of the individual and in the consciousness of the unknowable Existence.

We can postulate, then, in the Unknowable the entire perfection of that of which the manifestation born of the egoistic desire to be for oneself will be only an obscure deformation.

If this desire to be were to cease in the world, nothing else would cease except the fixity of individual manifestation and, consequently, of the forms of Matter; all relative movements would absorb themselves together into that which we have conceived as absolute movement.

We have said that this condition of absolute movement is to the mind ordinarily indistinguishable from absolute repose. It is nevertheless possible to discover an acceptance for these terms which would permit us to differentiate them by completing the notion we are able to form

of that which exists at the extreme limit of our relative conceptions.

It is possible, in fact, to conceive, as it were, two mutually symmetrical and complementary aspects of That which we cannot name, two aspects which are anterior to the desire to be or, indeed, to being and non-being. These two aspects of the Absolute may be represented by two alternatives, one of absolute repose, that is to say of concentration and the total absorption of all principles into a single principle of identity and indiscernable unity, the other of absolute movement and the integral deployment of the whole infinity of possible relations.

These two states are equally unthinkable in the terms of our mentality, but from two different points of view. If the second seems at first sight less rebellious to all rational definition, it is because we introduce into it the primary notions of relativity which constitute manifestation in Time and Space.

But it is outside Time that we must place the movement, at once eternal and instantaneous, of the absolute activity, and it is outside Space that we must place its deployment, its expansion of the infinite, its objectivisation of the numberless in the One.

All the terms that we can muster for our use, are impotent to express this manifestation of the All in the One otherwise than by a sort of transposition of the state of the Absolute, to us unthinkable, into that of the relativities with which we are familiar. The one use of our efforts at definition is to trace roads for the mind by which it can travel through its own categories towards the inaccessible reality; inaccessible not for the very essence of our spirit,—for that is identical with the essence of the Absolute,—but for its forms of expressible knowledge which belong to the domain of the relative.

This is the reason of that truth, so often repeated, that he who by a conscious self-identification knows the Absolute cannot speak of what he knows. "He who knows It," says the Tao "does not speak of it; he who speaks of It, does not know it."

Nevertheless, it is in the power of the human word to prepare in the depths of the intelligence the inexpressible experience of the supreme knowledge and self-identification with the Absolute.

From the point of view of pure speculation, this effort in its result leads us by a roundabout way to postulate in the Absolute itself the two initial and mutually complementary principles of passivity and activity, the conception of which has seemed to us to be the mind's first steps towards the Identical and Unknowable.

But here these two principles must be considered, not as we then considered them, as generating by their progressive union the indefinite series of relative manifestations, but as representing on the contrary in alternative phases the pure contradictories, being and non-being. All and Nothing, which meet and harmonise in the Absolute.

We have said that there is one question which remains unanswered, Why should there be something rather than nothing? We find now the reply; it is towards the Nothing that the All tends in its absolute non-manifestation. When all that was possible no longer is, when the Absolute has drawn back into the absolute annulment of the being, then it is to That which in this non-being still Is, that we must give the name of Absolute. And when what no longer existed is again new-born, it is from That, it is out of the non-being that unknowable Being arises.*

And after the eternal repose, or rather not after but beyond, the infinite manifestation begins again. Not the relative manifestation, accidental, born of an egoistic desire, of which our universe makes itself the theatre, but the absolute manifestation of ineffable Love in the All which is One and the One which is All.

* * *

There is one word more expressive than any other by which we can define this second condition of the Absolute's

* Cf Taittiriya Upanishad: "In the beginning was Non-being one and indivisible; from that Being arose".

pure activity and objectivisation of the Impersonal; it is the word, Play. A child at play,—that is the most adequate, the most profound word that can be said of this mystery of the Absolute manifesting itself to itself.

How shall we conceive, how describe this play, this infinite transfiguration of the elements of the Infinite, this radiating of all in each, this reflection of each in all, this perpetual exchange and incessant and mutual transcreating of endless possibilities, numberless conditions in the One and Identical?

The many million relations which constitute our worlds are only one formula of the infinite algebra and all the harmony that we can celebrate in the laws of our universe is null in its perfection compared with this child's play of the Absolute.

Everywhere full consciousness, full light, full joy are born from the full union of love between things or beings, thoughts and souls and bodies.

But what can we say of this union, this communion, infinite without duration, limit or proportion, between all that is, was and shall be?

Yet from this consummation, because there all possibilities are contained and all that can be is found, are born the seeds of the worlds of disorder, of egos in conflict, of ignorance and of death.

It is enough that in the love of the all for the all a desire should awake, that one of the formulas of the Infinite should be the object of a choice, a preference for the equation of the universe to arise out of the eternal equation, the numbers of the relative to start out of the absolute number.

Then the play of the child changes its form, it becomes a play of exclusive wills, of forces in conflict, and something of the eternal manifestation enters into Time and Space.

We have seen how out of desire, the movement is born, that first matter of forms, and how Love creates from this matter the worlds of progressive evolution.

Thus by this projection towards successive geneses of

principles which seem to exclude each other while in truth they affirm themselves simultaneously, we can conciliate and co-ordinate the contradictory opinions with regard to the commencement of things.

All possible doctrines and theories of creation refer in fact to one of four successive aspects through which the riddle of the relation between the Absolute and the relative and the inconceivable passage from non-being to being translates itself for our conceptions into the symbolic form of distinct phases succeeding each other in a process of evolution.

* * *

However great may be the synthetic value of such a view of things, it amounts nevertheless to nothing more than a new effort of the mind to understand the origins of things by placing them in the Absolute itself. A vain tentative, for with this idea of an origin is necessarily associated the notion of Time which by its very definition the concept of the Absolute excludes.

To speak of phases of repose and activity, consciousness and unconsciousness in the Impersonal is to subject to the category of Time That of which the very essence is to be not temporal.

There can be no alternatives in the Absolute, and it is an unprofitable attempt for the understanding when it seeks under cover of this subterfuge to transgress its proper limit by fastening its own primary data on That which escapes its thought.

If then we wish to conceive the Absolute in its two opposite aspects, we must postulate them, not successively, but simultaneously. It is at one and the same time absolute repose and absolute movement, integral extinction and integral plenitude, being and non-being.

Thus we find ourselves back again at the postulate of two principles, two co-eternal poles of incognoscible activity and incognoscible passivity, whose union generates the world not at the beginning, not at the starting-point of a duration of Time, but at each instant in an indivisible eternity.

One could as well say that the being between these two absolute poles ascends from an impossible Nothingness towards an inaccessible Infinite. Or rather that from either of these poles proceed two opposite currents, one tending from being towards non-being, the other from non-being towards being. At every point where they meet, their conflict generates all the possible forms of the relative in all its states of substance.

The point at which these two dreams of the Infinite are in equilibrium or identify themselves in a sole reality, is the point of the eternal consciousness.

And this meeting-point between all that being the past travels towards the non-being and all that being of the future tends towards the being;—is it not that which we call the present? It is in the present alone that there is the absolute of the being and nothing better distinguishes the consciousness of the being from the consciousness of the Absolute than the fact that it lives in a successive present and not in the eternal moment.

To transform into an eternal present the transitory moment, the illusory instant of Time, such is the end every being pursues in its inseparable double effort of progress towards becoming and of return towards its unfathomable origin. It is by these two paths at once opposed and identical that it advances towards the Absolute.

Meanwhile, all the symbols that the mind can create in order to represent to itself the Absolute in the terms of the relative can in no way lessen the mystery in which it has enveloped itself. It is by thinking and willing itself as the relative that it formulates the enigma of its own existence, and it is by becoming again what it truly is, the Absolute itself beyond all possible forms of being and non-being, that it solves the riddle.

The Secret of the Veda

CHAPTER VIII

THE AÇWINS-INDRA-THE VIÇVADEVAS.

The third hymn of Madhuchchhandas is again a hymn of the Soma sacrifice. It is composed like, the second before it, in movements of three stanzas, the first addressed to the Açwins, the second to Indra, the third to the Viçwadevas, the fourth to the goddess Saraswati. In this hymn also we have in the closing movement, in the invocation to Saraswati, a passage of clear psychological significance, of a far greater clarity indeed than those that have already helped us to understand the secret thought of the Veda.

But this whole hymn is full of psychological suggestions and we find in it the close connection and even identity which the Vedic Rishis sought to establish and perfect between the three main interests of the human soul, Thought and its final victorious illuminations, Action and its last supreme all-achieving puissances, enjoyment and its highest spiritual ecstasies. The Soma wine symbolises the replacing of our ordinary sense-enjoyment by the divine Ananda. That substitution is brought about by divinising our thought-action, and as it progresses it helps in its turn the consummation of the movement which has brought it about. The Cow, the Horse, the Soma-Wine are the figures of this triple sacrifice. The offering of *ghrita*, the clarified butter which is the yield of the cow, the offering of the horse, *açwamedha*, the offering of the wine of Soma

are its three principal forms or elements. We have also, less prominent, the offering of the cake which is possibly symbolic of the body, of Matter.

We commence with an invocation of the two Aṣwins, the two Riders on the Horse, Castor and Polydeuces of the old Mediterranean mythology. They are supposed by the comparative mythologists to represent twin stars in the heavens which for some reason had a better fortune than the rest of the celestial host and attracted the special adoration of the Aryans. Let us, however, see how they are described in the hymn we are studying. They are first described as "Aṣwins, swift-footed lords of bliss, much-enjoying,—*dravatpāni śubhaspatī purubhujā*". The word *śubh*, like the words *ratna* and *chandra*, is capable of signifying either light or enjoyment; but in this passage it occurs in connection with the adjective *purubhujā*, "much-enjoying", and the verb *chanasyatam*, "take delight", and must therefore be taken in the sense of weal or bliss.

Next, these twin gods are described as "Aṣwins, divine souls many-actioned, thought-holding" who accept and rejoice in the words of the Mantra "with an energetic thought",—" *purudansasā narā śavīrayā dhiyā dhishn'yā*. *Nr'i* in the Veda is applicable both to gods and men and does not mean simply a man; it meant originally, I think, strong or active and then a male and is applied to the male gods, active divine souls or powers, *purushas*, opposed to the female deities, *ganāh*, who are their energies. It still preserved in the minds of the Rishis much of its original sense, as we see from the word *nr'imn'a*, strength, and the phrase *nr'ilama nr'inām*, strongest of the divine powers. *Śavas* and its adjective *śavīra* give the idea of energy, but always with an association of the farther idea of flame or light; *śavīra* is therefore a very appropriate epithet for *dhi*, thought full of a shining or flashing energy. *Dhishn'yā* is connected with *dhishan'ā*, intellect or understanding, and is rendered by Sayana "intellectual", *buddhimantau*.

Again the Aṣwins are described as "effectual in action, powers of the movement, fierce-moving in their paths," *dasrā nāsatyā rudravartani*. The Vedic epithets

dasra and *dasma* are rendered by Sayana indifferently "destroying" or "beautiful" or "bountiful" according to his caprice or convenience. I connect it with the root *das* not in the sense of cutting, dividing, from which it gets the two significances of destroying and giving, not in the sense of "discerning, seeing" from which it gets Sayana's significance "beautiful," *darshaniya*, but in the sense of doing, acting, shaping, accomplishing, as in *purudansa-sā* in the second Rik. *Nāsatiya* is supposed by some to be a patronymic; the old grammarians ingeniously fabricated for it the sense of "true, not false"; but I take it from "*nas*" to move. We must remember that the Aswins are riders on the horse, that they are described often by epithets of motion, "swift-footed", "fierce-moving in their paths;" that Castor and Pollux in Graeco-Latin mythology protect sailors in their voyages and save them in storm and shipwreck and that in the Rigveda also they are represented as powers that carry over the Rishis as in a ship or save them from drowning in the ocean. *Nāsatiyā* may therefore very well mean lords of the voyage, journey, or powers of the movement. *Rudravartani* is rendered by modern scholars "red-pathed", an epithet supposed to be well-suited to stars and they instance the parallel phrase, *hiran'yavartani*, having a golden or shining path. Certainly, *rudra* must have meant at one time, "shining, deep-coloured, red" like the roots *rush* and *ruç*, *rudhira*, "blood" "red", the Latin *ruber*, *rutilus*, *rufus*, all meaning red. *Rodasi*, the dual Vedic word for heaven and earth, meant probably, like *rajas* and *rochuna*, other Vedic words for the heavenly and earthly worlds, "the shining." On the other hand the sense of injury and violence is equally inherent in this family of words and is almost universal in the various roots which form it. "Fierce", or "violent" is therefore likely to be as good a sense for *rudra* as "red". The Aswins are both *hiran'yavartani* and *rudravartani*, because they are both powers of Light and of nervous force; in the former aspect they have a bright gold movement, in the latter they are violent in their movement. In one hymn (V 3) we have the combination *rudrā hiran'yavartani*, vio-

lent and moving in the paths of light ; we can hardly with any respect for coherence of sense understand it to mean that the stars are red but their movement or their path is golden.

Here then, in these three verses, are an extraordinary series of psychological functions to apply to two stars of a heavenly constellation ! It is evident that if this was the physical origin of the Aṣwins, they have as in Greek mythology long lost their purely stellar nature ; they have acquired like Athene, goddess of dawn, a psychological character and functions. They are riders on the horse, the Aṣwa, symbolic of force and especially of life-energy and nervous force, the Prana. Their common character is that they are gods of enjoyment, seekers of honey ; they are physicians, they bring back youth to the old, health to the sick, wholeness to the maimed. Another characteristic is movement, swift, violent, irresistible ; their rapid and indomitable chariot is a constant object of celebration and they are described here as swift-footed and violent in their paths : They are like birds in their swiftness, like the mind, like the wind (V 3, and 78-1). They bring in their chariot ripe or perfected satisfactions to man, they are creators of bliss, Mayas. These indications are perfectly clear. They show that the Aṣwins are twin divine powers whose special function is to perfect the nervous or vital being in man in the sense of action and enjoyment. But they are also powers of Truth, of intelligent action, of right enjoyment. They are powers that appear with the Dawn, effective powers of action born out of the ocean of being who, because they are divine, are able to mentalise securely the felicities of the higher existence by a thought-faculty which finds or comes to know that true substance and true wealth :—

Yâ dasrâ sindhumâtarâ, manotarâ rayînâm ;
Dhiyâ devâ vasuvidâ.

I. 46. 2.

They give that impelling energy for the great work which, having for its nature and substance the light of the Truth, carries man beyond the darkness :—

Yā nah pīparad açwinā, jyotishmatī tamas tirah ;
Tam asme rāsāthām isham.

I. 46. 6.

They carry man in their ship to the other shore beyond the thoughts and states of the human mind, that is to say, to the supramental consciousness,—*nāvā matinām pārāya* (V.46. 7) *Suryā*, daughter of the Sun, Lord of the Truth, mounts their car as their bride.

In the present hymn the Aṇwins are invoked, as swift-moving lords of bliss who carry with them many enjoyments, to take delight in the impelling energies of the sacrifice,—*yajwarīr isho...chanasyatam*. These impelling forces are born evidently of the drinking of the Soma wine that is to say, of the inflow of the divine Ananda. For the expressive words, *girah*, that are to make new formations in the consciousness are already rising, the seat of the sacrifice has been piled, the vigorous juices of the Soma-wine are pressed out.* The Aṇwins, are to come as effective powers of action, *purudansasā narā*, to take delight in the Words and to accept them into the intellect where they shall be retained for the action by a thought full of luminous energy. They are to come to the offering of the Soma wine, in order to effect the action of the sacrifice, *dasrā*, as fulfillers of action, by giving to the delight of the action that violent movement of theirs, *rudravartanī*, which carries them irresistibly on their path and overcomes all opposition. They come as powers of the Aryan journey, lords of the great human movement, *Nasatyā*. We see throughout that it is energy which these Riders on the Horse are to give ; they are to take delight in the sacrificial energies, to take up the word into an energetic thought, to bring to the sacrifice their own violent movement on the path. And it is effectiveness of action and swiftness in the great journey that is the object of this demand for energy. I would call the attention of the reader continually to the consistency of conception and coherence of structure, the

* *Yudākavah sutā v'iktabarhishah*. †. *çavirayā dhiyā dhishn'yā vanaṭam girah*.

easy clearness and precision of outline which the thought of the Rishis assumes by a psychological interpretation, so different from the tangled confusion and incoherent abruptness of the interpretations which ignore the supreme tradition of the Veda as a book of wisdom and deepest knowledge.

We have then this rendering for the first three verses :

"O Riders of the Steed, swift-footed, much-enjoying lords of bliss, take delight in the energies of the sacrifice.

"O Riders of the Steed, male souls effecting a manifold action, take joy of the words, O holders in the intellect, by a luminously energetic thought.

"I have piled the seat of sacrifice, I have pressed out the vigorous Soma juices; fulfillers of action, powers of the movement, come to them with your fierce speed on the path".

As in the second hymn, so in the third the Rishi begins by invoking deities who act in the nervous or vital forces. But there he called Vayu who supplies the vital forces, brings his steeds of life ; here he calls the Aswins who use the vital forces, ride on the steed. As in the second hymn he proceeds from the vital or nervous action to the mental, he invokes in his second movement the might of Indra. The out-pressings of the wine of delight desire him, *sutâ ime twâyavah* ; they desire the luminous mind to take possession of them for its activities ; they are purified, *anvîbhis tanâ*, "by the fingers and the body" as Sayana explains it, by the subtle thought-powers of the pure mind and by extension in the physical consciousness as it seems to me to mean. For these "ten fingers", if they are fingers at all, are the ten fingers of Suryâ, daughter of the Sun, bride of the Aswins. In the first hymn of the ninth Mandala this same Rishi Madhuchchhandas expands the idea which here he passes over so succinctly. He says, addressing the deity Soma "The daughter of the Sun purifies thy Soma as it flows abroad in her straining-vessel by a continuous extension", *vâren'a çaçwatâ tanâ*. And immediately he adds, "The subtle ones seize it in their labour (or, in the great work, struggle, aspiration, sama-

rye), the ten Brides, sisters in the heaven that has to be crossed", a phrase that recalls at once the ship of the Aswins that carries us over beyond the thoughts; for Heaven is the symbol of the pure mental consciousness in the Veda as is Earth of the physical consciousness. These sisters who dwell in the pure mind, the subtle ones, *an'vīh*, the ten brides, *daça yoshan'ah*, are elsewhere called the ten Casters, *daça kshipah*, because they seize the Soma and speed it on its way. They are probably identical with the ten Rays, *daça gāvah*, sometimes spoken of in the Veda. They seem to be described as the grandchildren or descendants of the Sun, *naṭtibhir vivasvatah* (VII. 14. 5). They are aided in the task of purification by the seven forms of Thought-consciousness, *sapta dhītayah*. Again we are told that "Soma advances, heroic with his swift chariots, by the force of the subtle thought, *dhīyā an'vyā*, to the perfected activity (or perfected field) of Indra and takes many forms of thought to arrive at that vast extension (or, formation) of the godhead where the Immortals are" (IX. 15. 1. 2.)

Esha purū dhīyāyate, brihate devatātaye,

Yatrāmritāsa āsate.

I have dwelt on this point in order to show how entirely symbolical is the Soma-wine of the Vedic Rishis and how richly surrounded with psychological conceptions,—as anyone will find who cares to go through the ninth Mandala with its almost overcharged splendour of symbolic imagery and overflowing psychological suggestions.

However that may be, the important point here is not the Soma and its purification but the psychological function of Indra. He is addressed as Indra of the richly-various lustres, *indra chitrabhāno*. The Soma-juices desire him. He comes impelled by the thought, driven forward by the illumined thinker within, *dhīyeshīto viprajātah*, to the soul-thoughts of the Rishi who has pressed out the wine of delight and seeks to manifest them in speech, in the inspired mantras; *sutāvata upa brahmān'i vāghatah*. He comes with the speed and force of the illumined mind-power, in possession of his brilliant horses to those thoughts, *tutujāna*

upa brahmân'i harivah, and the Rishi prays to him to confirm or hold the delight in the Soma offering, *sute dadhi-shva naç chanah*. The Aṣvins have brought and energised the pleasure of the vital system in the action of the Ananda. Indra is necessary to hold that pleasure firmly in the illuminated mind so that it may not fall away from the consciousness.

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

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

"Come, O Indra, with forceful speed to my soul-thoughts, O lord of the bright horses; hold firm the delight in the Soma-juice".

The Rishi next passes to the Visvadevas, all the gods or the all-gods. It has been disputed whether these Visvadevas form a class by themselves or are simply the gods in their generality. I take it that the phrase means the universal collectivity of the divine powers; for this sense seems to me best to correspond to the actual expressions of the hymns in which they are invoked. In this hymn they are called for a general action which supports and completes the functions of the Aswins and Indra. They are to come to the sacrifice in their collectivity and divide among themselves, each evidently for the divine and joyous working of his proper activity, the Soma which the giver of the sacrifice distributes to them; *viçve devâsa âgata, dâçvânso dâçusho sutam*. In the next Rik the call is repeated with greater insistence; they are to arrive swiftly, *tûrn'ayah*, to the Soma offering or, it may mean, making their way through all the planes of consciousness, "waters", which divide the physical nature of man from their godhead and are full of obstacles to communication between earth and heaven; *apturah sutam â ganta tûrn'ayah*. They are to come like cattle hastening to the stalls of their rest at evening-tide, *usrâ iva swasarâni*. Thus gladly arriving, they are

gladly to accept and cleave to the sacrifice and support it, bearing it up in its journey to its goal, in its ascent to the gods or to the home of the gods, the Truth, the Vast; *medham jushanta vahnayah*.

And the epithets of the Visvadevas, qualifying their character and the functions for which they are invited to the Soma-offering, have the same generality; they are common to all the gods and applied indifferently to any or all of them throughout the Veda. They are fosterers or increasers of man and upholders of his labour and effort in the work, the sacrifice,—*omāsaḥ charshan'idhrito*. Sayana renders these words protectors and sustainers of men. I need not enter here into a full justification of the significances which I prefer to give them; for I have already indicated the philological method which I follow. Sayana himself finds it impossible to attribute always the sense of protection to the words derived from the root *av*, *avas*, *āti*, *uma*, etc which are so common in the hymns, and is obliged to give to the same word in different passages the most diverse and unconnected significances. Similarly, while it is easy to attribute the sense of "man" to the two kindred words *charshan'i* and *kr'ishti* when they stand by themselves, this meaning seems unaccountably to disappear in compound forms like *vicharshan'i*, *viṣvacharshani*, *viṣvagr'ishti*. Sayana himself is obliged to render *viṣvacharsha'ni* "all seeing" and not "all man" or "all-human". I do not admit the possibility of such abysmal variations in fixed Vedic terms. *Av* can mean to be, have, keep; contain, protect; become, create; foster, increase, thrive, prosper; gladden, be glad; but it is the sense of increasing or fostering which seems to me to prevail in the Veda. *Charsh* and *krish* were originally derivate roots from *char* and *kri*, both meaning to do, and the sense of laborious action or movement still remains in *krish*, to drag, to plough. *Charshan'i* and *kri'shti*, mean therefore effort, laborious action or work or else the doers of such action. They are two among the many words, (*karma*, *apas*, *kāra*, *kīri*, *duvas* etc.) which are used to indicate the Vedic work, the sacrifice, the toil of aspiring humanity, the *arati* of the Aryan.

The fostering or increasing of man in all his substance and possessions, his continual enlargement towards the fullness and richness of the vast Truth-consciousness, the upholding of him in his great struggle and labour, this is the common preoccupation of the Vedic gods. Then, they are *apturah*, they who cross the waters, or as Sayana takes it, they who give the waters. This he understands in the sense of "rain-givers" and it is perfectly true that all the Vedic gods are givers of the rain, the abundance (for *vrish-ti*, rain, has both senses) of heaven, sometimes described as the solar waters, *swarvatir apah*, or waters which carry in them the light of the luminous heaven, *Swar*. But the ocean and the waters in the Veda, as this phrase itself indicates, are the symbol of conscient being in its mass and in its movements. The gods pour the fullness of these waters, especially the upper waters, the waters of heaven, the streams of the Truth, *r'itasya dhârah*, across all obstacles into the human consciousness. In this sense they are all *apturah*. But man is also described as crossing the waters over to his home in the Truth-consciousness and the gods as carrying him over; it is doubtful whether this may not be the true sense here, especially as we have the two words *apturah...târnayah* close to each other in a connection that may well be significant.

Again the gods are all free from effective assailants, free from the harm of the hurtful or opposing powers and therefore the creative formations of their conscious knowledge, their Maya, move freely, pervasively, attain their right goal,—*asridha chimâyâso adruhah*. If we take into account the numerous passages of the Veda which indicate the general object of the sacrifice, of the work, of the journey, of the increase of the light and the abundance of the waters to be the attainment of the Truth-consciousness, Ritam, with the resultant Bliss, Mayas, and that these epithets commonly apply to powers of the infinite, integral Truth-consciousness we can see that it is this attainment of the Truth which is indicated in these three verses. The all-gods increase man, they uphold him in the great work, they bring him the abundance of the waters of Swar, the

streams of the Truth, they communicate the unassailably integral and pervading action of the Truth-consciousness with its wide formations of knowledge, *mâyâh*.

I have translated the phrase, *usrâ iva swasarâni*, in the most external sense possible; but in the Veda even poetical similes are seldom or never employed for mere decoration; they too are utilised to deepen the psychological sense and with a figure of symbolic or double meaning. The word *usrâ* is always used in the Veda, like *go*, with the double sense of the concrete figure or symbol, the Bull or Cow, and at the same time the psychological indication of the bright or luminous ones, the illumined powers of the Truth in man. It is as such illumined powers that the all-gods have to come and they come to the Soma-juice, *swasarâni*, as if to seats or forms of peace or of bliss; for the root *swas*, like *sas* and many others, means both to rest and to enjoy. They are the powers of Truth entering into the outpourings of the Ananda in man as soon as that movement has been prepared by the vital and mental activity of the Aṣwins and the pure mental activity of Indra.

"O fosterers who uphold the doer in his work, O all-gods, come and divide the Soma-wine that I distribute.

"O all-gods who bring over to us the Waters, come passing through to my Soma-offerings as illumined powers to your places of bliss.

"O all-gods, you who are not assailed nor come to hurt, free-moving in your forms of knowledge, cleave to my sacrifice as its upbearers."

And, finally, in the last movement of the hymn we have the clear and unmistakable indication of the Truth-consciousness as the goal of the sacrifice, the object of the Soma-offering, the culmination of the work of the Aswins, Indra and the All-gods in the vitality and in the mind. For these are the three Riks devoted to Saraswati, the divine Word, who represents the stream of inspiration that descends from the Truth-consciousness, and thus limpidly runs their sense:

"May purifying Saraswati with all the plenitude of her forms of plenty, rich in substance by the thought, desire our sacrifice.

"She, the impeller to happy truths, the awakener in consciousness to right mentalisings, Saraswati, upholds the sacrifice.

"Saraswati by the perception awakens in consciousness the great flood (the vast movement of the Ritam) and illumines entirely all the thoughts."

This clear and luminous finale throws back its light on all that has preceded it. It shows the intimate connection between the Vedic sacrifice and a certain state of mind and soul, the interdependence between the offering of the clarified butter and the Soma juice and luminous thought, richness of psychological content, right states of the mind and its awaking and impulsion to truth and light. It reveals the figure of Saraswati as the goddess of the inspiration, of *gruti*. And it establishes the connection between the Vedic rivers and psychological states of mind. The passage is one of those luminous hints which the Rishis have left scattered amidst the deliberate ambiguities of their symbolic style to guide us towards their secret.

Selected Hymns

THE AÇWINS, LORD OF BLISS.

RIGVEDA IV. 45.

1. Lo, that Light is rising up and the all-per-vading car is being yoked on the high level of this Heaven; there are placed satisfying delights in their triple pairs and the fourth skin of honey overflows.

2. Full of honey upward rise the delights; upward horses and cars in the wide-shinings of the Dawn and they roll aside the veil of darkness that encompassed on every side and they extend the lower world into a shining form like that of the luminous heaven.

3. Drink of the honey with your honey-drinking mouths, for the honey yoke your car beloved. With the honey you gladden the movements and its paths; full of honey, O Açwins, is the skin that you bear.

4. Full of the honey are the swans that bear you, golden-winged, waking with the Dawn, and they come not to hurt; they rain forth the waters, they are full of rapture and touch that which holds the Rapture. Like bees to pourings of honey you come to the Soma-offerings.

5. Full of the honey the fires lead well the sacrifice and they woo your brightness, O Açwins, day by day, when one with purified hands, with a perfect vision, with power to go through to the goal has pressed out with the pressing-stones the honeyed Soma-wine.

6. Drinking the wine near them, the fires ride and run and extend the lower world into a shining form like that of the luminous heaven. The Sun too goes yoking his steeds; by force of Nature's self-arranging you move. consciously along all paths.*

7. I have declared, O Açwins, holding the Thought in me, your car that is undecaying and drawn by perfect steeds,—your car by which you move at once over all the worlds towards the enjoyment rich in offerings that makes through to the goal.

* Or, you take knowledge of all the paths in their order.

COMMENTARY

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

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

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

they are the most ready to come to man and to create for him ease and joy, *āgamishthā, çubhaspatt*. For this is their peculiar and perfect function. They are essentially lords of weal, of bliss, *çubhaspatt*.

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

The great Light of lights, the Sun of Truth, the illumination of the Truth-consciousness is rising up out of the movement of life to create the illumined Mind, Swar, which completes the evolution of the lower triple world. *Esha sya bhānūr udiyarti*. By this rising of the Sun in man, the full movement of the Aṇwins becomes possible; for by the Truth comes the realised Delight, the heavenly beatitude. Therefore, the chariot of the Aṇwins is being yoked upon the height of this Dyaus, the high level or plane of the resplendent mind. That chariot is all-pervading; its motion goes everywhere; its speed runs freely on all planes of our consciousness. *Yujyate rathah parijmā divo asya sānavi*.

The full all-pervading movement of the Aṇwins brings with it the fullness of all the possible satisfactions of the delight of being. This is expressed symbolically in the language of the Veda by saying that in their car are found the satisfactions, *prikshāsah*, in three pairs, *prikshāsa asmin mithund adhi trayah*. The word *priksha* is rendered food in the ritual interpretation like the kindred word *prayas*. The root means pleasure, fullness, satisfaction, and may have the material sense of a "delicacy" or satisfying food and the psychological sense of a delight, pleasure or satisfaction. The satisfactions or delicacies which are carried in the car of the Aṇwins are, then, in three pairs; or the phrase may simply mean, they are three but closely associated together. In any case, the reference is to the three kinds of satisfaction or pleasure which correspond to the three movements or worlds of our progressive consciousness,—satisfactions of the body, satisfactions of the vitality, satisfactions of the mind. If they are in three pairs, then we must understand that on each plane there is a double action of the delight corresponding to the double and united twinhood of the Aṇwins. It is difficult in the Veda itself to distinguish between these brilliant and

happy Twins or to discover what each severally represents. We have no such indication as is given us in the case of the three Ribhus. But perhaps the Greek names of these two Dioskouroi, *Divo napátá*, sons of Heaven, contain a clue. Kastor, the name of the elder, seems to be Kashtri, the Shining One; Poludeukes* may possibly be Purudansas, a name which occurs in the Veda as an epithet of the Aqwins, the Manifold in activity. If so, the twin birth of the Aqwins recalls the constant Vedic dualism of Power and Light, Knowledge and Will, Consciousness and Energy, Go and Aqwa. In all the satisfactions brought to us by the Aqwins these two elements are inseparably united; where the form is that of the Light, or consciousness, there Power and Energy are contained; where the form is that of the Power or Energy, there Light and Consciousness are contained.

But these three forms of satisfaction are not all that their chariot holds for us; there is something else, a fourth, a skin full of honey and out of this skin the honey breaks and overflows on every side. *Dr'itis turtiyo madhuno vi rapqate*. Mind, life and body, these are three; *turiya*, the fourth plane of our consciousness, is the superconscient, the Truth-consciousness. The Aqwins bring with them a skin, *dr'iti*, literally a thing cut or torn, a partial formation out of the Truth-consciousness to contain the honey of the superconscient Beatitude; but it cannot contain it; that unconquerably abundant and infinite sweetness breaks out and overflows everywhere drenching with delight the whole of our existence.

With that honey the three pairs of satisfactions, mental, vital, bodily are impregnated by this all-pervasive overflowing plenty and they become full of its sweetness, *madhuman-tah*. And so becoming, at once they begin to move upward. Touched by the divine delight all our satisfactions in this lower world soar upward irresistibly attracted towards the superconscient, towards the Truth, towards the Beatitude. And with them,—for, secretly or openly, consciously or subconsciously it is the delight of being that is the leader of our activities—all the chariots and horses of these gods take

* The *K* of Poludeukes points to an original *q*; the name would then be Purudanqas; but such fluctuations between the various sibilants were common enough in the early fluid state of the Aryan tongues.

the same soaring upward movement. All the various movements of our being, all the forms of Force that give them their impulsion, all follow the ascending light of Truth towards its home. *Ud vām prikshaso madhumanta trate, rathā aṇvāsa ushaso vyushtishu.*

"In the wide-shining of the Dawn" they rise; for Dawn is the illumination of the Truth rising upon the mentality to bring the day of full consciousness into the darkness or half-lit night of our being. She comes as Dakshina, the pure intuitive discernment on which Agni the God-force in us feeds when he aspires towards the Truth or as Sarama, the discovering intuition, who penetrates into the cave of the subconscious where the niggard lords of sense-action have hidden the radiant herds of the Sun and gives information to Indra. Then comes the lord of luminous Mind and breaks open the cave and drives upward the herds, *udājat*, upwards towards the vast Truth-consciousness, the own home of the gods. Our conscious existence is a hill (*adri*) with many successive levels and elevations, *sānāni*; the cave of the subconscious is below; we climb upwards towards the godhead of the Truth and Bliss where are the seats of Immortality, *yatrāmritāsa āsate*.*

By this upward movement of the chariot of the Aṇwins with its burden of uplifted and transformed satisfactions the veil of Night that encompasses the worlds of being in us is rolled away. All these worlds, mind, life, body, are opened to the rays of the Sun of Truth. This lower world in us, *rajas*, is extended and shaped by this ascending movement of all its powers and satisfactions into the very brightness of the luminous intuitive mind, *Swar*, which receives directly the higher Light. The mind, the act, the vital, emotional, substantial existence, all becomes full of the glory and the intuition, the power and the light of the divine Sun,—*tat savitur varen'yam bhargo devasya*.† The lower mental existence is transformed into an image and reflection of the higher Divine. *Aporn'uvantas tama ā pariv'itam, swar n'a cūkram tanvanta ā rajah.*

This verse closes the general description of the perfect and final movement of the Aṇwins. In the fourth the Rishi Vamadeva turns to his own ascension, his own offering of the

* R. V. IX. 15.

† The great phrase of the Gayatri. R. V. III. 62. 10.

Soma, his voyage and sacrifice; he claims for it their beatific and glorifying action. The mouths of the Aṇwins are made to drink of the sweetness; in his sacrifice, then, let them drink of it. *Madhwah pivatam madhupebhīr āsabhīh*. Let them yoke their chariot for the honey, their chariot beloved of men; *uta pṛīyam madhune yunjāthām ratham*. For man's movement, his progressive activity, is made by them glad in all its paths with that very honey and sweetness of the Ananda. *Ā vartanim madhuna jinvāthas pathah*. For they bear the skin full and overflowing with its honey. *Dr'itim vahethe madhumantam aṇwind*. By the action of the Aṇwins man's progress towards the beatitude becomes itself beatific; all his travail and struggle and labour grows full of a divine delight. As it is said in the Veda that by Truth is the progress towards the Truth, that is to say by the growing law of the Truth in the mental and physical consciousness we arrive finally beyond mind and body to the superconscious Truth, so here it is indicated that by Ananda is the progress towards the Ananda,—by a divine delight growing in all our members, in all our activities we arrive at the superconscious beatitude.

In the upward movement the horses that draw the chariot of the Aṇwins change into birds, into swans, *hansāsah*. The Bird in the Veda is the symbol, very frequently, of the soul liberated and upsoaring, at other times of energies so liberated and upsoaring, winging upwards towards the heights of our being, winging widely with a free flight, no longer involved in the ordinary limited movement or labouring gallop of the Life-energy, the Horse, Aṇwa. Such are the energies that draw the free car of the Lords of Delight, when there dawns on us the Sun of the Truth. These winged movements are full of the honey showered from the overflowing skin, *madhumantah*. They are unassailable, *asr'idhah*, they come to no hurt in their flight; or, the sense may be, they make no false or hurtful movement. And they are golden-winged, *hiraṇ'yaparnah*. Gold is the symbolic colour of the light of Surya. The wings of these energies are the full, satisfied, attaining movement, *parṇa*, of his luminous knowledge. For these are the birds that awake with the Dawn; these are the winged energies that come forth from their nests when the feet of the daughter of Heaven press the levels of our human mentality, *divo asya sanavi*. Such are the swans that bear the

swift-riding Twins. *Hansaso ye vām madhumanto asr'idho, hira-n'yaparn'a uhuva usharbudhak.*

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

In the sacrifice the same movement of general illumination already described as the result of the ascending flight of the Aṇwins is now described as being effected by the aid of the fires of Agni. For the flames of the Will, the divine Force burning up in the soul, are also drenched with the overflowing sweetness and therefore they perform perfectly from day to day their great office of leading the sacrifice* progressively to its goal. For that progress they woo with their flaming tongues the daily visitation of the brilliant Aṇwins who are bright with the light of the intuitive illuminations and uphold them with their thought of flashing energy.† *Svadhvarāso madhumanta agnaya usvā jarante prati vastor aṇwinā.*

This aspiration of Agni happens when the Sacrificer with pure hands, with a perfectly discerning vision, with power in his soul to travel to the end of its pilgrimage, to the goal of the sacrifice through all obstacles, breaking all opposers, has pressed out the immortalising wine with the pressing-stones and that too becomes full of the honey of the Aṇwins. *Yan niktahastas taran'ir vichakshan'o, somam su-shāva madhumantam adr'ibih.* For the individual's delight in things is met by the Aṇwins' triple satisfactions and by the

* *Adhwara*, the word for sacrifice, is really an adjective and the full phrase is *adhwara yajna*, sacrificial action travelling on the path, the sacrifice that is of the nature of a progression or journey. Agni, the Will, is the leader of the sacrifice.

† *Cavirayā dhiyā* R. V. I. 3. 2.

fourth, the delight pouring from the Truth. The cleansed hands of the Sacrificer, *niktakastah*, are possibly symbolic† of the purified physical being; the power comes from a fulfilled life-energy; the force of clear mental vision, *vichakashan'a*, is the sign of the truth-illuminated mind. These are the conditions in mind, life and body for the overflowing of the honey over the triple satisfactions of the Aqwins.

When the sacrificer has thus pressed out the honey-filled delight of things in his sacrifice, the flames of the Will are able to drink them from near; they are not compelled to bring them meagrely or with pain from a distant and hardly accessible plane of consciousness. Therefore, drinking immediately and freely, they become full of an exultant force and swiftness and run and race about over the whole field of our being to extend and build up the lower consciousness into the shining image of the world of free and luminous Mind. *Ākenipāso ahabhir davidhwatah, swarn'a çukram tanvanta ā rajah*. The formula used is repeated without variation from the second Rik; but here it is the flames of the Will full of the fourfold satisfaction that do the work. There the free upsoaring of the gods by the mere touch of the Light and without effort; here the firm labour and aspiration of man in his sacrifice. For then it is by Time, by the days, that the work is perfected, *ahabhih*, by successive dawns of the Truth each with its victory over the night, by the unbroken succession of the sisters of which we have had mention in the hymn to the divine Dawn. Man cannot seize or hold at once all that the illumination brings to him; it has to be repeated constantly so that he may grow in the light.

But not only the fires of the Will are at work to transform the lower consciousness. The Sun of Truth yokes also his lustrous coursers and is in movement; *sāraçchid aqwan yuyajāna tyate*. The Aqwins too take knowledge for the human consciousness of all the paths of its progress so that it may effect a complete, harmonious and many-sided movement. This movement advancing in many paths is combined in the light of the divine knowledge by the spontaneous self-arranging action of Nature which she assumes when the

† The hand or arm is often, however, otherwise symbolic, especial when it is the two hands or arms of Indra that are in question.

will and the knowledge are wedded in the perfect harmony of a fully self-conscious, an intuitively guided action. *Viçvān annu swadhayā chetathas pathah.*

Vamadeva closes his hymn. He has been able to hold firmly the shining Thought with its high illumination and has expressed in himself by the shaping and fixing power of the Word the chariot, that is to say, the immortal movement of the delight of the Aświns; the movement of a bliss that does not fade or grow old or exhaust itself,—it is ageless and undecaying, *ajarah*,—because it is drawn by perfect and liberated energies and not by the limited and soon exhausted, soon recalcitrant horses of the human vitality. *Pra vām aroçham aświnā dhiyandhāh, rathah svaçvo ajaro yo asti.* In this movement they traverse in a moment all the worlds of the lower consciousness, covering it with their speeding delights, and so arrive to that universal enjoyment in man full of his offering of the Soma-wine by which they can lead him, puisantly entering into it, through all opposers and to the great goal. *Yena sadyah pari rajānsi yātho, havishmantam tavan'im bhojam achekha.*

Isha Upanishad

ANALYSIS

VIII

FOURTH MOVEMENT

Verses 17-18 *

THE SIDE OF ACTION

Through Surya then, through the growth of the illumination in the mind which enables it eventually to pass beyond itself, we have the first principle of progress from mortality to immortality. It is by the Sun as a door or gate † that the individual, the limited consciousness attains to the full consciousness and life in the one, supreme and all-embracing Soul.

Both consciousness and life are included in the formula of Immortality; Knowledge is incomplete without action. Chit fulfils itself by Tapas, Consciousness by energy. And as Surya represents the divine Light, so Agni to the ancient Rishis represented divine Force, Power or Will-in-Consciousness. The prayer to Agni completes the prayer to Surya.

THE INDIVIDUAL WILL

As in knowledge, so in action, unity is the true foundation. The individual, accepting division as his law, iso-

* 17. The Breath of things is an immortal life, but of this body ashes are the end. OM! O Will, remember, that which was done remember. O Will, remember, that which was done remember.

18. O god Agni, knowing all things that are manifested, lead us by the good path to the felicity; remove from us the devious attraction of sin. To thee completest speech of submission we address.

† Sūryadwāren's

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

AGNI, THE DIVINE WILL

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

This Will is Agni. Agni is in the Rig Veda, from which the closing verse of the Upanishad is taken, the flame of the Divine Will or Force of Consciousness working in the

worlds. He is described as the immortal in mortals, the leader of the journey, the divine Horse that bears us on the road, the "son of crookedness" who himself knows and is the straightness and the Truth. Concealed and hard to seize in the workings of this world because they are all falsified by desire and egoism, he uses them to transcend them and emerges as the universal Man or universal Power, Agni Vaisvanara, who contains in himself all the gods and all the worlds, upholds all the universal workings and finally fulfils the godhead, the Immortality. He is the worker of the divine Work. It is these symbols which govern the sense of the two final verses of the Upanishad.

THE IMMORTAL LIFE-PRINCIPLE

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

Life, body, action, will, these are our first materials. Matter supplies us with the body; but it is only a temporary knot of the movement, a dwelling-place of the Purusha in which he presides over the activities generated out of the Life-principle. Once it is thrown aside by the

Life-principle it is dissolved; ashes are its end. Therefore the body is not ourselves, but only an outer tool and instrument. For Matter is the principle of obscurity and division, of birth and death, of formation and dissolution. It is the assertion of death. Immortal man must not identify himself with the body.

The Life-principle in us survives. It is the immortal Breath * or, as the phrase really means, the subtle force of existence which is superior to the principle of birth and death. At first sight it may appear that birth and death are attributes of the Life, but it is not really so: birth and death are processes of Matter, of the body. The Life-principle is not formed and dissolved in the formulation and dissolution of the body; if that were so, there could be no continuity of the individual existence and all would go back at death into the formless. Life forms body, it is not formed by it. It is the thread upon which the continuity of our successive bodily lives is arranged, precisely because it is itself immortal. It associates itself with the perishable body and carries forward the mental being, the Purusha in the mind, upon his journey.

WILL AND MEMORY

This journey consists in a series of activities continued from life to life in this world with intervals of life in other states. The Life-Principle maintains them; it supplies their material in the formative energy which takes shape in them. But their presiding god is not the Life-Principle; it is the Will. Will is Kratu, the effective power behind the act. It is of the nature of consciousness; it is energy of consciousness, and although present in all forms, conscious, subconscious or superconscious, vital, physical or mental, yet comes into its kingdom only when it emerges in Mind. It uses the mental faculty of memory to link together and direct consciously the activities towards the goal of the individual.

* *Anilam amritam.*

In man the use of consciousness by the mental will is imperfect, because memory is limited. Our action is both dispersed and circumscribed because mentally we live from hour to hour in the current of Time, holding only to that which attracts or seems immediately useful to our egoistic mind. We live in what we are doing, we do not control what has been done, but are rather controlled by our past works which we have forgotten. This is because we dwell in the action and its fruits instead of living in the soul and viewing the stream of action from behind it. The Lord, the true Will, stands back from the actions and therefore is their lord and not bound by them.

The Upanishad solemnly invokes the Will to remember the thing that has been done, so as to contain and be conscious of the becoming, so as to become a power of knowledge and self-possession and not only a power of impulse and self-formulation. It will thus more and more approximate itself to the true Will and preside over the co-ordination of the successive lives with a conscious control. Instead of being carried from life to life in a crooked path, as by winds, it will be able to proceed more and more straight in an ordered series, linking life to life with an increasing force of knowledge and direction until it becomes the fully conscious Will moving with illumination on the straight path towards the immortal felicity. The mental will, *Kratu*, becomes what it at present only represents, the divine Will, Agni.

WILL AND KNOWLEDGE

The essentiality of the divine Will is that in it Consciousness and Energy, Knowledge and Force are one. It knows all manifestations, all things that take birth in the worlds. It is Jatavedas, that which has right knowledge of all births. It knows them in the law of their being, in their relation to other births, in their aim and method, in their process and goal, in their unity with all and their difference from all. It is this divine Will that conducts the universe; it is one with all the things that it combines and its being, its knowledge, its action are inseparable from

each other. What it is, it knows; what it knows, that it does and becomes.

But as soon as egoistic consciousness emerges and interferes, there is a disturbance, a division, a false action. Will becomes an impulsion ignorant of its secret motive and aim, knowledge becomes a dubious and partial ray not in possession of the will, the act and the result, but only striving to possess and inform them. This is because we are not in possession of our self,* our true being, but only of the ego. What we are, we know not; what we know, we cannot effect. For knowledge is real and action in harmony with true knowledge only when they proceed naturally out of the conscious, illumined and self-possessing soul, in which being, knowledge and action are one movement.

SURRENDER TO THE DIVINE WILL

This is the change that happens when, the mental will approximating more and more to the divine, Agni burns out in us. It is that increasing knowledge and force which carries us finally into the straight or good path out of the crookedness. It is the divine will, one with the divine knowledge, which leads us towards felicity, towards the state of Immortality. All that belongs to the deviations of the ego, all that obscures and drives or draws us into this or that false path with its false lures and stumblings are put away from us by it. These things fall away from the divinised Will and cease to find lodging in our consciousness.

Therefore the sign of right action is the increasing and finally the complete submission of the individual to the divine Will which the illumination of Surya reveals in him. Although manifested in his consciousness, this Will is not individual. It is the will of the Purusha who is in all things and transcends them. It is the will of the Lord.

Knowledge of the Lord as the One in the fully self-conscious being, submission to the Lord as the universal

* *Aimaron.*

and transcendent in the fully self-conscious action, are the two keys of the divine gates, the gates of Immortality.

And the nature of the two united is an illuminated Devotion which accepts, aspires to and fulfils God in the human existence.

CONCLUSION*

Thus the fourth movement indicates psychologically the double process of that attainment of Immortality which is the subject of the third movement, the state of bliss and truth within and the worlds of Light after death culminating in the identity of the self-luminous One. At the same time it particularises under the cover of Vedic symbols the process of that self-knowledge and identification with the Self and all its becomings which is the subject of the second movement and of that liberated action in the assertion of which the first culminates. It is thus a fitting close and consummation to the Upanishad.

* A brief summary of the main argument of the Upanishad will be given next month and close this commentary.

The Synthesis of Yoga

CHAPTER V

SACRIFICE AND THE TRIUNE PATH.

The law of sacrifice, the giving of oneself or of what one envisages as belonging to oneself in a spirit of love and devotion to that which is other than oneself, is the common divine action thrown out into the world from the beginning in order to limit, correct and gradually eliminate the errors of its egoistic starting-point. "With sacrifice as their companion" says the Gita "the All-Father created these peoples." Sacrifice is the practical recognition by the ego that it is neither alone in the world nor chief in the world and that in that which is not its egoistic self there is something greater, completer which demands from it subordination and service. Sacrifice is compelled by Nature even from those who do not consciously recognise the law; and inevitably, because it is the ineffugable nature of things, because the ego is not and cannot be alone nor separate nor live to itself even if it would. It is continually giving out of its stock physical, vital, mental to all that is around it and receiving back in return. And by this giving and receiving it effects its own growth at the same time that it helps the sum of things.

But if the sacrifice is done unconsciously, egoistically, without knowledge or acceptance of the true meaning of the great world-rite, it produces only mechanical effects or a painful progress for the individual. It is only when the heart, the will and the knowledge associate themselves with the law that there comes the real joy and fruitfulness of sacrifice. And the knowledge culminates

where there is the perception that it is our own self and the one self of all to whom we give, whether the giving be to our fellow-creatures or to Powers and Principles or to that which is Supreme. "Not for the sake of the wife is the wife dear to us" says Yajnavalkya in the Upanishad, "but for the sake of the Self." And while this is true in a lower sense of egoistic love, it is equally true in a higher sense of the love which is not egoistic. All love and all sacrifice are in their essence, Nature's contradiction of the primary egoism, a declaration of her trend towards a recovered unity; and all unity is in its essence self-finding. True unity is not merely an association and agglomeration like that of physical cells in a life of common interests, not even a mutual understanding, sympathy and solidarity; when we find our self in others, then are we really unified with them. Association is a physical unity and its sacrifice is that of mutual concessions; sympathy and solidarity create an emotional unity and their sacrifice is that of mutual gratifications; but the complete unity is spiritual and its sacrifice is that of a mutual self-giving and interfusing. Sacrifice, then, travels in Nature towards the culmination of a complete mutual self-giving which is either based upon or leads to the consciousness of one common self in the giver and the object of the sacrifice. This culmination of sacrifice is also the culmination of human love and devotion; for there too the highest is a complete mutual self-giving and the fusing of two souls into one.

This profound idea of sacrifice is the basis of the teaching in the Gita. We can see at once that it differs from the ordinary idea in as much as its essence is not self-immolation and its tendency is to discourage self-mortification, self-torture, self-mutilation and self-effacement. These things may be temporarily necessary when the egoism is violent and obstinate and has to be met by a sort of answering internal violence and repression. But the Gita discourages this path; the self within is really the God himself, it is Krishna, it is the Divine and it has not to be troubled and tortured as the Titans of the world trouble and torture themselves, but to be fostered and cherished.

What has to be discouraged, expelled, slain is the band of its enemies, desire, wrath, inequality, the attachment to outward pleasures and pains, which are the cause of its errors and sufferings. The nature of sacrifice is self-giving, not self-immolation; its object is not self-effacement but self-fulfilment by the merging of the incomplete ego and its discovery of its own real completeness in others, in all things, in God. In consequence, sacrifice is not a giving without any return, but a mutual fostering; for even though no return is demanded or insisted upon, yet there is the knowledge that a return is inevitable. The soul knows that it does not give itself to God in vain.

There remain the recipient and the manner of the sacrifice. We may offer the sacrifice to others, to divine Powers or to the All and the Transcendent himself; the thing given may be anything from a leaf or a flower, a cup of water, a handful of rice, a loaf of bread, to all that we are and all that we possess. Whoever the recipient, whatever the gift, it is the Supreme, who is seated in all, that receives and accepts the gift, even if it be rejected or ignored by the immediate recipient. For the Supreme in us and in the world is the secret Master of all works. All our actions, all our efforts are, obscurely or consciously, known to us or unknown, directed towards One in His numberless forms. In the form and in the spirit in which we approach Him, in that form and spirit He receives the offering. The fruit also is according to the work, according to the intention in the work and according to the spirit which governs the intention. But all other sacrifices are partial, egoistic, limited and temporal, even those offered to the highest Powers and Principles, and their result is also partial, limited, temporal, mixed in its reactions. The one entirely acceptable sacrifice is that made with devotion and knowledge, freely and without reserves, to the Self, the Supreme, the All. And to the soul that thus gives itself, God also gives Himself. We find the Self, we attain to the Supreme, we enjoy the All.

What is demanded of us in fact by the Gita is to turn our whole life into a conscious sacrifice or continual devo-

ted self-giving to the Divine. All our actions, the smallest and most ordinary as well as the greatest and most uncommon, we are to perform with the consciousness of consecration and of a giving to That which is beyond our ego. When we give, no matter what the gift or to whom offered, we must have the consciousness that we are giving to God, to the one and divine Being in all. When we eat, we must be equally conscious that we are offering to That and the sense of mere physical self-gratification must pass from us. When we undertake any great labour, high discipline or difficult or noble enterprise for ourselves, for others or for humanity, we must go beyond the idea of ourselves, of others or of humanity and we must realise the thing that we are doing as a sacrifice of works offered to the One and Divine in all, to the Infinite and Most High by whom alone all labour and aspiration are possible, in whose being all labour and aspiration take place and for whom all labour and aspiration are taken from us by Nature and offered on His altar. And even in those things in which Nature herself is obviously the worker and we ourselves only witness and support her works, there should be the same constant memory and consciousness; our very inspiration and respiration, our very heart-beats we must regard as also such a sacrifice.

It is obvious that in such a conception and practice three results are involved which are of the utmost importance to our ideal. First, even if such a discipline be begun without devotion, it must lead inevitably to devotion the highest, completest and most profound. The sense of the Divine in all things, the communion with the Divine in all our thought and actions and at every moment, the consecration to the Divine in the totality of our being are implied in the full practice of this Yoga. Out of this constant representation in practice of the very spirit of self-devotion, the most engrossing love and adoration for That which is divine and highest must necessarily emerge and form and fix itself, and with it the universal love for all men, all beings, all forms and creatures of the Divine. Thus this path is a path of Devotion complete and integral.

At the same time it involves a constant remembering, a constant meditation on the central knowledge that all is oneself, that the Divine is in all and all is in the Divine and all is the Divine. And this constant memory and meditation must with equal inevitability lead in the end to the most profound, uninterrupted and all-embracing realisation of the One who is All and therefore exceeds all particular forms and appearances,—the universal, the Transcendent. Whatever we see, hear, are conscious of, we shall know and realise that it is That alone which we see, hear and receive in our consciousness. Therefore this path is a path of Knowledge complete and integral.

Finally, the practice of this Yoga of sacrifice implies the elimination of egoism out of all our actions, since all is done for the Divine and towards the Divine and nothing for our separate self as a separate self, nothing for others whether neighbours, friends, family, country, mankind or other creatures merely because they are connected with our personal life and thought and therefore the ego takes an interest in them. We cannot fail to arrive finally at the constant conception and realisation in practice of all works and all life as a divine offering to the Divine in His own being—or as it is expressed in the Gita, the sacrifice of Brahman to Brahman by Brahman in Brahman. Therefore this path is a path of Works complete and integral. The three kindred Yogas are naturally combined by it into a single movement.



At the same time a greater precision is needed to bring out the integral possibilities of each line so that we may have a rich and complex self-realisation. The Divine Being is complex in its manifestation and our true perfection in that being depends upon the unification of many different strands of divine experience. This is indeed the whole purpose and utility of a synthesis.

Thus in the knowledge of the Divine the Gita takes successively different attitudes. The first essential is to realise the Divine in its pure self and truth and therefore in

its primary relations with the universe, for without this realisation there can be no true knowledge. That truth and relation may be expressed in the formula of the uncreated self and created existences, Being and its becoming. But as a formula this is only an intellectual and metaphysical notion; the object of Yoga is not thought but experience. We have therefore to come to the actual experience, the actual perception, feeling and communion with a real Infinite Presence in which all things exist and move and act and which inhabits all things as their real infinite self. To see, not merely to conceive the Self in all existences and all existences in the Self is the Gita's first rule of divine knowledge.

This self of things is one existence, a single unifying presence and not different in different creatures. I may realise it in myself, extending myself afterwards to all creatures, seeing the world in myself and one with me,—not, be it well noted, with the error of the Asura, the Titan who mistakes ego for the self and tries to impose his own ego as the sole true existence upon all his surroundings, but understanding that the self is the non-ego, the Impersonal. I seek it first in the creature I call myself rather than in others only because there it is easiest to find and realise; but if the ego does not begin to merge in this Self as soon as it is seen, then my realisation is not genuine or is radically imperfect. There is somewhere in me an egoistic obstacle and denial. Or else I may see That first in the world and in others or as a Presence all-containing yet having no necessary relation to others, but pure and self-existent, and may so lose my sense of separate self in That. One may begin at any point, the essential is to proceed afterwards both to the utter Reality and to the whole Reality,—the Self in itself, the Self in all creatures.

But the realisation of the Self is not all. If we regard the Divine as an abstraction or only a vague ineffable Presence, if we divest it of all element of personality and all possibility of personal relation with us, we may develop knowledge, and satisfy the mind, but we shall leave the heart either atrophied or poorly and imperfectly satisfied;

we shall miss all those immense potentialities for our perfection which devotion and divine love open to us. And our knowledge will remain imperfect. We shall have the clear knowledge of the self to which the mind aspires, we shall not have the rich knowledge of God to which the heart is the key. The true knowledge beyond both mind and heart comprises in itself both of these perfected and unified. By neglecting either heart or mind we fail to arrive at that perfection. Therefore the Gita enjoins not only the realisation of the Self, but the realisation of the Lord, the personality of God as well as His impersonality.

The essence of the divine Personality is for us the experience of a Presence not merely vague, abstract, without contents, but a living Presence exceeding indeed all possible definite experiences, because it is infinite, but not excluding them,—rather containing in itself all possible relations and experiences and especially, as we are human beings, all human relations. God does not exclude Man, but contains Man in Himself. Therefore we do not wander from the Truth of things when we conceive God humanly and enter into human relations with the Divine, but only when we confine ourself to the anthropomorphic conception and exclude all the rest of the Infinite. Indian Yoga therefore admits the experience of all human relations with God, especially those of friend with friend, of servant and master, of the child to the father or the mother or of the parent to the child, and as a supreme experience, the intense relation of the lover. For through all these things we attain to something of the divine Mystery which escapes the search of the reasoning intellect. The Gita even prefers these divine relations to the pursuit of the indefinable, unseizable and merely ineffable. And at any rate for our perfection they are absolutely essential.

The Divine must, therefore, be conceived, approached and experienced as the Lord of all beings, the Friend, the Adorable, This in Himself, but also we must find Him out concealed in the human form, in our fellow-creatures, in all that is; for the Inhabitant in all, though masked to us, is one and the same. Thus we shall realise oneness

in difference; we shall not only have the experience of a transcendental unity, but embrace the world in a unity of the heart perfectly consistent with the varied relations without which life on earth is impossible. Those relations will find their true base and perfection in that unity.

But also there is knowledge of God in His relations with the world and with action; and this is the knowledge most appropriate to the path of Works. Here again there is the personal and the impersonal. The impersonal knowledge is that of the Purusha and the Prakriti, Conscious-Soul and Nature-Soul, that which knows, wills, enjoys and experiences and that which executes and provides the knowledge, enjoyment and experience. The personal knowledge is that of the one Purusha as the Lord of whom each creature is only a representative or partial manifestation and of Prakriti as His manifesting energy. The first is attained in experience by the drawing back of the soul from its works and activities so as to seat it in the free consciousness of the Purusha not bound by its works and becomings; the second, after realisation of the Divine through knowledge and devotion, by returning upon works as a representative and channel of the Divine Being, accepting them for Him and not for ourselves, doing them always in obedience to a higher impulsion and not in obedience to egoistic interest and desire.

Thus the complete and integral knowledge develops, embracing devotion and works in its scope, fulfilling them and itself fulfilled by them. By that knowledge we are able to enter into a perfect relation with life and the universe, ourselves anchored in That of which life and the universe are only an expression.

The Eternal Wisdom

BOOK, II

THE DISCOVERY AND CONQUEST OF THE DIVINE IN ONESELF

I

THE CONQUEST OF TRUTH

THE TRUE SCIENCE

1 The knowledge which purifies the intelligence is
2 true knowledge. All the rest is ignorance.—He alone
3 is truly a man who is illumined by the light of the
4 true knowledge. Others are only men in name.—Hu-
man opinions are playthings.—Those, on the con-
trary, who contemplate the immutable essence of things,
have knowledge and not opinions.

5 To know is not to be well informed ; it is our own
6 effort that must reveal all to us and we can owe no-
7 thing to other than ourselves.—It is difficult, even
after having learned much, to arrive at the desired
term of science.—Whoever has perfected himself by
the spiritual union, finds in time the true science in
himself.



8 Just discernment is of two kinds. The first con-
ducts us towards the phenomenon, while the second
knows how the Absolute appears in the universe.—
9 The experimental sciences, when one occupies oneself
with them for their own sake, studying them without
any philosophical aim, are like a face without eyes.

1) Ramakrishna.—2) id.—3) Heraclitus 83.—4) Plato: Republic.—
5) Antoine the Healer: "Revelations".—6) Sutra in 42 Articles. XI. 2.—
7) Bhagavad Gita IV. 38.—8) Ramakrishna.—9) Schopenhauer.

They then represent one of those occupations suitable to middling capacities devoid of the supreme gifts which would only be obstacles to their minute researches.

- 10 When a man has studied all sciences and learned what men know and have known, he will find that all these sciences taken as a whole are so insignificant that they bring with them no possibility of understanding the world.—The observations and reckonings of astronomers have taught us many surprising things, but the most important result of their studies is, undoubtedly, that they reveal to us the abyss of our ignorance.—There is no fact in Science which may not tomorrow be turned into ridicule...The very hopes of man, the thoughts of his heart, the religions of the peoples, the customs and ethics of humanity are all at the mercy of a new generalisation. The generalisation is always a new current of the divine in the spirit.
- 13 We must distinguish between the knowledge which is due to the study and analysis of Matter and that which results from contact with life and a benevolent activity in the midst of humanity.—The young generations study numberless subjects, the constitution of the stars, of the earth, the origin of organisms etc. They omit only one thing and that is to know what is the sense of human life, how one ought to live, what the great sages of all times have thought of this question and how they have resolved it.—For life cannot subsist without science and science exposes us to this peril that it does not walk towards the light of the true life.
- 16 Save the world that is, within us, O Life.



- 17 Whoever, without having the true science to which Life offers witness, fancies he knows something, knows, I repeat, nothing.
- 18 Let no man deceive himself; if any man among you seemeth to be wise in this world, let him become

10) Tolstoi.—11) Kant.—12) Emerson.—13) Antoine the Healer: "Revelations."—14) Tolstoi.—15) Epistle to Diognetus.—16) Hermes: "On the Rebirth".—17) Epistle to Diognetus.—18) I. Corinthians III. 18.—

- 19 a fool that he may be wise.—If thou wouldst make progress, be resigned to passing for an idiot or an imbecile in external things; consent to pass for one who understands nothing of them at all.—The sage is not a savant nor the savant a sage.—Out of academies there come more fools than from any other class in society.
- 22 The knowledge of a great number of trivialities is an insurmountable obstacle to knowing what is really necessary.
- 23 Take care that the reading of numerous writers and books of all kinds does not confuse and trouble thy reason.—It would be better not to have books than to believe all that is found in them.—If a man does not read with an intense desire to know the truth renouncing for its sake all that is vain and frivolous and even that which is essential if needs be, mere reading will only inspire him with pedantry, presumption and egoism.—To read too much is bad for thought. The greatest thinkers I have met among the savants whom I have studied were precisely those who were the least learned.
- 27 Having studied books, the sage uniquely consecrated to knowledge and wisdom, should leave books completely aside as a man who wants the rice abandons the husk.
- 28 We begin to know really when we succeed in forgetting completely what we have learned.—One arrives at such a condition only by renouncing all that one has seen, heard, understood.—So long as one has not become as simple as a child, one cannot expect the divine illumination. Forget all the knowledge of the world that you have acquired and become as ignorant as a child; then you shall attain to the divine wisdom.—
- 31 The great man is he who has not lost the child's heart within him.—The end of our study consists merely in recovering our heart that we have lost.
- 33 The seeker who would travel in the paths of the teaching of the King of the Ancients, should purify his heart of the dark dust of human science,...for it is in his heart that the divine and invisible mysteries appear transfigured.



19) Epictetus: Manual. 13.—20) Lao-Tse. 44.—21) Kant.—22) Tolstoi.—23) Seneca.—24) Meng Tse. VII. II. III. 1.—25) Ramakrishna.—26) Liehtenberg.—27) Upanishad.—28) Thoreau.—29) Baha-ullah: "The Seven Valleys."—30) Ramakrishna.—31) Meng-Tse. I V. II. XII.—32) id. VI. I. XI.—33) Baha-ullah: "Kitab-el-ikon."

- 34 Learn then, in brief, matter and its nature, quali-
 35 ties and modifications and also what the Spirit is and
 what its power. —Scrutinise the heavens, sound the
 earth and they will reveal to thee always their imper-
 manence, consider the world all around thee and it
 will reveal to thee always its impermanence: but when
 thou shalt have acquired spiritual illumination, thou
 shalt find wisdom and the intelligence that thou shalt
 have so attained will guide thee at once on the path.
- 36 The true royalty is spiritual knowledge; put forth
 37 thy efforts to attain it. — The knowledge of the soul
 is the highest knowledge and truth has nothing for us
 beyond it.
- 38 To be enlightened is to know that which is eter-
 39 nal.—To know the One and Supreme, the supreme
 Lord, the immense Space, the superior Rule, that is
 40 the summit of knowledge.—When thou possessest
 knowledge, thou shalt attain soon to peace.
- 41 Which then is the cultivated and instructed soul?
 The one which knows the principle, end and reason
 diffused in all being and through all eternity and
 governing the whole by regular revolutions.
- 42 Such is the science of the Intelligence, to contem-
 43 plate things divine and comprehend God.—For those
 in whom self-knowledge has destroyed their ignorance,
 knowledge illumines unlike that highest existence.
- 44 He who has plunged himself into a pure knowledge
 of the profoundest secrets of the Spirit, is no longer
 either a terrestrial or a celestial being. He is the su-
 preme Spirit enveloped in perishable flesh, the sublime
 45 divinity itself.—He who suffers himself to be trans-
 ported by the love of things on high, who drinks at the
 sources of eternal beauty, who lives by the Infinite
 and combats for the ideal of all virtue and all know-
 ledge, who shows for that cult an enthusiasm pushed
 to a very fury,—he is the hero.
- 46 Holy Knowledge, by thee illumined, I hymn by thee
 the ideal light; I rejoice with the joy of the Intelligence.

34) Bhagavad Gita XIII. 3.—35) Sutra in 42 Articles.—36) Fa.id-ud-din-
 attar, "Mantic uttair".—37) Mahabharata.—38) Lao-Tse: Tao-Te-King"
 XVI.—39) T'suang-Tse III.—40) Bhagavad Gita. V. 16.—41) Marcus Aur-
 elius. V. 32.—42) Hermes I. "The Character".—43) Bhagavad Gita V. 16.
 —44) Pico de la Mirandola.—45) Gicrdano Bruno.—46) Hermes: "On
 the Rebirth".

The Type of the Superman.

The ideal of the Superman has been brought recently into much notice, some not very fruitful discussion and a good deal of obloquy. It is apt to be resented by average humanity because men are told or have a lurking consciousness that here is a claim of the few to ascend to heights of which the many are not capable, to concentrate moral and spiritual privileges and enjoy a domination, powers and immunities hurtful to a diffused dignity and freedom in mankind. So considered, supermanhood is nothing more important than a deification of the rare or solitary ego that has out-topped others in the force of our common human qualities. But this presentation is narrow and a travesty. The gospel of true supermanhood gives us a generous ideal for the progressive human race and should not be turned into an arrogant claim for a class or individuals. It is a call to man to do what no species has yet done or aspired to do in terrestrial history, evolve itself consciously into the next superior type already half foreseen by the continual cyclic development of the world-idea in Nature's fruitful musings. And when we so envisage it, this conception ranks surely as one of the most potent seeds that can be cast by thought into the soil of our human growth.

Nietzsche first cast it, the mystic of Will-worship, the troubled, profound, half-luminous Hellenising Slav with his strange clarities, his violent half-ideas; his rare gleaming intuitions that came marked with the stamp of an absolute truth and sovereignty of light. But Nietzsche was an apostle who never entirely understood his own message.

His prophetic style was like that of the Delphic oracles which spoke constantly the word of the Truth but turned it into untruth in the mind of the hearer. Not always indeed; for sometimes he rose beyond his personal temperament and individual mind, his European inheritance and environment, his revolt against the Christ-idea, his war against current moral values and spoke out the Word as he had heard it, the Truth as he had seen it, bare, luminous, impersonal and therefore flawless and imperishable. But for the most part this message that had come to his inner hearing vibrating out of a distant Infinite like a strain caught from the lyre of far-off Gods, did get, in his effort to appropriate and make it nearer to him, mixed up with a somewhat turbulent surge of collateral ideas that drowned much of the pure original note.

Especially, in his concept of the Superman he never cleared his mind of a preliminary confusion. For if a sort of human godhead is the goal to which the race must advance, the first difficulty is that we have to decide to which of two very different types of divinity the idea in us should owe allegiance. For the deity within may confront us either with the clear, joyous and radiant countenance of the God or the stern convulsed visage of the Titan. Nietzsche hymned the Olympian but presented him with the aspect of the Asura. His hostile preoccupation with the Christ-idea of the crucified God and its consequences was perhaps responsible for this distortion, as much as his subjection to the imperfect ideas of the Greeks. He presents to us a superman who fiercely and arrogantly repels the burden of sorrow and service, not one who arises victorious over mortality and suffering, his ascension vibrant with the triumph-song of a liberated humanity. To lose the link of Nature's moral evolution is a capital fault in the apostle of supermanhood; for only out of the unavoidable line of the evolution can that emerge in the bosom of a humanity long tested, ripened and purified by the fire of egoistic and altruistic suffering.

God and Titar, Deva and Asura, are indeed close kin in their differences; nor could either have been spared in

the evolution. Yet do they inhabit opposite poles of a common existence and common nature. The one descends from the light and the infinity, satisfied, to the play ; the other ascends from the obscurity and the vagueness, angry, to the struggle. All the acts of the God derive from the universal and tend to the universal. He was born out of a victorious harmony. His qualities join pure and gracious hands and link themselves together naturally and with delight as in the pastoral round of Brindavan with divine Krishna dominating and holding together its perfect circles. To evolve in the sense of the God is to grow in intuition, in light, in joy, in love, in happy mastery; to serve by rule and to rule by service; to be able to be bold and swift and even violent without hurt or wickedness and mild and kindly and even self-indulgent without laxity or vice or weakness; to make a bright and happy whole in oneself and, by sympathy, with mankind and all creatures. And in the end it is to evolve a large impersonal personality and to heighten sympathy into constant experience of world-oneness. For such are the Gods, conscious always of their universality and therefore divine.

Certainly, power is included. To be the divine man is to be self-ruler and world-ruler ; but in another than the external sense. This is a rule that depends upon a secret sympathy and oneness which knows the law of another's being and of the world's being and helps or, if need be, compels it to realise its own greatest possibilities, but by a divine and essentially an inner compulsion. It is to take all qualities, energies, joys, sorrows, thoughts, knowledge, hopes, aims of the world around us into ourselves and return them enriched and transmuted in a sublime commerce and exploitation. Such an empire asks for no vulgar ostentation or golden trappings. The gods work oftenest veiled by light or by the storm-drift; they do not disdain to live among men even in the garb of the herdsman or the artisan ; they do not shrink, from the cross and the crown of thorns either in their inner evolution or their outward fortunes. For they know that the ego must be crucified and how shall men consent to this if God and the

gods have not shown them the way? To take all that is essential in the human being and uplift it to its most absolute term so, that it may become an element of light, joy, power for oneself and others, this is divinity. This, too, should be the drift of supermanhood.

But the Titan will have nothing of all this; it is too great and subtle for his comprehension. His instincts call for a visible, tangible mastery and a sensational domination. How shall he feel sure of his empire unless he can feel something writhing helpless under his heel,—if in agony, so much the better? What is exploitation to him, unless it diminishes the exploited? To be able to coerce, exact, slay, overtly, irresistibly,—it is this that fills him with the sense of glory and dominion. For he is the son of division and the strong flowering of the Ego. To feel the comparative limitation of others is necessary to him that he may imagine himself immeasurable; for he has not the real, self-existent sense of infinity which no outward circumstance can abrogate. Contrast, division, negation of the wills and lives of others are essential to his self-development and self-assertion. The Titan would unify by devouring, not by harmonising; he must conquer and trample what is not himself either out of existence or into subservience so that his own image may stand out stamped upon all things and dominating all his environment.

In Nature, since it started from division and egoism, the Titan had to come first; he is here in us as the elder god, the first ruler of man's heaven and earth. Then arrives the God and delivers and harmonises. Thus the old legend tells us that the Deva and the Asura laboured together to churn the ocean of life for the supreme draught of immortality, but, once it had been won, Vishnu kept it for the God and defrauded the fiercer and more violent worker. And this seems unjust; for the Asura has the heavier and less grateful portion of the burden. He begins and leads; he goes his way hewing, shaping, planting: the God follows, amends, concludes, reaps. He prepares fiercely and with anguish against a thousand obstacles the force that we shall use: the other enjoys the victory

and the delight. And therefore to the great God Shiva the stained and stormy Titan is very dear,—Shiva who took for himself the fierce, dark and bitter poison first churned up from the sea of life and left to others the nectar. But the choice that Shiva made with knowledge and from love, the Titans made from darkness and passion,—desirous really of something very different and deceived by their stormy egoism. Therefore the award of Vishnu stands; to the God shall fall the crown and the immortality and not, unless he divinise himself, to the proud and strenuous Asura.

For what is supermanhood but a certain divine and harmonious absolute of all that is essential in man? He is made in God's image, but there is this difference between the divine Reality and its human representative that every thing which in the one is unlimited, spontaneous, absolute, harmonious, self-possessed becomes in the other limited, relative, laboured, discordant, deformed, possessed by struggle, kept by subservience to one's possessions, lost by the transience and insecurity which come from wrong holding. But in this constant imperfection, there is always a craving and an aspiration towards perfection. Man, limited, yearns to the Infinite; relative, is attracted in all things towards their absolute; artificial in Nature, drives towards a higher ease, mastery and naturalness that must for ever be denied to her inconscient forces and half-conscient animals; full of discords, he insists upon harmony; possessed by Nature and to her enslaved, is yet convinced of his mission to possess and master her. What he aspires to, is the sign of what he may be. He has to pass by a sort of transmutation of the earthly metal he now is out of flawed manhood into some higher symbol. For Man is Nature's great term of transition in which she grows conscious of her aim; in him she looks up from the animal with open eyes towards her divine ideal.

But God is complex, not simple; and the temptation of the human intellect is to make a short cut to the divine nature by the exclusive worship of one of its principles. Knowledge, Love whose secret word is Delight, Power and

Unity are some of the Names of God. But though they are all divine yet to follow any of them exclusively is to invite, after the first energy is over, His departure from us and denial; for even unity, exclusively pursued, ceases to be a true oneness. Yet this error we perpetually commit. Is it Love in whose temple we adore? Then we shut its gates upon Power as a child of the world and the devil and bid Knowledge carry elsewhere her lack of sweetness and remoteness from the heart's fervour. We erect an idol of Power and would pass all else through the fire of Moloch before its sombre and formidable image, expelling Love with scorn as a nurse of weaklings and degrading Knowledge to the position of a squire or even a groom of Force. Or we cultivate knowledge with a severe aloofness and austerity to find at last the lotus of the heart dulled and fading—happy if its more divine faculties are not already atrophied,—and ourselves standing impotent with our science while the thunders of Rudra crash through and devastate the world we have organised so well by our victorious and clear-minded efficiency. Or we run after a vague and mechanical zero we call unity and when we have sterilised our secret roots and dried up the wells of Life within us, discover, unwise unifiers, that we have achieved death and not existence. And all this happens because we will not recognise the complexity of the riddle we are set here to solve. It is a great and divine riddle; but it is no knot of Gordias, nor is its all-wise Author a dead king that he should suffer us to mock his intention and cut through to our will with the fierce impatience of the hasty mortal conqueror.

None of these oppositions is more constant than that of Power and Love: yet neither of these deities can be safely neglected. What can be more divine than Love? But followed exclusively it is impotent to solve the world's discords. The worshipped Avatar of love and the tender saint of saints leave behind them a divine but unfollowed example, a luminous and imperishable but ineffective memory. They have added an element to the potentialities of the heart, but the race cannot utilise it effectively for life

because it has not been harmonised with the rest of the qualities that are essential to our fullness. Shall we therefore turn round and give ourselves to Power with its iron hands of action and its hard and clear practical intellect? The men of power may say that they have done a more tangible work for their race than the souls of Love, but it is a vain advantage. For they have not even tried to raise us beyond our imperfect humanity. They have erected a temporary form or given a secular impetus. An empire has been created, an age or a century organised, but the level of humanity has not been raised nearer to the secret of a Caesar or a Napoleon. Love fails because it hastily rejects the material of the world's discords or only tramples them underfoot in an unusual ecstasy; Power because it seeks only to organise an external arrangement. The world's discords have to be understood, seized, transmuted. Love must call Power and Knowledge into the temple and seat them beside her in a unified equality; Power must bow its neck to the yoke of Light and Love before it can do any real good to the race.

Unity is the secret, a complex, understanding and embracing unity. When the full heart of Love is tranquillised by knowledge into a calm ecstasy and vibrates with strength, when the strong hands of Power labour for the world in a radiant fullness of joy and light, when the luminous brain of knowledge accepts and transforms the heart's obscure inspirations and lends itself to the workings of the high-seated Will, when all these gods are founded together on a soul of sacrifice that lives in unity with all the world and accepts all things to transmute them, then is the condition of man's integral self-transcendence. This and not a haughty, strong and brilliant egoistic self-culture enthroning itself upon an enslaved humanity is the divine way of supermanhood.

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A PHILOSOPHICAL REVIEW

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THE LIFE DIVINE

CHAPTER X

CONSCIOUS FORCE

They beheld the self-force of the
Divine Being deep hidden by its own
conscious modes of working.

Swetaswatara Upanishad.

This is he that is awake in those
who sleep.

Katha Upanishad.

All phenomenal existence resolves itself into Force, into a movement of energy that assumes more or less material, more or less gross or subtle forms for self-presentation to its own experience. In the ancient images by which human thought attempted to make this origin and law of being intelligible and real to itself, this infinite existence of Force was figured as a sea, initially at rest and therefore free from forms, but the first disturbance, the first initiation of movement necessitates the creation of forms and is the seed of a universe.

Matter is the presentation of force which is most easily intelligible to our intelligence, moulded as it is by contacts in Matter to which a mind involved in material brain gives the response. The elementary state of material Force is, in the view of the old Indian physicists, a condition of pure material extension in Space of which the peculiar property is vibration typified to us by the phenomenon of sound. But vibration in this state of ether is not sufficient to create forms. There must first be some obstruction in the flow of the Force ocean, some contraction and expansion,

some interplay of vibrations, some impinging of force upon force so as to create a beginning of fixed relations and mutual effects. Material Force modifying its first ethereal state assumes a second, called in the old language the aerial, of which the special property is contact between force and force, contact that is the basis of all material relations. Still we have not as yet real forms but only varying forces. A sustaining principle is needed. This is provided by a third self-modification of the primitive Force of which the principle of light and heat is for us the characteristic manifestation. Even then, we can have forms of force preserving their own character and peculiar action, but not stable forms of Matter. A fourth state characterised by diffusion and the beginnings of permanent attraction and repulsion, termed picturesquely water or the liquid state and a fourth of cohesion, termed earth or the solid state, complete the necessary elements.

All forms of Matter of which we are aware, all physical things even to the most subtle, are built up by the combination of these five elements. Upon them also depends all our sensible experience; for by reception of vibration comes the sense of sound; by contact of things in a world of vibrations of Force the sense of touch; by the action of light in the forms hatched, outlined, sustained by the force of light and heat the sense of sight; by the fourth element the sense of taste; by the fifth the sense of smell. All is essentially response to vibratory contacts between force and force. In this way the ancient thinkers bridged the gulf between pure Force and its final modifications and satisfied the difficulty which prevents the ordinary human mind from understanding how all these forms which are to his senses so real, solid and durable can be in truth only temporary phenomena and a thing like pure energy, to the senses non-existent, intangible and almost incredible, can be the one permanent cosmic reality.

The problem of consciousness is not solved by this theory; for it does not explain how the contact of vibrations of Force should give rise to conscious sensations. The Sankhyas or analytic thinkers posited therefore be-

hind these five elements two principles which they called Mahat and Ahankara, principles which are really non-material; for the first is nothing but the vast cosmic principle of Force and the other the divisional principle of Ego-formation. Nevertheless, these two principles become active in consciousness not by virtue of Force herself, but by virtue of an inactive Conscious-Soul or souls in which its activities are reflected and by that reflection assume the hue of consciousness.

Such is the explanation of things offered by the school of Indian philosophy which comes nearest to the modern materialistic ideas and which carried the idea of a material or unconscious Force in Nature as far as was possible to a seriously reflective Indian mind. Whatever its defects, its main idea was so indisputable that it came to be generally accepted. However the phenomenon of consciousness may be explained, whether Nature be an inert impulse or a conscious principle, it is certainly Force; the principle of things is a formative movement of energies, all forms are born of meeting and mutual adaptation between unshaped forces, all sensation and action is a response of something in a form of Force to the contacts of other forms of Force. This is the world as we experience it and from this experience we must always start.

Physical analysis of Matter by modern Science has come to the same general conclusion, even if a few last doubts still linger. Intuition and experience confirm this concord of Science and Philosophy. Pure reason finds in it the satisfaction of its own essential conceptions. For even in the view of the world as essentially an act of consciousness, an act is implied and in the act movement of Force, play of Energy. This also, when we examine our own experience, proves to be the fundamental nature of the world. All our activities are the play of the triple force of the old philosophies, knowledge-force, desire-force, action-force, and all these prove to be really three streams of one original and identical Power, Adya-shakti. Even our states of rest are only equable state or equilibrium of the play of her movement.

Movement of Force being admitted as the whole nature of the Cosmos, two questions arise. And first, how did this movement come to take place at all in the bosom of existence? If we suppose it to be not only eternal but the very essence of all existence, the question does not arise. But we have negated this theory. We are aware of an existence which is not compelled by the movement. How then does this movement alien to its eternal repose come to take place in it? by what cause? by what possibility? by what mysterious impulsion?

The answer most approved by the ancient Indian mind was that Force is inherent in Existence. Shiva and Kali, Brahman and Shakti are one and not two who are separable. Force inherent in existence may be at rest or it may be in motion, but when it is at rest, it exists none the less and is not abolished, diminished or in any way essentially altered. This reply is so entirely rational and in accordance with the nature of things that we need not hesitate to accept it. For it is impossible, because contradictory of reason, to suppose that Force is a thing alien to the one and infinite existence and entered into it from outside or was non-existent and arose in it at some point in Time. Even the Illusionist theory must admit that Maya, the power of self-illusion in Brahman, is potentially eternal in eternal Being and then the sole question is its manifestation or non-manifestation. The Sankhya also asserts the eternal co-existence of Prakriti and Purusha, Nature and Conscious-Soul, and the alternative states of rest or equilibrium of Prakriti and movement or disturbance of equilibrium.

But since Force is thus inherent in existence and it is the nature of Force to have this double or alternative potentiality of rest and movement, that is to say, of self-concentration in Force and self-diffusion in Force, the question of the how of the movement, its possibility, initiating impulsion or impelling cause does not arise. For we can easily, then, conceive that this potentiality must translate itself either as an alternative rhythm of rest and movement succeeding each other in Time or else as an eternal self-concentration of Force in immutable existence with a

superficial play of movement, change and formation like the rising and falling of waves on the surface of the ocean. And this superficial play—we are necessarily speaking in inadequate images—may be either coeval with the self-concentration, and itself also eternal or it may begin and end in Time and be resumed by a sort of constant rhythm ; it is then not eternal in continuity but eternal in recurrence.

The problem of the how thus eliminated, there presents itself the question of the why. Why should this possibility of a play of movement of Force translate itself at all ? why should not Force of existence remain eternally concentrated in itself, infinite, free from all variation and formation ? This question also does not arise if we assume Existence to be non-conscious and consciousness only a development of material energy which we wrongly suppose to be immaterial. For then we can say simply that this rhythm is the nature of Force in existence and there is absolutely no reason to seek for a why, a cause, an initial motive or a final purpose for that which is in its nature eternally self-existent. We cannot put that question to eternal self-existence and ask it either why it exists or how it came into existence ; neither can we put it to self-force of existence and its inherent nature of impulsion to movement. All that we can then inquire into is its manner of self-manifestation, its principles of movement and formation, its process of evolution. Both Existence and Force being inert,—inert status and inert impulsion,—both of them unconscious and unintelligent, there cannot be any purpose or final goal in evolution or any original cause or intention.

But if we suppose or find Existence to be conscious Being, the problem arises. We may indeed suppose a conscious Being which is subject to its nature of Force, compelled by it and without option as to whether it shall manifest in the universe or remain unmanifest. Such is the cosmic God of the Tantriks and the Mayavadins who is subject to Shakti or Maya, a Purusha involved in Maya or controlled by Shakti. But it is obvious that such a God is not the supreme infinite Existence with which we have started. Admittedly, it is only a formulation of Brahman in the

cosmos by the Brahman which is itself logically anterior to Shakti or Maya and takes her back into its transcendental being when she ceases from her works. In a conscious existence which is absolute, independent of its formations, not determined by its works, we must suppose an inherent freedom to manifest or not to manifest the potentiality of movement. A Brahman compelled by Prakriti is not Brahman, but an inert Infinite with an active content in it more powerful than the continent, a conscious holder of Force of whom his Force is master. If we say that it is compelled by itself as Force, by its own nature, we do not get rid of the contradiction, the evasion of our first postulate. We have got back to an Existence which is really nothing but Force, Force at rest or in movement, absolute Force perhaps, but not absolute Being.

It is then necessary to examine into the relation between Force and Consciousness. But what do we mean by the latter term? Ordinarily we mean by it our first obvious idea of a mental waking consciousness such as is possessed by the human being during the major part of his bodily existence, when he is not asleep, stunned or otherwise deprived of his physical and superficial methods of sensation. In this sense it is plain enough that consciousness is the exception and not the rule in the order of the material universe. We ourselves do not always possess it. But this vulgar and shallow idea of the nature of consciousness, though it still colours our ordinary thought and associations, must now definitely disappear out of philosophical thinking. For we know that there is something in us which is conscious when we sleep, when we are stunned or drugged or in a swoon, in all apparently unconscious states of our physical being. Not only so, but we may now be sure that the old thinkers were right when they declared that even in our waking state what we call then our consciousness is only a small selection from our entire conscious being. It is a superficies, it is not even the whole of our mentality. Behind it, much vaster than it, there is a subliminal or subconscious mind which is the greater part of ourselves and contains heights and profundities which no

man has yet measured or fathomed. This knowledge gives us a starting-point for the true science of Force and its workings; it delivers us definitely from circumscription by the material and from the illusion of the obvious.

Materialism indeed insists that, whatever the extension of consciousness, it is a material phenomenon inseparable from our physical organs and not their utiliser but their result. This orthodox contention, however, is no longer able to hold the field against the tide of increasing knowledge. Its explanations are becoming more and more inadequate and strained. It is becoming always clearer that not only does the capacity of our total consciousness far exceed that of our organs, the senses, the nerves, the brain, but that even for our ordinary thought and consciousness these organs are only their habitual instruments and not their generators. Consciousness uses the brain which its upward strivings have produced, brain has not produced nor does it use the consciousness. There are even abnormal instances which go to prove that our organs are not entirely indispensable instruments,—that the heartbeats are not absolutely essential to life, any more than is breathing, nor the organised brain-cells to thought. Our physical organism no more causes or explains thought and consciousness than the construction of an engine causes or explains the motive power of steam or electricity. The force is anterior, not the physical instrument.

Momentous logical consequences follow. In the first place we may ask whether, since even mental consciousness exists where we see inanimation and inertia, it is not possible that even in material objects a universal subconscious mind is present although unable to act or communicate itself to its surfaces for want of organs? Is the material state an emptiness of consciousness, or is it not rather only a sleep of consciousness—even though from the point of view of evolution an original and not an intermediate sleep? And by sleep the human example teaches us that we mean not a suspension of consciousness, but its gathering inward away from conscious physical response to the impacts of external things. And is not this what all exist-

ence is that has not yet developed means of outward communication with the external physical world? Is there not a Conscious Soul, a Purusha who wakes for ever even in all that sleeps?

We may go farther. When we speak of subconscious mind, we should mean by the phrase a thing not different from the outer mentality, but only acting below the surface, unknown to the waking man, in the same sense if perhaps with a deeper plunge and a larger scope. But the phenomena of the subliminal self far exceed the limits of any such definition. It includes an action not only immensely superior in capacity, but quite different in kind from what we know as mentality in our waking self. We have therefore a right to suppose that there is a superconscient in us as well as a subconscious, a range of conscious faculties and therefore an organisation of consciousness which rise high above that psychological stratum to which we give the name of mentality. And since the subliminal self in us thus rises in superconscience above mentality, may it not also sink in subconsciousness below mentality? Are there not in us and in the world forms of consciousness which are submental, to which we can give the name of vital and physical consciousness? If so, we must suppose in the plant and the metal also a force to which we can give the name of consciousness although it is not the human or animal mentality for which we have hitherto preserved the monopoly of that description.

Not only is this probable but, if we will consider things dispassionately, it is certain. In ourselves there is such a vital consciousness which acts in the cells of the body and the automatic vital functions so that we go through purposeful movements and obey attractions and repulsions to which our mind is a stranger. In animals this vital consciousness is an even more important factor. In plants it is perfectly evident. The seekings and shrinkings of the plant, its pleasure and pain, its sleep and its wakefulness and all that strange life whose truth an Indian scientist has brought to light by rigidly scientific methods, are all movements of consciousness, but, as far as we can see, not of

mentality. There is then a sub-mental, vital consciousness which has precisely the same reactions as the mental, but is different in the constitution of its self-experience, even as that which is superconscient is in the constitution of its self-experience different from the mental being.

Does the range of what we can call consciousness cease with the plant, with that in which we recognise the existence of a sub-animal life? If so, we must then suppose that there is a force of life and consciousness originally alien to Matter which has yet entered into and occupied Matter,—perhaps from another world.* For whence, otherwise, can it have come? The ancient thinkers believed in the existence of such other worlds, which perhaps sustain life and consciousness in ours or even call it out by their pressure, but do not create it by their entry. Nothing can evolve out of Matter which is not therein already contained.

But there is no reason to suppose that the gamut of life and consciousness fails and stops short in that which seems to us purely material. The development of scientific research seems to point obscurely to a sort of life and therefore a sort of consciousness in the metal and in the earth and in other "inanimate" forms. Only while in the plant we can dimly recognise and conceive the thing that I have called vital consciousness, the consciousness of Matter, of the inert form, is difficult indeed for us to understand or imagine, and what we find it difficult to understand or imagine we consider it our right to deny. Nevertheless, it is incredible that there should be this sudden gulf in Nature. Thought has a right to suppose a unity where that unity is confessed by all other classes of phenomena and in one class only not denied, but merely more concealed than in others. And if we suppose the unity to be unbroken, we then arrive at the existence of consciousness in all forms of the Force which is at work in the world. Even if there be no

* The curious speculation is now current that Life entered earth not from another world, but from another planet. To the thinker that would explain nothing. The essential question is how Life comes into Matter at all and not how it enters into the matter of a particular planet.

conscient or superconscient Purusha inhabiting all forms, yet is there in those forms a conscious-force of being of which even their outer parts overtly or inertly partake.

Necessarily, in such a view, the word consciousness changes its meaning. It is no longer synonymous with mentality but indicates a self-luminous force of existence of which mentality is a middle term; below mentality it sinks into vital and material movements which are for us subconscient; above, it rises into the supra-mental which is for us the superconscient. But in all it is one and the same thing organising itself differently. This is, once more, the Indian conception of Chit which, as energy, creates the worlds. Essentially, we arrive at that unity which materialistic Science perceives from the other end when it asserts that Mind cannot be another force than Matter, but must be merely development and outcome of material energy. Indian thought affirms on the other hand that Mind and Matter are rather different grades of the same energy, different organisations of one conscious Force of Existence.

But what right have we to assume consciousness as the just description for this Force? For consciousness implies some kind of intelligence, purposefulness, self-knowledge, even though they may not take the forms habitual to our mentality. Even from this point of view everything supports rather than contradicts the idea of a universal conscious Force. We see, for instance in the animal operations of a perfect purposefulness and an exact, indeed a scientifically minute knowledge which are quite beyond the capacities of the animal mentality and which man himself can only acquire by long culture and education and even then uses with a much less sure rapidity. We are entitled to see in this general fact the proof of a conscious Force at work in the animal and the insect which is more intelligent, more purposeful, more aware of its intention, its ends, its means, its conditions than the highest mentality yet manifested in any individual form on earth. And in the operations of inanimate Nature we find the same pervading characteristic of a supreme hidden intelligence, "hidden in the modes of its own workings".

The only argument against a conscious and intelligent source for this purposeful work, this work of intelligence, of selection, adaptation and seeking is that large element in Nature's operations to which we give the name of waste. But obviously this is an objection based on the limitations of our human intellect which seeks to impose its own particular rationality, good enough for limited human ends, on the general operations of the World-Force. We see only part of Nature's purpose and all that does not subserve that part we call waste. Yet even our own human action is full of an apparent waste, so appearing from the individual point of view, which yet, we may be sure, subserves well enough the large and universal purpose of things. That part of her intention which we can detect, Nature gets done surely enough in spite of, perhaps really by virtue of her apparent waste. We may well trust to her in the rest which we do not yet detect.

For the rest, it is impossible to ignore the drive of set purpose, the guidance of apparent blind tendency, the sure eventual or immediate coming to the target sought which characterise the operations of World-Force in the animal, in the plant, in inanimate things. So long as Matter was Alpha and Omega to the scientific mind, the reluctance to admit intelligence as the mother of intelligence was an honest scruple. But now it is no more than an outworn paradox to affirm the emergence of human consciousness, intelligence and mastery out of an unintelligent, blindly driving unconsciousness in which no form or substance of them previously existed. Man's consciousness can be nothing else than a form of Nature's consciousness. It is there in other involved forms below mind, it emerges in Mind, it shall ascend into yet superior forms beyond Mind. For the Force that builds the worlds is a conscious Force, the Existence which manifests itself in them is conscious Being and a perfect emergence of its potentialities in form is the sole object which we can rationally conceive for its manifestation of a world of forms.

The Wherefore of the Worlds

CHAPTER IX

THE ABSOLUTE OF THE BEING

If we take care to remember that the idea of the Absolute cannot be anything more for us than an intellectual image, a more or less abstract symbol of the Unknowable, there may be some profit for the mind in the attempt to discover in itself those multiple aspects and different points of view by whose aid it can conceive what it calls the Absolute.

We have defined this Unknowable as the point of identity of all contraries and resolution of all antinomies; it has appeared to us under two different aspects, being and non-being, absolute repose and absolute movement and we have been obliged to consider as if they were alternative, although they cannot in truth be so, its phases of infinite expansion and infinite concentration. In truth, the term infinite seems to apply better to the former than to the latter of these two representations; for the word wakes in us the idea of expansion rather than of concentration; we find it difficult not to introduce into it the notion of Space. The mind would indeed be quite ready to oppose the concept of unity to that of infinity, although from the point of view of the Absolute they are identical. For while we are unable to draw any intellectual image from this idea of unity, akin to that of the absolute concentration, any more than from the idea of the absolute repose and total absorption of being into non-being, the notion of infinity, on the contrary, being

associated with that of the absolute manifestation and the absolute movement, offers itself to the mind as rich in such images. It would seem, indeed, as if the mind found in it something of which it can become conscious in itself. It applies more easily to this positive Absolute the characteristics of its own manifested existence.

It is this facility which permits, for example, some Indian schemes to distinguish three modes of being in the supreme manifestation, three divine worlds, those of pure existence, of the being's infinite conscious energy and of the beatitudes of its infinite consciousness. These three worlds or degrees of the absolute activity are for the intellectual thought only abstract symbols by which the mind attempts to translate the absolute Reality at the very limit indeed of its relative categories, but still by their aid. Yet the attempt has its utility, for if it cannot procure for the mind any direct vision of the Unknowable, it has at least this result that it gives it certain indirect perceptions of That by permitting it to descend in its own depths to its principles.



The concept of the infinite manifestation enables us to understand and so to justify one of the fundamental tendencies of the being, one of the essential characteristics of desire.

If the being is entirely an exclusive will towards self-affirmation, towards individual fixity, it is also by a sort of self-contradiction the field of the most constantly changing desires. This contradiction carries in it the mark of the being's origin and essence. It wishes at one and the same time for the unity and the infinity of being of the Absolute because, itself one of the possibilities of the Absolute, it implies and desires all the others. But desiring itself more than the others it leaves the eternal plenitude to enter into the limitation, into the privation, into the inconstant state of the relative.

In each of its infinite desires is the reminiscence and, as it were, the regret of the infinite. In each of them it is

all the divine that it seeks. It is divine by its nostalgia for the Absolute.

If it has a thirst for so many things and so many beings, it is because these things and itself are one in the supreme Identity. In that supreme existence there is nothing which does not belong to all and in that ultimate infinity nothing desired that is not possible and nothing possible that is not realised.

Outside Time nothing can change, therefore all is, and nothing can endure, therefore all is eternally new.

Outside Space nothing can be either near or far and therefore all is in each.

Outside Number nothing divides and that is why the whole and all are one. And in this one there is the absolute multiplicity and diversity.

If in the poverty and limitation, in the monotony of the relative worlds, there are yet no two things which are entirely alike, it is because in the plenitude of the One and Identical there are no two relations which are identical.

But the being imprisoned in his desire of exclusive existence can project on the obscure screen of his narrow categories only those multiple and fugitive images of the Absolute which he bears in himself.

He casts upon the successions of Time, upon the fragmentations of Space broken portions of the infinite desire. He is in the relative a mendicant for morsels of the Absolute and his thirst for things that pass is an aspiration towards that which is eternal. Even from his most ignorant covetings there arises something of an appeal and a prayer to the ineffable Unity.



Therefore desire contains at once the principle of the Absolute's relative manifestations and that of the relative's possibilities of return towards the Absolute. In desire is the infinite road which comes from the origin of things and returns to the origin, conducting the being from eternity across Time back to eternity. It is at once the evil and the

remedy of the evil. In its ignorance, narrowness, egoism is the evil, in its progress, enlargement, illumination the remedy.

Those who saw in it the cause of all suffering, thought that our sole safety lay in its extinction. But how extinguish, once it is lit, this conflagration of desire from which leap the sparkling seeds of so many worlds? Is it not from the very hearth of the absolute manifestation that their blaze is fed?

Undoubtedly, it is not, like that manifestation, eternal. The refusal of the absolute concentration to manifest must also find its translation in the relative world by phases in which all activities are drawn inward, all the desires of the being converted into a universal desire of extinction and of return towards the non-being. It is this return to which the religions of India have given the name of the great Pralaya, the night of Brahma, during which all ceases to be.

But for the being in the course of its cycles of relative manifestation it is not the way of extinction but the way of extension by which it should identify itself with the Absolute.

It is, without doubt, always permissible for it to seek the union with the One in a sort of individual Pralaya. But it is not its sole and, especially, it is not its most direct road of return.

Since the One is at once absolute being and absolute non-being, wherefore should the being seek to regain this One by the gate of the non-being? It is not by the extinction of desire, by the escape out of existence, but by the progressive destruction of the limits in which the ignorance and egoism of desire imprison this existence that it can attain the supreme goal. It is not by renouncing all "I", but by renouncing the illusions and obscurities of the ego, that it can assume consciousness of the eternal "I."

The contrary method may certainly have its advantages and this other may have dangers which in certain epochs caused the preference to be given to its opposite. They become one to the view of the soul that knows

the death to oneself and the expanding of life, renunciation and the assumption of our true being to be one and the same thing. Our expansion is also a renunciation, not of our love for what we can aspire to be, but of our exclusive self-love which separates us from all that we really are. Not our possibilities of infinite joy, but our actualities of suffering should be the object of our renunciation.

In each of its sufferings the being should recognise the error of its egoistic desire, but in each of its desires it should discover the will of an Absolute in itself which it ignores.

The Secret of the Veda

CHAPTER IX

SARASWATI AND HER CONSORTS.

The symbolism of the Veda betrays itself with the greatest clearness in the figure of the goddess Saraswati. In many of the other gods the balance of the internal sense and the external figure is carefully preserved. The veil sometimes becomes transparent or its corners are lifted even for the ordinary hearer of the Word; but it is never entirely removed. One may doubt whether Agni is anything more than the personification of the sacrificial Fire or of the physical principle of Light and Heat in things, or Indra anything more than the god of the sky and the rain or of physical Light, or Vayu anything more than the divinity in the Wind and Air or at most of the physical Life-breath. In the lesser gods the naturalistic interpretation has less ground for confidence; for it is obvious that Varuna is not merely a Vedic Uranus or Neptune, but a god with great and important moral functions; Mitra and Bhaga have the same psychological aspect; the Ribhus who form things by the mind and build up immortality by works can with difficulty be crushed into the Procrustean measure of a naturalistic mythology. Still by imputing a chaotic confusion of ideas to the poets of the Vedic hymns the difficulty can be trampled upon, if not overcome. But Saraswati will submit to no such treatment. She is, plainly and clearly, the goddess of the Word, the goddess of a divine Inspiration.

If that were all, this would not carry us much farther than the obvious fact that the Vedic Rishis were not mere

naturalistic barbarians, but had their psychological ideas and were capable of creating mythological symbols which represent not only those obvious operations of physical Nature that interested their agricultural, pastoral and open-air life, but also the inner operations of the mind and soul. If we have to conceive the history of ancient religious thought as a progression from the physical to the spiritual, from a purely naturalistic to an increasingly ethical and psychological view of Nature and the world and the gods—and this, though by no means certain, is for the present the accepted view,*—we must suppose that the Vedic poets were at least already advancing from the physical and naturalistic conception of the Gods to the ethical and the spiritual. But Saraswati is not only the goddess of Inspiration, she is at one and the same time one of the seven rivers of the early Aryan world. The question at once arises, whence came this extraordinary identification? And how does the connection of the two ideas present itself in the Vedic hymns? And there is more; for Saraswati is important not only in herself but by her connections. Before proceeding farther let us cast a rapid and cursory glance at them to see what they can teach us.

The association of a river with the poetical inspiration occurs also in the Greek mythology; but there the Muses are not conceived of as rivers; they are only connected in a not very intelligible fashion with a particular earthly stream. This stream is the river Hippocrene, the fountain of the Horse, and to account for its name we have a legend that it sprang from the hoof of the divine horse Pegasus; for he smote the rock with his hoof and the waters of inspiration gushed out where the mountain had been thus smitten. Was this legend merely a Greek fairy tale or had it any special meaning? And it is evident that if it had any meaning, it must, since it obviously refers to

* I do not think we have any real materials for determining the first origin and primitive history of religious ideas. What the facts really point to is an early teaching at once psychological and naturalistic, that is to say with two faces, of which the first came to be more or less obscured, but never entirely effaced even in the barbarous races, even in races like the tribes of North America. But this teaching, though prehistoric, was anything but primitive.

a psychological phenomenon, the birth of the waters of inspiration, have had a psychological meaning; it must have been an attempt to put into concrete figures certain psychological facts. We may note that the word Pegasus, if we transliterate it into the original Aryan phonetics, becomes Pāṣa and is obviously connected with the Sanskrit *pāṣa*, which meant originally force, movement, or sometimes footing. In Greek itself it is connected with *pégē*, a stream. There is, therefore, in the terms of this legend a constant association with the image of a forceful movement of inspiration. If we turn to Vedic symbols we see that the Aṇṇa or Horse is an image of the great dynamic force of Life, of the vital and nervous energy, and is constantly coupled with other images that symbolise the consciousness. *Adri*, the hill or rock, is a symbol of formal existence and especially of the physical nature and it is out of this hill or rock that the herds of the Sun are released and the waters flow. The streams of the *madhu*, the honey, the Soma, are said also to be milked out of this Hill or Rock. The stroke of the Horse's hoof on the rock releasing the waters of inspiration would thus become a very obvious psychological image. Nor is there any reason to suppose that the old Greeks and Indians were incapable either of such psychological observation or of putting it into the poetical and mystic imagery which was the very body of the ancient Mysteries.

We might indeed go farther and inquire whether there was not some original connection between the hero Bellerophon, slayer of Bellerus, who rides on the divine Horse, and Indra Valahan, the Vedic slayer of Vala, the enemy who keeps for himself the Light. But this would take us beyond the limits of our subject. Nor does this interpretation of the Pegasus legend carry us any farther than to indicate the natural turn of imagination of the Ancients and the way in which they came to figure the stream of inspiration as an actual stream of flowing water. Saraswati means, "she of the stream, the flowing movement," and is therefore a natural name both for a river and for the goddess of inspiration. But by what process of thought or association does the general idea of the river of inspiration

come to be associated with a particular earthly stream? And in the Veda it is not a question of one river which by its surroundings, natural and legendary, might seem more fitly associated with the idea of sacred inspiration than any other. For here it is a question not of one, but of seven rivers always associated together in the minds of the Rishis and all of them released together by the stroke of the God Indra when he smote the Python who coiled across their fountains and scaled up their outflow. It seems impossible to suppose that one river only in all this sevenfold outflowing acquired a psychological significance while the rest were associated only with the annual coming of the rains in the Panjab. The psychological significance of Saraswati carries with it a psychological significance for the whole symbol of the Vedic waters.*

Saraswati is not only connected with other rivers but with other goddesses who are plainly psychological symbols and especially with Bharati and Ila. In the later Puranic forms of worship Saraswati is the goddess of speech, of learning and of poetry and Bharati is one of her names, but in the Veda Bharati and Saraswati are different deities. Bharati is also called Mahi, the Large, Great or Vast. The three, Ila, Mahi or Bharati and Saraswati are associated together in a constant formula in those hymns of invocation in which the gods are called by Agni to the Sacrifice.

Ila Saraswati mahi, tisro devir mayobhuvah,
Barhih sidantvasr'idhah.

"May Ila, Saraswati and Mahi, three goddesses who give birth to the bliss, take their place on the sacrificial seat, they who stumble not," or "who come not to hurt" or "do no hurt" The epithet means, I think, they in whom there is no false movement with its evil consequences, *duritam*, no stumbling into pitfalls of sin and error. The formula is expanded in Hymn 110 of the tenth Mandala:

* The rivers have a symbolic sense in later Indian thought; as for instance Ganges, Yamuna and Saraswati and their confluence are in the Tantric imagery Yogic symbols, and they are used, though in a different way, in Yogic symbolism generally.

Â no yajnam bhârati tûyam etu,
 ilâ manushwad iha chetayanti,
 Tisro devîr barhir edam syonam
 Saraswatî svapasah sadantu.

"May Bharati come speeding to our sacrifice and Ila hither awakening our consciousness (or, knowledge of perceptions) in human wise, and Saraswati,—three goddesses sit on this blissful seat, doing well the Work."

It is clear and will become yet clearer that these three goddesses have closely connected functions akin to the inspirational power of Saraswati. Saraswati is the Word, the inspiration, as I suggest, that comes from the Ritam, the Truth-consciousness. Bharati and Ila must also be different forms of the same Word or knowledge. In the eighth hymn of Madhuchchhandas we have a Rik in which Bharati is mentioned under the name of Mahî.

Evâ hyasya sūn'itâ, virapçî gomatî mahî,
 pakvâ çâkhâ na dâçushe.

"Thus Mahî for Indra full of the rays, overflowing in her abundance, in her nature a happy truth, becomes as if a ripe branch for the giver of the sacrifice."

The rays in the Veda are the rays of Surya, the Sun. Are we to suppose that the goddess is a deity of the physical Light or are we to translate "go" by cow and suppose that Mahî is full of cows for the sacrificer? The psychological character of Saraswati comes to our rescue against the last absurd supposition, but it negatives equally the naturalistic interpretation. This characterisation of Mahî, Saraswati's companion in the sacrifice, the sister of the goddess of inspiration, entirely identified with her in the later mythology, is one proof among a hundred others that light in the Veda is a symbol of knowledge, of spiritual illumination. Surya is the Lord of the supreme Sight, the vast Light, *br'ihaj jyotih*, or, as it is sometimes called, the true Light, *r'itam jyotih*. And the connection between the words *r'itam* and *br'ihat* is constant in the Veda.

It seems to me impossible to see in these expressions anything else than the indication of a state of illumined consciousness the nature of which is that is wide or large, *brihat*, full of the truth of being, *satyam*, and of the truth

of knowledge and action, *r'itam*. The gods have this consciousness. Agni for instance, is termed *r'itachit*, he who has the truth-consciousness. Mahi is full of the rays of this Surya; she carries in her this illumination. Moreover she is *sūritā*, she is the word of a blissful Truth, even as it has been said of Saraswati that she is the impeller of happy truths, *chodayitri sūr'itānām*. Finally, she is *virapṇī*, large or breaking out into abundance, a word which recalls to us that the Truth is also a Largeness, *r'itam brihat*. And in another hymn, (I. 22 10), she is described as *varutṛ dhi-shan'ā*, a widely covering or embracing Thought-power. Mahi, then, is the luminous vastness of the Truth, she represents the Largeness, *brihat*, of the superconscient in us containing in itself, the Truth, *r'itam*. She is, therefore, for the sacrificer like a branch covered with ripe fruit.

Ila is also the word of the truth; her name has become identical in a later confusion with the idea of speech. As Saraswati is an awakener of the consciousness to right thinkings or right states of mind, *chetantī sumatinām*, so also Ila comes to the sacrifice awakening the consciousness to knowledge, *chetayantī*. She is full of energy, *svirā*, and brings knowledge. She also is connected with Surya, the Sun, as when Agni, the Will is invoked (v. 4. 4.) to labour by the rays of the Sun, Lord of the true Light, being of one mind with Ila, *īlayā sajōsha yatamāno rashmibhiḥ sūryasya*. She is the mother of the Rays, the herds of the Sun. Her name means she who seeks and attains and it contains the same association of ideas as the words Ritam and Rishi. Ila may therefore well be the vision of the seer which attains the truth.

As Saraswati represents the truth-audition, *ṣṛuti*, which gives the inspired word, so Ila represents *drishti*, the truth-vision. If so, since *drishti* and *ṣṛuti* are the two powers of the Rishi, the Kavi, the Seer of the Truth, we can understand the close connection of Ila and Saraswati. Bharati or Mahi is the largeness of the Truth-consciousness which, dawning on man's limited mind, brings with it the two sister Puissances. We can also understand how these fine and living distinctions came afterwards to be neglected as the Vedic knowledge declined and Bharati,

Saraswati, Ila melted into one.

We may note also that these three goddesses are said to bring to birth for man the Bliss, Mayas. I have already insisted on the constant relation, as conceived by the Vedic seers, between the Truth and the Bliss or Ananda. It is by the dawning of the true or infinite consciousness in man that he arrives out of this evil dream of pain and suffering, this divided creation into the Bliss, the happy state variously described in Veda by the words *bha-dram, mayas* (love and bliss), *swasti*, (the good state of existence, right being) and by others less technically used such as *vâryam, rayih, râyah*. For the Vedic Rishi Truth is the passage and the antechamber, the Bliss of the divine existence is the goal, or else Truth is the foundation, Bliss the supreme result.

Such, then, is the character of Saraswati as a psychological principle, her peculiar function and her relation to her most immediate connections among the gods. How far do these shed any light on her relations as the Vedic river to her six sister streams? The number seven plays an exceedingly important part in the Vedic system, as in most very ancient schools of thought. We find it recurring constantly,—the seven delights, *sapta ratnâni*; the seven flames, tongues or rays of Agni, *sapta archishah, sapta jvâlâh*; the seven forms of the Thought-principle, *sapta dhîtayah*, the seven Rays or Cows, forms of the Cow unslayable, Aditi, mother of the gods, *sapta gâvah*, the seven rivers, the seven mothers or fostering cows, *sapta mâtarah, sapta dhenavah*, a term applied indifferently to the Rays and to the Rivers. All these sets of seven depend, it seems to me, upon the Vedic classification of the fundamental principles, the tattvas, of existence. The enquiry into the number of these tattvas greatly interested the speculative mind of the ancients and in Indian philosophy we find various answers ranging from the One upward and running into the twenties. In Vedic thought the basis chosen was the number of the psychological principles, because all existence was conceived by the Rishis as a movement of conscious being. However merely curious or barren these speculations and classifications may seem to

the modern mind, they were no mere dry metaphysical distinctions, but closely connected with a living psychological practice of which they were to a great extent the thought-basis, and in any case we must understand them clearly if we wish to form with any accuracy an idea of this ancient and far-off system.

In the Veda, then, we find the number of the principles variously stated. The One was recognised as the basis and continent; in this One there were the two principles divine and human, mortal and immortal. The dual number is also otherwise applied in the two principles, Heaven and Earth, Mind and Body, Soul and Nature, who are regarded as the father and mother of all beings. It is significant, however, that Heaven and Earth, when they symbolise two forms of natural energy, the mental and the physical consciousness, are no longer the father and mother, but the two mothers. The triple principle was doubly recognised, first in the threefold divine principle answering to the later Sacchidananda, the divine existence, consciousness and bliss, and secondly in the threefold mundane principle, Mind, Life, Body, upon which is built the triple world of the Veda and Puranas. But the full number ordinarily recognised is seven. This figure was arrived at by adding the three divine principles to the three mundane and interpolating a seventh or link-principle which is precisely that of the Truth-consciousness, Ritam Brihat, afterwards known as Vijnana or Mahas. The latter term means the Large and is therefore an equivalent of Brihat. There are other classifications of five, eight, nine and ten and even, as it would seem, twelve; but these do not immediately concern us.

All these principles, be it noted, are supposed to be really inseparable and omnipresent and therefore apply themselves to each separate formation of Nature. The seven Thoughts, for instance, are Mind applying itself to each of the seven planes as we would now call them and formulating Matter-mind, if we may so call it, nervous mind, pure mind, truth-mind and so on to the highest summit, *paramā parāvat*. The seven rays or cows are Aditi the infinite Mother, the Cow unslayable, supreme Nature or

infinite Consciousness, pristine source of the later idea of Prakriti or Shakti,—the Purusha is in this early pastoral imagery the Bull, Vrishabha,—the Mother of things taking form on the seven planes of her world-action as energy of conscious being. So also, the seven rivers are conscious currents corresponding to the sevenfold substance of the ocean of being which appears to us formulated in the seven worlds enumerated by the Puranas. It is their full flow in the human consciousness which constitutes the entire activity of the being, his full treasure of substance, his full play of energy. In the Vedic image, his cows drink of the water of the seven rivers.

Should this imagery be admitted, and it is evident that if once such conceptions are supposed to exist, this would be the natural imagery for a people living the life and placed in the surroundings of the ancient Aryans,—quite as natural for them and inevitable as for us the image of the “planes” with which theosophical thought has familiarised us,—the place of Saraswati as one of the seven rivers becomes clear. She is the current which comes from the Truth-principle, from the Ritam or Mahas, and we actually find this principle spoken of in the Veda,—in the closing passage of our third hymn for instance, —as the Great Water, *maṇo arnas*,—an expression which gives us at once the origin of the later term, Mahas,—or sometimes *mahan arnavah*. We see in the third hymn the close connection between Saraswati and this great water. Let us examine a little more closely this connection before we proceed to the consideration of the Vedic cows and their relation to the god Indra and Saraswati's close cousin, the goddess Sarama. For it is necessary to define these relations before we can progress with the scrutiny of Madhuchhandas' other hymns addressed without exception to the great Vedic deity, King of Heaven, who, according to our hypothesis, symbolises the Power of Mind and especially the divine or self-luminous Mind in the human being.

Selected Hymns

THE RIBHUS, ARTISANS OF IMMORTALITY

Rigveda. I. 20.

1. Lo, the affirmation made for the divine Birth with the breath of the mouth by illumined minds, that gives perfectly the bliss;

2. Even they who fashioned by the mind for Indra his two bright steeds that are yoked by Speech, and they enjoy the sacrifice by their accomplishments of the work.

3. They fashioned for the twin lords of the voyage their happy car of the all-pervading movement, they fashioned the fostering cow that yields the sweet milk.

4. O Ribhus, in your pervasion you made young again the Parents, you who seek the straight path and have the Truth in your mentalisings.

5. The raptures of the wine come to you entirely, to you with Indra companioned by the Maruts and with the Kings, the sons of Aditi.

6. And this bowl of Twashtri new and perfected you made again into four.

7. So establish for us the thrice seven ecstasies, each separately by perfect expressings of them.

8. They sustained and held in them, they divided by perfection in their works the sacrificial share of the enjoyment among the Gods.

COMMENTARY

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

The Ribhus are powers of the Light who have descended into Matter and are there born as human faculties aspiring to become divine and immortal. In this character they are called children of Sudhanwan,* a patronymic which is merely a parable of their birth from the full capacities of Matter touched by the luminous energy. But in their real nature they are descended from this luminous Energy and are sometimes so addressed, "Offspring of Indra, grandsons of luminous Force." For Indra, the divine Mind in man, is born out of luminous Force as is Agni out of pure Force, and from Indra the divine Mind spring the human aspirations after Immortality.

The names of the three Ribhus are, in the order of their birth, Ribhu or Ribhukshan, the skilful Knower or the Shaper in knowledge, Vibhwa or Vibhu, the Pervading, the self-diffusing, and Vāja, the Plenitude. Their names indicate their special nature and function, but they are really a trinity, and therefore, although usually termed the Ribhus, they are also called the Vibhus and the Vajes. Ribhu, the eldest is the

* "Dhanwan" in this name does not mean "bow" but the solid or desert field of Matter otherwise typified as the hill or rock out of which the waters and the rays are delivered.

first in man who begins to shape by his thoughts and works the forms of immortality; Vibhwa gives pervasiveness to this working; Vâja, the youngest, supplies the plenitude of the divine light and substance by which the complete work can be done. These works and formations of immortality they effect, it is continually repeated, by the force of Thought, with the mind for field and material; they are done with power; they are attended by a perfection in the creative and effective act, *swapasyayâ sukr'ityayâ*, which is the condition of the working out of Immortality. These formations of the artisans of Immortality are, as they are briefly summarised in the hymn before us, the horses of Indra, the car of the Aqwins, the Cow that gives the sweet milk, the youth of the universal Parents, the multiplication into four of the one drinking-bowl of the gods originally fashioned by Twashtri, the Framer of things.

The hymn opens with an indication of its objective. It is an affirmation of the power of the Ribhus made for the divine Birth, made by men whose minds have attained to illumination and possess that energy of the Light from which the Ribhus were born. It is made by the breath of the mouth, the life-power in the word. Its object is to confirm in the human soul the entire delight of the Beatitude, the thrice seven ecstasies of the divine Life. *

This divine Birth is represented by the Ribhus who, once human, have become immortal. By their accomplishments of the work—the great work of upward human evolution which is the summit of the world-sacrifice,—they have gained in that sacrifice their divine share and privilege along with the divine powers. They are the sublimated human energies of formation and upward progress who assist the gods in the divinising of man. And of all their accomplishments that which is central is the formation of the two brilliant horses of Indra, the horses yoked by speech to their movements, yoked by the Word and fashioned by the mind. For the free movement of the luminous mind, the divine mind in man, is the condition of all other immortalising works. †

* Ayam devâya janmane, stomo viprebhîr âsayâ; akâri ratnadhâtamah.

† Ya indrâya vachoyujâ tatakshur manasâ hari; çambhîr yajnam âçata.

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

The third work of the Ribhus is to fashion the cow who gives the sweet milk. It is said elsewhere that this cow has been delivered out of its covering skin,—the veil of Nature's outward movement and action,—by the Ribhus. The fostering cow herself is she of the universal forms and universal impetus of movement, *vicvajuṣam vicvarūpām*, in other words she is the first Radiance, Aditi, the infinite Consciousness of the infinite conscious Being which is the mother of the worlds. That consciousness is brought out by the Ribhus from the veiling movement of Nature and a figure of her is fashioned here in us by them. She is, by the action of the powers of the duality, separated from her offspring, the soul in the lower world; the Ribhus restore it to constant companionship with its infinite mother.*

Another great work of the Ribhus is in the strength of their previous deeds, of the light of Indra, the movement of the Aṇwins, the full yield of the fostering Cow to restore youth to the aged Parents of the world, Heaven and Earth. Heaven is the mental consciousness, Earth the physical. These in their union are represented as lying long-old and prostrate like fallen sacrificial posts, worn-out and suffering. The Ribhus, it is said, ascend to the house of the Sun where he lives in the unconcealed splendour of his Truth and there slumbering for twelve days afterwards traverse the heaven and the earth, filling them with abundant rain of the streams of Truth, nourishing them, restoring them to youth and vigour.† They pervade heaven with their workings, they bring divine increase to the mentality;†† they give to it and the

†† Takshan nāsatyābhyām, pariṣmānam sukham ratham.

* Takshan dhenum sabardughām. For the other details see R. V.

IV. 33. 4 and 8. 36. 4 etc.

† R. V. IV. 33. 2, 3, 7; 36. 1, 3; I. 161. 7.

†† R. V. IV. 32-2.

physical being a fresh and young and immortal movement.* For from the home of the Truth they bring with them the perfection of that which is the condition of their work, the movement in the straight path of the Truth and the Truth itself with its absolute effectivity in all the thoughts and words of the mentality. Carrying this power with them in their pervading entry into the lower world, they pour into it the immortal essence.†

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

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

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

* R. V. V. 36. 3.

† Yuvānā pitarā punah, satyamantrā r'ijūyavah, r'ibhavo vishtya-krata.

†† Sam vo madāsa agmata, indren'a cha marutwatā; ādityābhiḥ cha rājabbih.

** Uta tyam chamasam navam, twashtur devasya nishkr'itam; a-karta chaturah punah.

*† Te no ratnāni dhattana, trir ā sāptāni sunvate; ekam ekam su-ḥastibhih.

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

Such are the Ribhus and they are called to the human sacrifice to fashion for man the things of immortality even as they fashioned them for themselves. "He becomes full of plenitude and strength for the labour, he becomes a Rishi by power of self-expression, he becomes a hero and a smiter hard to pierce in the battles, he holds in himself increase of bliss and entire energy whom Vaja and Vibhva, the Ribhus foster...For you are seers and thinkers clear-discerning; as such with this thought of our soul we declare to you our knowledge. Do you in your knowledge moving about our thoughts fashion for us all human enjoyings,—luminous plenitude and fertilising force and supreme felicity. Here issue, here felicity, here a great energy of inspiration fashion for us in your delight. Give to us, O Ribhus, that richly-varied plenitude by which we shall awaken in our consciousness to things beyond ordinary men." *

† Adhārāyanta vahnayo, abhajanta sukr'ityayā; bhāgam deveshu yajniyam.

* R. V. IV. 36, 6-9.

of mundane existence as the condition of our freedom and our sole wise and worthy aim.

THE OPPOSITES

The pairs of opposites successively taken up by the Upanishad and resolved are, in the order of their succession:

- 1.) The Conscious Lord and phenomenal Nature.
- 2.) Renunciation and enjoyment.
- 3.) Action in Nature and Freedom in the Soul.
- 4.) The One stable Brahman and the multiple Movement.
- 5.) Being and Becoming.
- 6.) The Active Lord and the indifferent Akshara Brahman.
- 7.) Vidya and Avidya.
- 8.) Birth and Non-Birth.
- 9.) Works and Knowledge.

These discords are thus successively resolved :

GOD AND NATURE

1.) Phenomenal Nature is a movement of the conscious Lord. The object of the movement is to create forms of His consciousness in motion in which He as the one Soul in many bodies can take up his habitation and enjoy the multiplicity and the movement with all their relations.*

ENJOYMENT AND RENUNCIATION

2.) Real integral enjoyment of all this movement and multiplicity in its truth and in its infinity depends upon an absolute renunciation; but the renunciation intended is an absolute renunciation of the principle of desire founded on the principle of egoism and not a renunciation of world-existence.† This solution depends on

* This is also the view of the Gita and generally accepted.

† This again is the central standpoint of the Gita, which however admits also the renunciation of world-existence. The general trend of Vedantic thought would accept the renunciation of desire and egoism as the essential but would hold that renunciation of egoism means the renunciation of all world-existence, for it sees desire and not Ananda as the cause of world-existence.

the idea that desire is only an egoistic and vital deformation of the divine Ananda or delight of being from which the world is born; by extirpation of ego and desire Ananda again becomes the conscious principle of existence. This substitution is the essence of the change from life in death to life in immortality. The enjoyment of the infinite delight of existence free from ego, founded on oneness of all in the Lord, is what is meant by the enjoyment of Immortality.

ACTION AND FREEDOM

3.) Actions are not inconsistent with the soul's freedom. Man is not bound by works, but only seems to be bound. He has to recover the consciousness of his inalienable freedom by recovering the consciousness of unity in the Lord, unity in himself, unity with all existences.* This done, life and works can and should be accepted in their fullness; for the manifestation of the Lord in life and works is the law of our being and the object of our world-existence.

THE QUIESCENCE AND THE MOVEMENT

4.) What then of the Quiescence of the Supreme Being and how is persistence in the Movement compatible with that Quiescence which is generally recognised as an essential condition of the supreme Bliss?

The Quiescence and the Movement are equally one Brahman and the distinction drawn between them is only a phenomenon of our consciousness. So it is with the idea of space and time, the far and the near, the subjective and the objective, internal and external, myself and others, one and many. Brahman, the real existence, is all these things to our consciousness, but in itself ineffably superior to all such practical distinctions. The Movement is a phenomenon of Quiescence, the Quiescence itself may be conceived as a Movement too rapid for the gods, that is to say, for our various functions of conscious

* This truth would, again, be generally admitted, but not the conclusion that is drawn from it.

the Many are a result of the movement of the one consciousness, which sees all things as One in their truth-Idea but differentiates them in their mentality and formal becoming. If the mind (Manishi) absorbs itself in God as the formal becoming (Paribhu) and separates itself from God in the true Idea (Kavi), then it loses Vidya, the knowledge of the One, and has only the knowledge of the Many which becomes no longer knowledge at all but ignorance, Avidya. This is the cause of the separate ego-sense.

Avidya is accepted by the Lord in the Mind (Manishi) in order to develop individual relations to their utmost in all the possibilities of division and its consequences and then through these individual relations to come back individually to the knowledge of the One in all. That knowledge has remained all along unabrogated in the consciousness of the true seer or Kavi. This seer in ourselves stands back from the mental thinker; the latter, thus separated, has to conquer death and division by a developing experience as the individual Inhabitant and finally to recover by the reunited knowledge of the One and the Many the state of Immortality. This is our proper course and not either to devote ourselves exclusively to the life of Avidya or to reject it entirely for motionless absorption in the One.

BIRTH AND NON-BIRTH

8.) The reason for this double movement of the Thinker is that we are intended to realise immortality in the Birth. The self is uniform and undying and in itself always possesses immortality. It does not need to descend into Avidya and Birth to get that immortality of Non-Birth; for it possesses it always. It descends in order to realise and possess it as the individual Brahman in the play of world-existence. It accepts Birth and Death, assumes the ego and then dissolving the ego by the recovery of unity realises itself as the Lord, the One, and Birth as only a becoming of the Lord in mental and formal being; this becoming is now governed by the true sight of the Seer and, once this is done, becoming is no longer

inconsistent with Being, birth becomes a means and not an obstacle to the enjoyment of immortality by the lord of this formal habitation. * This is our proper course and not to remain for ever in the chain of birth and death, nor to flee from birth into a pure non-becoming. The bondage does not consist in the physical act of becoming, but in the persistence of the ignorant sense of the separate ego. The Mind creates the chain and not the body.

WORKS AND KNOWLEDGE

9). The opposition between works and knowledge exists as long as works and knowledge are only of the egoistic mental character. Mental knowledge is not true knowledge; true knowledge is that which is based on the true sight, the sight of the Seer, of Surya, of the Kavi. Mental thought is not knowledge, it is a golden lid placed over the face of the Truth, the Sight, the divine Ideation, the Truth-Consciousness. When that is removed, sight replaces mental thought, the all-embracing truth-ideation, Mahas, Veda, Drishti, replaces the fragmentary mental activity. True Buddhi (vijñana) emerges from the dissipated action of the Buddhi which is all that is possible on the basis of the sense-mind, the Manas. Vijnana lead us to pure knowledge (Jnana), pure consciousness, (Chit). There we realise our entire identity with the Lord in all at the very roots of our being.

But in Chit Will and Seeing are one. Therefore in Vijnana or truth-ideation also which comes luminously out of Chit, Will and Sight are combined and no longer as in the mind separated from each other. Therefore when we have the sight and live in the truth-consciousness, our will becomes the spontaneous law of the truth in us and knowing all its acts and their sense and objective leads straight to the human goal, which was always the enjoyment of the Ananda, the Lord's delight in self-being, the

* This is the stumbling-block to the ordinary philosophies which are impregnated with the idea of the illusoriness of the world, even when they do not go the whole way with the Mayavada. Birth, they would say, is a play of ignorance, it cannot subsist along with entire knowledge.

state of Immortality. In our acts also we become one with all beings and our life grows into a representation of oneness, truth and divine joy and no longer proceeds on the crooked path of egoism full of division, error and stumbling. In a word, we attain to the object of our existence which is to manifest in itself whether on earth in a terrestrial body and against the resistance of Matter or in the worlds beyond or enter beyond all world the glory of the divine Life and the divine Being.

The Synthesis of Yoga.

CHAPTER VI.

THE TRIPLE OFFERING.

Such, then, is the integral knowledge of That to which we offer the sacrifice. We offer to it the sacrifice of knowledge, the sacrifice of love and adoration, the sacrifice of works; and the sacrifice of works embraces both the external doings and the internal activities. This internal work is that of self-discipline and self-perfection so that we may become by identity one in our inmost being with the Master of the sacrifice—the supreme objective proposed by the ancient Vedānta,—and one in our becoming by resemblance in our nature which has to enter into immortal being, assume illumined knowledge, lose itself in universal love and delight, find itself in supreme self-mastery and all-mastery,—the great work or sacrifice hymned by the seers of the Veda.

The sacrifice of knowledge is of a double nature, for its field may be the supreme science which concentrates itself into the knowledge of the One in its transcendence or the lower science which diffuses itself in the knowledge of the One in its world-manifestation. These two are usually divided with some sharpness. Religion and Philosophy take the first as their province and tend to look down from their heights with some scorn or a total indifference on all knowledge that belongs to the world and the pursuit of ephemeral objects. Science, Art and Life devote themselves to the other and they in their turn tend to recoil with impatience, contempt or scepticism from what they term the nebulous, cold or barren heights of unreality to which their sisters aspire. But is it necessary that there

should be always this opposition between two complements, this division of the One and Indivisible? The supreme knowledge is indeed the essential and without it the lower sciences and pursuits become an ignorance, an imprisonment, a sacrifice offered without due order and to false gods. But an integral Yoga and an all-embracing adoration of the Supreme will not therefore despise His works or even His dreams, if dreams they are, or shrink from the splendid toil and many-sided victory which He has assigned to Himself in the human being. Only, our works in the world must be offered to him in the right spirit and with the right knowledge, by the free soul and not by the hypnotised bond-slave of material Nature.

All the sciences and all activities of knowledge, the mental and physical sciences which examine into the laws and forms of things, those which concern the life of man and animals, the social, political, linguistic, historical, those which seek to know and control the labours and activities by which man subdues and utilises the world he lives in and those noble and beautiful Arts which are at once work and knowledge,—for every poem, picture, statue, building is an act of knowledge, a form of mental self-expression or world-expression,—are legitimate materials for a complete offering and ought not to be excluded from the divine life of humanity realising itself in God. But they must all be achieved as a sacrifice, with the Divine for their object and the heart of their meaning. Our conscious aim in the mental and physical sciences should be to discover and understand God in man and creatures and things. Our conscious aim in the practical sciences should be to enter into His ways and know the materials and means for the work given to us so that we may use that knowledge for increasing man's mastery, joy and self-fulfilment. Our conscious aim in the Arts should be no mere aesthetic gratification, but to express God in ideal forms, God in His principles, God in man, God in creatures and objects. The theory that sees an intimate connection between religious aspiration and the truest and greatest Art is in essence right; only, the wider and more generally comprehensive the creed, the more

it contains in itself the religion of God in humanity and in all things, the more luminous, flexible, deep and powerful is the Art also likely to be that springs from that high motive. And the same truth applies to the sciences and the great crafts of individual and collective living.

In a word, the man who knows the Supreme is not indeed subject to any need or compulsion in all these activities, but he will not abandon them if he has the integral knowledge; he will do them as the Supreme Himself does them for the holding together and right control and leading of this world of God's workings. For so too the Gita teaches,—that the man of knowledge shall by his example give to those who have not yet the knowledge the love and habit of *all* works so that the world may proceed in its great upward aspiring, so that men and nations may not fall away into the worse ignorance of inaction and sink down into that miserable disintegration and tendency of dissolution which comes from the predominance of the *tamasic* principle, the principle of obscure error and inertia. "For I too" says the Lord in the Gita, "have no need to do works, since there is nothing I have not or must yet gain for myself; yet I do works in the world; for if I did not works, all laws would fall into confusion, the worlds would sink towards chaos and I should be the destroyer of these my peoples." The principle of the ancient Vedantic teaching rightly understood does not destroy interest in all things except the Inexpressible or cut at the roots of the Sciences, the Arts and Life, but rather gives them their right place and proportion, substitutes for an ignorant and limited pleasure in them a free and all-embracing delight and supplies a power and illumination by which they can be carried more swiftly and comprehensibly towards their full light in knowledge and their full energy in practice. The one thing needful must be pursued first and always, but all these things also have not so much to be added to us as included in It.

* *

And into all of them should be brought the spirit of divine joy and an engrossing adoration of the Supreme

who is also the All. For the sacrifice of Love also attains its utter perfection only when it is integral, catholic and free from all bounds.

All love and adoration is good, even that which is offered ignorantly and to a limited object. For this love too is at once an aspiration and a preparation, it is even within its limits a more or less blind and partial realisation. The worship of the god, the idol, the human magnet or ideal are not to be despised; for without them the human race cannot arrive at that which they represent. We must admit the stages of our progress; nor will the man who knows be hasty to shatter the image unless he can replace it in the heart of the worshipper by the Reality. Moreover these things are necessary to prepare an element in the last supreme and utter adoration; for neither knowledge nor love is complete unless even when we know That which surpasses all forms and manifestations, we can still bow down to the Divine in creature and object, in man, in the community, in the animal, in the tree, in the flower, in the work of our hands, in the nature-force which is then no longer to us the blind action of a material machinery but a face of the Universal Himself.

The ultimate adoration is offered to the supreme being of God, to the Highest*; but it is not a complete worship unless it is offered to Him wherever He manifests and wherever He hides Himself, in man† and object and every creature. Ignorance obscures, distorts, imprisons; therefore all partial worship, all religion which erects a mental or a physical idol veils and protects the truth in it by a certain cloak of ignorance and tends in the end to lose the truth in the image. But the pride of exclusive knowledge is also a limitation and a barrier.

Adoration is fulfilled in love and delight. A surpassing love and delight in the Transcendent awaits us at the goal of the path of Devotion; but also a universal love for all beings, perceiving and embracing behind every veil the

* *Param bhavam.*

† *Manushim tanum asritam.*

Divine, the All-blissful and All-beautiful, and consequently a universal delight in all His endless manifestation. The discord of forms and appearances ceases to affect the heart that has felt the one Truth behind them all. Thus, the impartial equality of soul of the selfless worker and knower is transformed by the magic touch of divine Love into an all-embracing ecstasy; for all things become bodies and playings of the divine Beloved.

The manner of the worship has also its differences and its stages "He who gives to me with a heart of adoration a leaf, a flower, a fruit or water, I take and taste that offering of his devotion". The act or form is not the essential, but the spirit of which it is the expression. There is a symbolic worship, a practical worship, an inner adoration. The symbol, the ceremony are physical means by which the human being defines and confirms the aspiration of his heart. Without it they are meaningless and it is unhappily the fate of all forms to become crystallised, purely formal and therefore effete. They preserve always their power for the man who can still enter into their meaning, but the majority come to use ceremony and symbol as a mechanical rite which kills the soul of religion and therefore they have in the end to be changed and thrown aside. Yet there are few who can dispense with the stage of outward symbols and a certain element of human nature demands them always for the completeness of its satisfaction. Therefore to the last the symbol remains legitimate in so far as it is true, sincere, delightful and beautiful.

Nevertheless, the adoration of the act is a greater and higher sacrifice. Here the path of Devotion becomes one with the path of Works, but it brings into it at once the element of joy and love which in the mere way of Works is often absent at the beginning and only evolves as a later result of the inner progress. All actions done in the love of mankind, the love of the world as God manifested belong to this Yoga and the fullness of such actions helps its fullness.

And behind the symbol and the act is the inner offering, the offering of all our emotions to the Divine, which

gives to the symbol and the act their whole value. This offering is the intensest force of purification for the human being, since all emotions merge into forms of love and divine delight. Extended to God in man and all creatures it becomes the basis of an absolute equality which is deeper, more potent and more real than the idea of brotherhood and founds a harmony with the world and all its beings which is higher than any system of ethics.

The culmination of this inner adoration is entire union with the Divine. Here the path of Love becomes one with the path of knowledge, but it brings into it an active ecstasy in addition to the pure passive peace and stillness which is the heaven of the liberated Mind. Moreover, this unity is able to include in itself all differences without being diminished or abrogated by them. A unity with all creatures founded on unity of the soul with the divine is the play of its perfection.

We have seen that the path of Devotion uses all human relations and turns them Godwards. And even when it has culminated, it can still enjoy the play of difference which they imply without forfeiting the divine union. It can equally embrace all relations with men and the world by perceiving in the object of the relation the divine object of love and using the relation itself for the possession of Him in all things.

* * *

It is in this knowledge,—towards its acquisition and completion so long as it is incomplete,—and by this heart of devotion that the sacrifice of works becomes itself perfect and flawless. We see indeed that the moment we leave exclusive aims and quietistic ideals, knowledge, love and works become inextricably one. For we recover life for Yoga, life which is always a triple thread and an indivisible trinity.

We start with an ideal of a selfless action without egoistic desire for the fruits; for this is the very heart of the Yoga of Works. We replace the incentive of desire by the principle of works done as a sacrifice to the Divine

in us and in all beings; so we unite the path of Works to the path of Devotion. We must end by the complete union of the worker in us with the supreme Will and Master of works in us all; then the path becomes one also with the path of Knowledge.

Selfless action without desire is founded, we have seen, on equality of soul towards all results and all experiences; for without that equality personal preference and desire must persist. But when we see the Divine in all things, the field of this equality extends itself to all objects and all beings. The Gita insists not only on equality of soul towards joy and sorrow, pain and pleasure, success and failure, fortunate happening and unfortunate happening, but towards man and animal, high and low, saint and sinner, friend and enemy. This does not mean that our eyes will be blind or our reason irresponsive to the differences of the manifestation, but that behind all differences the soul will know the One and the Divine and that what the soul sees the heart and the nature shall follow. That oneness and not the apparent difference shall determine the core of our sense, our feeling, our knowing and our working. Otherwise we are still slaves of the phenomenon and cannot enter into the freedom of the divine and the universal.

In practice this leads, for the soul accustomed to egoistic workings, to a difficulty of which the solution is not immediately apparent. For it removes at once all incentive of personal preference. We can no longer follow the law of work for our own interests or for friends, family, country, creed, opinion because they are ours. For we are freed from the exclusiveness of egoism. In all that is not ours we see God equally and not only in all that is ours. Even the choice between the good and the evil seems to be taken from us,—the clue which might present itself in help and service to the men, the creed, the community, the country which seems to us to embody the Right as against all that seems to us to embody the Wrong. For we look upon saint and sinner with an impartial regard and, if we would serve, it would seem that we

must serve God in all equally and not the Divine in some as opposed to the Divine in others.

The solution of love and philanthropy offers itself,—to ignore human distinctions, to do the works of love only and not the works of strife, to seek the good of the world impartially as between man and man, creature and creature, regardless of any minor relation. This is, at their highest, Christianity, Buddhism, humanitarianism, and it is a high, a beautiful, a shining ideal; but it does not seem to be the solution of the Gita, for the whole of that profound scripture is written around the injunction upon Arjuna to engage in a battle, to fight foremost in a terrible, a devastating, an internecine struggle. It is obvious indeed that the humanitarian solution, the solution of the apparent works of Love, while it may be sufficient for personal salvation and ethical or spiritual satisfaction, does not subserve adequately the sole general object which the Gita proposes for the liberated worker, the upholding of the world in its great struggle and labour forward in the actual conditions of that labour and struggle. The works we do in obedience to Love and philanthropy help on one side and palliate suffering; we do not find that they can actually remove the causes of that suffering. Indeed all action, the Gita declares, has if we look at its outer aspects, a surrounding cloud of defect like the smoke that rises from a burning fire. The renunciation of the human battle, of the works of the warrior in the largest sense of that word, to do only ambulance service does not escape from this general perplexity; for if by entering into the strife we do hurt to that which has to be destroyed, by refusing it we may be refusing the cry of the world for succour at the very core of its labour where it most needs its strongest souls in that which is most necessary for its preservation. Complex is the world that God has made for us, difficult is the problem that He has set us and the pursuit of a single divine principle cannot be its solution.

It would seem, therefore, that the law of works done as a sacrifice, while it supplies an incentive for action in the place of desire, does not provide a clue to the personal

choice of action. The reason is that no personal choice is intended. All forms of personal choice, even the highest, belong to the realm of that which we are striving to leave; they proceed from the idea of the independent ego as a starting-point. But the solution towards which we are working rises to a higher plane of being. The Gita, therefore, points us to a step beyond. When we have banished personal desire from our actions, when we have trained ourselves to do all works as a sacrifice, we have next to renounce not only the fruit of our works, but the works themselves into the hands of the Master of all works. In other words, we have to call into ourselves the divine Light, the divine Will, the divine Power which will choose the work in the place of the ego and will carry it out while our mind, heart and body become the passive and obedient instruments of that omnipotent Power and eternal Illumination..

Meanwhile we have to continue to do works as a sacrifice guided by whatever is highest in us at the present stage of our progress. It may be conscience, it may be the exact performance of our human duties, it may be the injunctions of the faith in which we live, it may be a divine principle or ideal, it may be the supreme law of our nature. If these should lead us to wrong choice,—wrong in men's eyes, wrong to the human reason,—it matters little. For whatever we do, so long as we do it with faith and sincerity, as a sacrifice, living as much as possible in the divine and universal being, discouraging continually by detection and disapproval the subtle and elusive ego in us, hearkening, if we can hear it or to the measure of our power, to the highest voice within, we do well and are in our right path of progress.

And afterwards there is the condition of entire liberation from the ego in which all that we now call ourselves becomes merely an instrument for the Highest in us, that which we really and eternally are. But this is an idea so important as the culmination of the Yoga of Works and so foreign to ordinary notions that we must devote to it a separate and more minute study.

The Eternal Wisdom

BOOK II

THE DISCOVERY AND CONQUEST OF THE DIVINE IN ONESELF.

I

THE CONQUEST OF TRUTH

THE WAY OF LOVE

- 1 Some say that knowledge is the road that leads towards love; others, that love and knowledge are interdependent.
- 2 Love is an easier method than the others; because it is self-evident and does not depend on other truths
- 3 and its nature is peace and supreme felicity.—Love is greater than knowledge...because it is its own end.
- 4 Love is an invisible, a sacred and ineffable spirit which traverses the whole world with its rapid
- 5 thoughts.—All the knowledge one can require emanates from this love—The knowledge of the Eternal
- 6 and the love of the Eternal are in the end one and the same thing. There is no difference between pure knowledge and pure love.
- 7 Knowledge of God can be compared to a man while Love of God is like a woman. The one has his right of entry to the outer chambers of the Eternal, but only love can penetrate into the inner chambers, she who has access to the mysteries of the Almighty.
- 8 Cross even beyond the light which illumines thee and cast thyself upon the bosom of God.
- 9 He who goes from this world without knowing that Imperishable is poor in soul, but he who goes from this world having known that Imperishable, he is the sage.
- 10 Practise with all thy strength love for that being who is the One in order that it may be made manifest to thy sight that He is one and alone and there is no other God than He.
- 11 Still it is not impossible to raise oneself even higher than that, for love itself is a veil between the lover and the Beloved.

1 Narada Sutra 18-19.—2) id. 58. 60.—3) id. 25. 26.—4) Empedocles.—5) Antoine the Healer: "Revelations".—6) Ramakrishna.—7) id.—8) Maitre Eckhart.—9) Brihadaranyaka Upanishad III. 8. 10.—10) Ahmed Halif "Mystic Odes".—11) Baha-ullah "The Seven Valleys."

ANDAL

THE VAISHNAVA POETESS

Preoccupied from the earliest times with divine knowledge and religious aspiration the Indian mind has turned all forms of human life and emotion and all the phenomena of the universe into symbols and means by which the embodied soul may strive after and grasp the Supreme. Indian devotion has especially seized upon the most intimate human relations and made them stepping-stones to the supra-human. God the Guru, God the Master, God the Friend, God the Mother, God the Child, God the Self, each of these experiences—for to us there are more than merely ideas,—it has carried to its extreme possibilities. But none of them has it pursued, embraced, sung with a more exultant passion of intimate realisation than the yearning for God the Lover, God the Beloved. It would seem as if this passionate human symbol were the natural culminating-point for the mounting flame of the soul's devotion: for it is found wherever that devotion has entered into the most secret shrine of the inner temple. We meet it in Islamic poetry; certain experiences of the Christian mystics repeat the forms and images with which we are familiar in the East, but usually with a certain timorousness foreign to the Eastern temperament. For the devotee who has once had this intense experience it is that which admits to the most profound and hidden mystery of the universe; for him the heart has the key of the last secret.

The work of a great Bengali poet has recently re-introduced this idea to the European mind, which has so much lost the memory of its old religious traditions as to welcome and wonder at it as a novel form of mystic self-expression. On the contrary it is ancient enough, like all things natural and eternal in the human soul. In Bengal a whole period of national poetry has been dominated by this single strain and it has inspired a religion and a philosophy. And in the Vaishnavism of the far South, in the

songs of the Tamil Alwars we find it again in another form, giving a powerful and original turn to the images of our old classic poetry; for there it has been sung out by the rapt heart of a woman to the Heart of the Universe.

The Tamil word, Alwar, means one who has drowned, lost himself in the sea of the divine being. Among these canonised saints of Southern Vaishnavism ranks Vishnuchitta, Yogin and poet, of Villipattan in the land of the Pandyas. He is termed *Perialwar*, the great Alwar. A tradition, which we need not believe, places him in the ninety-eighth year of the Kaliyuga. But these divine singers are ancient enough, since they precede the great saint and philosopher Ramanuja whose personality and teaching were the last flower of the long-growing Vaishnava tradition. Since his time Southern Vaishnavism has been a fixed creed and a system rather than a creator of new spiritual greatnesses.

The poetess Andal was the foster-daughter of Vishnuchitta, found by him, it is said, a new-born child under the sacred tulsi-plant. We know little of Andal except what we can gather from a few legends, some of them richly beautiful and symbolic. Most of Vishnuchitta's poems have the infancy and boyhood of Krishna for their subject. Andal, brought up in that atmosphere, cast into the mould of her life what her foster-father had sung in inspired hymns. Her own poetry—we may suppose that she passed early into the Light towards which she yearned, for it is small in bulk,—is entirely occupied with her passion for the divine Being. It is said that she went through a symbolic marriage with Sri Ranganatha, Vishnu in his temple at Srirangam, and disappeared into the image of her Lord. This tradition probably conceals some actual fact, for Andal's marriage with the Lord, is still celebrated annually with considerable pomp and ceremony.

We give below a translation of three of Andal's poems.

TO THE CUCKOO.

O Cuckoo that peckest at the blossomed flower of honey-dripping champaka and, inebriate, pipest forth the melodious notes, be seated in thy ease and with thy babblings, which are yet no babblings, call out for the coming of my Lord of the Venkata hill. For He, the pure one, bearing in his left hand the white summoning conch shows me not his form. But He has invaded my heart;

and while I pine and sigh for his love, He looks on indifferent as if it were all a play.

I feel as if my bones had melted away and my long javelin eyes have not closed their lids for these many days. I am tossed on the waves of the sea of pain without finding the boat that is named the Lord of the highest realm. Even thou must know, O Cuckoo, the pain we feel when we are parted from those whom we love. He whose pennon bears the emblem of the golden eagle, call out for his coming, O bird.

I am a slave of Him whose stride has measured the worlds. And now because He is harsh to me, how strange that this south-wind and these moonbeams should tear my flesh, enfeebling me. But thou, O Cuckoo, that ever livest in this garden of mine, it is not meet that thou shouldst pain me also. Indeed I shall drive thee out if He who reposes on the waters of life come not to me by thy songs today.

I DREAMED A DREAM.

I dreamed a dream, O friend.

The wedding was fixed for the morrow. And He, the Lion, Madhava, the young Bull whom they call the master of radiances, He came into the hall of wedding decorated with luxuriant palms.

I dreamed a dream, O friend.

And the throng of the Gods was there with Indra, the Mind Divine, at their head. And in the shrine they declared me bride and clad me in a new robe of affirmation. And Inner Force is the name of the goddess who adorned me with the garland of the wedding.

I dreamed a dream, O friend.

There were beatings of the drum and blowings of the conch; and under the canopy hung heavily with strings of pearls He came, my lover and my lord, the vanquisher of the demon Madhu and grasped me by the hand.

I dreamed a dream, O friend.

Those whose voices are blest, they sang the Vedic songs. The holy grass was laid. The sun was established. And He who was puissant like a war-elephant in its rage, He seized my hand and we paced round the Flame.

YE OTHERS.

Ye others cannot conceive of the love that I bear to Krishna. And your warnings to me are vain like the pleadings of the deaf and mute. The Boy who left his mother's home and was reared by a different mother,—Oh take me forth to his city of Mathura where He won the field without fighting the battle and leave me there.

Of no further avail is modesty. For all the neighbours have known of this fully. Would ye really heal me of this ailing and restore me to my pristine state? Then know ye this illness will go if I see Him, the maker of illusions, the youthful one who measured the world. Should you really wish to save me, then take me forth to his home in the hamlet of the cowherds and leave me there.

The rumour is already spread over the land that I fled with Him and went the lonely way, leaving all of you behind—my parents, relations and friends. The tongue of scandal ye can hardly silence now. And He, the deceiver, is haunting me with his forms. Oh, take me forth at midnight to the door of the Cowherd named Bliss who owns this son, the maker of havoc, this mocker, this pitiless player; and leave me there.

Oh, grieve not ye, my mothers. Others know little of this strangemalady of mine. He whose hue is that of the blue sea, a certain youth called Krishna—the gentle caress of his hand can heal me, for his Yoga is sure and proved.

On the bank of the waters he ascended the kadamba tree and he leaped to his dance on the hood of the snake, the dance that killed the snake. Oh take me forth to the bank of that lake and leave me there.

There is a parrot here in this cage of mine that ever calls out his name, saying 'Govinda, Govinda'. In anger I chide it and refuse to feed it. 'O Thou' it then cries, in its highest pitch, 'O Thou who hast measured the worlds.' I tell you, my people, if ye really would avoid the top of scandal in all this wide country, if still ye would guard your weal and your good fame, then take me forth to his city of Dwarka of high mansions and decorated turrets; and leave me there.

APHORISMS

THE DELIGHT OF BEING.

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

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

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

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

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

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

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

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

MAN, THE PURUSHA.

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

In man nature of the world becomes again self-conscious so that it may take the great leap towards its Enjoyer. This is the Enjoyer whom unknowingly it possesses, whom life and sensation possessing deny and denying seek. Nature of the world knows not God only because it knows not itself; when it knows itself, it shall know unalloyed delight of being.

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

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

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

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

The animal is Man disguised, in a hairy skin and, up-

on four legs; the worm is Man writhing and crawling towards the evolution of his Manhood. Even crude forms of Matter are Man in his inchoate body. All things are Man, the Purusha.

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

THE END

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

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

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

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

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

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

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

REVIEW

Hymns to the Goddess, translated from the Sanskrit by Arthur and Ellen Avalon. (London Luzac and Co.)

This is one of a series of publications* by Mr. Arthur Avalon consisting of texts and translations of the Tantras. The hymns collected and translated in this volume are, however, taken from other sources besides the Tantras. Many of them are from the considerable body of devotional hymns attributed by tradition to the philosopher Shankaracharya, a few from the Mahabharata and the Puranas. Most are well known *stotras* addressed to the various forms and names of the female Energy, Mother of the worlds, whose worship is an important part of that many-sided and synthetic whole which we call Hinduism.

The work of translation has been admirably done. The one slight defect is the preservation untranslated of Sanskrit words other than names which might well have been rendered into English. The translation is at once faithful, simple and graceful in style and rhythm. No English version can reproduce the majesty of the Sanskrit rhythms and the colour and power of the original, but within the limits of the possible the work could hardly have been better executed.

The translation is accompanied by brief but numerous notes. Mr. Avalon has made a principle of submission to the authority of the Hindu commentators and learned men whom he has consulted or taken as his guides in the

* We propose to deal hereafter with the most important of these publications, the translation of the Mahanirvana Tantra.

study of the Tantra. He writes, "It is necessary to study the Hindu commentators and to seek the oral aid of those who possess the traditional interpretation of the Shastra. Without this and an understanding of what Hindu worship is and means, absurd mistakes are likely to be made. I have thus, in addition to such oral aid, availed myself of the Commentaries of Nilakantha on the Mahabharata, of Gopala Chakravarti and Nagoji Bhatta on Chandi, and of Nilakantha on the Devibhagavata. As regards the Tantra, the great Sadhana Shastra, nothing which is both of an understanding and accurate character can be achieved without a study of the original texts undertaken with the assistance of the Tantrik gurus and pundits who are the authorized custodians of its traditions." This careful scrupulousness is undoubtedly the right attitude for the work which Mr. Avalon has set himself,—to present to the English-reading public the philosophy and worship of the Tantra and the way of the Shaktas as they have been traditionally practised and understood in mediaeval and modern India. The method followed assures a sound basis free from the vagaries of learned ignorance and unfettered ingenuity which render so much of the work of European scholarship on Indian subjects fantastic, unsound and ephemeral. It cannot, we think, be the final attitude; an independent scrutiny of the ancient scriptures and forms of philosophy and religion is needed through the whole range of Indian thought and devotion both to recover their more ancient and original forms and principles often concealed by later accretions and crystallisations and to separate from them whatever is of imperishable worth and utility for the spiritual future of mankind. But meanwhile, and especially when a great and difficult subject is being for the first time brought forward in an adequate manner to general notice, the conservative method is undoubtedly the most desirable.

Commentators however, even the most learned, are subject to error, as Mr. Avalon has had to recognise in his translation of the verse which declares that all women without exception are forms of the Great Mother. The

commentator would have us believe that the phrase *striyah samastâh sakalâ jagatsu* means all women who possess the sixty-four arts and are devoted to their husbands, are modest etc. The translator rightly rejects this conventional distortion of a great and profound philosophical truth; he translates "all women without exception throughout the world." We wonder whether the phrase does not admit of a different shade cutting deeper into the heart of things. The lines are

Vidyâh samastâs tava devi bhedâh
Striyah samastâh sakalâ jagatsu.

Is there not a hint of a distinction between the simple *bhedâh* and *sakalâh*? "All sciences, O goddesses, are divided parts of thee, all women are entirely thee in the worlds." The sense would then be that wherever the feminine principle is found in the living personality, we have the entire presence of the world-supporting maternal soul of the Divinity. The Devi with all her aspects, *kalas*, is there in the Woman; in the Woman we have to see Durga, Annapurna, Tara, the Mahavidyas, and therefore it is said in the Tantra in a line quoted by Mr. Avalon in his preface "Wherever one sees the feet of women, one should give worship in one's soul even as to one's guru." Thus this thought of the Shakta side of Hinduism becomes an uncompromising declaration of the divinity of woman completing the Vedantic declaration of the concealed divinity in man which we are too apt to treat in practice as if it applied only in the masculine. We put away in silence, even when we do not actually deny it, the perfect equality in difference of the double manifestation.

There are other instances in which the translators seem to us not to have escaped the misleading wiles of the commentator. We may instance the passage in the Hymn to Mahadevi in which the Goddess is described as being "both black and grey". "Smoke-coloured" would be a closer rendering of the epithet *dhumrâ*. We are told in the note that it means "that which is with smoke, the sacrificial rite, here the knowledge of the rites." This is a scholastic interpretation which we cannot accept. The

different hues of the Goddess are always psychologically symbolic and Mr. Avalon has himself an excellent passage to that effect in his Introduction. But although occasionally provoking dissent the notes are throughout interesting and instructive and often throw a new light on the implications of the text.

Mr. Avalon in his publications insists upon the greatness of the Tantra and seeks to clear away by a dispassionate statement of the real facts the cloud of misconceptions which have obscured our view of this profound and powerful system. We shall have occasion to deal with this aspect of his work when we come to speak of the Mahanirvana Tantra. In this volume he justifies against European prejudice the attribution of the feminine form and quality to God and against modern ignorance generally the image-worship which the Tantra in common with other Hindu forms makes part of the first stage in religious progress. On both points we are in general agreement with his standpoint, though we do not hold that religious evolution must necessarily follow the line laid down by the Tantra.

Human conceptions of the Divine divide themselves first into the worship of the formed and the aspiration towards the formless, secondly, into the adoration of the Qualified and the urge of the rarest spirits towards the Unqualified, the Absolute. For all these stages the Tantric worship and discipline provides. How can the Formless invest Himself with form, asks the religious rationalist. The universe is there to reply. Hinduism worships Narayan in the stone, the tree, the animal, the human being. That which the intellectual and spiritual pride or severity of other religions scorns, it makes its pride and turns into its own form of logical severity. Stocks and stones, and the quadruped and the human being, all these are equals in God, our brothers in the Divine, forms that the Omnipresent has not disdained to assume. But beyond the material forms there are others that are ideal and symbolic, but not less, if anything more real, more full of divine power than any actual, physical manifestation. These are

the mental images in which we worship God. The Hindu believes to that whatever form he brings his devotion, the Love of God is bound to assume and vivify it, and we cannot say that the belief is irrational. For if there is a Consciousness in the universe and transcending it which answers to the yearning of all these creatures and perhaps Itself yearns towards them with the love of the Father, the Mother, the Friend, the Lover, and a love surpassing all these, then it is idle to suppose that It would assume or create for its own pleasure and glory the forms of the universe, but would disdain as an offence to Its dignity or purity those which the love of the worshipper offers to It and which after all Itself has formed in his heart or his imagination. To these mental forms mental worship may be offered, and this is the higher way; or we may give the material foundation, the *pratistha*, of a statue or pictured image to form a physical nodus for a physical act of worship.

In the formless also we worship God, in His qualities, in His Love, Power, Bliss, Wisdom, in the great cosmic Principles by which He manifests Himself to the eye of knowledge. We worship Him as the Impersonality manifested in these things or the Personality containing them. And we rise at the apex of the pinnacle into that which is not only formless, *arupa*, but *nirguna*, qualityless, the indefinable, *anirdeshyam*, of the Gita. In our human ignorance, with our mental passion for degrees and distinctions, for superiorities and exclusions, we thus grade these things and say that this is superior, that is for ignorant and inferior souls. Do we know? The Theist looks down with reprobation on the form-adoring, man-worshipping idolator and polytheist; the Adwaitin looks down with a calm and tolerant indulgence on the ignorance of the quality-adoring, personality-bemused Theist. But it seems to us that God scorns nothing, that the Soul of all things may take as much delight in the prayer of a little child or the offering of a flower or a leaf before a pictured image as in the philosopher's leap from the summit of thought into the indefinable and unknowable and that he does best who

can rise and widen into the shoreless realisation and yet keep the heart of the little child and the capacity of the seer of forms.

At any rate, this is an attitude towards which these Hymns to the Goddess bring us very near. They are full of the glories of her form, her visible body; full of the thinker's perception of her in all the shapes of the universe; full of the power of her psychological aspects; pervaded too by a sense behind and often expressed of her final unity and transcendence. Mr. Avalon brings this out with great force and vividness in his Introduction. But it should be manifest even to a careless reader of the Hymns. Take the following passage :—

Reverence to her who is eternal, Raudrâ,
To Gaurî and Dhatri, reverence and again reverence,
To Her who is moonlight and in the form of the moon,
To Her who is supreme bliss, reverence for ever.

That is from the famous hymn in the Chandi-Mahatmya, deservedly one of the best-known in sacred literature; but everywhere we find the same crowding of different aspects. A hymn of which the eleventh verse is a sensuous description of the physical Goddess,—

O Gaurî ! with all my heart
I contemplate Thy form,
Beauteous of face,
With its weight of hanging hair,
With full breasts and rounded slender waist,
Holding in three hands a rosary, a pitcher and book
And with thy fourth hand making the jñanamudrâ,—

(mark how the close passes naturally into the psychological symbolism of the form), the ninth is a remarkable piece of Yogic imagery,—

O Mother ! like the sleeping King of serpents
Residing in the centre of the first lotus,
Thou didst create the universe.
Thou dost ascend like a streak of lightning,
And attainest the ethereal region;—

and the opening is the highest philosophy expressed with

a high poetical force and interspersed with passages of the richest poetical colour—

The cause and Mother of the world,
She whose forms is that of the shabdabrahman,
And whose substance is bliss.

Thou art the primordial One,
Mother of countless creatures,
Creatrix of the bodies of the lotus-born, Vishnu and
Shiva,
Who creates, preserves and destroys the worlds...

Although thou art the primordial cause of the world,
Yet art thou ever youthful.

Although thou art the Daughter of the Mountain-
King,

Yet art thou full of tenderness.

Although thou art the Mother of the Vedas,

Yet they cannot describe Thee.

Although men must meditate upon Thee,

Yet cannot their mind comprehend Thee.

This hymn is quoted as culled from a Tantric compilation, the Tantrasara. Its opening is full of the supreme meaning of the great Devi symbol, its close is an entire self-abandonment to the adoration of the body of the Mother. This catholicity is typical of the whole Tantric system, which is in its aspiration one of the greatest attempts yet made to embrace the whole of God manifested and unmanifested in the adoration, self-discipline and knowledge of a single human soul.

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THE LIFE DIVINE A PHILOSOPHICAL REVIEW

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THE LIFE DIVINE

CHAPTER XI

DELIGHT OF EXISTENCE: THE PROBLEM

For who could live or breathe if
there were not this delight of exist-
ence as the ether in which we dwell.

Taittiriya Upanishad.

From Delight all these becom-
ings are born, by Delight they exist
and grow, to Delight they return.

Ibid.

But even if we accept this pure existence, this Brahman, this Sat as the absolute beginning, end and continent of things and in Brahman an inherent self-consciousness inseparable from its being, throwing itself out as a force of movement of consciousness which is creative of forces, forms and worlds, we have yet no answer to the question "Why should Brahman, perfect, absolute, infinite, needing nothing, desiring nothing, at all throw out force of consciousness to create in itself these worlds of forms?" For we have put aside the solution that it is compelled by its own nature of Force to create, by its own potentiality of movement and formation to move into forms. It is true that it has this potentiality, but it is not limited, bound or compelled by it; it is free. If, then, being free to move or remain eternally still, to throw itself into forms or retain the potentiality of form in itself, it indulges its power of movement and formation, it can be only for one reason, for delight.

This primary, ultimate and eternal existence, as seen by the Vedantins, is not merely bare existence, or a conscious

existence whose consciousness is crude force or power; it is a conscious existence the very term of whose being, the very term of whose consciousness is bliss. As in absolute existence there can be no nothingness, no night of inconscience, no deficiency, that is to say, no failure of Force,—for if there were any of these things, it would not be absolute,—so also there can be no suffering, no negation of delight. Absoluteness of conscious existence is illimitable bliss of conscious existence; the two are only, different phrases for the same thing. All illimitableness, all infinity, all absoluteness is pure delight. Even our relative humanity has this experience that all dissatisfaction means a limit, an obstacle,—satisfaction comes by realisation of something withheld, by the surpassing of the limit, the overcoming of the obstacle. This is because our original being is the absolute in full possession of its infinite and illimitable self-consciousness and self-power; a self-possession whose other name is self-delight. And in proportion as the relative touches upon that self-possession, it moves towards satisfaction, touches delight.

The self-delight of Brahman is not limited, however, by the still and motionless possession of its absolute self-being. Just as its force of consciousness is capable of throwing itself into forms infinitely and with an endless variation, so also its self-delight is capable of movement, of variation, of revelling in that infinite flux and mutability of itself represented by numberless, teeming universes. To loose forth and enjoy this infinite movement and variation of its self-delight is the object of its extensive or creative play of Force.

In other words, that which has thrown itself out into form is a triune Existence-Consciousness-Bliss, Sachchidananda, whose consciousness is in its nature a creative or rather a self-expressive Force capable of infinite variation in phenomenon and form of its self-conscious being and endlessly enjoying the delight of that variation. It follows that all things that exist, are what they are as terms of that existence, terms of that conscious force, terms of that delight of being. Just as we find all things to be

mutable forms of one immutable being, finite results of one infinite force, so we shall find that all things are variable self-expression of one invariable and all-embracing delight of self-existence. In everything that is, dwells the conscious force and it exists and is what it is by virtue of that conscious force ; so also in everything that is, there is the delight of existence and it exists and is what it is by virtue of that delight.

This ancient Vedantic theory of cosmic origin is immediately confronted in the human mind by two powerful contradictions, the emotional and sensational consciousness of pain and the ethical problem of evil. For if the world be an expression of Sachchidananda, not only of existence that is conscious-force,—for that can easily be admitted,—but of existence that is also infinite self-delight, how are we to account for the universal presence of grief, of suffering, of pain? For this world appears to us rather as a world of suffering than as a world of the delight of existence. Certainly, that view of the world is an exaggeration, an error of perspective. If we regard it dispassionately and with a sole view to accurate and unemotional appreciation, we shall find that the sum of the pleasure of existence far exceeds the sum of the pain of existence,—appearances and individual cases to the contrary notwithstanding,—and that the pleasure of existence is the normal state of nature, pain a contrary occurrence temporarily suspending or overlaying that normal state. But for that very reason the lesser sum of pain affects us more intensely and often looms larger than the greater sum of pleasure; precisely because the latter is normal, we do not treasure it, hardly even observe it unless it intensifies into some acuter form of itself, into a wave of happiness, a crest of joy or ecstasy. It is these things that we call delight and seek and the normal satisfaction of existence which is always there regardless of event and particular cause or object, affects us as something neutral which is neither pleasure nor pain. It is there, a great practical fact, for without it there would not be the universal and overpowering instinct of self-preservation, but it is not what we

seek and therefore we do not enter it into our balance of emotional and sensational profit and loss. In that balance we enter only positive pleasures on one side and discomfort and pain on the other; pain affects us more intensely because it is abnormal to our being, contrary to our natural tendency and is experienced as an outrage on our existence, an offence and external attack on what we are and seek to be.

Nevertheless the abnormality of pain or its greater or lesser sum do not affect the philosophical issue; greater or less, its mere presence constitutes the whole problem. All being Sachchidananda, how can pain and suffering at all exist? This, the real problem, is often farther confused by a false issue starting from the idea of a personal extra-cosmic God and a partial issue, the ethical difficulty.

Sachchidananda, it may be reasoned, is God, is a conscious Being who is the author of existence; how then can God have created a world in which He inflicts suffering on His creatures, sanctions pain, permits evil? God being All-Good, who created pain and evil? If we say that pain is a trial and an ordeal, we do not solve the moral problem, we arrive at an immoral or non-moral God,—an excellent world-mechanist perhaps, a cunning psychologist, but not a God of Good and of Love whom we can worship, only a God of Might to whose law we must submit or whose caprice we may hope to propitiate. For one who invents torture as a means of test or ordeal, stands convicted either of deliberate cruelty or of moral insensibility and, if a moral being at all, is inferior to the highest instinct of his own creatures. And if to escape this moral difficulty, we say that pain is an inevitable result and natural punishment of moral evil,—an explanation which will not even square with the facts of life unless we admit the theory of Karma and rebirth by which the soul suffers now for antenatal sins in other bodies,—we still do not escape the very root of the ethical problem,—who created or why or whence was created that moral evil which entails the punishment of pain and suffering? And seeing that moral evil is in reality a form of mental disease or ignorance, who or what created this

law or inevitable connection which punishes a mental disease or act of ignorance by a recoil so terrible, by tortures often so extreme and monstrous? The inexorable law of Karma is irreconcilable with a supreme moral and personal Deity, and therefore the clear logic of Buddha denied the existence of any free and all-governing personal God; all personality he declared to be a creation of ignorance and subject to Karma.

In truth, the difficulty thus sharply presented arises only if we assume the existence of an extra-cosmic personal God, not Himself the universe, one who has created good and evil, pain and suffering for His creatures, but Himself stands above and unaffected by them, watching, ruling, doing His will with a suffering and struggling world or, if not doing His will, if allowing the world to be driven by an inexorable law, unhelped by Him or inefficiently helped, then not God, not omnipotent, not all-good and all-loving. On no theory of an extra-cosmic moral God, can evil and suffering be explained,—the creation of evil and suffering,—except by an unsatisfactory subterfuge which avoids the question at issue instead of answering it or a plain or implied Manicheanism which practically annuls the Godhead in attempting to justify its ways or excuse its works. But such a God is not the Vedantic Sachchidananda. Sachchidananda of the Vedanta is one existence without a second; all that is, is He. If then evil and suffering exist, it is He that bears the evil and suffering in the creature in whom He has embodied Himself. The problem then changes entirely. The question is no longer how came God to create for His creatures a suffering and evil of which He is himself incapable and therefore immune, but how came the sole and infinite Existence-Consciousness-Bliss to admit into itself that which is not bliss, that which seems to be its positive negation.

Half of the moral difficulty—that difficulty in its one unanswerable form disappears. It no longer arises, can no longer be put. Cruelty to others, I remaining immune or even participating in their sufferings by subsequent repentance or belated pity, is one thing; self-infliction of suffering, I being

the sole existence, is quite another. Still the ethical difficulty may be brought back in a modified form; All-Delight being necessarily all-good and all-love, how can evil and suffering exist in Sachchidananda, since he is not mechanical existence, but free and conscious being, free to condemn and reject evil and suffering? We have to recognise that the issue so stated is also a false issue because it applies the terms of a partial statement as if they were applicable to the whole. For the ideas of good and of love which we thus bring into the concept of the All-Delight spring from a dualistic and divisional conception of things; they are based entirely on the relations between creature and creature, yet we persist in applying them to a problem which starts on the contrary from the assumption of One who is all. We have to see first how the problem appears or how it can be solved in its original purity, on the basis of unity in difference; only then can we safely deal with its parts and its developments, such as the relations between creature and creature on the basis of division and duality.

We have to recognise, if we thus view the whole, not limiting ourselves to the human difficulty and the human standpoint, that we do not live in an ethical world. The attempt of human thought to force an ethical meaning into the whole of Nature is one of those acts of wilful and obstinate self-confusion, one of those pathetic attempts of the human being to read himself, his limited habitual human self into all things and judge them from the standpoint he has personally evolved, which the most effectively prevent him from arriving at real knowledge and complete sight. Material Nature is not ethical; the law which governs it, is a coordination of fixed habits which take no cognizance of good and evil, but only of force that creates, force that arranges and preserves, force that disturbs and destroys impartially, non-ethically, according to the secret Will in it, according to the mute satisfaction of that Will in its own self-formations and self-dissolutions. Animal or vital Nature is also non-ethical, although as it progresses it manifests the crude

material out of which the higher animal evolves the ethical impulse. We do not blame the tiger because it slays and devours its prey any more than we blame the storm because it destroys or the fire because it tortures and kills; neither does the conscious-force in the storm, the fire or the tiger blame or condemn itself. Blame and condemnation, or rather self-blame and self-condemnation, are the beginning of true ethics. When we blame others without applying the same law to ourselves, we are not speaking with a true ethical judgment, but only applying the language ethics has evolved for us to an emotional impulse of recoil from or dislike of that which displeases or hurts us.

This recoil or dislike is the primary origin of ethics, but is not itself ethical. The fear of the deer for the tiger, the rage of the strong creature against its assailant is a vital recoil of the individual delight of existence from that which threatens it. In the progress of the mentality it refines itself into repugnance, dislike, disapproval. Disapproval of that which threatens and hurts us, approval of that which flatters and satisfies refines into the conception of good and evil to oneself, to the community, to others than ourselves, to other communities than ours, and finally into the general approval of good, the general approval of evil. But, throughout, the fundamental nature of the thing remains the same. Man desires self-expression, self-development, in other words, the progressing play in himself of the conscious-force of existence; that is his fundamental delight. Whatever hurts that self-expression, self-development, satisfaction of his progressing self, is for him evil; whatever helps, confirms, raises, aggrandises, ennobles it is his good. Only, his conception of the self-development changes, becomes higher and wider, begins to exceed his limited personality, to embrace others, to embrace all in its scope.

In other words, ethics is a stage in evolution. That which is common to all stages is the urge of Sachchidanda towards self-expression. This urge is at first non-ethical, then infra-ethical in the animal, then in the intelligent animal even anti-ethical for it permits us to approve hurt done to others which we disapprove when done to ourselves.

es. In this respect man even now is only half-ethical. And just as all below us is infra-ethical, so there may be that above us whither we shall eventually arrive, which is supra-ethical, has no need of ethics. The ethical impulse and attitude, so all-important to humanity, is a means by which it struggles out of the lower harmony and universality based upon inconscience and broken up by Life into individual discords towards a higher harmony and universality based upon conscient oneness with all existences. Arriving at that goal, this means will no longer be necessary or even possible, since the qualities and oppositions on which it depends will naturally dissolve and disappear in the final reconciliation.

If, then, the ethical stand-point applies only to a temporary though all-important passage from one universality to another, we cannot apply it to the total solution of the problem of the universe, but can only admit it as one element in that solution. To do otherwise is to run into the peril of falsifying all the facts of the universe, all the meaning of the evolution behind and beyond us in order to suit a temporary outlook and a half-evolved view of the utility of things. The world has three layers, infra-ethical, ethical and supra-ethical. We have to find that which is common to all; for only so can we resolve the problem.

That which is common to all is, we have seen, the satisfaction of conscious-force of existence developing itself into forms and seeking in that development its delight. From that satisfaction or delight of self-existence it evidently began; for it is that which is normal to it, to which it clings, which it makes its base; but it seeks new forms of itself and in the passage to higher forms there intervenes the phenomenon of pain and suffering which seems to contradict the fundamental nature of its being. This and this alone is the root-problem.

How shall we solve it? Shall we say that Sachchidananda is not the beginning and end of things, but the beginning and end is Nihil, an impartial void, itself nothing but containing all potentialities of existence or non-existence, consciousness or non-consciousness, delight or unde-

ight? We may accept this answer if we choose; but although we seek thereby to explain everything, we have really explained nothing, we have only included everything. A Nothing which is full of all potentialities is the most complete opposition of terms and things possible and we have therefore only explained a minor contradiction by a major, by driving the self-contradiction of things to their maximum. Nihil is the void, where there can be no potentialities; an impartial indeterminate of all potentialities is Chaos and all that we have done is to put Chaos into the Void without explaining how it got there. Let us return, then, to our original conception of Sachchidananda and see whether on that foundation a completer solution is not possible.

We must first make it clear to ourselves that just as when we speak of universal consciousness we meant something different from, more essential and wider than the waking mental consciousness of the human being, so also when we speak of universal delight of existence we mean something different from, more essential and wider than the ordinary emotional and sensational pleasure of the individual human creature. Pleasure, joy and delight, as man uses the words, are limited and occasional movements which depend on certain habitual causes and emerge, like their opposites pain and grief which are equally limited and occasional movements, from a background other than themselves. Delight of being is universal, illimitable and self-existent, not dependent on particular causes, the background of all backgrounds, from which pleasure, pain and other more neutral experiences emerge. When delight of being seeks to realise itself as delight of becoming, it moves in the movement of force and itself takes different forms of movement of which pleasure and pain are positive and negative currents. Subconscious in Matter, super-conscious beyond Mind this delight seeks in Mind and Life to realise itself by emergence in the becoming, in the increasing self-consciousness of the movement. Its first phenomena are dual and impure, move between the poles of pleasure and pain, but it aims at its self-revelation in

the purity of a supreme delight of being which is self-existent and independent of object and causes. Just as Sachchidananda moves towards the realisation of the universal existence in the individual and of the form-exceeding consciousness in the form of body and mind, so it moves towards the realisation of universal, self-existent and objectless delight in the flux of particular experiences and objects. Those objects we now seek as stimulating causes of a transient pleasure and satisfaction ; free, possessed of self, we shall not seek but shall possess them as reflectors rather than causes of a delight which eternally exists.

In the egoistic human being, the mental person emergent out of the dim shell of matter, delight of existence is neutral, semi-latent, still in the shadow of the subconscious, hardly more than a concealed soil of plenty covered by desire with a luxuriant growth of poisonous weeds and hardly less poisonous flowers, the pains and pleasures of our egoistic existence. When the divine conscious-force working secretly in us has devoured these growths of desire, when in the image of the Rig Veda the fire of God has burnt up the shoots of earth, that which is concealed at the roots of these pains and pleasures, their cause and secret being, the sap of delight in them, will emerge in new forms not of desire, but of self-existent satisfaction which will replace mortal pleasure by the Immortal's ecstasy. And this transformation is possible because these growths of sensation and emotion are in their essential being, the pains no less than the pleasures, that delight of existence which they seek but fail to reveal,—fail because of division, ignorance of self and egoism.

'The Wherefore of the Worlds

CHAPTER X THE SECOND GENESIS.

If the deepest analysis brings us to the desire to be as the supreme reason for the existence of the worlds, if all is reduced at its origin to the preference of each being and each thing for itself and its own way of existing, does that not give some depth and truth to the simplest of all reasons that each being gives spontaneously and without reflection for the least of his actions? Why does the child or the ignorant man do this rather than that? Because such is his desire and his preference. The understanding motives, the intellectual reasons come afterwards. Intelligence cultivates a cleverness in adorning every action with pretexts of good sense and education teaches everyone to justify in the name of principles called rational by our generally admitted conventions of thought what is at bottom nothing more than desire and preference.

All the true reasons and transcendent motives a man can assign for the way in which he acts, can be reduced to this simple formula, "In that was my pleasure." So it is too with the wherefore of the worlds. The highest philosophy brings us no other reply; beings and worlds are because it was their pleasure to be.

But while it thus reveals to us the value of the most naive explanations, this fact should perhaps at the same time be a warning to us that all our philosophy, if it

limited itself to such trenchantly simple data, would be only an ignorance concealed under a pomp of reasonings, ignorance unaware of itself.

Certainly, it is from a central standpoint that we discover the primary reason of existence to have been an original fact of desire. But this point of view can only be central if it succeeds in grouping around itself others that complete it. If it were exclusive of other standpoints, it would no longer be true. Truth is a mutual relation of things which at once becomes falsified if even one of them misunderstands the rest.

The desire to be, to exist distinct and separate from all that is not oneself, is evidently the essential cause of the world of forms and distinctions. If it is asked, "What was the cause of the universe?" we must reply, Itself. "Who was the creator of the being?" "Itself: itself is its own object, itself alone its reason for existence."

The universal manifestation is only the theatre on which all that wills to be affirms itself and advertises its existence. To be, to live, to exist for oneself, to take on individual consciousness, to play one's own play of will, to exercise and increase one's powers of personal action and reaction, to become something which is no longer the All and is yet the centre of all, to oppose and impose oneself on all, to be in oneself apart and alone the Absolute, such is the first creative desire. And in this creation to take place, to come to light, to be born, that is to say, to appear and substitute itself for what was before it and hold henceforth its place in the environment at the expense of others on the great scene of the world, to occupy that stage the most largely and for the longest time possible, to enjoy the sport of its lights and to play among its decorations, to be in the face of the universe a distinct, original and willing ego whose image shall be reflected as in innumerable mirrors by other egos,—such is the desire of all that is.

But if nothing but the spontaneity of desire can explain the principle and characteristics of the actual manifestation we observe, if, as we shall see, the very spectacle

of its progressive evolution, the history of the cosmic epos, the memory of the dark abysses and brutal origins whence life was born, bear witness to and unceasingly confirm the truth that the first law was that of a blind and violent impulsion, yet can it not be affirmed that other laws and other principles have not combined with it and even been present in it to help in forming the worlds.

* *

If the whole universe is needed to create a single grain of sand, the whole Absolute is needed to explain the smallest relativity and to allow of the existence of that grain of sand which is itself a universe,—all the Absolute, for the very reason that the Absolute is the All, the One, the identical and indivisible whole.

Something of that Absolute may well think itself relative, that is to say, separated from the whole, something may well exclude itself from the whole in its desire to be for its own sake, in its will of individual affirmation, but the whole excludes nothing and everywhere where this relative something manifests itself, the entire Absolute is present along with it.

No doubt, in its form of egoistic manifestation nothing is manifest except that egoism. But the indissoluble unity which renders inseparable and identical in being all the principles of the identical One, creates even in that egoistic form all the possibilities of the integral manifestation; and as these possibilities come to be deployed in the progress of the becoming, each of those principles in its own turn comes also to be revealed.

That which leads most philosophies to recoil from the recognition of the egoism of desire as the one sufficient reason for the existence of the worlds, is the progress which the being has made from the point of its origin. The evolution of consciousness has long ago brought into sight the goal of the first impulsion. The being by the progressive elevation of his desire has, so to speak, put far from him his own origin. As it grows and bears fairer flowers and better fruits, the tree of Life has plunged its roots also

more deeply towards the Unknown Divine. And because Love has to-day become a possible conscious reason for man's actions and seems as if it were the final cause of the worlds, it is in Love that the religions think to find its first efficient cause. Thus they have provided themselves with reasons which otherwise they would not have had for their adoration of the creative act.

But it is not in the beginning of things, it is before the beginning and outside of it, in the secret being of the Eternal that we can place what appears here only in the end. The birth to Love was for the being and is even to-day not its first but its second birth; its principle was foreign to the first act of creation, foreign at least for our distinctive categories; for in the Absolute all is one and it is by reason of that unity that in the relative the manifestation of any principle conditions that of all the rest and makes them enter into the becoming. Desire by affirming itself egoistically obliges Love to participate in its creations. And in this obligation upon Love to manifest we find the pre-creative justification of the being's coming into existence.

Moreover, however egoistic this desire itself may be, is it not made of the very stuff of love? Is it not a relative form of the absolute love of Being for itself, a love which retires into itself voluntarily limiting and rendering itself alien to all the possibles of the Infinite in order to concentrate on one of them? And whence does it draw this power of exclusive concentration, this right to absolute self-conscience if not from the power and the right of the Absolute itself?

Is not this withdrawal of the being upon itself, this egoism a sort of individualistic equivalent to the withdrawal of the infinite Existence into that state of total concentration which we have called the absolute repose? Is it not a means for the individual being to proceed by the way of egoism towards the non-being?

What a profound view opens to us here! It is in the state of infinite manifestation, in the absolute movement that are found the condition and the occasion for the re-

lative to appear and for the individual being to enter into the contrary state-of concentration. It is from the absolute activity that is born the possibility of individual limitation and the extinction of the being in the inertia of Matter, while on the contrary from the withdrawal of the eternal existence into itself is born the possibility of resurrection for the ephemeral being out of the broken tomb of relative forms into the infinite consciousness.

The relative and the Absolute appear then like two poles of the Infinite which turn by turn become immersed in Being and in Non-being.

* *

If the Absolute is there in all relativities, yet does each of them exclude it from its limited manifestation; if in egoism itself Love is there, yet does each individual abolish the consciousness of it in himself. Thus every being puts on a double character; he is a latent Absolute and he is a desire to be struggling to impose itself and maintain its limits in the All.

Each ego is in a constant state of resistance to the Infinite, as is each grain of a sandbank to the assault of the Ocean. And although the Absolute is present in it, the effort after the conservation of form and limit, the refusal to be transformed which the resistance of Matter represents, opposes to the Absolute the obstacle of the individual consciousness and the barrier of its categories of Space and Time. But these barriers and obstacles exist only for the individual and in him. It is he alone who, in order to exist, refuses to see in the very obscurity of all these successive and ephemeral forms the ever-present splendour of the Eternal. For the absolute consciousness the relative universe is not distinct from the infinite modes of existence. As the desire which creates it is only one of the numberless possibilities of the infinite, so is it itself in the bosom of the infinite only one of the forms, only one of the movements of the eternal activity.

Nothing, then, can break the bond of unity which attaches the possibilities of the manifested world in spite

of their desire of exclusion to all unmanifested possibilities. And it is precisely because each ego, although indissolubly bound to all other egos, yet wishes to be isolated and thinks itself distinct, that the law of struggle becomes the law of existence; for in this world of desire their very tie of interdependence creates the causes of their hostility. In their attempt at exclusive affirmation inseparable forms become antagonistic, common and mutual needs become rivals and that which is called love takes the form of strife.

How could this love which in its primary forms is only a more passionate egoistic desire and in its origin appears no other than the need of a prey, change one day into the supreme gift, into self-sacrifice and self-forgetfulness, if the desire to be had alone formed the being and alone reigned over his becoming?

If desire had been the sole creator, it could only have created a chaos. And from this chaos how could anything better than itself have issued? From the disorder of blind forces how, without the intervention of another principle, could there have ever arisen the harmony of a world? How could light have been born out of the darkness and out of egoism love?

Desire could, by blinding itself, break the first unity; it could tear to pieces, not the Absolute, but the consciousness of the Absolute in each being; it could, by shutting up that consciousness in the narrow limits of its categories, create Number, Time, Space, the very stuff of the relative; from it are born the inertia and the resistance out of which form has been carved, but it could not be the sole formative power; it could create the dust from which the worlds were born, but it has not created the worlds themselves. In order that its Matter might be fertilised, all that it has excluded must first be present in that Matter and over the chaos of its creation there must brood that which was other than it.

When That which had not desired to affirm itself in this Matter, manifested there, when That which was pure, eternal and unconditioned liberty voluntarily, bound itself in

the chains of Necessity, in the determinism of the becoming in order to break their constraints, when the Absolute entered, not out of desire, but by a sacrifice into the obscure forms of the relative, then indeed the being was born and the universe was engendered. That was the second genesis, the birth by Love.

The Secret of the Veda

CHAPTER X

THE IMAGE OF THE OCEANS AND THE RIVERS.

The three riks of the third hymn of Madhuchchhandas in which Saraswati has been invoked, run as follows, in the Sanskrit :—

Pāvakaṁ nah sarasvatī, vājebhir vājiniṣvati;
yajnam vashtu dhiyāvasuh.
Chetanti sumatīnām, chodayitri sūnritān'ām;
yajnam dadhe sarasvatī.
Maho anah sarasvatī, prachetayati ketunā;
viṣvā dhiyo vi rājati.

The sense of the first two verses is clear enough when we know Saraswati to be that power of the Truth which we call inspiration. Inspiration from the Truth purifies by getting rid of all falsehood, for all sin according to the Indian idea is merely falsehood, wrongly inspired emotion, wrongly directed will and action. The central idea of life and ourselves from which we start is a falsehood and all else is falsified by it. Truth comes to us as a light, a voice, compelling a change of thought, imposing a new discernment of ourselves and all around us. Truth of thought creates truth of vision and truth of vision forms in us truth of being, and out of truth of being (*satyam*) flows naturally truth of emotion, will and action. This is indeed the central notion of the Vedā.

Saraswati, the inspiration, is full of her luminous plenitudes, rich in substance of thought. She upholds the Sacrifice, the offering of the mortal being's activities to the divine by awakening his consciousness so that it assumes right states of emotion and right movements of thought in accordance with the Truth from which she pours her illuminations and by impelling in it the rise of those truths which, according to the Vedic Rishis, liberate the life and being from falsehood, weakness and limitation and open to it the doors of the supreme felicity.

By this constant awakening and impulsion, summed up in the word, perception, *ketu*, often called the divine perception, *daivya ketu*, to distinguish it from the false mortal vision of things,—Saraswati brings into active consciousness in the human being the great flood or great movement, the Truth-consciousness itself, and illumines with it all our thoughts. We must remember that this truth-consciousness of the Vedic Rishis is a supra-mental plane, a level of the hill of being (*adreh sanu*) which is beyond our ordinary reach and to which we have to climb with difficulty. It is not part of our waking being, it is hidden from us in the sleep of the superconscient. We can then understand what Madhuchchhandas means when he says that Saraswati by the constant action of the inspiration awakens the Truth to consciousness in our thoughts.

But this line may, so far as the mere grammatical form of it goes, be quite otherwise translated; we may take *maho arnas* in apposition to Saraswati and render the verse "Saraswati, the great river, awakens us to knowledge by the perception and shines in all our thoughts". If we understand by this expression, "the great river," as Sayana seems to understand, the physical river in the Panjab, we get an incoherence of thought and expression which is impossible except in a nightmare or a lunatic asylum. But it is possible to suppose that it means the great flood of inspiration and that there is no reference to the great ocean of the Truth-Consciousness. Elsewhere, however, there is repeated reference to the gods working by the vast power of the great flood (*mahnā*

mahato arnavasya) where there is no reference to Saraswati and it is improbable that she should be meant. It is true that in the Vedic writings Saraswati is spoken of as the secret self of Indra,—an expression, we may observe, that is void of sense if Saraswati is only a northern river and Indra the god of the sky, but has a very profound and striking significance if Indra be the illumined Mind and Saraswati the inspiration that proceeds from the hidden plane of the supra-mental Truth. But it is impossible to give Saraswati so important a place with regard to the other gods as would be implied by interpreting the phrase *mahnâ mahato arnavasya* in the sense "by the greatness of Saraswati". The gods act, it is continually stated, by the power of the Truth, *r'iten'a*, but Saraswati is only one of the deities of the Truth and not even the most important or universal of them. The sense I have given is, therefore, the only rendering consistent with the general thought of the Veda and with the use of the phrase in other passages.

Let us then start from this decisive fact put beyond doubt by this passage—whether we take the great stream to be Saraswati itself or the Truth-ocean—that the Vedic Rishis used the image of water, a river or an ocean, in a figurative sense and as a psychological symbol, and let us see how far it takes us. We notice first that existence itself is constantly spoken of in the Hindu writings, in Veda, Purana, and even philosophical reasoning and illustration as an ocean. The Veda speaks of two oceans, the upper and the lower waters. These are the ocean of the subconscious, dark and inexpressive, and the ocean of the superconscious, luminous and eternal expression but beyond the human mind. Vamadeva in the last hymn of the fourth Mandala speaks of these two oceans. He says that a honeyed wave climbs up from the ocean and by means of this mounting wave which is the Soma, (*ansha*) one attains entirely to immortality; that wave or that Soma is the secret name of the clarity (*ghr'itasya*, the symbol of the clarified butter); it is the tongue of the gods; it is the nodus (*nabhi*) of immortality.

Samudrâd ârmir madhumân udârad,

upânshuna sam amritatvam eti ;
 Ghr'itasya nâma guhyam yad asti,
 jihvâ devânâm amr'itasya nâbhih.

I presume there can be no doubt that the sea, the honey, the Soma, the clarified butter are in this passage at least psychological symbols. Certainly, Vamadeva does not mean that a wave or flood of wine came mounting up out of the salt water of the Indian Ocean or of the Bay of Bengal or even from the fresh water of the river Indus or the Ganges and that this wine is a secret name for clarified butter. What he means to say is clearly that out of the subconscious depths in us arises a honeyed wave of Ananda or pure delight of existence, that it is by this Ananda that we can arrive at immortality; this Ananda is the secret being, the secret reality behind the action of the mind in its shining clarities. Soma, the god of the Ananda, the Vedanta also tells us, is that which has become mind or sensational perception; in other words, all mental sensation carries in it a hidden delight of existence and strives to express that secret of its own being. Therefore Ananda is the tongue of the gods with which they taste the delight of existence; it is the nodus in which all the activities of the immortal state or divine existence are bound together. Vamadeva goes on to say "Let us give expression to this secret name of the clarity, —that is to say, let us bring out this Soma wine, this hidden delight of existence; let us hold it in this world-sacrifice by our surrenderings or submissions to Agni, the divine Will or Conscious-Power which is the Master of being. He is the four-horned Bull of the worlds and when he listens to the soul-thought of man in its self-expression, he ejects this secret name of delight from its hiding-place.

Vayam nâma pra bravâmâ ghr'itasya,
 asmin yajne dhârayâma namobhih ;
 Upa brahmâ çrin'avach chhasyamânam,
 chatuhçr'ingo avamîd gaura etat.

Let us note, in passing, that since the wine and the clarified butter are symbolic, the sacrifice also must be symbol-

lic. In such hymns as this of Vamadeva's the ritualistic veil so elaborately woven by the Vedic mystics vanishes like a dissolving mist before our eyes and there emerges the Vedantic truth, the secret of the Veda.

Vamadeva leaves us in no doubt as to the nature of the Ocean of which he speaks; for in the fifth verse he openly describes it as the ocean of the heart, *hr'idyât samudrât*, out of which rise the waters of the clarity, *ghr'itasya dhârâh*; they flow, he says, becoming progressively purified by the mind and the inner heart, *antar hr'idâ manasâ pûyamânâh*. And in the closing verse he speaks of the whole of existence being triply established, first in the seat of Agni—which we know from other riks to be the Truth-Consciousness, Agni's own home, *swam damam r'itam br'ihat*,—secondly, in the heart, the sea, which is evidently the same as the heart-ocean,—thirdly, in the life of man.

Dhâman te viçvam bhuvanam adhi çr'itam,
antah samudre hr'idyantar âyushi.

The superconscient, the sea of the subconscient, the life of the living being between the two,—this is the Vedic idea of existence.

The sea of the superconscient is the goal of the rivers of clarity, of the honeyed wave, as the sea of the subconscient in the heart within is their place of rising. This upper sea is spoken of as the Sindhu, a word which may mean either river or ocean; but in this hymn it clearly means ocean. Let us observe the remarkable language in which Vamadeva speaks of these rivers of the clarity. He says first that the gods sought and found the clarity, the ghritam, triply placed and hidden by the Panis in the cow, *gavi*. It is beyond doubt that *gau* is used in the Veda in the double sense of Cow and Light; the Cow is the outer symbol, the inner meaning is the Light. The figure of the cows stolen and hidden by the Panis is constant in the Veda. Here it is evident that as the sea is a psychological symbol—the heart-ocean, *samudre hr'idi*,—and the Soma is a psychological symbol and the clarified butter is a psychological symbol, the cow in which the

gods find the clarified butter hidden by the Panis must also symbolise an inner illumination and not physical light. The cow is really Aditi, the infinite consciousness hidden in the subconscious, and the triple *ghr'itam* is the triple clarity of the liberated sensation finding its secret of delight, of the thought-mind attaining to light and intuition and of the truth itself, the ultimate supra-mental vision. This is clear from the second half of the verse in which it is said "One Indra produced, one Surya, one the gods fashioned by natural development out of Vena;" for Indra is the Master of the thought-mind, Surya of the supra-mental light, Vena is Soma, the master of mental delight of existence, creator of the sense-mind.

We may observe also in passing that the Panis here must perforce be spiritual enemies, powers of darkness, and not Dravidian gods or Dravidian tribes or Dravidian merchants. In the next verse Vamadeva says of the streams of the *ghr'itam* that they move from the heart-ocean shut up in a hundred prisons (pens) by the enemy so that they are not seen. Certainly, this does not mean that rivers of ghee—or of water, either—rising from the heart-ocean or any ocean were caught on their way by the wicked and unconscionable Dravidians and shut up in a hundred pens so that the Aryans or the Aryan gods could not even catch a glimpse of them. We perceive at once that the enemy, Pani, Vritra of the hymns is a purely psychological conception and not an attempt of our forefathers to conceal the facts of early Indian history from their posterity in a cloud of tangled and inextricable myths. The Rishi Vamadeva would have stood aghast at such an unforeseen travesty of his ritual images. We are not even helped if we take *ghr'ita* in the sense of water, *hridya samudra* in the sense of a delightful lake, and suppose that the Dravidians enclosed the water of the rivers with a hundred dams so that the Aryans could not even get a glimpse of them. For even if the rivers of the Punjab all flow out of one heart-pleasing lake, yet their streams of water cannot even so have been triply placed in a cow and the cow hidden in a cave by the cleverest and most inventive Dravidians.

"These move" says Vamadeva "from the heart-ocean; penned by the enemy in a hundred enclosures they cannot be seen; I look towards the streams of the clarity, for in their midst is the Golden Reed. Entirely they stream like flowing rivers becoming purified by the heart within and the mind; these move, waves of the clarity, like animals under the mastery of their driver. As if on a path in front of the Ocean (*sindhu*, the upper ocean) the mighty ones move compact of forceful speed but limited by the vital force (*vata*, *vayu*), the streams of clarity; they are like a straining horse which breaks its limits, as it is nourished by the waves." On the very face of it this is the poetry of a mystic concealing his sense from the profane under a veil of images which occasionally he suffers to grow transparent to the eye that chooses to see. What he means is that the divine knowledge is all the time flowing constantly behind our thoughts, but is kept from us by the internal enemies who limit our material of mind to the sense-action and sense-perception so that though the waves of our being beat on banks that border upon the superconscient, the infinite, they are limited by the nervous action of the sense-mind and cannot reveal their secret. They are like horses controlled and reined in; only when the waves of the light have nourished their strength to the full does the straining steed break these limits and they flow freely towards That from which the Soma-wine is pressed out and the sacrifice is born.

Yatra somah sūyate yatra yajno,

ghr'itasya dhāra abhi tat pavante.

This goal is, again, explained to be that which is all honey,—*ghr'itasya dhāra madhumat pavante*; it is the Ananda, the divine Beatitude. And that this goal is the Sindhu, the superconscient ocean, is made clear in the last rik, where Vamadeva says, "May we taste that honeyed wave of thine"—of Agni, the divine Purusha, the four-horned Bull of the worlds—"which is borne in the force of the Waters where they come together."

Apām anīke samithe ya ābhritah,

tam acyāma madhumantam ta ūrmim.

We find this fundamental idea of the Vedic Rishis brought out in the Hymn of Creation (X. 129) where the subconscious is thus described. "Darkness hidden by darkness in the beginning was this all, an ocean without mental consciousness...out of it the One was born by the greatness of Its energy. It first moved in it as desire which was the first seed of mind. The Masters of Wisdom found out in the non-existent that which builds up the existent; in the heart they found it by purposeful impulsion and by the thought-mind. Their ray was extended horizontally; there was something above, there was something below." In this passage the same ideas are brought out as in Vamadeva's hymn but without the veil of images. Out of the subconscious ocean the One arises in the heart first as desire; he moves there in the heart-ocean as an unexpressed desire of the delight of existence and this desire is the first seed of what afterwards appears as the sense-mind. The gods thus find out a means of building up the existent, the conscious being, out of the subconscious darkness; they find it in the heart and bring it out by the growth of thought and purposeful impulsion, *pratishyā*, by which is meant mental desire as distinguished from the first vague desire that arises out of the subconscious in the merely vital movements of nature. The conscious existence which they thus create is stretched out as it were horizontally between two other extensions; below is the dark sleep of the subconscious, above is the luminous secrecy of the superconscious. These are the upper and the lower ocean.

This Vedic imagery throws a clear light on the similar symbolic images of the Puranas, especially on the famous symbol of Vishnu sleeping after the *pralaya* on the folds of the snake Ananta upon the ocean of sweet milk. It may perhaps be objected that the Puranas were written by superstitious Hindu priests or poets who believed that eclipses were caused by a dragon eating the sun and moon and could easily believe that during the periods of non-creation the supreme Deity in a physical body went to sleep on a physical snake upon a material ocean of real milk and that therefore it is a vain ingenuity to seek for

a spiritual meaning in these fables. My reply would be that there is in fact no need to seek for such meanings; for these very superstitious poets have put them there plainly on the very surface of the fable for everybody to see who does not choose to be blind. For they have given a name to Vishnu's snake, the name Ananta, and Ananta means the Infinite; therefore they have told us plainly enough that the image is an allegory and that Vishnu, the all-pervading Deity, sleeps in the periods of non-creation on the coils of the Infinite. As for the ocean, the Vedic imagery shows us that it must be the ocean of eternal existence and this ocean of eternal existence is an ocean of absolute sweetness, in other words, of pure Bliss. For the sweet milk (itself a Vedic image) has, evidently, a sense not essentially different from the *madhu*, honey or sweetness, of Vamadeva's hymn.

Thus we find that both Veda and Purana use the same symbolic images; the ocean is for them the image of infinite and eternal existence. We find also that the image of the river or flowing current is used to symbolise a stream of conscious being. We find that Saraswati, one of the seven rivers, is the river of inspiration flowing from the Truth-consciousness. We have the right then to suppose that the other six rivers are also psychological symbols.

But we need not depend entirely on hypothesis and inference, however strong and entirely convincing. As in the hymn of Vamadeva we have seen that the rivers, *ghr'itasya dhârah*, are there not rivers of clarified butter or rivers of physical water, but psychological symbols, so we find in other hymns the same compelling evidence as to the image of the seven rivers. For this purpose I will examine one more hymn, the first Sukta of the third Mandal sung by the Rishi Viçwamitra to the god Agni; for here he speaks of the seven rivers in language as remarkable and unmistakeable as the language of Vamadeva about the rivers of clarity. We shall find precisely the same ideas recurring in quite different contents in the chants of these two sacred singers.

Selected Hymns

VISHNU, THE ALL-PERVADING GODHEAD

Rigveda. I. 154.

1. Of Vishnu now I declare the mighty works, who has measured out the earthly worlds and that higher seat of our self-accomplishing he supports, he the wide-moving, in the threefold steps of his universal movement.

2 That Vishnu affirms on high by his mightiness and he is like a terrible lion that ranges in the difficult places, yea, his lair is on the mountain-tops, he in whose three wide movements all the worlds find their dwelling-place.

3. Let our strength and our thought go forward to Vishnu the all-pervading, the wide-moving Bull whose dwelling-place is on the mountain, he who being One has measured all this long and far-extending seat of our self-accomplishing by only three of his strides.

4. He whose three steps are full of the honey-wine and they perish not but have ecstasy by the self-harmony of their nature; yea, he being One holds the triple principle and earth and heaven also, even all the worlds.

5. May I attain to and enjoy that goal of his movement, the Delight, where souls that seek the

godhead have the rapture ; for there in that highest step of the wide-moving Vishnu is that Friend of men who is the fount of the sweetness.

6. Those are the dwelling-places of ye twain which we desire as the goal of our journey where the many-horned herds of Light go travelling ; the highest step of wide-moving Vishnu shines down on us here in its manifold vastness.

COMMENTARY

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

and totality of their embattled forces. Rudra is the Deva or Deity ascending in the cosmos, Vishnu the same Deva or Deity helping and evoking the powers of the ascent.

It was a view long popularised by European scholars that the greatness of Vishnu and Siva in the Puranic theogonies was a later development and that in the Veda these gods have a quite minor position and are inferior to Indra and Agni. It has even become a current opinion among many scholars that Shiva was a later conception borrowed from the Dravidians and represents a partial conquest of the Vedic religion by the indigenous culture it had invaded. These errors arise inevitably as part of the total misunderstanding of Vedic thought for which the old Brahmanic ritualism is responsible and to which European scholarship by the exaggeration of a minor and external element in the Vedic mythology has only given a new and yet more misleading form.

The importance of the Vedic gods has not to be measured by the number of hymns devoted to them or by the extent to which they are invoked in the thoughts of the Rishis, but by the functions which they perform. Agni and Indra to whom the majority of the Vedic hymns are addressed, are not greater than Vishnu and Rudra, but the functions which they fulfil in the internal and external world were the most active, dominant and directly effective for the psychological discipline of the ancient Mystics; this alone is the reason of their predominance. The Maruts, children of Rudra, are not divinities superior to their fierce and mighty Father; but they have many hymns addressed to them and are far more constantly mentioned in connection with other gods, because the function they fulfilled was of a constant and immediate importance in the Vedic discipline. On the other hand, Vishnu, Rudra, Brahmanaspati, the Vedic originals of the later Puranic Triad, Vishnu-Shivu-Brahma, provide the conditions of the Vedic work and, assist it from behind the more present and active gods, but are less close to it and in appearance less continually concerned in its daily movements.

Brahmanaspati is the creator by the Word; he calls light and visible cosmos out of the darkness of the inconscient ocean and speeds the formations of conscious being upward

to their supreme goal. It is from this creative aspect of Brahmanaspati that the later conception of Brahma the Creator arose.

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

For the formations of Brahmanaspati's word, for the actions of Rudra's force Vishnu supplies the necessary static elements,—Space, the ordered movements of the worlds, the ascending levels, the highest goal. He has taken three strides and in the space created by the three strides has established all the worlds. In these worlds he the all-pervading dwells and give less or greater room to the action and movements of the gods. When Indra would slay Vritra, he first prays to Vishnu, his friend and comrade in the great struggle, "O Vishnu, pace out in thy movement with an utter wideness," and in that wideness he destroys Vritra who limits, Vritra who covers. The supreme step of Vishnu, his highest seat,

is the triple world of bliss and light, *priyam padam*, which the wise ones see extended in heaven like a shining eye of vision; it is this highest seat of Vishnu that is the goal of the Vedic journey. Here again the Vedic Vishnu is the natural precursor and sufficient origin of the Puranic Narayana, Preserver and Lord of Love.

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

In this hymn of Dirghatamas Auchathya to the all-pervading Vishnu it is his significant activity, it is the greatness of Vishnu's three strides that is celebrated. We must dismiss from our minds the ideas proper to the later mythology. We have nothing to do here with the dwarf Vishnu, the Titan Bali and the three divine strides which took possession of Earth, Heaven and the sunless subterrestrial worlds of Patala. The three strides of Vishnu in the Veda are clearly defined by Dirghatamas as earth, heaven and the triple principle, *tridhatu*. It is this triple principle beyond Heaven or superimposed upon it as its highest level, *nakasya prishthe*, which is the supreme stride or supreme seat of the all-pervading deity.

Vishnu is the wide-moving one. He is that which has gone abroad—as it is put in the language of the Isha Upanishad, *sa paryagât*,—triplly extending himself as Seer, Thinker and Former, in the superconscious Bliss, in the heaven of mind, in the earth of the physical consciousness, *treḍhā vichakramān'ak*. In those three strides he has measured out, he has

formed in all their extension the earthly worlds ; for in the Vedic idea the material world which we inhabit is only one of several steps leading to and supporting the vital and mental worlds beyond. In those strides he supports upon the earth and mid-world,—the earth the material, the mid-world the vital realms of Vayu, Lord of the dynamic Life-principle, — the triple heaven and its three luminous summits, *trīn'i vachanā*. These heavens the Rishi describes as the higher seat of the fulfilling. Earth, the mid-world and heaven are the triple place of the conscious being's progressive self-fulfilling, *trishadastha*, earth the lower seat, the vital world the middle, heaven the higher. All these are contained in the threefold movement of Vishnu.*

But there is more ; there is also the world where the self-fulfilment is accomplished, Vishnu's highest stride. In the second verse the seer speaks of it simply as " that " ; " that " Vishnu, moving yet forward in his third pace affirms or firmly establishes, *pra stavate*, by his divine might. Vishnu is then described in language which hints at his essential identity with the terrible Rudra, the fierce and dangerous Lion of the worlds who begins in the evolution as the Master of the animal, Pashupati, and moves upward on the mountain of being on which he dwells, ranging through more and more difficult and inaccessible places, till he stands upon the summits. Thus in these three wide movements of Vishnu all the five worlds and their creatures have their habitation. Earth, heaven and " that " world of bliss are the three strides. Between earth and heaven is the Antariksha, the vital worlds, literally " the intervening habitation ". Between heaven and the world of bliss is another vast Antariksha or intervening habitation, Maharloka, the world of the super-conscious Truth of things.†

The force and the thought of man, the force that proceeds from Rudra the Mighty and the thought that proceeds from Brahmanaspati, the creative Master of the Word, have to go forward in the great journey for or towards this Vishnu

* *Vishn'or nu kam vīryān'i pra vacham, yah parthivāni vimame rajānsi; yo askabhāyad uttaram sadastham, vichakramān'as tredhoru-gāyah.*

† *Pra tad vishnuh stavate vīryen'a, mr'igo na bhīmah kucharo girish-thāh; yasyorushu trishu vikraman'eshu, adhikshiyanti bhuvanāni vi.wā.*

who stands at the goal, on the summit, on the peak of the mountain. His is this wide universal movement; he is the Bull of the world who enjoys and fertilises all the energies of force and all the trooping herds of the thought. This far-flung extended space which appears to us as the world of our self-fulfilment, as the triple altar of the great sacrifice has been so measured out, so formed by only three strides of that almighty Infinite.*

All the three are full of the honey-wine of the delight of existence. All of them this Vishnu fills with his divine joy of being. By that they are eternally maintained and they do not waste or perish, but in the self-harmony of their natural movement have always the unfailing ecstasy, the imperishable intoxication of their wide and limitless existence. Vishnu maintains them unfailingly, preserves them imperishably. He is the One, he alone is, the sole-existing Godhead, and he holds in his being the triple divine principle to which we attain in the world of bliss, earth where we have our foundation and heaven also which we touch by the mental person within us. All the five worlds he upholds.† The *tridhātu*, the triple principle or triple material of existence, is the Sachchidananda of the Vedanta; in the ordinary language of the Veda it is *vasu*, substance, *ṛj*, abounding force of our being, *priyam*, or *mayas*, delight and love in the very essence of our existence. Of these three things all that exists is constituted and we attain to their fullness when we arrive at the goal of our journey.

That goal is Delight, the last of Vishnu's three strides. The Rishi takes up the indefinite word "*tat*" by which he first vaguely indicated it; it signified the delight that is the goal of Vishnu's movement. It is the Ananda which for man in his ascent is a world in which he tastes divine delight, possesses the full energy of infinite consciousness, realises his infinite existence. There is that high-placed source of the honey-wine of existence of which the three strides of Vishnu are full. There the souls that seek the godhead live in the utter ecstasy of that wine of sweetness. There in the su-

* Pra vishn'ave ūsham etu manma, girikshītā urugāyā vr'ishn'e;
Ya idam dirgham prayatam sadhastham, eko vimame tribhir it padabhih.

† Yasya tri pūrṇā madhunā padāni, akshiyamānā swadhayā madanti; ya u tridhātu pr'ithivīm uta dyām, eko dādāra bhuvanāni viśvā.

preme stride, in the highest seat of wide-moving Vishnu is the fountain of the honey wine, the source of the divine sweetness,—for that which dwells there is the Godhead, the Deva, the perfect Friend and Lover of the souls that aspire to him, the unmoving and utter reality of Vishnu to which the wide-moving God in the cosmos ascends.*

These are the two, Vishnu of the movement here, the eternally stable, bliss-enjoying Deva there, and it is those supreme dwelling-places of the Twain, it is the triple world of Sachchidananda which we desire as the goal of this long journey, this great upward movement. It is thither that the many-horned herds of the conscious Thought, the conscious Force are moving—that is the goal, that is their resting-place. There in those worlds, gleaming down on us here, is the vast, full, illimitable shining of the supreme stride, the highest seat of the wide-moving Bull, master and leader of all those many-horned herds,—Vishnu the all-pervading, the cosmic Deity, the Lover and Friend of our souls, the Lord of the transcendent existence and the transcendent delight.*

* Tad asya pri'yam abhi pātho a yām, naro yatra devayavo madanti ;
 urukramasya sa hi bandhur itthā, vishn'o'oh pade parame madhva utsah.
 * Tā vām vāstūny ushmasi gamadhyai, yatra gāvo bhūri'r'ingā
 ayāsah, atrāha tad urugāyasya vr'ishn'ah, paramam padam aya bhātī
 bhūri,

The Kena Upanishad.

FIRST PART.

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

2. That which is hearing behind the hearing, mind of the mind, the word behind the speech, that too is life of the life-breath, sight behind the sight. The wise find their release beyond and passing forward from this world they become immortal.

3. There sight attains not, nor speech attains, nor the mind. We know not nor can we discern how one should teach of That; for it is other than the known, and it is above beyond the unknown; so have we heard from the men of old who have declared That to our understanding.

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

5. That which thinks not by the mind*, that by which the mind is thought, know That indeed to be

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

the Brahman, not this which men follow after here.

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

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

8. That which breathes not with the breath, ‡ that by which the life-breath is led forward in its paths, know That indeed to be the Brahman, not this which men follow after here.

SECOND PART.

1. If thou thinkest that thou knowest It well, little indeed dost thou know the form of the Brahman. That of it which is thou, that of it which is in the gods, this thou hast to think out. I think It known;

2. I think not that I know It well and yet I know that It is not unknown to me. He of us who knows it, knows That; he knows that It is not unknown to him.

3. He by whom It is not thought out, has the thought of It; he by whom It is thought out, knows It not. It is unknown to the discernment of those who discern of It, by those who seek not to discern of It, It is discerned.

4. When It is known by perception that reflects it, then one has the thought of It, for one finds im-

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

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

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

mortality ; by the self one finds the force to attain and by the knowledge one finds immortality.

5 If here one comes to that knowledge, then one truly is; if here one comes not to the knowledge, then great is the perdition. The wise distinguish That in all kinds of becomings and they pass forward from this world and become immortal.

THIRD PART.

1. The Eternal conquered for the gods and in that victory of the Eternal the gods came to greatness. This was what they saw, "Ours is this victory, ours is this greatness."

2. That marked this thought of theirs; to them That became manifest. They could not discern of That, what was this mighty Daemon.

3. They said to Agni "O Knower of all Births, this discern, what is this mighty Daemon." He said, "So be it."

4. He rushed upon That; It said to him, "Who art thou?" "I am Agni," he said "and I am the Knower of all Births."

5. "Since such thou art, what is the force in thee?" "Even all this I can burn, all this that is upon the earth."

6. That set before him a blade of grass; "This burn." He went towards it with all his speed and he could not burn it. Even there he ceased, even thence he returned; "I could not discern of That, what is this mighty Daemon."

7. Then they said to Vayu, "O Vayu, this discern, what is this mighty Daemon." He said, "So be it."

8. He rushed upon That; It said to him, " Who art thou ? " " I am Vayu," he said " and I am he that expands in the Mother of things. "

9. " Since such thou art, what is the force in thee ? " " Even all this I can take for myself, all this that is upon the earth. "

10. That set before him a blade of grass; " This take. " He went towards it with all his speed and he could not take it. Even there he ceased, even thence he returned; " I could not discern of That, what is this mighty Daemon. "

11. Then they said to Indra, " Master of plenitudes, get thou the knowledge, what is this mighty Daemon. " He said, " So be it. " He rushed upon That That vanished from before him.

12. He in the same ether came upon the Woman, even upon Her who shines out in many forms, Uma daughter of the snowy summits. To her he said, " What was this mighty Daemon ? "

FOURTH PART.

1. She said to him, " It is the Eternal. Of the Eternal is this victory in which ye shall grow to greatness. " Then alone he came to know that this was the Brahman.

2. Therefore are these gods as it were beyond all the other gods, even Agni and Vayu and Indra, because they came nearest to the touch of That...*

3. Therefore is Indra as it were beyond all the

* By some mistake of early memorisers or later copyists the rest of the verse has become hopelessly corrupted. It runs, " They he first came to know that it was the Brahman, " which is neither fact nor sense nor grammar. The close of the third verse has crept into and replaced the original close of the second.

other gods because he came nearest to the touch of That, because he first knew that it was the Brahman."

4. Now this is the indication of That,—as is this flash of the lightning upon us or as is this falling of the eyelid, so in that which is of the gods.

5. Then in that which is of the Self,— as the motion of this mind seems to attain to That and by it afterwards the will in the thought continually remembers It.

6. The name of That is "That Delight;" as That Delight one should follow after It. He who so knows That, towards him verily all existences yearn.

7. Thou hast said "Speak to me Upanishad";* spoken to thee is Upanishad. Of the Eternal verily is the Upanishad that we have spoken.

8. Of this knowledge austerity and self-conquest and works are the foundation, the Vedas are all its limbs, truth is its dwelling place.

9 He who knows this knowledge, smites evil away from him and in that vaster world and infinite heaven finds his foundation, yea, he finds his foundation.

* Upanishad means inner knowledge, that which enters into the finest Truth and settles in it.

The Synthesis of Yoga.

CHAPTER VII.

THE STANDARD OF CONDUCT

The knowledge on which the Karmayogin has to found all his action and development is this that all work is part of an indivisible whole, all personal action is no separate movement determined by the egoistic will of the individual but part of one indivisible cosmic action and this action itself is the indivisible movement of the One manifesting Himself progressively in the cosmos to a progressive self-consciousness in man. This action, this movement is not confined to the sum of cosmic action of which we ourselves are aware, but is supported by an immense environing existence which to us is subconscious, attracted by an immense transcending existence which to us is superconscious. Every principle of action which ignores this indivisible totality of the cosmic movement is in its very nature an ignorant principle and an imperfect view.

Even when we arrive at this idea, even when we succeed in fixing it in our consciousness as knowledge of the mind and as attitude of the soul, it is still difficult for us to square accounts between the universal standpoint and the claims of our personal opinion, personal will, personal emotion and desire. We cannot help thinking of this indivisible vital movement as if it were a mass of impersonal material out of which we, the ego, the person, have to carve something according to our own will and mental fantasy by a personal struggle and effort. This is

man's normal attitude towards his environment, a right attitude so long as he cherishes his individuality and has not yet fully developed it, but an attitude whose hold upon our whole habit of existence is very difficult to shake off when we have no longer need of the individualistic and aggressive stage of development and would proceed forward to unity and universality. We must therefore clearly recognise that this movement, this universal action is not a helpless impersonal wave of being lending itself to the will of any ego according to that ego's strength and insistence, but the movement of a cosmic Being, who is the Knower of His field, the Master of His own progressive force of action. As the movement is one and indivisible, so He who is expressed in the movement is one sole and indivisible. Not only all result, but all initiation, action and process are His activities and only belong secondarily to the creature.

What then is the position of the personal worker with regard to this one cosmic Being and this one total movement? He is a centre only—a centre of the one personal consciousness, a centre also of the one total movement. His personality reflects in a wave of persistent individuality the one universal Personality,—a broken reflection because the crest of the wave which is our conscious waking self throws back only an imperfect similitude of the divine self. All our personal opinions, standards, formations, principles are therefore only attempts to represent in this broken movement something of the universal and progressive action and self-revelation of the Divine, to represent it as best we can with a less and less inadequate approximation. The Divine intends to reveal Himself progressively not only in the unity of the cosmos, not only in the collectivity of mankind, but in each individual. Therefore there is in the cosmos, in the collectivity, in the individual a rooted instinct or belief in its own perfectibility, a constant drive towards an ever increasing and more adequate and more harmonious self-development which it seeks to represent by standards of knowledge, feeling, character, aesthesis, action.

For this very reason we must discard the idea that there can be anything absolute or eternal in any of our existing standards of conduct. To form higher and higher temporary standards is to help the Divine in its march; to erect rigidly an absolute standard is to attempt the erection of a barrier against the eternal waters in their onward flow. To realise this truth is to be delivered from the duality of good and evil. Good is whatever helps the individual and the world towards their divine fullness, evil is whatever retards or breaks up that increasing perfection. But since the perfection is progressive, evolutive in Time, good and evil are also shifting quantities, change from time to time in their meaning. This thing which is evil now and in its present shape must be abandoned, was once helpful and necessary to the general and individual progress. That other thing which we now regard as evil, may well become in another form and arrangement an element in some future perfection. To those who can act only on a rigid standard, this truth seems to be a dangerous concession which is likely to destroy the very foundation of morality. Certainly, if the choice must be between an eternal and unchanging ethics and no ethics at all, it would have that result. But if we have light enough and flexibility enough to recognise that a standard of conduct may be temporary and yet necessary for its time and to observe it faithfully until it can be replaced by a better, then we suffer no such loss, but lose only the fanaticism of an imperfect and intolerant virtue and gain instead the power of continual moral progression, charity and the capacity of an understanding sympathy with all this world of struggling and stumbling creatures and by that capacity a better right and a greater strength to help it upon its way.

This, then, stands fixed for us that all standards by which we may seek to govern our conduct, are only temporary, imperfect and evolutive attempts to represent the progress of a divine manifestation, a universal self-realisation which is itself bound by no standards. We shall the better be able, having grasped this fact, at first disconcerting enough to the absolutism of our reason, to

put in their right place and relation to each other the successive standards that govern the different stages in the growth of our individual and collective humanity. We may as well cast a glance at the most general of them so that we may understand how they are affected by that other standardless, natural and yet in a sense supernatural method of working which Yoga seeks for and which it calls the surrender of the individual and its unity with the divine Will.

* * *

There are four principal standards which the conduct of humanity may follow—personal need and desire, the law and good of the collectivity, an ideal ethic and the highest law of the nature.

Man starts with the two first of the four; they constitute the law of his animal and vital existence.

The business of man upon earth is to express in the type of humanity the growing image of the Divine; knowingly or unknowingly it is this which Nature is working out in him. But the material or animal man has necessarily no other guide to what is required of him than his own personal desire and need. To satisfy first his physical and vital needs and then whatever emotional or other cravings rise in him, must be the law of his conduct. The sole balancing law that can modify or contradict it is the satisfaction of the needs and desires of his family or community.

If man could live to himself, if the development of the individual were the sole object of the Divine in the world, this second law would not at all come into operation. But all existence depends upon the mutual action and reaction of the whole and the parts, the constituents and the constitute, the group and the individuals of the group. In the language of Indian philosophy the Divine manifests itself always in the double form of the separative and the collective being (*vyashti samashti*). Therefore man is unable to satisfy even his own personal needs and desires except by conjunction with other men, and

this obligation englobes his personal law of conduct in a group-law which arises from the formation of a group-entity.

In itself this larger and overriding law is only an extension of the vital and animal principle which governs the individual elementary man. It is the law of the pack or herd. The individual identifies himself with a certain number of other individuals and since the existence of the group is necessary for his own existence and satisfaction, its preservation, the fulfilment of its needs and the satisfaction of its collective desires without which it would not hold together came to take a primary place. The satisfaction of personal need and desire had to be subordinated to the satisfaction of the needs and desires of the society.

We do not actually know that at any time man lived to himself or with only his mate as do some of the animals. All record of him shows him to us as a social, not an isolated being, the law of the pack overriding his individual law of self-development. But logically, naturally, the law of personal need and desire is primary, the social law secondary. Man has in him two distinct master impulses, the individualistic and the communal, a personal life and a social life, a personal law of conduct and a social law of conduct. The possibility of their opposition and the attempt to find their equation lies at the very roots of human civilisation.

The existence of a social law external to the individual is at once a great advantage and a great disadvantage for the development of the divine in man. It is an advantage because it erects a power other than that of his personal egoism through which that egoism may be induced or compelled to moderate, to discipline, to a certain extent to lose itself in a larger and less personal egoism. It is a disadvantage because it is an external standard which seeks to impose itself on him from outside and the condition of man's perfection is that he shall grow from within, grow in an increasing freedom, grow not by the suppression but by the transcendence of his perfected individuality.

From the point view of society the absolute solution is that the individual should lose himself in the society, the smaller in the larger unit, that he should accept the need of the society as his own need, the desire of the society as his own desire, and live not for himself but for the tribe, clan, commune or nation to which he belongs. From the individual's standpoint the absolute solution would be a society existing not for itself, but for the good of the individual and his fulfilment, representing his best self, respecting the freedom of each of its members, maintaining itself not by law and force but by the free and spontaneous consent of its constituent persons. Such an ideal society does not exist and would be most difficult to bring about so long as the individual keeps his egoism; therefore the domination of the society over the individual is the easier method and the one that mankind first instinctively adopts. Therefore we see in early societies the absolute submission of the individual life to a rigorous and usually immobile communal law, the ancient and would-be eternal law of the pack. Nor is the ideal dead in humanity; on the contrary the most recent trend of human progress is towards an enlarged re-edition of this ancient law of collective living. And herein lies a serious danger for the integral development. For the desires of the individual, however egoistic, however false or perverted in form, contain always the seed of some development necessary to the whole, carry always in them something that has to be kept and transmuted into the image of the divine ideal. Individualism is as necessary to the final perfection as collectivism; the stifling of the individual is the stifling of God in man. And in the present balance of humanity there is seldom any real danger of exaggerated individualism breaking up the social integer, there is continually a danger of the exaggerated pressure of the social integer suppressing or unduly discouraging free individual development.

Against this danger Nature in the individual reacts. It may react by isolated resistance ranging from the instinctive and brutal revolt of the criminal to the complete negation of the solitary and the ascetic. It may react by

asserting an individualistic trend in the society itself and arriving at a compromise between the individual and the social life. But a compromise is not a solution. In order to bring about a solution a new principle has to be called in other and higher than the two conflicting instincts and capable of at once overriding and reconciling them. Therefore above the natural individual law which sets up as the standard the satisfaction of the individual needs and desires and the natural communal law which sets up as a superior standard the satisfaction of the needs and desires of the community there had to arise the notion of an ideal moral law which is not the satisfaction of need and desire, but the controlling of them in the interests of an ideal order which is not animal and vital but mental. And the moment this notion becomes powerful in humanity, it begins to escape from the material life into the mental; it climbs from the first to the second degree of the threefold ascent of Nature. Its needs and desires themselves become elevated and the mental need, the aesthetic, intellectual and emotional desire begin to predominate over the physical and vital.

The natural law means a conflict and equilibrium of forces, desires and impulsions; the moral law means the development of mental and moral qualities towards a standard or ideal of absolute qualities,—justice, righteousness, love, reason, right power, beauty, light. It is therefore essentially an individual standard. The thinker is the individual; it is he who calls out and throws out into forms that which would otherwise remain subconscious in humanity. The moral striver is also the individual; self-discipline not by the yoke of an eternal law, but in obedience to an internal light is essentially an individual effort. But by positing his personal standard as the translation of an absolute moral ideal the thinker imposes it not only on himself, but on all individuals whom his thought can reach. And as the mass of individuals come to accept it, society also is compelled to obey the new orientation. It absorbs it and tries to mould its institutions into new forms indicated by it. But always its instinct is to translate it into fixed

law, into custom, into an external social compulsion upon the individual; for long after the individual has become partially free, a moral organism capable of inward life and growth, society continues to be external in its methods, a material and economic organism, mechanical, intent upon status and self-preservation rather than growth and self-perfection. The greatest present triumph of the thinking and progressive individual over the instinctive and static society has been to compel it to open itself to the idea of social justice and righteousness, communal love, mutual compassion, unity, reason rather than custom as the right test of its institutions, mental and moral force as essential to the validity of its laws, light rather than force as its sanction, moral development and not vengeance or restraint as the object even of its penal action. His greatest future triumph will be when he can persuade the individual and society to rest their life and union and stability upon free and harmonious consent and self-adaptation and to govern the external by the internal rather than to constrain the internal by the tyranny of the external.

But even such triumph as he has gained is rather in potentiality than in actual accomplishment. We have therefore always with us a struggle and a discord between the moral law in the individual and the law of his needs and desires, between the moral law proposed to society and the physical and vital needs, desires, customs, prejudices, interests and passions of the caste, the clan, the religious community, the society, the nation. The moralist erects in this struggle his absolute standard. To him the needs and desires of the individual are entirely invalid if they conflict with the moral law; the social law has no claims upon him if it conflicts with right and conscience. This is his absolute solution that the individual shall have no desires and claims that are not consistent with love, truth and justice and that the community or nation shall hold all things cheap, even its safety and its most pressing interests, in comparison with truth, justice and humanity.

No society yet created satisfies this ideal; not only so, but in the present state of morality and of human deve-

lopment, none perhaps can or ought to satisfy it. Nature will not allow it, Nature knows that it should not be. The first reason is that our moral ideals are themselves ill-evolved, ignorant and arbitrary. They assert certain absolute standards in theory; in practice every existing system of ethics proves either in application unworkable or is in fact a constant coming short of the absolute standard. If it is a compromise or a makeshift, it gives at once a principle of justification to the farther compromises which society and the individual seek to make with it. If it insists on absolute love, justice, right, it is found to ignore other elements in humanity which equally insist on survival, yet refuse to come within the moral formula. For just as the individual law of desire contains within it invaluable elements of the final perfection which have to be protected against the tyranny of the absorbing social idea, so also the innate impulses of individual and collective man contain in them invaluable elements which escape the limits of any ethical formula yet discovered and are yet necessary to the eventual divine in man.

Moreover absolute love, absolute justice, absolute right reason become in their present application by humanity conflicting principles. Justice seems to demand what love abhors; right reason considering the facts of nature and human relations dispassionately in search of a satisfying norm or rule is unable to admit without modification either absolute justice or absolute love. All our standards of action become in fact a flux of compromises. Humanity therefore wavers from one orientation to another, moves upon a zizzag path led by conflicting claims and, on the whole, works out instinctively what Nature intends, though with much waste and suffering, rather than either what it desires or what it holds to be right.

The truth is that when we have reached the conception of absolute moral qualities constituting a moral law we have not come to the end. We have got something which helps us to rise beyond limitation by the physical and vital man, by the individual and collective needs and desires of humanity and to develop the mental and moral

being in us ; but beyond the mental and moral being is the spiritual. It is only when we rise to the spiritual plane that we can arrive at the harmony or rather the unification of the conflicting or wavering elements of the moral law itself or at the unification of the vital and physical and the mental man in that which is at once the secret source and goal of both. There alone is there any possibility of absolute justice, love and reason becoming one in the light of divine knowledge or of our body, life and mind agreeing in the right law of our divine being. In other words beyond society's external law and man's moral law is a law divine towards which both are progressive steps from the natural law of the animal. And that divine standard, since God in us is our existence moving towards its own concealed perfection, must be the supreme law of our nature. Again, as we are human beings with a common humanity and yet variable individuals, it must be at once in its unity a supreme law of human nature for the collectivity and in its variation a supreme law of our own nature for the individual human expression of the divine.* In experience we find that this supreme law when we follow it to its last expression, is at the same time an absolute liberty.

Moralists seek to fix this supreme law in morality itself by selecting a fundamental principle of conduct, whether utility or hedonism or reason or another ; but all such efforts fail to justify themselves. They are essentially unsound ; for human nature, the progressive expression of God in man, is too complex a thing to be tied down to a single dominant principle. The later religions seek to fix it by declaring a law of God through the mouth of an Avatar or prophet ; but these also, though they are more powerful, turn out to be idealistic glorifications of the moral principle and either, like the Christian or Buddhistic, are rejected by Nature because they insist unworkably on this or that absolute principle or turn out in the end to be evolutionary compromises which become obsolete in the march of Time.

* Therefore the Gita defines "dharma ", an expression which means more than either religion or morality, as action controlled by our essential manner of self-being.

The older religions erected their law of the wise, of Manu or Confucius, their Shastra in which they attempted to combine the social rule, the moral law and the declaration of certain eternal principles of our being in some kind of unity. But here also two of the elements are evolutionary and the third by being fixed to certain social and moral formulas has to share the fortunes of its forms. Therefore, either the Shastra grows obsolete and has to be progressively changed or finally cast away or else it becomes a rigid barrier to the self-development of humanity. Moreover, it tends always to erect a collective and external standard and ignore the inner nature of the individual. But the nature of the individual will not be ignored; its demand is inexorable; its unrestrained indulgence may lead to anarchy and dissolution, but its suppression and coercion by a fixed and mechanical law spells stagnation and death.

The truth is that as the moral law is discovered by the individual in himself and then extended to humanity in general, so also the supreme law must be discovered by the individual in himself and then extended to other men not by imposing a rule on them, but by showing them how to discover it equally in themselves. The spiritual life refuses to be mechanised and bound down; it has its own great lines, but these develop in the man himself according to the standard of his own being and not by a mechanical rule or according to an external norm and standard. The generalisation of the spiritual life can alone lead to individual and social perfection. Only by our coming into constant touch with the absolute can some form of the conscious absolute realise itself in individual and collective man.

The culmination of this constant touch with the Supreme is that which we call surrender to the divine will and immergence of the separated ego in the One who is all. Universality of soul and unity with all is its base and fixed condition. In that universality and unity alone can we find the supreme law of the divine manifestation in the human being; but also in that alone can we find the supreme law and right play of our individual nature. In that alone can

all the lower discords resolve themselves into a victorious harmony.

* * *

We see then that all conduct is the Divine expressing Himself progressively in the individual and collective man leading him first through his needs and desires, then through enlarged needs and desires modified and enlightened by a mental and moral ideal, finally by a spiritual realisation fulfilling and reconciling both the needs and desires and the mental and moral aspiration. By substituting for the separate straining of the individual as a separate ego the law of his universalised personality which, being universal, necessarily seeks not its separate gratifications but only the expression of its real and divine self which is one with all and in sympathy with each thing and creature and collectivity in existence, yet not bound by the egoism of any creature or collectivity, this final realisation gives the sure promise of a perfect reconciliation and a pure and flawless action. That action will not indeed follow any single principle or recognised rule; it is not likely to satisfy the standard either of the egoist, the practical man of the world, the formal moralist, the patriot, the philanthropist or the ideal philosopher; for it will proceed by a spontaneous outflowing from the totality of the being, the will and the knowledge and not by a selected, calculated and standardised action. Its sole aim will be the keeping together of the worlds in their progress towards the Divine and that will not be so much an aim as a spontaneous law of the being and intuitive determination of the action. Like the action of Nature it will proceed from a total will and knowledge behind, but a will and knowledge enlightened and no longer obscure, full of an impartial joy of existence and not bound by the dualities. It will be the action of a divine Will replacing the perplexities of the ego.

If by some miracle of divine intervention all mankind at once could be raised to this level, we should have the golden Age of the traditions, the Age of Truth or true existence, Satya Yuga, in which the Law is spontaneous and

conscious in each creature and does its own works in a perfect harmony and freedom. Unity being then the foundation of the consciousness of the race and no longer division, love would be absolute, equality would be perfect in difference, absolute justice would be secured by the spontaneous action of the being freely expressed and recognised in its right result, right reason would be satisfied by the perception of right relations inevitably fulfilled ; the quarrel between the individual and society or between one community and another could not exist.

But in the actual state of humanity, it is the individual who must climb to this height as a pioneer and precursor and his isolation will necessarily give a determination and a form to his activities which must be quite other than those of a consciously divine collective action. The inner state, the root of the actions will be the same ; but the actions themselves will be different. It is from this standpoint and not yet from that of the absolute ideal that the sadhaka of the integral Yoga has to consider the practical results of his surrender of all his works to the guidance of the divine Will within him.

The Eternal Wisdom

BOOK II

THE DISCOVERY AND CONQUEST OF THE DIVINE IN ONESELF.

I

THE CONQUEST OF TRUTH

THE EXAMPLE OF THE SAGE.

1 There are men in the world who labour to attain to
spirituality and sages who are pure and perfect and
can explain this life and the other of which they have
2 themselves acquired the knowledge.—There are some
true and ardent aspirants who travel from place to
place in search of this pass-word from a divine and
perfect instructor which will open for them the doors
of the eternal beatitude, and if in their earnest search
one of them is so favoured as to meet such a master
and receive from him the word so ardently desired
which is capable of breaking all chains, he withdraws
immediately from society to enter into the profound
retreat of his own heart and dwells there till he has
succeeded in conquering eternal peace.

3 The company of saints and sages is one of the
4 chief agents of spiritual progress.—He that walketh
5 with the wise, shall be wise.—For in them there is a
source of intelligence, a fountain of wisdom and a
flood of knowledge.

6 To avoid the company of fools, to be in commu-
nion with the sages, to render honour to that which
7 merits honor, is a great blessedness.—To avoid the
company of fools, to take pleasure in being among
the intelligent, to venerate those who are worthy of
veneration, is a great blessedness.

1) Unknown.—2) Ramakrishna.—3) i d.—4) Proverbs XIII 20.—
5)—Esdras.—6) Mahaparinibbana Sutta.—7)—Mahamangala Sutta.

- 8 Let us lend ear to the sages who point out to us
 9 the way.—Employ all the leisure you have in listen-
 ing to the well-informed; so you shall learn with-
 out difficulty what they have learned by long labour.—
 10 Question attentively, then meditate at leisure over
 11 what you have heard.—Take delight in questioning;
 12 hearken in silence to the word of the saints.—Happy
 is he who nourishes himself with these good words
 and shuts them up in his heart. He shall always be
 one of the wise.



- 13 He who knows how to find instructors for himself,
 arrives at the supreme mastery...He who loves to ask,
 extends his knowledge; but whoever considers only
 his own personal opinion becomes constantly narrower
 than he was.

- 14 Obey them that guide you and submit yourselves;
 15 for they watch over your souls.—And we beseech you
 to know them which labour among you and are over
 you and admonish you and to esteem them very highly
 16 in love for their work's sake.—Hold such in reputa-
 17 tion.—Take the pearl and throw from you the shell;
 take the instruction which is given you by your Mas-
 ter and put out of your view the human weaknesses of
 the teacher.

- 18-19 Alone the sage can recognize the sage.—The sage
 increases his wisdom by all that he can gather from
 20 others.—None is wise enough to guide himself alone.

- 21 We must choose a virtuous man to be always pre-
 sent to our spirit and must live as if we were conti-
 nually under his eyes and he were scrutinising all that
 we do.

- 22 Whosoever can cry to the All-Powerful with sin-
 cerity and an intense passion of the soul has no need

—8) Seneca.—9) Isocrates.—10) Confucius.—11) Imitation of Christ.—12)—
 Ecclesiasticus.—13) Tsu-King.—14) Hebrews XIII. 17.—15) 1 Thessa-
 lonians V. 12. 13.—16) Philipians II. 29.—17) Ramakrishna.—18) id.—
 19) Fenelon.—20) Imitation of Christ.—22) Ramakrishna.

of a Master. But so profound an aspiration is very rare;
 23 hence the necessity of a Master.—It is impossible to
 arrive at the summit of the mountain without passing
 24 through rough and difficult paths.—To be ignorant of
 the path one has to take and set out on the way
 without a guide, is to will to lose oneself and run the
 25 risk of perishing.—Seek for a guide to lead you to
 the gates of knowledge where shines the brilliant light
 that is pure of all darkness.



26 My son, if thou hearkenest to me with applica-
 tion thou shalt be instructed and if thou appliest thy
 mind thou shalt get wisdom. If thou lend thine ear,
 thou shalt receive instruction and if thou love to heark-
 27 en thou shalt grow wise.—I will show thee, hear
 me ; and that which I have seen I will declare, which
 28 wise men have told :—All that man does comes to its
 perfection in knowledge. That do thou learn by pro-
 stration to the wise and by questioning and by serving
 them; they who have the knowledge and see the
 truths of things shall instruct thee in the knowledge.
 29 —Lend thine ear, hear the words of the wise, apply thy
 30 heart to knowledge.—Scorn not the discourse of the
 31 wise, for thou shalt learn from them wisdom.—Neglect
 not the conversation of the aged, for they speak that
 32 which they have heard from their fathers.—Enquire,
 I pray thee, of the former age and prepare myself to
 search after the wisdom of their fathers...Shall they
 not teach thee and tell thee words out of their heart?—
 33 Avoid the society of evil friends and men of vulgar
 minds ; have pleasure in that of the giants of wisdom
 and take as thy friends those who practice justice.—
 34 Beyond all other men make thyself the friend of him

23) Confucius.—24) Hermes.—25) Dhammapada.—26) Ecclesiasticus.—
 27) Job XV.17-18.—28) Bhagavadgita IV.33-34.—29) Proverbs XXII.
 17.—30) Ecclesiasticus.—31) id.—32) Job VIII.8.10.—33) Dhammapada.—
 34) Pythagoras; "Golden Verses".5-6.

- who is distinguished by his virtue. Yield always to his gentle warnings and observe his honourable and useful actions.—If thou meetest on the roads of life an intelligent friend who is following thy path, one full of justice, firmness and wisdom, then overcome all obstacles and walk at his side happy and attentive.
- 35 —Follow wise and intelligent men possessed of experience, patient and full of spirituality and elevation...Follow just and perfect men faithfully as the moon follows the path of the constellations.
- 36 If thou remain in isolation, thou shalt never be able to travel the path of the spirit; a guide is needed. Go not alone by thyself, enter not as a blind man into that ocean...Since thou art utterly ignorant what thou shouldst do to issue out of the pit of this world, how shalt thou dispense with a sure guide?
- 37 Blush not to submit to a sage who knows more than thyself.—Do what thy Master tells thee; it is good.—Do not listen if one criticises or blames thy Master, leave his presence that very moment.
- 38 Hearken to the word of the sage with the ear of the soul, even when his conduct has no similitude to his teachings. Men should listen to good counsel even though it be written on a wall.
- 39 One who thinks that his spiritual guide is merely a man, can draw no profit from his contact.—Though my Master should visit the tavern, yet my master shall always be a saint. Though my Master should frequent the impious meeting-place of the drunkards and the sinners, yet shall he be always to me my pure and perfect Master.
- 40
- * * *
- 41 Opinions on the world and on God are many and conflicting and I know not the truth. Enlighten me, O my Master.

35) Dhammapada.—36 id.—37) Farid-ud-din-attar.—38) Democritus.—39) Ptah-hotep.—40) Ramakrishna.—41) Sadi; Gulistan.—42) Ramakrishna.—43) id.—44) Hermes.

APHORISMS.

THE CHAIN.

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

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

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

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

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

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

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

* *

In all these things there is a meaning and for all these contradictions there is a release. Nature has a method in

every madness of her combinings and for her most inextricable knots there is a solution.

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

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

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

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

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

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

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

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

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

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

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

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

The Doctrine of 'Taoism.

The ancient, eternal teaching of unity has been cherished from the earliest times in India and in spite of all obscurations of ignorance, all diminutions and deformations, all trials, challenges, and invading influences she has up to the present day clung faithfully to this supreme and central truth of all which other nations have thrown away in the struggle of existence or put aside into the study and the cloister. We are therefore apt in India to look upon it as a peculiarity of this country or, if professed by others, then learnt from us. But the Truth has had its witnesses in all lands and in all ages; if it were not so, it would not be the eternal Truth, but a temporary doctrine or an individual or national idiosyncrasy of thought. We translate from a brief, but interesting volume * by a French writer on the schools and teachers of the doctrine of unity from the earliest times to the present days some passages expressing the doctrines of Lao-tse, the great Chinese thinker who lived and taught about six centuries before the Christian era. This account of the Taoism of Lao-tse is taken from a book by another French writer, Wu-Wei (Non-Resistance), † which is written in the form of an imaginary dialogue between a Chinese sage and a foreign seeker of truth.

TAO.

"TAO is nothing else in reality, than what you foreigners call God. TAO is the One, the Beginning and the End,—he contains all things and to him all things return.

TAO can have no name, precisely because it is the one. Wu, that is to say, *Nothing*,—behold TAO. Thou understandest not? Listen then. There exists an absolute Reality, without beginning, without end, beyond our comprehension, which therefore appears to us as if it

* The Doctrine of Unity, by A. L. Caillet. Paris, Ferdinand Drubay.

† Wu-Wei, a Fiction based on the philosophy of Lao-tse, by Henri Borel: translated into French by Pierre Bernard.

were Nothing. That which we can understand, that which has for us a relative reality, is in truth only an appearance. It is indeed a product of the absolute Reality, since everything emanates from that Reality and returns to it, but the things which are real to our eyes are not real in themselves. What we call Being, is in fact Non-Being, and what we call Non-Being is Being in the true sense. Thus we live in a great darkness. What we imagine to be real, is not real, yet emanates from the reality; for the Real is all. Therefore both Being and Non-Being are TAO; but forget not that this word is a sound articulated by a human being and that the idea is inexpressible. All things that the senses perceive and all the desires of thy heart are unreal. TAO is the source of Heaven and of Earth. One engendered Two, Two engendered Three, Three engendered the Myriads and the Myriads return into the One...

Thou knowest that TAO is the origin of all, of the trees, the flowers, the birds, the sea, the deserts, the rocks, the light, the darkness, heat and cold, day and night, summer and winter and thy own life. The worlds and the oceans melt away into Eternity. Man emerges from the darkness, laughs for a moment in the clarity of the light and disappears; but in all these changings it is the One which manifests itself. TAO is in all, thy soul in its deepest self is TAO...

Make no mistake—TAO is *in* what thou seest but it is not in the *thing* thou seest. Think not that TAO can be visible to thy eyes. TAO will not awake joy in thy heart; TAO will not extract from thy eyes tears for that which thou sufferest: for all emotions are relative and unreal.

WU WEI

I will speak to thee of Wu Wei, of Non-Resistance, of the spontaneous movement directed by the impulsion in thee such as it was born from TAO. Men would be truly men if they allowed their life to flow of itself as the sea swells, as the flower blooms in the simple beauty of TAO. In every man there is the tendency towards the movement which proceeds from TAO and leads him back to

TAO; but men are blinded by their senses and by their lusts...They cling to all that is unreal. They desire too many things to desire the One. Sometimes they desire to be wise and good and that is the worst of all.

The sole remedy is to return to the source whence they come. TAO is in us; TAO is repose; and it is solely by renouncing desire—even the desire of goodness and wisdom—that we can attain to the Repose. Those who know what TAO is, do not tell; those who tell, do not know. I will not tell thee what TAO is; it is for thee to discover it by liberating thyself from all passion and all craving, by living with an absolute spontaneity, exempt from all effort that is not natural. One must approach TAO without shock or effort, with a movement as calm as the flowing of the vast ocean...It is so that thou shalt return to TAO, and when thou shalt have returned to It, thou shalt not know It, for thou shalt have thyself become TAO.

*
* *

No man can annihilate TAO and the imperishable light of the soul shines out in each of us. Think not that the perversity of man can be so great or so powerful. The eternal TAO inhabits in all of us, in the murderer and the harlot no less than in the thinker and the poet. They are all as alike in their essence as two grains of sand upon this rock, and none shall be banished from TAO for eternity, for all bear TAO in themselves.

Their sins are illusory, unreal as a mist... They cannot be bad; no more can they be good; irresistibly they are drawn towards TAO as this drop of water towards the vast sea. It may take more time for some than for others, but that is all... TAO is neither good nor bad; TAO is Real;

TAO alone is and the life of unreal things is a life of false contrasts, false relations which have no independent existence and which lead into great error. So, above all, desire not to be good and call not thyself evil. Wu Wei—exempt from effort, carried on by the inherent Force in thee, that is what thou shouldest be. Not good nor bad, not

little nor great, not low nor high; then alone thou shalt really be although in the ordinary sense of the word, thou shalt have ceased to be. When thou shalt be delivered from all appearances, from all lusts and all desires, thou shalt be carried by thy own impulsion without being aware that thou movest, and this—the sole true principle of life, which is to move of one self, free and unhampered towards TAO—will be as easy and as inconscient as the dissolution of this little cloud above us.

* * *

Speak not of this thirst of for wisdom. Desire not to know too much ; for so alone canst thou little by little become capable of knowing by intuition ; the knowledge acquired by effort that is not natural only leads farther away from TAO ... Especially desire not happiness too eagerly, nor have any fear of ill-fortune, for neither of them are real... TAO would not be TAO if thou couldst represent It as joy or suffering, good fortune or ill-fortune ; for TAO is a whole and there can be no contrasts in It....

Then for the first time, when thou shalt have become Wu Wei—non-existent in the vulgar sense of the word—all will go well for thee and thou shalt traverse life with a movement as calm and natural as that of the vast sea before us. Nothing will trouble thy peace. Thy sleep shall be dreamless and thy waking will bring thee no cares. Thou shalt see TAO in all things, thou shalt be one with all that exists ; thou shalt feel thyself as intimate with all Nature as with thy own self ; and traversing with a calm submission the alternations of day and night, summer and winter, life and death, thou shalt enter one day into TAO in which there are no alternations and from which once thou hast issued utterly pure as pure thou shalt return to It.

LOVE.

Thou knowest not what is love, nor what it is to love. I will tell thee ; Love is nothing other than the Rhythm of TAO.

I have said it to thee; it is from TAO that thou comest, it is to TAO that thou shalt return... Woman reveals herself to thy eyes and thou thinkest that she is the end towards which the Rhythm leads thee, but even when this woman is thine and thou hast thrilled with her touch, thou feelest still the Rhythm within thee unappeased and thou learnest that to appease it thou must go beyond. Call it Love, if thou wilt; what matters a name? I call it TAO...

The beauty of woman is only a vague reflection of the formless beauty of TAO. The emotion she awakens in thee, the desire to blot thyself out in her beauty...believe me, it is nothing else than the rhythm of TAO, only thou knowest it not...Seek not thy happiness in a woman. She is the revelation of TAO offering itself to thee, she is the purest form in Nature by which TAO manifests, she is the Force which awakens in thee the Rhythm of TAO—but by herself she is only a poor creature like thyself. And thou art for her the same revelation as she is for thee. It is the expression of TAO who has no limit nor form, and what thy soul desires in the rapture which the vision of it causes thee, this strange and ineffable sentiment, is nought else than union with that Beauty and with the source of that Beauty—with TAO.

Thy soul has lost its beloved—TAO—with whom it was formerly united and it desires reunion with the Beloved. An absolute reunion with TAO—is it not boundless Love! To be so absolutely one with the Beloved that thou art entirely hers and she entirely thine,—a union so complete and so eternal that neither life nor death can ever separate you, so peaceful and pure that Desire can no longer awake in thee, because the supreme happiness is attained and there is only peace, peace sacred, calm and luminous. For TAO is the Infinite of the soul, one, eternal and all-pure.

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THE LIFE DIVINE

CHAPTER XII.

DELIGHT OF EXISTENCE: THE SOLUTION.

The name of That is the Delight;
as the Delight we must worship and
seek after It.

Kena Upanishad.

In this conception of an inalienable underlying delight of existence of which all outward or surface sensations are a positive, negative or neutral play, waves and foamings of that infinite deep, we arrive at the true solution of the problem we are examining. The self of things is an infinite indivisible existence; of that existence the essential nature or power is an infinite imperishable force of self-conscious being; and of that self-consciousness the essential nature or knowledge of itself is, again, an infinite inalienable delight of being. In formlessness and in all forms, in the eternal awareness of infinite and indivisible being and in the multiform appearances of finite division this self-existence preserves perpetually its self-delight. As in the apparent inconscience of Matter our soul, growing out of its bondage to its own superficial habit and particular mode of self-conscious existence, discovers that infinite Conscious-Force constant, immobile, brooding, so in the apparent non-sensation of Matter it comes to discover and attune itself to an infinite conscious Delight imperturbable, ecstatic, all-embracing. This delight is its own delight, this self is its own self in all; but to our ordinary view of self and things which awakes and moves only upon surfaces, it remains hidden, profound, sub-conscious. And as it is within all forms, so it is within all experien-

ces whether pleasant, painful or neutral. There too hidden, profound, subconscious, it is that which enables and compels things to remain in existence. It is the reason of that clinging to existence, that overmastering will-to-be, translated vitally as the instinct of self-preservation, physically as the imperishability of matter, mentally as the sense of immortality which attends the formed existence through all its phases of self-development and of which even the occasional impulse of self-destruction is only a reverse form, an attraction to other state of being and a consequent recoil from present state of being. Delight is existence, Delight is the secret of creation, Delight is the root of birth, Delight is the cause of remaining in existence, Delight is the end of birth and that into which creation ceases. "From Ananda" says the Upanishad "all existences are born, by Ananda they remain in being and increase, to Ananda they depart."

As we look at these three aspects of essential Being, one in reality, triune to our mental view, separable only in appearance, in the phenomena of the divided consciousness, we are able to put in their right place the divergent formulae of the old philosophies so that they unite and become one, ceasing from their agelong controversy. For if we regard world-existence only in its appearances and only in its relation to pure, infinite, indivisible, immutable Existence, we are entitled to regard it, describe it and realise it as Maya. Maya in its original sense meant a comprehending and containing consciousness capable of measuring and limiting and therefore formative; it is that which measures out moulds, lines, forms in the formless, psychologises and seems to make knowable the Unknowable, geometrises and seems to make measurable the limitless. Later the word came from its original sense of knowledge, skill, intelligence to acquire a pejorative sense of cunning, fraud or illusion, and it is in the figure of an enchantment or illusion that it is used by the philosophical systems.

World is Maya. World is not unreal in the sense that it has no sort of existence; for even if it were only a dream

of the self, still it would exist in It as a dream, real to it in the present even while ultimately unreal. Nor ought we to say that world is unreal in the sense that it has no kind of eternal existence; for although particular worlds and particular forms may or do dissolve physically and return mentally from the manifestation into the non-manifestation, yet Form in itself, World in itself are eternal. From the non-manifestation they return inevitably into manifestation; they have an eternal recurrence if not an eternal persistence, an eternal immutability in sum and foundation along with an eternal mutability in aspect and apparition. Nor have we any surety that there ever was or ever will be a period in Time when no form of universe, no play of being is represented to itself in the eternal Conscious-Being, but only an intuitive perception that the world that we know can and does appear from That and return into It perpetually.

Still world is Maya because it is not the essential truth of infinite existence, but only a creation of self-conscious being,—not a creation in the void, not a creation in nothing and out of nothing, but in the eternal Truth and out of the eternal Truth of that Self-being; its continent, origin and substance are the essential, real Existence, its forms are mutable formations of That to Its own conscious perception, determined by Its own creative conscious-force. They are capable of manifestation, capable of non-manifestation, capable of other-manifestation. We may, if we choose, call them therefore illusions of the infinite consciousness, thus audaciously flinging back a shadow of our mental sense of subjection to Error and incapacity upon that which, being greater than Mind, is beyond subjection to falsehood and illusion. But seeing that the essence and substance of Existence is not a lie and that all errors and deformations of our divided consciousness represent some truth of the indivisible self-conscious Existence, we shall rather say that the world is not essential truth of That, but phenomenal truth, truth of its free multiplicity and infinite superficial mutability and not truth of its fundamental and immutable Unity.

If, on the other hand, we look at world-existence in relation to consciousness only and to force of consciousness, we may regard, describe and realise it as a movement of Force obeying some secret will or else some necessity imposed on it by the very existence of the Consciousness that possesses or regards it. It is then the play of Prakriti, the executive Force, to satisfy Purusha, the regarding and enjoying consciousness; or it is the play of Purusha reflected in the movements of Force and with them identifying himself. World, then, is the play of the Mother of things moved to cast Herself for ever into infinite forms and avid of eternally outpouring experiences.

Again if we look at World-Existence rather in its relation to the self-delight of eternally existent being, we may regard, describe and realise it as Lila, the play, the child's joy, the poet's joy, the actor's joy, the mechanician's joy of the Soul of things eternally young, perpetually inexhaustible, creating and recreating Himself in Himself for the sheer bliss of that self-creation, of that self-representation,—Himself the play, Himself the player, Himself the playground. These three generalisations of the play of existence in its relation to the eternal and stable, the immutable Sachchidananda, starting from the three conceptions of Maya, Prakriti and Lila and representing themselves in our philosophical systems as mutually contradictory philosophies, are in reality perfectly consistent with each other, complementary and necessary in their totality to an integral view of life and the world. The world of which we are a part is in its most obvious view a movement of Force; but that Force, when we penetrate its appearances, proves to be a constant and yet always mutable rhythm of creative consciousness casting up, projecting in itself phenomenal truths of its own infinite and eternal being; and this rhythm is in its essence, cause and purpose a play of the infinite delight of being ever busy with its own innumerable self-representations. This triple or triune view must be the starting-point for all our understanding of the universe.

Since, then, eternal and immutable delight of being

moving out into infinite and variable delight of becoming is the root of the whole matter, we have to conceive one indivisible conscious Being behind all our experiences supporting them by its inalienable delight and effecting by its movement the variations of pleasure, pain and neutral indifference in our sensational existence. That is our real self; the mental being subject to the triple vibration can only be a representation of our real self put in front for the purposes of that sensational experience of things which is the first rhythm of our divided consciousness in its response and reaction to the multiple contacts of the universe. It is an imperfect response, a tangled and discordant rhythm preparing and preluding the full and unified play of the conscious Being in us; it is not the true and perfect symphony that may be ours if we can once enter into sympathy with the One in all variations and attune ourselves to the absolute and universal diapason.

If this view be right, then certain consequences inevitably impose themselves. In the first place, since in our depths we ourselves are that One, since in the reality of our being we are the indivisible All-Consciousness and therefore the inalienable All-Bliss, the disposition of our sensational experience in the three vibrations of pain, pleasure and indifference can only be a superficial arrangement created by that limited part of ourselves which is uppermost in our waking consciousness. Behind there must be something in us—much vaster, profounder, truer than the superficial consciousness,—which takes delight impartially in all experiences; it is that delight which secretly supports the superficial mental being and enables it to persevere through all labours, sufferings and ordeals in the agitated movement of the Becoming. That which we call ourselves is only a trembling ray on the surface; behind is all the vast subconscient, the vast superconscient profiting by all these surface experiences and imposing them on its external self which it exposes as a sort of sensitive covering to the contacts of the world; itself veiled, it receives these contacts and assimilates them into the values of a truer, a profounder, a mastering and creative experi-

ence. Out of its depths it returns them to the surface in forms of strength, character, knowledge, impulsion whose roots are mysterious to us because our mind moves and quivers on the surface and has not learned to concentrate itself and live in the depths.

In our ordinary life this truth is hidden from us or only dimly glimpsed at times or imperfectly held and conceived. But if we learn to live within, we infallibly awaken to this presence within us which is our more real self, a presence profound, calm, joyous and puissant of which the world is not the master—a presence which, if it is not the Lord Himself, is the radiation of the Lord within. We are aware of it within supporting and helping the apparent and superficial self and smiling at its pleasures and pains as at the error and passion of a little child. And if we can go back into ourselves and identify ourselves, not with our superficial experience, but with that radiant penumbra of the Divine, we can live in that attitude towards the contacts of the world and, standing back in our entire consciousness from the pleasures and pains of the body, vital being and mind, possess them as experiences whose nature being superficial does not touch or impose itself on our core and real being. In the entirely expressive Sanskrit terms, there is an *Anandamaya* behind the *Manomaya*, a vast Bliss-self behind the limited mental self, and the latter is only a shadowy image and disturbed reflection of the former. The truth of ourselves lies within and not on the surface.

Again this triple vibration of pleasure, pain, indifference, being superficial, being an arrangement and result of our imperfect evolution, can have in it no absoluteness, no necessity. There is no real obligation on us to return to a particular contact a particular response of pleasure, pain or neutral reaction, there is only an obligation of habit. We feel pleasure or pain in a particular contact because that is the habit our nature has formed, because that is the constant relation the recipient has established with the contact. It is within our competence to return quite the opposite response, pleasure where we used to

have pain, pain where we used to have pleasure. It is equally within our competence to accustom the superficial being to return instead of the mechanical reactions of pleasure, pain and indifference that free reply of inalienable delight which is the constant experience of the true and vast Bliss-Self within us. And this is a greater conquest, a still deeper and more complete self-possession than a glad and detached reception in the depths of the habitual reactions on the surface. For it is no longer a mere acceptance without subjection, a free acquiescence in imperfect values of experience, but enables us to convert imperfect into perfect, false into true values,—the constant but veritable delight of the Spirit in things taking the place of the dualities experienced by the mental being.

In the things of the mind this pure habitual relativity of the reactions of pleasure and pain is not difficult to perceive. The nervous being in us, indeed, is accustomed to a certain fixedness, a false impression of absoluteness in these things. To it victory, success, honour, good fortune of all kinds are pleasant things in themselves, absolutely, and must produce joy as sugar must taste sweet; defeat failure, disappointment, disgrace, evil fortune of all kinds are unpleasant things in themselves, absolutely, and must produce grief as wormwood must taste bitter. To vary these responses is to it a departure from fact, abnormal and morbid; for the nervous being is a thing enslaved to habit and in itself the means devised by Nature for fixing constancy of reaction, sameness of experience, the settled scheme of man's relations to life. The mental being on the other hand is free, for it is the means she has devised for flexibility and variation, for change and progress; it is subject only so long as it chooses to remain subject, to dwell in one mental habit rather than in another or so long as it allows itself to be dominated by its nervous instrument. It is not bound to be grieved by defeat, disgrace, loss; it can meet these things and all things with a perfect indifference; it can even meet them with a perfect gladness. Therefore man finds that the

more he refuses to be dominated by his nerves and body, the more he draws back from implication of himself in his physical and vital parts, the greater is his freedom. He becomes the master of his own responses to the world's contacts, no longer the slave of external touches.

In regard to physical pleasure and pain, it is more difficult to apply the universal truth; for this is the very domain of the nerves and the body, the centre and seat of that in us whose nature is to be dominated by external contact and external pressure. Even here, however, we have glimpses of the truth. We see it in the fact that according to the habit the same physical contact can be either pleasurable or painful not only to different individuals but to the same individual under different conditions or at different stages of his development. We see it in the fact that men in periods of great excitement or high exaltation remain physically indifferent to pain or unconscious of pain under contacts which ordinarily would inflict severe torture or suffering. In many cases it is only when the nerves are able to reassert themselves and remind the mentality of its habitual obligation to suffer, that the sense of suffering returns. But this return to the habitual obligation is not inevitable; it is only habitual. We see that in the phenomena of hypnosis not only can the hypnotised subject be successfully forbidden to feel the pain of a wound or puncture when in the abnormal state but can be prevented with equal success from returning to his habitual reaction of suffering when he is awakened. The reason of this phenomenon is perfectly simple; it is because the hypnotiser suspends the habitual waking consciousness which is the slave of nervous habits and is able to appeal to the subconscious mental being in its depths, the mental being who is master, if he wills, of the nerves and the body. But this freedom which is affected by hypnosis abnormally, rapidly, without true possession, by an alien will may equally be won normally, gradually, with true possession, by one's own will so as to effect partially or completely a victory of the mental being over the habitual nervous reactions of the body.

Pain of mind and body is a device of Nature, that is to say of Force in her works, meant to subserve a definite transitional end in her upward evolution. The world is from the point of view of the individual a play and complex shock of multitudinous forces. In the midst of this complex play the individual stands as a limited constructed being with a limited amount of force exposed to numberless shocks which may wound, maim, break up or disintegrate the construction which he calls himself. Pain is in the nature of a nervous and physical recoil from a dangerous or harmful contact; it is a part of what the Upanishad calls *jugupsa*, the shrinking of the limited being from that which is not himself and not sympathetic or in harmony with himself, its impulse of self-defence against "others." It is from this point of view, an indication by Nature of that which has to be avoided or, if not successfully avoided, has to be remedied. It does not come into being in the purely physical world so long as life does not enter into it; for till then mechanical methods are sufficient. Its office begins when life with its frailty and imperfect possession of Matter enters on the scene; it grows with the growth of Mind in life. Its office continues so long as Mind is bound in the life and body which it is using, dependent upon them for its knowledge and means of action, subjected to their limitations and to the egoistic impulses and aims which are born of those limitations. But if and when Mind in man becomes capable of being free, unegoistic, in harmony with all other beings and with the play of the universal forces, the use and office of pain diminishes, its *raison d'être* must finally cease to be and it can only continue as an atavism of Nature, a habit that has survived its use, a persistence of the lower in the as yet imperfect organisation of the higher. Its eventual elimination must be an essential point in the destined conquest of the soul over subjection to Matter and egoistic limitation in Mind.

This elimination is possible because pain and pleasure themselves are currents, one imperfect, the other perverse, but still currents of the delight of existence. The reason

for this imperfection and this perversion is the self-division of the being in his consciousness by measuring and limiting Maya and in consequence an egoistic and piecemeal instead of a universal reception of contacts by the individual. For the universal soul all things and all contacts of things carry in them an essence of delight best described by the Sanskrit aesthetic term, *Rasa*, which means at once sap or essence of a thing and its taste. It is because we do not seek the essence of the thing in its contact with us but look only to the manner in which it affects our desires and fears, our cravings and shrinkings that grief and pain, imperfect and transient pleasure or indifference, that is to say blank inability to seize the essence, are the forms taken by the *Rasa*. If we could be entirely disinterested in mind and heart and impose that detachment on the nervous being, the progressive elimination of these imperfect and perverse forms of *Rasa* would be possible and the true essential taste of the inalienable delight of existence in all its variations would be within our reach. We attain to something of this capacity for variable but universal delight in the aesthetic reception of things as represented by Art and Poetry, so that we enjoy there the *rasa* or taste of the sorrowful, the terrible, even the horrible or repellent;* and the reason is because we are detached, disinterested, not thinking of ourselves or of self-defence (*jugupsa*), but only of the thing and its essence. Certainly, this aesthetic reception of contacts is not a precise image or reflection of the pure delight which is supra-mental and supra-aesthetic; for the latter would eliminate sorrow, terror, horror and disgust with their cause while the former admits them; but it represents partially and imperfectly one stage of the progressive delight of the universal Soul in things in its manifestation and it admits us in one part of our nature to that detachment from egoistic sensation and that universal attitude through which the one Soul sees harmony and beauty where we divided beings experience rather chaos

* So termed in Sankrit Rhetoric, the *karuna*, *bhayānaka* and *bībhāṣa* *rasas*.

and discord. The full liberation can come to us only by a similar liberation in all our parts, the universal aesthesis, the universal standpoint of knowledge, the universal detachment from all things and yet sympathy with all in our nervous and emotional being.

Since the nature of suffering is a failure of the conscious-force in us to meet the shocks of existence and a consequent shrinking and contraction and its root is an inequality of that receptive and possessing force due to our self-limitation by egoism consequent on the ignorance of our true Self, of Sachchidananda, the elimination of suffering must first proceed by the substitution of *titiksha*, the facing, enduring and conquest of all shocks of existence for *jugupsa*, the shrinking and contraction; by this endurance and conquest we proceed to an equality which may be either an equal indifference to all contacts or an equal gladness in all contacts; and this equality again must find a firm foundation in the substitution of the Sachchidananda consciousness which is All-Bliss for the ego-consciousness which enjoys and suffers. The Sachchidananda consciousness may be transcendent of the universe and aloof from it, and to this state of distant Bliss the path is equal indifference; it is the path of the ascetic. Or the Sachchidananda consciousness may be at once transcendent and universal; and to this state of present and all-embracing Bliss the path is surrender and loss of the ego in the universal and possession of an all-pervading equal delight; it is the path of the ancient Vedic sages. But neutrality to the imperfect touches of pleasure and the perverse touches of pain is the first direct and natural result of the soul's self-discipline and the conversion to equal delight can, usually, come only afterwards. The direct transformation of the triple vibration into Ananda is possible, but less easy to the human being.

Such then is the view of the universe which arises out of the integral Vedantic affirmation. An infinite, indivisible existence all-blissful in its pure self-consciousness moves out of its fundamental purity into the varied play of Force that is consciousness, into the movement of Prakriti which

is the play of Maya. The delight of its existence is at first self-gathered, absorbed, subconscious in the basis of the physical universe; then emergent in a great mass of neutral movement which is not yet what we call sensation; then further emergent with the growth of mind and ego in the triple vibration of pain, pleasure and indifference originating from the limitation of the force of consciousness in the form and from its exposure to shocks of the universal Force which it finds alien to it and out of harmony with its own measure and standard; finally, the conscious emergence of the full Sachchidananda in its creations by universality, by equality, by self-possession and conquest of Nature. This is the course and movement of the world.

If it then be asked why the One Existence should take delight in such a movement, the answer lies in the fact that all possibilities are inherent in Its infinity and that the delight of existence,—in its mutable becoming, not in its immutable being,—lies precisely in the variable realisation of its possibilities. And the possibility worked out here in the universe of which we are a part, begins from the concealment of Sachchidananda in that which seems to be its own opposite and its self-finding even amid the terms of that opposite. Infinite being loses itself in the appearance of non-being and emerges in the appearance of a finite Soul; infinite consciousness loses itself in the appearance of a vast indeterminate incoherence and emerges in the appearance of a superficial limited consciousness; infinite self-sustaining Force loses itself in the appearance of a chaos of atoms and emerges in the appearance of the insecure balance of a world; infinite Delight loses itself in the appearance of an insensible Matter and emerges in the appearance of a discordant rhythm of varied pain, pleasure and neutral feeling, love, hatred and indifference; infinite unity loses itself in the appearance of a chaos of multiplicity and emerges in a discord of forces and beings which seek to recover unity by possessing, dissolving and devouring each other. In this creation the real Sachchidananda has to emerge. Man, the individual, has to become

and to live as an universal being; his limited mental consciousness has to widen to the superconscient unity in which each embraces all; his narrow heart has to learn the infinite embrace and replace its lusts and discords by universal love and his restricted vital being to become equal to the whole shock of the universe upon it and capable of universal delight; his very physical being has to know itself as no separate entity but as one with and sustaining in itself the whole flow of the indivisible Force that is all things; his whole nature has to reproduce in the individual the unity, the harmony, the oneness-in-all of the supreme Existence-Consciousness-Bliss.

Through all this play the secret reality is always one and the same delight of existence,—the same in the delight of the subconscious sleep before the emergence of the individual, in the delight of the struggle and all the varieties, vicissitudes, perversions, conversions, reversions of the effort to find itself amid the mazes of the half-conscious dream of which the individual is the centre, and in the delight of the eternal super-conscient self-possession into which the individual must wake and there become one with the indivisible Sachchidananda. This is the play of the One, the Lord, the All as it reveals itself to our liberated and enlightened knowledge from the conceptive standpoint of this material universe.

The Wherefore of the Worlds

CHAPTER XI

LOVE THE CREATOR.

What we call love is most often in this world of relativity and for the individual consciousness only an enlarged egoism. And if we are to understand that this larger egoism is not merely a more absolute egoism, we must admit that in its new form something appears and manifests itself which did not before exist and that under this cover, behind this mask another principle different from it and not yet in evidence is coming to the light.

Love and egoism, indiscriminable in the Absolute, remain for a long time ill-distinguished from each other in the relative; love, in general, is but an egoism ignorant of itself, egoism a love which cannot recognise its own real nature. And if it is difficult to fix and define the essence of this first principle of being, the principle of desire, it is no less difficult to understand what may be, before anything exists, the essence of its opposite principle, love.

With these two abstractions, as with all those by which the mind tries to cross the abyss between the absolute reality and the facts of the relative, it is only in their opposition to each other that we can form any clear idea of them and they have no meaning except in regard to each other. In relation to desire love is all that has not

egoistic desire, that does not resolve to be separated, distinct, individual, that does not manifest itself for its own sake, that does not tend towards exclusive consciousness, that does not know any other self than the Self universal and unique. It is therefore all that in the being appears and affirms itself least, that remains most invisible, most hidden, that does not know itself ; everything that in this world of blindness, division, conflict, pain tends towards the light of unity and the joy of harmony. Or rather it is the principle in which all that egoism transforms into suffering, is changed back into joy.

Therefore the suffering of the creature is a witness to the fact that the desire which formed it is only a deformation of love, and that from the beginning in the heart of immense desire there lived already, yet more immense, the aspiration of love. Certainly it was not love that took the initiative of that beginning, but without love that beginning would never have come to an end.

Rightly then is Love adored under the name of the Creator if the true creation consists not in the distinction of individual beings but in their ascension towards the universal being, not in the one single act of an arbitrary decree of existence but in the permanent action of a sovereign law of progress.

This love then is, in the very depth of all things, the secret and mysterious guest who sustains and contains all, supports and receives all, repairs and prepares all, encourages, transforms and purifies all ; it is the power of beatitude which draws out of each thing its potential good and makes the best issue out of the worst, which orders the world according to its highest law and causes it to be at every moment the nearest to the divine that the moment will permit.

This love has not waited to act until the experience of pain called it in ; for it was there in that pain, ready to change it into effort, into a possibility of progress for the desire of being and into supreme joy for the being liberated from desire.

And before it was in the pain, it was already a divine force of coherence and of organisation in the Matter in which life was germinating ; it was the soul in unconscious forms before it became the soul in sensible forms ; and it was love's power of attraction that, before it existed in the heart of mankind, was in the heart of the worlds, before it took the shape of tenderness, brotherhood and compassion, was affinity in atoms and force of gravitation in the spheres. Without it how could any unity have been born in the infinite divisibility of substances ? Whilst desire dispersed through space the ashes of its fires, was it not love that in that comic dust relighted the fires of life ?

But in order that it might fertilise the germs of death, was it not inevitable that love should bury itself alive therein ? Before anything could be, love had to make a holocaust of itself. Together with desire there was in the beginning sacrifice ; and desire contained in its germ all the sorrows of the world, sacrifice all the joys of infinity.

All religions under different symbols speak of this sacrifice ; but those that proclaim it the most highly are the religions whose teaching is joy.



No doubt, for this absolute love to be manifested it is necessary that the being should enlarge its own boundaries and become conscious of the deeper and vaster realities which it bears in itself, that its desire should thus grow less narrow, less ignorant, less selfish ; then the veils are lifted which covered more divine possibilities and out of apparent chaos arise more and more the perfections of the eternal order.

But if this were all it did, it would only give a greater scope to its egoism ; the egoism itself must yield and at every point where this is done, the being, whatever be its limits, touches the absolute. However petty, obscure, inconscient it be, it so enters into contact with the divine ; if egoism opens even one of its doors, that is enough for a power of love to arise out of the Absolute. For this love which is so patient and passive in the being is yet the very activity of the Eternal.

If it were not so, the being could abolish all its limits and become conscious of the Absolute within it and yet in the world of relativities nothing more divine would appear.

In that case there would be a resorption of the spontaneities of desire into the bottomless ocean of the Non-manifest, a return of the being into its origins but no intervention of new forces, no creation of more perfect forms and activities.

Perhaps this mystic issue, this escape out of the manifested world, is the last step, the transcendental end of egoism. But to this evasion love opposes the invasion of redeeming activities. And if evolution in a general sense means progress, it is because the world's history only transforms into visible results the hidden work of an actual involution. That which becomes does not evolve, does not come out of that which was, but arises out of that which is neither Being nor Non-Being and so by a permanent creation comes into existence.

If all desire renews the mystery of beginning, all progress reproduces the miracle of the second Genesis.

* * *

Since all in the Absolute that is blind desire or disinterested love manifests in the world of form, must we consider as an indifference, a supreme inertness, a lack of all egoistic power as well as of all generous spontaneity That of the Divine which is not manifested?

A childlike question, surely, but one that must be put, for the questions of children often strike at the root of profound secrets. Where we see only pure and simple facts, their simplicity shows us the mystery and the enigma. All of the Absolute that has no relation to our manifested relativities is brought into our ken by that question.

What are the mysteries formulated by being and by the world in comparison with the mystery of that which, never coming into form, sets at defiance all the formulae of our ignorance? Here how shall we speak of indifference or a divine inertia? We might just as well say the contrary and one statement would not be more valid than the other.

The Non-manifest is all that was not egoism and all that cannot be love. For if egoism is but a veil of love, love itself is but a veil of something still deeper, more divine, more fecund than itself.

As love succeeding to desire has become creator of the worlds so there are, beyond all conscious or unconscious causes of the being, other causes unthinkable for the ordinary mind which the evolution of consciousness will bring into light one after the other as so many final causes. But since that evolution has no other term than the Absolute towards which it tends indefinitely, each new principle unveiled is only the herald of others not yet discovered. What we call love is in relation to the geneses of the future just such a secondary thing as was in relation to itself the desire of being.

In love, beyond all expression, is the secret, the hope, the treasure of an infinite becoming. In every epoch of the world's life, as in every moment of the being's existence, something of this secret is revealed, something of this hope becomes a potential reality, something of this treasure descends upon the earth and is for man a new riches, a higher perfection and a deeper source of joy.

Therefore, now as ever, on earth and in other worlds, the child's question we ask is the question of the marvellous and approaching birth of that which is yet to be born.

After having built up out of the cosmic dust the harmonious forms of the worlds and coordinated in the infinitesimal universe of the atoms, as in the infinite atom which is the universe, all conflicting forces and chaotic energies, after having perfected life and its forms, the forms by the progress of life, life by the progress of forms this Love is now at work in the human being. After having drawn him forth out of the divine possibilities of Nature it would now draw out of his nature the possibilities of the Divine.

This supreme aspiration of love explains and justifies the universal desire and transfigures it: therein the being discovers the secret of his goal shedding light on the mystery of his beginning.

The Secret of the Veda

CHAPTER XI

THE SEVEN RIVERS.

The Veda speaks constantly of the waters or the rivers, especially of the divine waters, *ápo deváh* or *ápo divyáh*, and occasionally of the waters which carry in them the light of the luminous solar world or the light of the Sun, *svarvatír apah*. The passage of the waters effected by the Gods or by man with the aid of the Gods is a constant symbol. The three great conquests to which the human being aspires, which the Gods are in constant battle with the Vritras and Panis to give to man are the herds, the waters and the Sun or the solar world, *gá apah swah*. The question is whether these references are to the rains of heaven, the rivers of Northern India possessed or assailed by the Dravidians—the Vritras being sometimes the Dravidians and sometimes their Gods, the herds possessed or robbed from the Aryan settlers by the indigenous "robbers,"—the Panis who hold or steal the herds being again sometimes the Dravidians and sometimes their gods; or is there a deeper, a spiritual meaning? Is the winning of Svar simply the recovery of the sun from its shadowing by the storm-cloud or its seizure by eclipse or its concealment by the darkness of Night? For here at least there can be no withholding of the sun from the Aryans by human "black-skinned" and "noseless" enemies. Or does the con-

quest of Swar mean simply the winning of heaven by sacrifice? And in either case what is the sense of this curious collocation of cows, waters and the sun or cows, waters and the sky? Is it not rather a system of symbolic meanings in which the herds, indicated by the word *gâh* in the sense both of cows and rays of light, are the illuminations from the higher consciousness which have their origin in the Sun of Light, the Sun of Truth? Is not Swar itself the world or plane of immortality governed by that Light or Truth of the all-illuminating Sun called in Veda the vast Truth, *r'itam br'ihat*, and the true Light? and are not the divine waters, *âpo devîh*, *divyâh* or *svarvatîh*, the floods of this higher consciousness pouring on the mortal mind from that plane of immortality?

It is, no doubt, easy to point to passages or hymns in which on the surface there seems to be no need of any such interpretation and the *sukta* can be understood as a prayer or praise for the giving of rain or an account of a battle on the rivers of the Panjab. But the Veda cannot be interpreted by separate passages or hymns. If it is to have any coherent or consistent meaning, we must interpret it as a whole. We may escape our difficulties by assigning to *svar* or *gâh* entirely different senses in different passages—just as Sayana sometimes finds in *gâh* the sense of cows, sometimes rays and sometimes, with an admirable light-heartedness, compels it to mean waters.* But such a system of interpretation is not rational merely because it leads to a "rationalistic" or "common-sense" result. It rather flouts both reason and common sense. We can indeed arrive by it at any result we please, but no reasonable and unbiassed mind can feel convinced that that result was the original sense of the Vedic hymns.

But if we adopt a more consistent method, insuperable difficulties oppose themselves to the purely material sense. We have for instance a hymn (VII. 49) of Vasish-

* So also he interprets the all-important Vedic word *r'itam* sometimes as sacrifice, sometimes as truth, sometimes as water, and all these different senses in a single hymn of five or six verses!

tha to the divine waters, *âpo devîh, âpo divyâh*, in which the second verse runs "The divine waters that flow whether in channels dug or self-born, they whose movement is towards the ocean, pure, purifying,—may those waters foster me." Here, it will be said, the sense is quite clear; it is to material waters, earthly rivers, canals,—or, if the word *khanitrimâh* means simply "dug," then wells,—that Vasishtha addresses his hymn and *divyâh*, divine, is only an ornamental epithet of praise; or even perhaps we may render the verse differently and suppose that three kinds of water are described,—the waters of heaven, that is to say the rain, the water of wells, the water of rivers. But when we study the hymn as a whole this sense can no longer stand. For thus it runs:

"May those divine waters foster me, the eldest (or greatest) of the ocean from the midst of the moving flood that go purifying, not settling down, which Indra of the thunderbolt, the Bull, clove out. The divine waters that flow whether in channels dug or self-born, whose movement is towards the Ocean,—may those divine waters foster me. In the midst of whom King Varuna moves looking down on the truth and the falsehood of creatures, they that stream honey and are pure and purifying,—may those divine waters foster me. In whom Varuna the king, in whom Soma, in whom all the Gods have the intoxication of the energy, into whom Agni Vaiswanara has entered, may those divine waters foster me."

It is evident that Vasishtha is speaking here of the same waters, the same streams that Vamadeva hymns, the waters that rise from the ocean and flow into the ocean, the honeyed wave that rises upward from the sea, from the flood that is the heart of things, streams of the clarity, *ghr'itasya dhârah*. They are the floods of the supreme and universal conscious existence in which Varuna moves looking down on the truth and the falsehood of mortals,—a phrase that can apply neither to the descending rains nor to the physical ocean. Varuna in the Veda is not an Indian Neptune, neither is he precisely, as the European scholars at first imagined, the Greek Ouranos, the sky. He is

the master of an ethereal wideness, an upper ocean, of the vastness of being, of its purity ; in that vastness, it is elsewhere said, he has made paths in the pathless infinite along which Surya, the Sun, the Lord of Truth and the Light can move. Thence he looks down on the mingled truths and falsehoods of the mortal consciousness... And we have farther to note that these divine waters are those which Indra has cloven out and made to flow upon the earth,—a description which throughout the Veda is applied to the seven rivers.

If there were any doubt whether these waters of Vasishtha's prayer are the same as the waters of Vamadeva's great hymn, *madhumân ūrmih, ghr'itasya dhârâh*, it is entirely removed by another Sukta of the sage Vasishtha, VII. 47. In the forty-ninth hymn he refers briefly to the divine waters as honey-streaming, *madhugchutah* and speaks of the Gods enjoying in them the intoxication of the energy, *ūrjam madanti* ; from this we can gather that the honey or sweetness is the *madhu*, the Soma, the wine of the Ananda, of which the Gods have the ecstasy. But in the forty-seventh hymn he makes his meaning unmistakeably clear.

" O Waters, that supreme wave of yours, the drink of Indra, which the seekers of the Godhead have made for themselves, that pure, inviolate, clarity-streaming, most honeyed (*ghr'itaprusham madhumattamam*) wave of you may we today enjoy. O Waters, may the son of the waters (Agni), he of the swift rushings, foster that most honeyed wave of you ; that wave of yours in which Indra with the Vasus is intoxicated with ecstasy, may we who seek the Godhead taste today. Strained through the hundred purifiers, ecstatic by their self-nature, they are divine and move to the goal of the movement of the Gods (the supreme ocean) ; they limit not the workings of Indra : offer to the rivers a food of oblation full of the clarity (*ghr'itavat*). May the rivers which the sun has formed by his rays, from whom Indra clove out a moving wave, establish for us the supreme good. And do ye, O gods, protect us ever by states of felicity."

Here we have Vamadeva's *madhumān ūrmih*, the sweet intoxicating wave, and it is plainly said that this honey, this sweetness is the Soma, the drink of Indra. That is farther made clear by the epithet *ṣaṭapaviṛāh* which can only refer in the Vedic language to the Soma; and let us note that it is an epithet of the rivers themselves and that the honeyed wave is brought flowing from them by Indra, its passage being cloven out on the mountains by the thunderbolt that slew Vritra. Again it is made clear that these waters are the seven rivers released by Indra from the hold of Vritra, the Besieger, the Coverer and sent flowing down upon the earth.

What can these rivers be whose wave is full of Soma wine, full of the *ghr'ita*, full of *ūrj*, the energy? What are these waters that flow to the goal of the god's movement, that establish for man the supreme good? Not the rivers of the Punjab; no wildest assumption of barbarous confusion or insane incoherence in the mentality of the Vedic Rishi can induce us to put such a construction upon such expressions. Obviously these are the waters of the Truth and the Bliss that flow from the supreme ocean. These rivers flow not upon earth, but in heaven; they are prevented by Vritra the Besieger, the Coverer from flowing down upon the earth-consciousness in which we mortals live till Indra, the god-mind, smites the Coverer with his flashing lightnings and cuts out a passage on the summits of that earth-consciousness down which they can flow. Such is the only rational, coherent and sensible explanation of the thought and language of the Vedic sages. For the rest, Vasishttha makes it clear enough to us; for he says that these are the waters which Surya has formed by his rays and which, unlike earthly movements, do not limit or diminish the workings of Indra, the supreme Mind. They are, in other words, the waters of the Vast Truth, *r'itam br'ihat*, and, as we have always seen that this Truth creates the Bliss, so here we find that these waters of the Truth, *r'itasya dhârdh*, as they are plainly called in other hymns (e.g. V. 12. 2 "O perceiver of the Truth, perceive the Truth alone, cleave out many streams of the Truth),

establish for men the supreme good and the supreme good* is the felicity, the bliss of the divine existence.

Still, neither in these hymns nor in Vamadeva's is there an express mention of the seven rivers. We will turn therefore to the first hymn of Viçwamitra, his hymn to Agni, from its second to its fourteenth verse. The passage is a long one, but it is sufficiently important to cite and translate in full.

- 2 Prāncham yajnam chakr'ima vardhatām gih,
samidbhir agnim namasā duvasyan;
Divah çaçāsura vidathā kavīnām,
gr'itsāya chit tavase gātum īshub.
- 3 Mayo dadhe medhirah pūtadaksho,
divah subandhur janushā pr'ithivyāh;
Avidan nu darshatam apsvantar,
devāso agnim apasi svasr'inām.
- 4 Avardhayan subhagam sapta yāhvīh,
çvetam jajñānam arusham mahitvā;
Çiçum na jātam abhyārur açvā,
devaso agnim janiman vapushyan.
- 5 Çukrebhir angai raja ātatanvān,
kratum punānah kavibhih pavitraih;
Çochir vasānah pari āyur apām,
çriyo mimīte brihatīr anūnāh.
- 6 Vavrāja sīm anadatīr adabdhāh,
divo yāhvīr avasānā anagnāh;
Sanā atra yuvatayo sayonir,
ekam garbham dadhire sapta vān'th.
- 7 Stīrn'ā asya sanhato viçvarūpā,
ghr'itasya yonau sravathe madhūnām;
Asthur atra dhenavah pinvamānā,
mahī dasmasya mātārā samīchī.
- 8 Babhrān'ah sūno sahaso vyadyaud,
dadhānah çukrā rabhasā vapūnshi;
Çcotanti dhārā madhuno ghr'itasya,
vr'ishā yatra vavr'idhe kāvyena.

* The word indeed is usually understood as "felicity."

- 9 Pituç chid údhar janushâ viveda,
vyasya dhârâ asr'ijad vi dhenâh ;
Guhâ charantam sakhibhih çivebhir,
divo yahvîbhir na guhâ babhûva.
- 10 Pituç cha garbham janituç cha babhre,
pûrvîr eko adhayat pîpyânâh ;
Vr'ishn'e sapatnî çuchaye sabandhû,
ubhe asmai manushye ni pâhi.
- 11 Urau mahân anibhâdhe vavardha,
âpo agnim yaçasah sam hi pûrvîh ;
R'itasya yonâv açayad damûnâ,
jâmînâm agnir apasi svasrîn'âm.
- 12 Akro na babhrih samithe mahînâm,
didr'iksheyah sûnave bhâ-r'ijîkah ;
Ud usriyâ janitâ yo jajâna,
apâm garbho nr'itamo yahvo agnih.
- 13 Apâm garbham darçatam oshadhinâm,
vanâ jajâna subhagâ virûpam.
Devâsâç chin manasâ sam hi jagmuh,
panishtam jâtam tavaşam duvasyan.
- 14 Br'ihanta id bhânavo bhâ-r'ijîkam,
agnim sachanta vidyuto na çukrâh ;
Guheva vr'iddham sadasi sve antar,
apâra ûrve amr'itam duhânâh.

" We have made the sacrifice to ascend towards the supreme, let the Word increase. With kindlings of his fire, with obeisance of submission they set Agni to his workings ; they have given expression in the heaven to the knowings of the seers and they desire a passage for him in his strength, in his desire of the word. (2)

" Full of intellect, purified in discernment, the perfect friend (or, perfect builder) from his birth of Heaven and of Earth, he establishes the Bliss ; the gods discovered Agni visible in the Waters, in the working of the sisters. (3)

" The seven Mighty Ones increased him who utterly enjoys felicity, white in his birth, ruddy when he has grown. They moved and laboured about him, the Mares

around the newborn child; the gods gave body to Agni in his birth. (4)

" With his pure bright limbs he extended and formed the middle world purifying the will-to-action by the help of the pure lords of wisdom; wearing light as a robe about all the life of the Waters he formed in himself glories vast and without any deficiency. (5)

" He moved everywhere about the Mighty Ones of Heaven, and they devoured not, neither were overcome,—they were not clothed, neither were they naked. Here the eternal and ever young goddesses from one womb held the one Child, they the Seven Words. (6)

" Spread out were the masses of him in universal forms in the womb of the clarity, in the flowings of the sweetness; here the fostering Rivers stood nourishing themselves; the two Mothers of the accomplishing god became vast and harmonised. (7)

" Borne by them, O child of Force, thou didst blaze out holding thy bright and rapturous embodiments; out flow the streams of the sweetness, the clarity, where the Bull of the abundance has grown by the Wisdom. (8)

" He discovered at his birth the source of the abundance of the Father and he loosed forth wide His streams and wide His rivers. By his helpful comrades and by the Mighty Ones of Heaven he found Him moving in the secret places of existence, yet himself was not lost in their secrecy. (9)

" He bore the child of the Father and of him that begot him; one, he fed upon his many mothers in their increasing. In this pure Male both these powers in man (Earth and Heaven) have their common lord and lover; do thou guard them both. (10)

" Great in the unobstructed Vast he increased; yea, many Waters victoriously increased Agni. In the source of the Truth he lay down; there he made his home, Agni in the working of the undivided Sisters. (11)

" As the mover in things and as their sustainer he in the meeting of the Great Ones, seeking vision, straight in his lustres for the presser-out of the Soma wine, he who

was the father of the Radiances, gave them now their higher birth,—the child of the Waters, the mighty and most strong Agni. (12)

"To the visible Birth of the waters and of the growths of Earth the goddess of Delight now gave birth in many forms, she of the utter felicity. The gods united in him by the mind and they set him to his working who was born full of strength and mighty for the labour. (13)

"Those vast shinings clove to Agni straight in his lustre and were like bright lightnings; from him increasing in the secret places of existence in his own seat within the shoreless Vast they milked out Immortality." (14)

Whatever may be the meaning of this passage,—and it is absolutely clear that it has a mystic significance and is no mere sacrificial hymn of ritualistic barbarians,—the seven rivers, the waters, the seven sisters cannot here be the seven rivers of the Panjab. The waters in which the gods discovered the visible Agni cannot be terrestrial and material streams; this Agni who increases by knowledge and makes his home and rest in the source of the Truth, of whom Heaven and Earth are the wives and lovers, who is increased by the divine waters in the unobstructed Vast, his own seat, and dwelling in that shoreless infinity yields to the illumined gods the supreme Immortality, cannot be the god of physical Fire. In this passage as in so many others the mystical, the spiritual, the psychological character of the burden of the Veda reveals itself not under the surface, not behind a veil of mere ritualism, but openly, insistently,—in a disguise indeed, but a disguise that is transparent, so that the secret truth of the Veda appears here, like the rivers of Viçwamitra's hymn, "neither veiled nor naked".

We see that these Waters are the same as those of Vamadeva's hymn, of Vasishtha's, closely connected with the clarity and the honey,—*ghr'itasya yonau sravathe madhūnam, śchotanti dhârâ madhuno ghr'itasya*; they lead to the Truth, they are themselves the source of the Truth they flow in the unobstructed and shoreless Vast as well as here upon the earth. They are figured as fostering cows

(*dhenavah*), mares (*aṇvāh*) they are called *sapta vān'ih*, the seven Words of the creative goddess Vak,—Speech, the expressive power of Aditi, of the supreme Prakriti who is spoken of as the Cow just as the Deva or Purusha is described in the Veda as *Vrishabha* or *Vrishan*, the Bull. They are therefore the seven strands of all being, the seven streams or currents or forms of movement of the one conscious existence.

We shall find that in the light of the ideas which we have discovered from the very opening of the Veda in *Madhuchchhandas'* hymns and in the light of the symbolic interpretations which are now becoming clear to us, this passage apparently so figured, mysterious, enigmatical becomes perfectly straightforward and coherent, as indeed do all the passages of the Veda which seem now almost unintelligible when once their right clue is found. We have only to fix the psychological function of Agni, the priest, the fighter, the worker, the truth-finder, the winner of beatitude for man; and that has already been fixed for us in the first hymn of the *Rig Veda* by *Madhuchchhandas'* description of him,—“the Will in works of the Seer true and most rich in varied inspiration.” Agni is the Deva, the All-Seer, manifested as conscious-force or, as it would be called in modern language, Divine or Cosmic Will, first hidden and building up the eternal worlds, then manifest, “born,” building up in man the Truth and the Immortality.

Gods and men, says *Viṣwamitra* in effect, kindle this divine force by lighting the fires of the inner sacrifice; they enable it to work by their adoration and submission to it; they express in heaven, that is to say, in the pure mentality which is symbolised by *Dyaus*, the knowings of the Seers, in other words the illuminations of the Truth-consciousness which exceeds Mind; and they do this in order to make a passage for this divine force which in its strength seeking always to find the word of right self-expression aspires beyond mind. This divine will carrying in all its workings the secret of the divine knowledge, *kavikratuh*, befriends or builds up the mental and physical

consciousness in man, *divah prithivyāh*, perfects the intellect, purifies the discernment so that they grow to be capable of the "knowings of theseers" and by the super-conscious Truth thus made conscient in us establishes firmly the Beatitude (vs 2-3).

The rest of the passage describes the ascent of this divine conscious-force, Agni, this Immortal in mortals who in the sacrifice takes the place of the ordinary will and knowledge of man, from the mortal and physical consciousness to the immortality of the Truth and the Beatitude. The Vedic Rishis speak of five births for man, five worlds of creatures where works are done, *pancha janā*, *pancha kr'ishtih* or *kshitih*. Dyaus and Prithivi represent the pure mental and the physical consciousness; between them is the Antariksha, the intermediate or connecting level of the vital or nervous consciousness. Dyaus and Prithivi are Rodasi, our two firmaments; but these have to be overpassed, for then we find admission to another heaven than that of the pure mind—to the wide, the Vast which is the basis, the foundation (*budhna*) of the infinite consciousness, Aditi. This Vast is the Truth which supports the supreme triple world, those highest steps or seats (*padāni*, *sadānsi*) of Agni, of Vishnu, those supreme Names of the Mother, the cow, Aditi. The Vast or Truth is declared to be the own or proper seat or home of Agni, *swam damam*, *swam sadah*. Agni is described in this hymn ascending from earth to his own seat.

This divine Power is found by the gods visible in the Waters, in the working of the Sisters. These are the sevenfold waters of the Truth, the divine Waters brought down from the heights of our being by Indra. First it is secret in the earth's growths, *oshadhīh*, the things that hold her heats, and has to be brought out by a sort of force, by a pressure of the two *aran'is*, earth and heaven. Therefore it is called the child of the earth's growths and the child of the earth and heaven; this immortal Force is produced by man with pain and difficulty from the workings of the pure mind upon the physical being. But in the divine waters Agni is found visible and easily born in all his strength

and in all his knowledge and in all his enjoyment, entirely white and pure, growing ruddy with his action as he increases (v. 3). From his very birth the Gods give him force and splendour and body; the seven mighty Rivers increase him in his joy; they move about this great newborn child and labour over him as the Mares, *açvâh* (v. 4).

The rivers, usually named *dhenavah*, fostering cows, are here described as *açvâh*, Mares, because while the Cow is the symbol of consciousness in the form of knowledge, the Horse is the symbol of consciousness in the form of force. *Açva*, the Horse, is the dynamic force of Life, and the rivers labouring over Agni on the earth become the waters of Life, of the vital dynamis or kinesis, the Prana, which moves and acts and desires and enjoys. Agni himself begins as material heat and power, manifests secondarily as the Horse and then only becomes the heavenly fire. His first work is to give as the child of the Waters its full form and extension and purity to the middle world, the vital or dynamic plane, *raja âtatanvân*. He purifies the nervous life in man pervading it with his own pure bright limbs, lifting upward its impulsions and desires, its purified will in works (*kratum*) by the pure powers of the super-conscient Truth and Wisdom, *kavibhih pavitraih*. So he wears his vast glories, no longer the broken and limited activity of desires and instincts, all about the life of the Waters (vs. 4.5).

The sevenfold waters thus rise upward and become the pure mental activity, the Mighty Ones of Heaven. They there reveal themselves as the first eternal ever-young energies, separate streams but of one origin—for they have all flowed from the one womb of the super-conscient Truth—the seven Words or fundamental creative expressions of the divine Mind, *sapta vân'ih*. This life of the pure mind is not like that of the nervous life which devours its objects in order to sustain its mortal existence; its waters devour not but they do not fail; they are the eternal truth robed in a transparent veil of mental forms; therefore, it is said, they are neither clothed nor naked (v. 6).

But this is not the last stage. The Force rises into the

womb or birthplace of this mental clarity (*ghr'itasya*) where the waters flow as streams of the divine sweetness (*sravathe madhūnām*); there the forms it assumes are universal forms, masses of the vast and infinite consciousness. As a result, the fostering rivers in the lower world are nourished by this descending higher sweetness and the mental and physical consciousness, the two first mothers of the all-effecting Will, become in their entire largeness perfectly equal and harmonised by this light of the Truth, through this nourishing by the infinite Bliss. They bear the full force of Agni, the blaze of his lightnings, the glory and rapture of his universal forms. For where the Lord, the Male, the Bull of the abundance is increased by the wisdom of the super-conscient Truth, there always flow the streams of the clarity and the streams of the bliss (vs. 7-8).

The Father of all things is the Lord and Male; he is hidden in the secret source of things, in the super-conscient; Agni, with his companion gods and with the seven-fold Waters, enters into the super-conscient without therefore disappearing from our conscient existence, finds the source of the honeyed plenty of the Father of things and pours them out on our life. He bears and himself becomes the Son, the pure Kumara, the pure Male, the One, the soul in man revealed in its universality; the mental and physical consciousness in the human being accept him as their lord and lover; but, though one, he still enjoys the manifold movement of the rivers, the multiple cosmic energies (vs. 9-10).

Then we are told expressly that this infinite into which he has entered and in which he grows, in which the many Waters victoriously reaching their goal (*yaç-asah*) increase him, is the unobstructed vast where the Truth is born, the shoreless infinite, his own natural seat in which he now takes up his home. There the seven rivers, the sisters, work no longer separated though of one origin as on the earth and in the mortal life, but rather as indivisible companions (*jamīnām apasi vasrīn'ām*). In that entire meeting of these great ones Agni moves in all things

and upbears all things; the rays of his vision are perfectly straight, no longer affected by the lower crookedness; he from whom the radiances of knowledge, the brilliant herds, were born, now gives them this high and supreme birth; he turns them into the divine knowledge, the immortal consciousness (vs. 11-12).

This also is his own new and last birth. He who was born as the Son of Force from the growths of earth, he who was born as the child of the Waters, is now born in many forms to the goddess of bliss, she who has the entire felicity, that is to say to the divine conscious beatitude, in the shoreless infinite. The gods or divine powers in man using the mind as an instrument reach him there, unite around him, set him to the great work of the world in this new, mighty and effective birth. They, the outshinings of that vast consciousness, cleave to this divine Force as its bright lightnings and from him in the super-conscient, the shoreless vast, his own home, they draw for man the Immortality.

Such then, profound, coherent, luminous behind the veil of figures is the sense of the Vedic symbol of the seven rivers, of the Waters, of the five worlds, of the birth and ascent of Agni which is also the upward journey of man and the Gods whose image man forms in himself from level to level of the great hill of being (*sānoh sānum*). Once we apply it and seize the true sense of the symbol of the Cow and the symbol of the Soma with a just conception of the psychological functions of the Gods, all the apparent incoherences and obscurities and far-fetched chaotic confusion of these ancient hymns disappears in a moment. Simply, easily, without straining there disengages itself the profound and luminous doctrine of the ancient Mystics, the secret of the Veda.

Selected Hymns

SOMA, LORD OF DELIGHT AND IMMORTALITY

Rig Veda IX. 83

1. Wide spread out for thee is the sieve of thy purifying, O Master of the soul; becoming in the creature thou pervadest his members all through, He tastes not that delight who is unripe and whose body has not suffered in the heat of the fire; they alone are able to bear that and enjoy it who have been prepared by the flame.

2. The strainer through which the heat of him is purified is spread out in the seat of Heaven; its threads shine out and stand extended. His swift ecstasies foster the soul that purifies him; he ascends to the high level of Heaven by the conscious heart.

3. This is the supreme dappled Bull that makes the Dawns to shine out, the Male that bears the worlds of the becoming and seeks the plenitude; the Fathers who had the forming knowledge made a form of him by that power of knowledge which is his; strong in vision they set him within as a child to be born.

4. As the Gandharva he guards his true seat; as the supreme and wonderful One he keeps the births of the gods; Lord of the inner setting, by the inner setting he seizes the enemy. Those who are utterly

perfected in works taste the enjoyment of his honey-sweetness.

5. O Thou in whom is the food, thou art that divine food, thou art the vast, the divine home; wearing heaven as a robe thou encompassest the march of the sacrifice. King with the sieve of thy purifying for thy chariot thou ascendest to the plenitude; with thy thousand burning brilliances thou conquerest the vast knowledge.

COMMENTARY

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

The Veda already contains in the seed the Vedantic conception of the Brahman. It recognises an Unknowable, a timeless Existence, the Supreme which is neither today nor tomorrow, moving in the movement of the Gods, but itself vanishing from the attempt of the mind to seize it. (R. V.I. 170.1). It is spoken of in the neuter as That and often identi-

fied with the Immortality, the supreme triple Principle, the vast Bliss to which the human being aspires. The Brahman is the Unmoving, the Oneness of the Gods. "The Unmoving is born as the Vast in the seat of the Cow (Aditi),...the vast, the mightiness of the Gods, the One" (III. 55. 1). It is the One existent to whom the seers give different names, Indra, Matariṣwan, Agni, (I. 164-46).

This Brahman, the one Existence, thus spoken of impersonally in the neuter, is also conceived as the Deva, the supreme Godhead, the Father of things who appears here as the Son in the human soul. He is the Blissful One to whom the movement of the Gods ascends, manifest as at once the Male and the Female, *vr'ishan*, *dhenu*. Each of the Gods is a manifestation, an aspect, a personality of the one Deva. He can be realised through any of his names and aspects, through Indra, through Agni, through Soma; for each of them being in himself all the Deva and only in his front or aspect to us different from the others contains all the gods in himself.

Thus Agni is hymned as the supreme and universal Deva. "Thou O Agni, art Varuna when thou art born, thou becomest Mitra when thou art perfectly kindled, in thee are all the Gods, O Son of Force, thou art Indra to the mortal who gives the sacrifice. Thou becomest Aryaman when thou bearest the secret name of the Virgins. They make thee to shine with the radiances (the cows, *gobhih*) as Mitra well-established when thou makest of one mind the Lord of the house and his consort. For the glory of thee, O Rudra, the Maruts brighten by their pressure that which is the brilliant and varied birth of thee. That which is the highest seat of Vishnu, by that thou protectest the secret Name of the radiances (the cows, *gondm*). By thy glory, O Deva, the gods attain to right vision and holding in themselves all the multiplicity (of the vast manifestation) taste Immortality. Men set Agni in them as the priest of the sacrifice when desiring (the Immortality) they distribute (to the Gods) the self-expression of the being...Do thou in thy knowledge extricate the Father and drive away (sin and darkness), he who is borne in us as thy Son, O Child of Force." (V. 3) Indra is similarly hymned by Vamadeva and in this eighty-third Sukta of the ninth Mandala, as in several others, Soma too

emerges from his special functions as the supreme Deity.

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

The hymn begins with an imagery which closely follows the physical facts of the purifying of the wine and its pouring into the jar. The strainer or purifying instrument spread out in the seat of Heaven seems to be the mind enlightened by knowledge (*chetas*); the human system is the jar. *Pavitram te vitatam brahmanaspate*, the strainer is spread wide for thee, O Master of the soul; *prabhur gātrāni parye-shi viçvatah*; becoming manifest thou pervadest or goest about the limbs everywhere. Soma is addressed here as Brahmanaspati, a word sometimes applied to other gods, but usually reserved for Brihaspati, Master of the creative Word. *Brahman* in the Veda is the soul or soul-consciousness emerging from the secret heart of things, but more often the thought, inspired, creative, full of the secret truth, which emerges from that consciousness and becomes thought of the mind, *manma*. Here, however, it seems to mean the soul itself. Soma, Lord of the Ananda, is the true creator who possesses the soul and brings out of it a divine creation. For

him the mind and heart, enlightened, have been formed into a purifying instrument; freed from all narrowness and duality the consciousness in it has been extended widely to receive the full flow of the sense-life and mind-life and turn it into pure delight of the true existence, the divine, the immortal Ananda.

So received, sifted, strained, the Soma-wine of life turned into Ananda comes pouring into all the members of the human system as into a wine-jar and flows through all of them completely in their every part. As the body of a man becomes full of the touch and exultation of strong wine, so all the physical system becomes full of the touch and exultation of this divine Ananda. The words *prabhu* and *vibhu* in the Veda are used not in the later sense, "lord", but in a fixed psychological significance like *prachetas* and *vichetas* or like *prajnana* and *vijnana* in the later language. "Vibhu" means becoming, or coming into existence pervasively, "prabhu" becoming, coming into existence in front of the consciousness, at a particular point as a particular object or experience. Soma comes out like the wine dropping from the strainer and then pervading the jar; it emerges into the consciousness concentrated at some particular point, *prabhu*, or as some particular experience and then pervades the whole being as Ananda, *vibhu*.

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

it is tasted or it will break down mentally and physically under the touch.

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

Thus received and purified these keen and violent juices, these swift and intoxicating powers of the Wine no longer disturb the mind or hurt the body, are no longer spilled and lost but foster and increase, *avanti*, mind and body of their purifier; *avanīyasya pavitrām ācavo*. So increasing him in all delight of his mental, emotional, sensational and physical being they rise with him through the purified and blissful heart to the highest level or surface of heaven, that is, to the luminous world of *Svar* where the mind capable of intuition, inspiration, revelation is bathed in the splendours of the Truth (*r'itam*), liberated into the infinity of the Vast (*br'ihat*). *Divas prishtham adhi tisthanti chetasā*.

So far the Rishi has spoken of Soma in his impersonal manifestation, as the Ananda or delight of divine existence in the human being's conscious experience. He now turns, as is the habit of the Vedic Rishis, from the divine manifestation to the divine Person and at once Soma appears as the

supreme Personality, the high and universal Deva. *Arāru-
chad ushasah pr'iqnir agriyah*; the supreme dappled One,
he makes the dawns to shine: *uksha bibharti bhuvandui
vājayuh*; he, the Bull, bears the worlds, seeking the pleni-
tude. The word *pr'iqnik*, dappled, is used both of the Bull,
the supreme Male, and of the Cow, the female Energy; like
all words of colour, *çeta*, *çukra*, *hari*, *harit*, *hr'ishna*, *hir-
an'yaya*. in the Veda it is symbolic; colour, *varna*, has always
denoted quality, temperament, etc., in the language of the
Mystics. The dappled Bull is the Deva in the variety of his
manifestation, many-hued. Soma is that first supreme dap-
pled Bull, generator of the worlds of the becoming, for from
the Ananda, from the all-blissful One they all proceed; de-
light is the parent of the variety of existences. He is the Bull,
ukshan, a word which like its synonym *vr'ishan*, means diffus-
ing, generating, impregnating, the father of abundance, the
Bull, the Male; it is he who fertilises Force of consciousness,
Nature, the Cow, and produces and bears in his stream of abun-
dance the worlds. He makes the Dawns shine out,—the dawns
of illumination, mothers of the radiant herds of the Sun; and
he seeks the plenitude, that is to say the fullness of being,
force, consciousness, the plenty of the godhead which is the
condition of the divine delight. In other words it is the Lord
of the Ananda who gives us the splendours of the Truth and
the plenitudes of the Vast by which we attain to Immortality.

The fathers who discovered the Truth, received his crea-
tive knowledge, his Maya, and by that ideal and ideative
consciousness of the supreme Divinity they formed an
image of Him in man, they established Him in the race as
a child unborn, a seed of the godhead in man, a Birth that
has to be delivered out of the envelope of the human con-
sciousness. *Māyāvino mamire asya māyayā, nr'ichakshasah pitaro
garbham ādadhuh*. The fathers are the ancient Rishis who
discovered the Way of the Vedic mystics and are supposed
to be still spiritually present presiding over the destinies of
the race and, like the gods, working in man for his attain-
ment to Immortality. They are the sages who received the
strong divine vision, *nr'ichakshasah*, the Truth-vision by
which they were able to find the Cows hidden by the Panis
and to pass beyond the bounds of the Rodasi, the mental and
physical consciousness, to the Superconscient, the Vast Truth

and the Bliss (R.V.I. 26.7. IV. 1.13-18. IV 2.15-18 etc).

Soma is the Gandharva, the Lord of the hosts of delight, and guards the true seat of the Deva, the level or plane of the Ananda; *gandharvo itthā padam asya rakshati*. He is the Supreme, standing out from all other beings and over them, other than they and wonderful, *adbhuta*, and as the supreme and transcendent, present in the worlds but exceeding them, he protects in those worlds the births of the gods, *pāti devānām janimani adbhutah*. The "births of the gods" is a common phrase in the Veda by which is meant the manifestation of the divine principles in the cosmos and especially the formation of the godhead in its manifold forms in the human being. In the last verse the Rishi spoke of the Deva as the divine child preparing for birth, involved in the world, in the human consciousness. Here he speaks of Him as the transcendent guarding the world of the Ananda formed in man and the forms of the godhead born in him by the divine knowledge against the attacks of the enemies, the powers of division, the powers of undelight (*dviśak, arātīk*), against the undivine hosts with their formations of a dark and false creative knowledge, Avidya, illusion, (*adevir māyāh*).

For he seizes these invading enemies in the net of the inner consciousness; he is the master of a profounder and truer setting of world-truth and world-experience than that which is formed by the senses and the superficial mind. It is by this inner setting that he seizes the powers of falsehood, obscurity and division and subjects them to the law of truth, light and unity; *gr'ibhn'āti ripum nidhaya nidhāpati*. Men therefore protected by the lord of the Ananda governing this inner nature are able to accord their thoughts and actions with the inner truth and light and are no longer made to stumble by the forces of the outer crookedness; they walk straight, they become entirely perfect in their works and by this truth of inner working and outer action are able to taste the entire sweetness of existence, the honey, the delight that is the food of the soul. *Sukr'ittamā madhuno bhakṣham āyata*.

Soma manifests here as the offering, the divine food, the wine of delight and immortality, *havih*, and as the Deva, lord of that divine offering (*haviśmah*), above as the vast and divine seat, the superconscient bliss and truth, *br'īhat*, from which the wine descends to us. As the wine of delight

he flows about and enters into this great march of the sacrifice which is the progress of man from the physical to the superconscient. He enters into it and encompasses it wearing the cloud of the heavenly ether, *nabhas*, the mental principle, as his robe and veil. *Havir havishmo mahi sadma dai-vyam, nabho vasānah pari yasi adhvaram.* The divine delight comes to us wearing the luminous-cloudy veil of the forms of mental experience.

In that march or sacrificial ascent the all-blissful Deva becomes the King of all our activities, master of our divinised nature and its energies and with the enlightened conscious heart as his chariot ascends into the plenitude of the infinite and immortal state. Like a Sun or a fire, as *Surya*, as *Agni*, engirt with a thousand blazing energies he conquers the vast regions of the inspired truth, the superconscient knowledge; *rājā pavitraratho vājam druhah, sahasrabhr'ishtir jayasi cravo br'ihat.* The image is that of a victorious king, sun-like in force and glory, conquering a wide territory. It is the immortality that he wins for man in the vast truth-consciousness *çravas*, upon which is founded the immortal state. It is his own true seat, *itthā padam asya*, that the God concealed in man conquers ascending out of the darkness and the twilight through the glories of the Dawn into the solar plenitudes.

* *

With this hymn I close this series of selected hymns from the *Rig Veda*. My object has been to show in as brief a compass as possible the real functions of the Vedic gods, the sense of the symbols in which their cult is expressed, the nature of the sacrifice and its goal, explaining by actual examples the secret of the *Veda*. I have purposely selected a few brief and easy hymns, and avoided these which have a more striking depth, subtlety and complexity of thought and image, —alike those which bear the psychological sense plainly and fully on their surface and those which by their very strangeness and profundity reveal their true character of mystic and sacred poems. It is hoped that these examples will be sufficient to show the reader who cares to study them with an open mind the real sense of this, our earliest and greatest poetry. By other translations of a more general character it will be shown that these ideas are not merely the highest thought of a few *Rishis*, but the pervading sense and teaching of the *Rig Veda*.

The Kena Upanishad.

COMMENTARY

I

The twelve great Upanishads are written round one body of ancient knowledge; but they approach it from different sides. Into the great kingdom of the Brahmadya each enters by its own gates, follows its own path or detour, aims at its own point of arrival. The Isha Upanishad and the Kena are both concerned with the same grand problem, the winning of the state of Immortality, the relations of the divine, all-ruling, all-possessing Brahman to the world and to the human consciousness, the means of passing out of our present state of divided self, ignorance and suffering into the unity, the truth, the divine beatitude. As the Isha closes with the aspiration towards the supreme felicity, so the Kena closes with the definition of Brahman as the Delight and the injunction to worship and seek after That as the Delight. Nevertheless there is a variation in the starting-point, even in the standpoint, a certain sensible divergence in the attitude.

For the precise subject of the two Upanishads is not identical. The Isha is concerned with the whole problem of the world and life and works and the human destiny in their relation to the supreme truth of the Brahman. It embraces in its brief eighteen verses most of the fundamental problems of Life and scans them swiftly with the idea of the supreme Self and its becomings, the supreme Lord and His workings as the key that shall unlock all gates. The oneness of all existences is its dominating note.

The Kena Upanishad approaches a more restricted problem, starts with a more precise and narrow inquiry,

It concerns itself only with the relation of mind-consciousness to Brahman-consciousness and does not stray outside the strict boundaries of its subject. The material world and the physical life are taken for granted, they are hardly mentioned. But the material world and the physical life exist for us only by virtue of our internal self and our internal life. According as our mental instruments represent to us the external world, according as our vital force in obedience to the mind deals with its impacts and objects, so will be our outward life and existence. The world is for us what our mind and senses declare them to be; life is what our mentality determines that it shall become. The question is asked by the Upanishad, what then are these mental instruments? what is this mental life which uses the external? Are they the last witnesses, the supreme and final power? Is mind all or is this human existence only a veil of something greater, mightier, more remote and profound than itself?

The Upanishad replies that there is such a greater existence behind, which is to the mind and its instruments, to the life-force and its workings what they are to the material world. Matter does not know Mind, Mind knows Matter; it is only when the creature embodied in Matter develops mind, becomes the mental being that he can know his mental self and know by that self Matter also in its reality to Mind. So also Mind does not know That which is behind it, That knows Mind; and it is only when the being involved in Mind can deliver out of its appearances his true Self that he can become That, know it as himself and by it know also Mind in its reality to that which is more real than Mind. How to rise beyond the mind and its instruments, enter into himself, attain to the Brahman becomes then the supreme aim for the mental being, the all-important problem of his existence.

For given that there is a more real existence than the mental existence, a greater life than the physical life, it follows that the lower life with its forms, and enjoyments which are all that men here ordinarily worship and pursue, can no longer be an object of desire for the awakened

spirit. He must aspire beyond; he must free himself from this world of death and mere phenomena to become himself in his true state of immortality beyond them. Then alone he really exists when here in this mortal life itself he can free himself from the mortal consciousness and know and be the immortal and eternal. Otherwise he feels that he has lost himself, has fallen from his true salvation.

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

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

II

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

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

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

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

Then there is the Life-force, the Prana, that works in our vital being and nervous system. The Upanishad speaks of it as the first or supreme Breath; elsewhere in the sacred writings it is spoken of as the chief Breath or the Breath of the mouth, *mukhya*, *âsanya*; it is that which carries in it the Word, the creative expression. In the

body of man there are said to be five workings of the life-force called the five Pranas. One specially termed Prana moves in the upper part of the body and is preeminently the breath of life, because it brings the universal Life-force into the physical system and gives it there to be distributed. A second in the lower part of the trunk, termed Apana, is the breath of death; for it gives away the vital force out of the body. A third, the Samana, regulates the interchange of these two forces at their meeting-place, equalises them and is the most important agent in maintaining the equilibrium of the vital forces and their functions. A fourth, the Vyana, pervasive, distributes the vital energies throughout the body. A fifth, the Udana, moves upward from the body to the crown of the head and is a regular channel of communication between the physical life and the greater life of the spirit. None of these are the first or supreme Breath, although the Prana most nearly represents it; the Breath to which so much importance is given in the Upanishads, is the pure life-force itself, —first, because all the others are secondary to it, born from it and only exist as its special functions. It is imaged in the Veda as the Horse; its various energies are the forces that draw the chariots of the Gods. The Vedic image is recalled by the choice of the terms employed in the Upanishad, *yukta*, yoked, *praiti*, goes forward, as a horse driven by the charioteer advances in its path.

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

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

word that men speak, its real former and the origin of that which expresses itself?

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

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

But since it is not anything that the mind can make its object or the senses throw into form for the mind, what then is it—or who? What absolute Spirit? What one, supreme and eternal Godhead? *Kodevah*.

The Synthesis of Yoga.

CHAPTER VIII

THE SUPREME WILL

The considerations we have passed under a swift review in the last chapter enable us to understand more profoundly the great and crowning injunction of the Gita to the Karmayogin, "Abandoning all rules of conduct take refuge in Me alone." All standards and rules are temporary constructions founded upon the needs of the ego in its transition from Matter to Spirit; they have a relative imperativeness so long as we rest satisfied in a stage of transition, in the physical and vital life, in the mental, even in the mental touched by the spiritual. If we would enter utterly into the spiritual, we must pass beyond them and have the faith and courage to trust ourselves into the hands of the Lord of all things and the Friend of All, into the ocean of the free, the infinite, the Absolute. After the Law, Liberty; after the personal, general and universal standards, the divine freedom and impersonal pliability; after the strait path of the ascent the wide plateaus on the summit.

We have three stages of the ascent,—the bodily life, the mental, the spiritual. In the bodily life desire and need must first rule and then the practical good of the individual and the society. In the mental life ideals must rule, ideals formed by the mind as a result of intuition and experience, and as the mental life prevails over the bodily, must mould in the sense of the ideal the life first of the

individual and then of the society. In the spiritual life the self or the Lord within must shape freely the final development according to the highest, widest and most integral expression possible of the law of our being until at last it acts in a perfect freedom,—the individual having nothing farther to gain, no desire to fulfil,—with no other object than the maintenance and conduct of the world in its march towards the divine goal.

Whoever enters the path of works, must have left behind him the stage in which desire is the law of action. Whatever desires still trouble his being, he must, if he accepts this highest aim, put into the hands of the Lord within so that He may deal with them for the good of the sadhaka and for the good of all. In effect, we find that once this is done, egoistic indulgence of desire is for some time allowed but only in order to exhaust itself and to teach the soul in its most unteachable part, the nervous, vital, emotional self, by the reaction of desire, by its grief and unrest contrasted with periods of the higher peace, that egoistic desire is not the law for the soul that seeks liberation. Afterwards the element of desire in those impulses will be thrown away and only their pure force of action (*pravritti*) with an equal delight in all work and result will be preserved. To act, to enjoy is the law and right of the nervous being; but to choose by personal desire its action and enjoyment is only its ignorant will, not its right. The supreme and universal Will within must choose.

The social law, we have seen, is a means by which the ego is subjected for his self-discipline to a wider ego than himself; and it may express either the needs and the practical good of the society or those needs and that good modified by a higher moral or ideal law. It is binding on the individual in the shape of social duty so long as it is not in conflict with his sense of the higher Right. But the sadhaka of the Karmayoga will abandon this also to the Lord of works. After he has made this surrender, his social impulses and judgments will, like his desires, only be used for their exhaustion and so far as they are still necessary

for enabling him to identify his lower mental nature with mankind in general or with any grouping of mankind in its works and hopes and aspirations.

For, even after he is free, the sadhaka will remain in the world; to remain in the world is to remain in works; and to remain in works without desire is to labour for the good of mankind in general and in the framework created either by the environment or the grouping in which he is born or else by one which is chosen for him. Therefore in our perfection there must be nothing left in the mental being which conflicts with or prevents our sympathy and free self-identification with the group or with mankind. But in the end it must become a free self-identification not dominated by any social, national, communal or credal egoism. If any social law is obeyed, it will not be from physical necessity or the sense of interest or expediency or the pressure of the environment or even from any sense of duty, but for the sake of the Lord of Works and because it is felt or known to be the divine Will that the social law as it stands must for the present be observed and the minds of men must not be disturbed by its infringement. If on the other hand the social law is disregarded, it will be not for the indulgence of desire, self-will or self-opinion, but because it is felt or known that there should be a movement towards the changing, exceeding or abolition of the existing social law for the sake of the world's progress.

There is still left the moral law or ideal. This also the sadhaka will abandon to Him whom all ideals seek imperfectly and fragmentarily to express. The bondage to sin and evil passes away with the passing of nervous desire, of the quality of passion (*rajoguna*); but neither must the aspirant remain subject to the golden chain of a conventional or habitual or mentally ordered virtue. That will be replaced by something profounder and more essential. The original sense of the word virtue was manhood. The culmination of Karmayoga is a higher manhood which may better be called "soulhood," A free soulhood spontaneously welling out in works of a supreme

Truth and Love will replace human virtue; but this truth will not always be consonant with the petty constructions of the practical reason or even with the larger constructions of the purer ideative reason which men call truth, nor will this love necessarily be consistent with the partial and emotion-ridden movements of human attraction, sympathy and pity. The petty law cannot bind the vaster movement, nor the partial attainment dictate to the supreme fulfilment.

At first, the higher Love and Truth will fulfil itself in the *sadhaka* according to the essential law of his nature, according to the aspect of the divine nature out of which his soul has emerged. He will manifest it in the temperament of the sage or of the lion-like fighter or of the lover and enjoyer or of the worker and servant or in any combination of essential attributes (*gunas*) which constitutes the form of his being. It is this self-nature playing freely in his acts which man will see and not a conduct regulated by any law from outside.

But there is a yet higher attainment, an infinity (*ānanta*) in which even this last limitation is exceeded and the soul lives without any boundaries, yet using all forms and moulds according to the divine Will in it without being restrained or bound or imprisoned in any of them. This is the summit of the path of works and the utter liberty of the soul in its actions. In reality it has no actions; for all its activities are a rhythm of the Supreme and proceed from That alone.



Surrender of actions to the supreme and universal Will, an unconditioned and standardless surrender of all works to the government of something within us which can replace the ordinary working of the ego-nature is the end of Karmayoga. But what is this divine supreme Will and how can it be recognised?

Ordinarily, we conceive of ourselves as a separate "I" governing a separate body and mental and moral nature and choosing our separate actions, nor is it easy for the

vulgar mind, the mind that has not thought nor looked deeply into itself, to imagine how there can be anything else in us truer, deeper and more powerful than this apparent "I" and its empire. But the very first step towards self-knowledge as towards the knowledge of things is to get rid of apparent truths and go behind to the real truth.

As a matter of fact, this ego or "I" is only a formation of our mental Nature in the perceiving and discriminating mind. All that we externally and superficially are and do, is Nature or executive cosmic force shaping us and dictating through our temperament and environment and mentality so shaped our actions and their results. Thought occurs in us, will occurs in us, impulse occurs in us; it is cosmic Force that forms the thought, imposes the will, imparts the impulse. Our body, mind and ego are a wave of that sea of force in action and do not govern it but by it are governed. The sadhaka therefore in his progress towards truth and self-knowledge must come to a point where the soul opens its eyes and recognises this truth about the ego and works. He will give up the idea of the "I" that acts or governs action and recognise that it is Prakriti, Force of cosmic nature in him following her fixed modes, that is the worker.

But what has fixed the modes, what has originated and governs the movement of Force? It is Consciousness behind that is the lord, witness, knower, enjoyer, upholder and source of sanction for her works; it is Purusha. Prakriti shapes the action in us; Purusha witnesses it. Prakriti forms the thought in our minds, Purusha knows the thought and the truth behind it. Prakriti determines the result of the action; Purusha enjoys it. Prakriti forms mind and body, labours over them, develops them; Purusha upholds the formation and evolution and sanctions each step of it. Prakriti applies the Will-force which works in things and men; Purusha sets that Will-force to work by his vision of that which should be done. This Purusha is therefore not the ego, but a Self and a Power and a Knowledge behind the ego. Our "I" is only a false mental reflection of this Self, this Power, this Knowledge.

There is however something in us which is not the mental ego ; it is a purer reflection of the one and universal Purusha, it is the Soul or individualised Self, the Self limiting its power and knowledge for the individual play with Nature. This is the Jiva of the Indian philosophies. At present it allows itself to be confused with the idea of the ego ; it has to get rid of this and know itself as a reflection of the supreme and universal Self and a centre of its consciousness in the world.

In order to get back, then, from the egoistic forms of activity, the sadhaka has to get rid of the sense of an "I" that acts. He has to see everything happening in him by his mental and bodily instruments according to the action of Nature. He himself becomes quiescent and realises himself as the individual soul witnessing the acts, accepting tranquilly the results, sanctioning or withholding his sanction from the impulse to the act which nevertheless often takes place as the result of fixed Nature and past storage of energy independent of his sanctions. Finally, he becomes aware of the higher Self within him which is the source of all his seeing and knowing, the source of the sanction, the source of the acceptance and the rejection. This is the Lord. The rest of our progress depends on the knowledge of the ways in which this Lord of works manifests His Will in the system.

The Lord sees in His omniscience the thing that has to be done ; this seeing is His will, it is a form of creative Power, and that which He sees the executive Force of Nature carries out as the tool and slave of this omnipotent omniscience. But the vision arises out of the being of the Lord, spontaneously, and it is not our mortal attempt to see and our difficult arrival at a truth or fact of being. Therefore, when the individual soul is entirely at one in being and knowledge with the Lord, the supreme Will arises in us as the thing that must be and fulfils itself by the spontaneous action of Nature. There is no desire, no responsibility, no reaction. It may manifest as an imperative impulsion, a God-driven action, knowledge of its meaning and aim arising only afterwards ; or it may

come as an inspiration and intuition rather in the heart and body than in the mind, the full knowledge still being deferred ; or it may come as a luminous command or perception in the will or in the thought spontaneously fulfilled by the lower members. When the Yoga is imperfect, only some actions can be done in this way, or else general action but only in periods of exaltation and illumination. When the Yoga is perfect, all action becomes of this character,—the spontaneous working of Prakriti at the will and for the enjoyment of the supreme Purusha, the absolute and universal Lord of the individual soul and its works.

But this is only the higher working. There is a lower in which the Lord veils Himself in Nature and suffers her to drive the individual soul either with its complicity as the Ego or largely against its efforts at a purer self-knowledge owing to the force of past actions, past formations, long-rooted associations. It is the period of slow emergence out of this lower working into the higher which is the valley of the shadow of death for the striver after perfection ; it is a passage full of trials, sufferings, sorrows, obscurations, stumblings, errors, pitfalls. To abridge and alleviate this ordeal faith is necessary, an increasing surrender of the mind to the knowledge that imposes itself from within and, above all, right and unfaltering practice of the Yoga.

"Practise unfalteringly" says the Gita, "with a heart free from despondency;" for though in this earlier stage of the path we must taste the bitter poison of internal discord and suffering, the last taste of this cup is the sweetness of the nectar of immortality.

The Eternal Wisdom

THE CONQUEST OF TRUTH

BE THY OWN TORCH *

- 1 By three roads we can reach wisdom: the road of experience and this is the most difficult; the road of initiative and this is the easiest; and the road of reflection and this is the noblest.
- 2 One should seek the truth himself while profiting by the directions which have reached us from ancient sages and saints.
- 3 It is extravagance to ask of others what can be
- 4 procured by oneself.—The superior soul asks nothing from any but itself. The vulgar and unmeritable man
- 5 asks everything of others.—I call him a man who recognises no possessions save those he finds in him-
- 6 self.—He governs his soul and expects nothing from others.
- 7 Be your own torch and your own refuge. Take truth for your force, take truth for your refuge. Seek refuge in no others but only in yourself.
- 8 Who can be the Master of another? The Eternal
- 9 alone is the guide and the Master.—There are numerous Masters. But the common Master is the Universal Soul: live in it and let its rays live in you.

* (1) Confucius.—(2) Tolstoi.—(3) Seneca: Epistles.—(4) Confucius: Lin yu II XV.20.—(5) Seneca.—(6) Confucius.—(7) Mahāparinibbana Sutta.
8) Ramakrishna.—9) Book of the Golden Precepts.

- 10 It is you who must make the effort ; the sages can
11 only teach.—If you do not meet a sage following the
same road as yourself, then walk alone.

* * *

- 12 Prepare thyself for thou must travel alone. The
13 Master can only indicate to thee the road.—The sage
is never alone...he bears in himself the Lord of all
14 things.—Thou hast always a refuge in thyself...There
be free and look at all things with a fearless eye.
15 Confidence in help from outside brings with it di-
stress. Only self-confidence gives force and joy.
16 Stimulate thyself, direct thyself ; thus protected by
thyself and full of clear-seeing thou shalt live always
happy.
17-18 Shine out for thyself as thy own light.—Be thy
own torch ; rise up and become wise.

INTELLECTUAL INDEPENDENCE**

- 1 Do not believe all that men say.
2 Leave out of your mind the quality of him who
speaks to you whether great or small, and consider
with an open mind whether the words spoken are
3 true or false.—Do not believe in men's discourses be-
fore you have reflected well on them.
4 Do not believe a thing simply upon hearsay. Do not
believe on the authority of traditions merely because
they have been held in honour by numerous genera-
tions. Do not believe a thing because the general opi-
nion holds it for the truth and because men speak
much of it. Do not believe a thing because one of the
wise men of antiquity bears witness to it. Do not believe
a thing because the probabilities are in its favour, or

10) Dhammapada.—11) Dhammapada.—12) Book of the Golden Pre-
cepts.—13) Angelius Silesius.—14) Marcus Aurelius.—15) Fo-tho-hing-
tsang-king.—16) Dhammapada.—17) id.

** (1) Ecclesiasticus XIX. 10.—2) Iamblichus " Book on the Mysteries
1"—3) Tsu king II. 3—4) Tolstoi

because long habit has accustomed you to think of it as the truth. Do not believe in things you have imagined, thinking that a superior Power has revealed them to you. Do not believe anything upon the sole authority of your masters or of priests.

What you have tried and experienced yourself and recognised as the Truth, what is in conformity with your own good and the good of others, in that believe and order your conduct accordingly.

5 Beloved, believe not every spirit...because many false prophets are gone out into the world.

6 Even if the whole world should believe in the truth of a doctrine and if it should be very ancient, man ought to control it by his reason and throw it boldly away if it does not agree with the demands of his reason.—The more people believe in one thing, the more one ought to be careful with regard to that belief and attentive in examining it.

8 Let not the talk of the vulgar make any impression on you.—Nothing is so dangerous as the habit we have of referring to a common opinion. So long as one trusts other people without taking the trouble to judge for oneself, one lives by the faith of others, error is passed on from hand to hand and example destroys us.

10 To believe blindly is bad. Reason, judge for yourselves, experiment, verify whether what you have been told is true or false.—Use your body and your thought and turn away from anybody who asks you to believe blindly, whatever be his good will or his virtue.

12-13 Be not children in understanding, be men.—Prove all things; hold fast that which is good.—Put all things to the touchstone of your reason, to a free and independent scrutiny and keep what is good, what is true, what is useful.

5) I John IV. 1.—6)—7) id.—8) Cicero.—9) Seneca—10) Vivekananda.—11) id.—12) I Corinthians XIV 20 —13) I Thessalonians V. 21—14) Huxley

- 15 If you wish to battle and strive for Truth become a
 16 thinker, that is to say, a free man.—Be then on your
 guard against everything that suppresses your liberty.
 17 —The wise man should not act under constraint but
 remain free in his actions.
 18 Attentive in the midst of the heedless, awake amidst
 sleepers, the intelligent man walks on leaving the others
 as far behind him as a courser distances beasts of bur-
 den.

—15) Apollonius of Tyana, 28th Letter to the King.—15) Vivekananda.—
 17) Democritus.—18) Dhammapada.

NAMMALWAR

THE SUPREME VAISHNAVA SAINT AND POET.

Māran, renowned as Nammalwar ("Our Saint") among the Vaishnavas and the greatest of their saints and poets, was born in a small town called Kuruhur, in the southernmost region of the Tamil country—Tiru-nel-veli (Tinnevely). His father, Kāri, was a petty prince who paid tribute to the Pandyan King of Madura. We have no means of ascertaining the date of the Alwar's birth, as the traditional account is untrustworthy and full of inconsistencies. We are told that the infant was mute for several years after his birth. Nammalwar renounced the world early in life and spent his time singing and meditating on God under the shade of a tamarind tree by the side of the village temple.

It was under this tree that he was first seen by his disciple, the Alwar Madhura-kavi,—for the latter also is numbered among the great Twelve, "lost in the sea of Divine Love." Tradition says that while Madhura-kavi was wandering in North India as a pilgrim, one night a strange light appeared to him in the sky and travelled towards the South. Doubtful at first what significance this phenomenon might have for him, its repetition during three consecutive nights convinced him that it was a divine summons and where this luminous sign led he must follow. Night after night he journeyed southwards till the guiding light came to Kuruhur and there disappeared. Learning of Nammalwar's spiritual greatness he thought that it was to him that the light had been leading him. But when he came to him, he found him absorbed in deep

meditation with his eyes fast closed and although he waited for hours the Samadhi did not break until he took up a large stone and struck it against the ground violently. At the noise Nammalwar opened his eyes, but still remained silent. Madhura-kavi then put to him the following enigmatical question, "If the little one (the soul) is born into the dead thing (Matter) * what will the little one eat and where will the little one lie?" to which Nammalwar replied in an equally enigmatic style, "That will it eat and there will it lie."

Subsequently Nammalwar permitted his disciple to live with him and it was Madhura-kavi who wrote down his songs as they were composed. Nammalwar died in his thirty-fifth year, but he has achieved so great a reputation that the Vaishnavas account him an incarnation of Vishnu himself, while others are only the mace, discus, conch etc. of the Deity.

From the philosophical and spiritual point of view, his poetry ranks among the highest in Tamil literature. But in point of literary excellence, there is a great inequality; for while some songs touch the level of the loftiest world-poets, others, even though rich in rhythm and expression, fall much below the poet's capacity. In his great work known as the *Tiru-vay-moli* (the Sacred Utterance) which contains more than a thousand stanzas, he has touched all the phases of the life divine and given expression to all forms of spiritual experience. The pure and passionless Reason, the direct perception in the high solar realm of Truth itself, the ecstatic and sometimes poignant love that leaps into being at the vision of the "Beauty of God's face", the final Triumph where unity is achieved and "I and my Father are one"—all these are uttered in his simple and flowing lines with a strength that is full of tenderness and truth.

* The form of the question reminds one of Epictetus' definition of man, "Thou art a little soul carrying about a corpse". Some of our readers may be familiar with Swinburne's adaptation of the saying, "A little soul for a little bears up the corpse which is man."

The lines which we translate below are a fair specimen of the great Alwar's poetry; but it has suffered considerably in the translation,—indeed the genius of the Tamil tongue hardly permits of an effective rendering, so utterly divergent is it from that of the English language.

NAMMALWAR'S HYMN OF THE GOLDEN AGE.

'Tis glory, glory, glory! For Life's hard curse has expired; swept out are Pain and Hell, and Death has nought to do here. Mark ye, the Iron Age shall end. For we have seen the hosts of Vishnu; richly do they enter in and chant His praise and dance and thrive. (1)

We have seen, we have seen, we have seen—seen things full sweet for our eyes. Come, all ye lovers of God, let us shout and dance for joy with oft-made surrenderings. Wide do they roam on earth singing songs and dancing, the hosts of Krishna who wears the cool and beautiful Tulsi, the desire of the Bees. (2)

The Iron Age shall change. It shall fade, it shall pass away. The gods shall be in our midst. The mighty Golden Age shall hold the earth and the flood of the highest Bliss shall swell. For the hosts of our dark-hued Lord, dark-hued like the cloud, dark-hued like the sea, widely they enter in, singing songs, and everywhere they have seized on their stations. (3)

The hosts of our Lord who reclines on the sea of Vastness, behold them thronging hither. Meseems they will tear up all these weeds of grasping cults. And varied songs do they sing, our Lord's own hosts, as they dance falling, sitting, standing, marching, leaping, bending. (4)

And many are the wondrous sights that strike mine eyes. As by magic have Vishnu's hosts come in and firmly placed themselves everywhere. Nor doubt it, ye fiends and demons, if, born such be in our midst, take heed! ye shall never escape. For the Spirit of Time will slay and fling you away. (5)

These hosts of the Lord of the Discus, they are here to free this earth of the devourers of Life, Disease and Hunger and vengeful Hate and all other things of evil. And sweet are their songs as they leap and dance extending wide over earth. Go forth, ye lovers of God and meet these hosts divine; with right minds serve them and live. (6)

The Gods that ye fix in your minds, in His name do they grant you deliverance. Even thus to immortality did the sage Markanda attain. I mean no offence to any, but there is no other God but Krishna. And let all your sacrifices be to them who are but His forms. (7)

His forms he has placed as Gods to receive and taste the offerings that are brought in sacrifices in all the various worlds. He our divine Sovereign on whose mole-marked bosom the goddess Lakshmi rests—His hosts are singing sweetly and deign to increase on earth. O men, approach them, serve and live. (8)

Go forth and live by serving our Lord, the deathless One. With your tongues chant ye the hymns, the sacred Riks of the Veda, nor err in the laws of wisdom. Oh, rich has become this earth in the blessed ones and the faithful who serve them with flowers and incense and sandal and water. (9)

In all these rising worlds they have thronged and wide they spread, those beauteous forms of Krishna—the unclad Rudra is there, Indra, Brahma, all. The Iron Age shall cease to be—do ye but unite and serve these. (10)

'The "Arya's" Second Year.

The "Arya", born by a coincidence which might well have been entirely disastrous to its existence in the very month when there broke out the greatest catastrophe that has overtaken the modern world, has yet, though carried on under serious difficulties, completed its first year. We have been obliged unfortunately to discontinue the French edition from February last as our director M. Paul Richard was then recalled to join his class of the Reserve Army in France. We have to thank the indulgence of our French subscribers who have consented to receive the English edition in its stead.

We have been obliged in our first year for reasons we shall indicate in the preface to our August number to devote the Review almost entirely to high philosophy and severe and difficult thinking. But the object we had in view is now fulfilled and we recognise that we have no right to continue to subject our readers to the severe strain of almost 64 pages of such, strenuous intellectual labour. We shall therefore in the next year devote a greater part of our space to articles on less profound subjects written in a more popular style. Needless to say, our matter will always fall within the definition of a philosophical Review and centre around the fundamental thought which the "Arya" represents.

We shall continue the *Life Divine*, the *Synthesis of Yoga* and the *Secret of the Veda*; but we intend to replace the *Selected Hymns* by a translation of the Hymns of the Atris (the fifth Mandala of the Rig Veda) so conceived as to make the sense of the Vedic chants at once and easily intelligible without the aid of a commentary to the

general reader. The same circumstance which obliged us to discontinue the French edition, will also prevent us from continuing the *Wherefore of the Worlds*. Happily, we have been able to bring it to a point where the writer's central idea appears, the new creation of our world by redeeming Love,—a fitting point for the faith and reason of man to pause upon at the moment of the terrible ordeal which that world is now undergoing.

Without the divine Will which knows best what to use and what to throw aside, no human work can come to the completion hoped for by our limited vision. To that Will we entrust the continuance and the result of our labours and we conclude the first year of the " Arya " with the aspiration that the second may see the speedy and fortunate issue of the great world-convulsion which still pursues us and that by the Power which brings always the greatest possible good out of apparent evil there may emerge from this disastrous but long-foreseen collapse of the old order a new and better marked by the triumph of higher principles of love, wisdom and unity and a sensible advance of the race towards our ultimate goal,—the conscious oneness of the Soul in humanity and the divinity of man.

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