

No. II

Arya  
**आर्य**

**A PHILOSOPHICAL REVIEW**

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

**Editors :**

SRI AUROBINDO GHOSE — PAUL & MIRRA RICHARD.

15th August 1915

41, Rue François Martin, Pondicherry.

INDIA.

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MODERN PRESS, PONDICHERRY.

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## A PHILOSOPHICAL REVIEW

15th August 1915.

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## OUR IDEAL.

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The "Arya" having completed its first year and survived the first perils of infancy, now offers itself a second time to the decisions of Time and the mind of the hour. We think it necessary to open our new year with a succinct statement of the idea this Review is intended to serve and the aim which it holds before it. For our Review has been conceived neither as a mirror of the fleeting interests and surface thoughts of the period we live in, nor as the mouthpiece of a sect, school or already organised way of thinking. Its object is to feel out for the thought of the future, to help in shaping its foundations and to link it to the best and most vital thought of the past.

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

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

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

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



ponded with the days of Europe's mental vigour and vital activity.

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

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

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

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

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

The new features of this mutual interpenetration are, first, that the two attacks have synchronised and, secondly, that they have encountered in each case the extreme exaggeration of their opposites. Intellectual and materialistic Europe found India, the Asia of Asia, the heart of the world's spiritual life, in the last throcs of an enormous experiment, the thought of a whole nation concentrated for centuries upon the pure spiritual existence to the exclusion of all real progress in the practical and mental life of the race. The entering stream of Eastern thought found in Europe the beginning of an era which rejected religion, philosophy and psychology,—religion as an emotional delusion, philosophy, the pure essence of the mind, as a barren thought-weaving,—and resolved to devote the whole intellectual faculty of man to a study of the laws of material Nature and of man's bodily, social, economic and political existence and to build thereon a superior civilisation.

That stupendous effort is over; it has not yet frankly declared its bankruptcy, but it is bankrupt. It is sinking in a cataclysm as gigantic and as unnatural as the attempt which gave it birth. On the other hand, the exaggerated

spirituality of the Indian effort has also registered a bankruptcy; we have seen how high individuals can rise by it, but we have seen also how low a race can fall which in its eagerness to seek after God ignores His intention in humanity. Both the European and the Indian attempt were admirable, the Indian by its absolute spiritual sincerity, the European by its severe intellectual honesty and ardour for the truth; both have accomplished miracles; but in the end God and Nature have been too strong for the Titanism of the human spirit and for the Titanism of the human intellect.

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

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

soul it may be made one in reality and by an internal unity.

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

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

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

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

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

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

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

This is our ideal and our search in the "Arya."

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

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

Philosophy and religious thought must be the beginning and the foundation of any such attempt; for they alone go behind appearances and processes to the truth of things. The attempt to get rid of their supremacy must always be vain. Man will always think and generalise and try to penetrate behind the apparent fact, for that is the imperative law of his awakened consciousness; man will always turn his generalisations into a religion, even though it be only a religion of positivism or of material Law. Philosophy is the intellectual search for the fundamental truth of things, religion is the attempt to make the truth dynamic in the soul of man. They are essential to each other; a religion that is not the expression of philosophic truth, degenerates into superstition and obscurantism, and a philosophy which does not dynamise itself with the religious spirit is a barren light, for it cannot get itself practised.

Our first preoccupation in the "Arya" has therefore been with the deepest thought that we could command on the philosophical foundations of the problem; and we have been so profoundly convinced that without this basis nothing we could say would have any real, solid and permanent value that we have perhaps given too great a space

to difficult and abstruse thought whether in the shaping of our own ideas or in the study and restatement of the ancient Eastern knowledge. Our excuse is that we come forward as ourselves learners and students and must begin at the roots to proceed forward safely.

Our second preoccupation has been with the psychological disciplines of Yoga; but here also we have been obliged to concern ourselves with a deep study of the principles underlying the methods rather than with a popular statement of methods and disciplines. But without this previous study of principles the statement of methods would have been unsound and not really helpful. There are no short cuts to an integral perfection.

Other and more popular sides of our work we have been obliged hitherto to neglect; but now that we have advanced a little in the more difficult part of it, we hope to turn increasingly to these more obvious and general subjects of interest. And if our readers are still willing to follow us, their recompense will be a more clear, sound and solid thought on these subjects than we could otherwise have given them.

We shall develop our general thought in later numbers; at present we content ourselves with restating our ideal. Unity for the human race by an inner oneness and not only by an external association of interests; the resurgence of man out of the merely animal and economic life or the merely intellectual and aesthetic into the glories of the spiritual existence; the pouring of the power of the spirit into the physical mould and mental instrument so that man may develop his manhood into that true supermanhood which shall exceed our present state as much as this exceeds the animal state from which science tells us that we have issued. These three are one; for man's unity and man's self-transcendence can come only by living in the Spirit.

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# THE LIFE DIVINE

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## CHAPTER XIII.

### THE DIVINE MAYA.

By His Names they shaped and measured the power of the Supreme Consciousness; wearing might after might of Force as a robe the lords of Maya shaped out Form in this Being. Rig Veda.

The Masters of forming Knowledge made a shape of Him by His Knowledge that comprehends and forms; the Fathers set Him within as a child that is to be born. id

Existence that acts and creates by the power and from the pure delight of its conscious being is the reality that we are, the self of all our modes and moods, the cause, object and goal of all our doing, becoming and creating. As the poet, artist or musician when he creates does really nothing but develop some potentiality in his unmanifested self into a form of manifestation and as the thinker, statesman, mechanist only bring out into a shape of things that which lay hidden in themselves, was themselves, is still themselves when it is cast into form, so is it with the world and the Eternal. All creation or becoming is nothing but this self-manifestation. Out of the seed there evolves that which is already in the seed, pre-existent in being, predestined in its will to become, prearranged in the delight of becoming. The original plasm held in itself in force of being the resultant organism. For it is always that secret, burdened, self-knowing force which labours under its own irresistible impulse to manifest the form of



itself with which it is charged. Only, the individual who creates or develops out of himself, makes a distinction between himself, the force that works in him and the material in which he works. In reality the force is himself, the individualised consciousness which it instrumentalises is himself, the material which it uses is himself, the resultant form is himself. In other words it is one existence, one force, one delight of being which concentrates itself at various points, says of each "This is I" and works in it by a various play of self-force for a various play of self-formation.

What it produces is itself and can be nothing other than itself; it is working out a play, a rhythm, a development of its own existence, force of consciousness and delight of being. Therefore whatever comes into the world, seeks nothing but this, to be, to arrive at the intended form, to enlarge its self-existence in that form, to develop, manifest, increase, realise infinitely the consciousness and the power that is in it, to have the delight of coming into manifestation, the delight of the form of being, the delight of the rhythm of consciousness, the delight of the play of force and to aggrandise and perfect that delight by whatever means is possible, in whatever direction, through whatever idea of itself may be suggested to it by the Existence, the Conscious-Force, the Delight active within its deepest being.

And if there is any goal, any completeness towards which things tend, it can only be the completeness—in the individual and in the whole which the individuals constitute—of its self-existence, of its power and consciousness and of its delight of being. But such completeness is not possible in the individual consciousness concentrated within the limits of the individual formation; absolute completeness is not feasible in the finite because it is alien to the self-conception of the finite. Therefore the only final goal possible is the emergence of the infinite consciousness in the individual; it is his recovery of the truth of himself by self-knowledge and by self-realisation, the truth of the Infinite in being, the Infinite in conscious-

ness, the Infinite in delight repossessed as his own Self and Reality of which the finite is only a mask and an instrument for various expression.

Thus by the very nature of the world-play as it has been conceived by Sachchidananda in the vastness of His existence extended as Space and Time, we have to conceive first of an involution and a self-absorption of conscious being into the density and infinite divisibility of substance, for otherwise there can be no finite variation ; next, an emergence of the self-imprisoned force into formal being, living being, thinking being ; and finally a release of the formed thinking being into the free realisation of itself as the One and the infinite at play in the world and by the release its recovery of the boundless existence-consciousness-bliss that even now it is secretly, really and eternally. This triple movement is the whole key of the world-enigma.

It is so that the ancient and eternal truth of Vedanta receives into itself and illumines, justifies and shows us all the meaning of the modern and phenomenal truth of evolution in the universe. And it is so only that this modern truth of evolution which is the old truth of the Universal developing itself successively in Time, seen opaquely through the study of Force and Matter, can find its own full meaning and justification,—by illuminating itself with the Light of the ancient and eternal truth still preserved for us in the Vedantic Scriptures. To this mutual self-discovery and self-illumination by the fusion of the old Eastern and the new Western knowledge the thought of the world is already turning.

Still, when we have found that all things are Sachchidananda, all has not yet been explained. We know the Reality of the universe, we do not yet know the process by which that Reality has turned itself into this phenomenon. We have the key of the riddle, we have still to find the lock in which it will turn. For this Existence, Conscious-Force, Delight does not work directly or with a sovereign irresponsibility like a magician building up worlds and universes by the mere fiat of its word. We

perceive a process, we are aware of a Law.

It is true that this Law when we analyse it, seems to resolve itself into an equilibrium of the play of forces and a determination of that play into fixed lines of working by the accident of development and the habit of past realised energy. But this apparent and secondary truth is final to us only so long as we conceive of Force solely. When we perceive that Force is a self-expression of Existence, we are bound to perceive also that this line which Force has taken corresponds to some self-truth of that Existence which governs and determines its constant curve and destination. And since consciousness is the nature of the original Existence and the essence of its Force, this truth must be a self-perception in Conscious-Being and this determination of the line taken by Force must result from a power of self-directive knowledge inherent in Consciousness which enables it to guide its own Force inevitably along the logical line of the original self-perception. It is then a self-determining power in universal consciousness, a capacity in self-awareness of infinite existence to perceive a certain Truth in itself and direct its force of creation along the line of that Truth, which has presided over the cosmic manifestation.

But why should we interpose any special power or faculty between the infinite Consciousness itself and the result of its workings? May not this Self-awareness of the Infinite range freely creating forms which afterwards remain in play so long as there is not the fiat that bids them cease,—even as the old Semitic Revelation tells us “God said, Let there be Light, and there was Light?” But when we say, “God said, Let there be Light,” we assume the act of a power of consciousness which determines light out of everything else that is not light; and when we say “and there was Light” we presume a directing faculty, an active power corresponding to the original perceptive power, which brings out the phenomenon and, working out Light according to the line of the original perception, prevents it from being overpowered by all the infinite possibilities that are other than itself. Infinite

consciousness in its infinite action can produce only infinite results; to settle upon a fixed Truth or order of truths and build a world in conformity with that which is fixed demands a selective faculty of knowledge commissioned to shape finite appearance out of the infinite Reality.

This power was known to the Vedic seers by the name of Maya. Maya meant for them the power of infinite consciousness to comprehend, contain in itself and "measure out", that is to say to form—for form is delimitation—Name and Shape out of the vast illimitable Truth of infinite existence. It is by Maya that static truth of essential being becomes ordered truth of active being—or, to put it in more metaphysical language, out of the supreme being in which all is all without barrier of separative consciousness emerges the phenomenal being in which all is in each and each is in all for the play of existence with existence, consciousness with consciousness, force with force, delight with delight. This play of all in each and each in all is concealed at first from us by the mental play or the illusion of Maya which persuades each that he is in all but not all in him and that he is in all as a separated being not as a being always inseparably one with the rest of existence. Afterwards we have to emerge from this error into the supramental play or the truth of Maya where the "each" and the "all" coexist in the inseparable unity of the one truth and the multiple symbol. The lower, present and deluding mental Maya has first to be embraced, then to be overcome; for it is God's play with division and darkness and limitation, desire and strife and suffering in which He subjects Himself to the Force that has come out of Himself and by her obscures Himself to be obscured. That other Maya concealed by this mental has to be overpassed, then embraced; for it is God's play of the infinities of existence, the splendours of knowledge, the glories of force mastered and the ecstasies of love illimitable where He emerges out of the hold of Force, holds her instead and fulfils in her illumined that for which she went out from Him at the first.

This distinction between the lower and the higher

Maya is the link in thought and in cosmic Fact which the pessimistic and illusionist philosophies miss or neglect. To them the mental Maya is the creatrix of the world and a world created by mental Maya would indeed be an inexplicable paradox and a fixed yet floating nightmare of conscious existence which could neither be classed as an illusion nor as a reality. We have to see that the mind is only an intermediate term between the creative governing knowledge and the soul imprisoned in its works. Sachchidananda, involved by one of His lower movements in the self-oblivious absorption of Force that is lost in the form of her own workings, returns towards Himself out of the self-oblivion; Mind is only one of His instruments in the descent and the ascent. It is an instrument of the descending creation, not the secret creatrix,—a transitional stage in the ascent, not our high original source and the consummate term of cosmic existence.

The philosophies which recognise Mind alone as the creator of the worlds or accept an original principle with Mind as the only mediator between it and the forms of the universe, may be divided into the noumenal and the idealistic. The noumenal recognise in the cosmos only the work of a Thought or Idea which may be purely arbitrary and have no essential relation to any real Truth of existence; such Truth if it exists must be regarded as a mere Absolute aloof from all relations and irreconcilable with a world of relations. The idealistic suppose a relation between the Truth behind and the conceptive phenomenon in front, a relation which is not merely that of an antinomy and opposition. The ancient view I am presenting goes farther in idealism; it sees the creative Idea as Real-Idea, that is to say a power of conscious Force expressive of real being, born out of real being and partaking of its nature and neither a child of the Void nor a weaver of fictions. It is conscious Reality throwing itself into mutable forms of its own imperishable and immutable substance. The word is therefore not a figment of conception in the universal Mind, but a conscious birth of that which is beyond Mind into forms of itself. A Truth of conscious

being supports these forms and expresses itself in them, and the knowledge corresponding to the truth thus expressed reigns as a supramental Truth-consciousness\* organising real ideas in a perfect harmony before they are cast into the mental-vital-material mould. Mind, Life and Body are an inferior consciousness and a partial expression which strives to arrive in the mould of a various evolution at that superior expression of itself already existent to the Beyond-Mind. That which is in the Beyond-Mind is the ideal which in its own conditions it is labouring to realise.

From our ascending point of view we may say that the Real is behind all that exists ; it expresses itself immediately in an Ideal which is a harmonised truth of itself ; the Ideal throws out a phenomenal reality of variable conscious-being which, inevitably drawn towards its own essential Reality, tries at last to recover it entirely whether by a violent leap or normally through the Ideal which put it forth. It is this that explains the imperfect reality of human existence as seen by the Mind, the instinctive aspiration in the mental being towards a perfectibility ever beyond itself, towards the concealed harmony of the Ideal, and the supreme surge of the spirit beyond the ideal to the transcendental. The very facts of our consciousness, its constitution and its necessity presuppose such a triple order ; they negate the dual and irreconcilable antithesis of a mere Absolute to a mere relativity.

Mind is not sufficient to explain existence in the universe. Infinite Consciousness must first translate itself into infinite faculty of Knowledge or, as we call it from our point of view, omniscience. But Mind is not a faculty of knowledge nor an instrument of omniscience ; it is a faculty for the seeking of knowledge, for expressing as much as it can gain of it in certain forms of a relative

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\* I take the phrase from the Rig Veda,—*rita-chit*, which means the consciousness of essential truth of being (*satyam*), of ordered truth of active being (*ritam*) and the vast self-awareness (*brihat*) in which alone this consciousness is possible.

thought and for using it towards certain capacities of action. Even when it finds, it does not possess; it only keeps a certain fund of current coin of Truth—not Truth itself—in the bank of Memory to draw upon according to its needs. For Mind is that which does not know, which tries to know and which never knows except as in a glass darkly. It is the power which interprets truth of universal existence for the practical uses of a certain order of things; it is not the power which knows and guides that existence and therefore it cannot be the power which created or manifested it.

But if we suppose an infinite Mind that would be free from our limitations, that at least might well be the creator of the universe? But such a Mind would be something quite different from the definition of mind as we know it; it would be something beyond mentality; it would be the supramental Truth. An infinite Mind constituted in the terms of mentality as we know it could only create an infinite chaos, a vast clash of chance, accident, vicissitude wandering towards an indeterminate end after which it would be always tentatively groping and aspiring. An infinite, omniscient, omnipotent Mind would not be mind at all, but supramental knowledge.

Mind is essentially a reflective mirror which receives presentations or images of a preexistent Truth or Fact, either external to or at least vaster than itself. It represents to itself from moment to moment the phenomenon that has been. It possesses also the faculty of constructing in itself possible images other than those of the actual fact presented to it; that is to say, it represents to itself not only phenomenon that has been but also phenomenon that may be: it cannot, be it noted, represent to itself phenomenon that assuredly will be, except when it is an assured repetition of what has been. It has, finally, the faculty of forecasting new modifications which it seeks to construct out of the meeting of what has been and what may be, out of the fulfilled possibility and the unfulfilled, something that it sometimes succeeds in constructing more or less exactly, sometimes fails to realise, but usually finds cast into other forms than it forecasted and turned to

other ends than it desired or intended.

An infinite Mind of this character might possibly construct an accidental cosmos of conflicting possibilities and it might shape it into something shifting, something always transient, something ever uncertain in its drift, neither real nor unreal, possessed of no definite end or aim but only an endless succession of momentary aims leading—since there is no superior directing power of knowledge—eventually nowhither. Nihilism or Illusionism or some kindred philosophy is the only logical conclusion of pure noumenalism. The cosmos so constructed would be a presentation or reflection of something not itself, but always and to the end a false presentation, a distorted reflection; all cosmic existence would be a Mind struggling to work out its imaginations, but not succeeding because overpowered and carried forward by the stream of its own past energies, carried onward indeterminately for ever and ever unless or until it can either slay itself or fall into an eternal stillness. That traced to its roots is Nihilism and Illusionism and it is the only wisdom if we suppose that our human mentality represents the highest cosmic force and the original conception at work in the universe.

But the moment we find in the original power of knowledge a higher force than that which is represented by our human mentality, this conception of the universe becomes insufficient and therefore invalid. It has its truth but it is not the whole truth. It is law of the immediate appearance of the universe, but not of its original truth and ultimate fact. For we perceive behind the action of Mind, Life and Body, something that is not embraced in the stream of Force but embraces and controls it; something that is not born into a world which it seeks to interpret, but that has created in its being a world of which it has the omniscience; something that does not labour perpetually to form something else out of itself while it drifts in the overmastering surge of past energies it can no longer control, but has already in its consciousness a perfect Form of itself and is here gradually unfolding it. The world expresses a foreseen Truth, obeys a predetermining Will, realises an original formative self-vision,—it is the



growing image of a divine creation.

So long as we work only through the mentality governed by appearances this something beyond and behind and yet always immanent can be only an inference or a presence vaguely felt. We perceive a law of cyclic progress and infer an ever-increasing perfection of somewhat that is somewhere foreknown. For everywhere we see Law founded in self-being and, when we penetrate within into the rationale of its process, we find that Law is the expression of an innate knowledge, a knowledge inherent in the existence which is expressing itself and implied in the force that expresses it; and Law developed by Knowledge so as to allow of progression implies a divinely seen goal towards which the motion is directed. We see too that our reason seeks to emerge out of and dominate the helpless drift of our mentality and we arrive at the perception that Reason is only a messenger, a representative or a shadow of a greater consciousness beyond itself which does not need to reason because it is all and knows all that it is. And we can then pass to the inference that this source of Reason is identical with the Knowledge that acts as Law in the world. This Knowledge determines its own law sovereignly because it knows what has been, is and will be and it knows because it is eternally and infinitely cognises itself. Being that is infinite consciousness, infinite consciousness that is omnipotent force, when it makes a world, that is to say a harmony of itself its object of consciousness becomes seizable by our thought as a cosmic existence that knows its own truth and realises in forms that which it knows.

But it is only when we cease to reason and go deep into ourselves, into that secrecy where the activity of mind is stilled, that this other consciousness becomes really manifest to us—however imperfectly owing to our long habit of mental reaction and mental limitation. Then we can know surely in an increasing illumination that which we had uncertainly conceived by the pale and flickering light of Reason. Knowledge waits seated beyond mind and intellectual reasoning throned in the luminous vast of illimitable self-vision.

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# The Secret of the Veda

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## CHAPTER XII.

### THE HERDS OF THE DAWN.

The Seven Rivers of the Veda, the Waters, *apah*, are usually designated in the figured Vedic language as the seven Mothers or the seven fostering Cows, *sapta dhenavah*. The word *apah* itself has, covertly, a double significance; for the root *ap* meant originally not only to move from which in all probability is derived the sense of waters, but to be or bring into being, as in *apatya*, a child, and the Southern Indian *appa*, father. The seven Waters are the waters of being; they are the Mothers from whom all forms of existence are born. But we meet also another expression, *sapta gāvah*, the seven Cows or the seven Lights, and the epithet *saptagu*, that which has seven rays. *Gu* (*gavah*) and *gau* (*gāvah*) bear throughout the Vedic hymns this double sense of cows and radiances. In the ancient Indian system of thought being and consciousness were aspects of each other, and Aditi, infinite existence from whom the gods are born, described as the Mother with her seven names and seven seats (*dhāmāni*), is also conceived as the infinite consciousness, the Cow, the primal Light manifest in seven Radiances, *sapta gāvah*. The sevenfold principle of existence is therefore imaged from the one point of view in the figure of the Rivers that arise from the ocean, *sapta dhenavah*, from the other in the figure of the Rays of the all-creating Father, Surya Savitri, *sapta gāvah*.

The image of the Cow is the most important of all the Vedic symbols. For the ritualist the word *Gau* means simply a physical cow and nothing else, just as its com-

panion word, *Açva*, means simply a physical horse and has no other sense, or as *ghr'ita* means only water or clarified butter, *vîra* only a son or a retainer or servant. When the Rishi prays to the Dawn, *gomad vîravat dhehi ratnam usho açvâvat*, the ritualistic commentator sees in the invocation only an entreaty for "pleasant wealth to which are attached cows, men (or sons) and horses". If on the other hand these words are symbolic, the sense will run, "Confirm in us a state of bliss full of light, of conquering energy and of force of vitality." It is therefore necessary to decide once for all the significance of the word *Gau* in the Vedic hymns. If it proves to be symbolic, then these other words,—*açva* horse, *vîra*, man or hero, *apâtya* or *prajā*, offspring, *hiraṇ'ya*, gold, *vāja*, plenty (food, according to Sayana),—by which it is continually accompanied, must perforce assume also a symbolic and a kindred significance.

The image of the Cow is constantly associated in Veda with the Dawn and the Sun; it also recurs in the legend of the recovery of the lost cows from the cave of the Panis by Indra and Brihaspati with the aid of the hound Sarama and the Angirasa Rishis. The conception of the Dawn and the legend of the Angirasa are at the very heart of the Vedic cult and may almost be considered as the key to the secret of the significance of Veda. It is therefore these two that we must examine in order to find firm ground for our inquiry.

Now even the most superficial examination of the Vedic hymns to the Dawn makes it perfectly clear that the cows of the Dawn, the cows of the Sun are a symbol for Light and cannot be anything else. Sayana himself is obliged in these hymns to interpret the word sometimes as cows, sometimes as rays,—careless, as usual of consistency; sometimes he will even tell us that *gau* like *r'itam*, the word for truth, means water. As a matter of fact it is evident that we are meant to take the word in a double sense, "light" as the true significance, "cow" as the concrete image and verbal figure.

The sense of "rays" is quite indisputable in such passages as the third verse of Madhuchchhandas' hymn

to Indra, I. 7, “ Indra for far vision made the Sun to ascend in heaven: he sped him all over the hill by his rays”, *vi gobhir adrim girayat*.”\* But at the same time, the rays of Surya are the herds of the Sun, the kine of Helios slain by the companions of Odysseus in the Odyssey, stolen by Hermes from his brother Apollo in the Homeric hymn to Hermes. They are the cows concealed by the enemy Vala, by the Panis; when Madhuchchhandas says to Indra, “ Thou didst uncover the hole of Vala of the Cows”, he means that Vala is the concealer, the withholder of the Light and it is the concealed Light that Indra restores to the sacrificer. The recovery of the lost or stolen cows is constantly spoken of in the Vedic hymns and its sense will be clear enough when we come to examine the legend of the Panis and of the Angirasas.

Once this sense is established, the material explanation of the Vedic prayer for “cows” is at once shaken; for if the lost cows for whose restoration the Rishis invoke Indra, are not physical herds stolen by the Dravidians but the shining herds of the Sun, of the Light, then we are justified in considering whether the same figure does not apply when there is the simple prayer for “cows” without any reference to any hostile interception. For instance in I. 4.2 it is said of Indra, the maker of perfect forms who is as a good milker in the milking of the cows, that his ecstasy of the Soma-Wine is verily “cow-giving”, *godā id revato madah*. It is the height of absurdity and irrationality to understand by this phrase that Indra is a very wealthy god and, when he gets drunk, exceedingly liberal in the matter of cow-giving. It is obvious that as the cow-milking in the first verse is a figure, so the cow-giving in the second verse is a figure. And if we know from other passages of the Veda that the Cow is the symbol of Light, we must understand here also that Indra, when full of the Soma-ecstasy, is sure to give us the Light.

In the hymns to the Dawn the symbolic sense of the

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\* We may also translate “ He sent abroad the thunderbolt with its lights”; but this does not make as good and coherent a sense; even if we take it, *gobhir* must mean “radiances” not “cows”.

cows of light is equally clear. Dawn is described always as *gomatī*, which must mean, obviously, luminous or radiant; for it would be nonsense to use "cowful" in a literal sense as the fixed epithet of the Dawn. But the image of the cows is there in the epithet; for Usha is not only *gomatī*, she is *gomatī aṣvāvatī*; she has always with her her cows and her horses. She creates light for all the world and opens out the darkness as the pen of the Cow, where we have without any possibility of mistake the cow as the symbol of light, (I. 92. 4.) We may note also that in this hymn I. 92, the Aṣvins are asked to drive downward their chariot on a path that is radiant and golden, *gomad hiran'yuvad*. Moreover Dawn is said to be drawn in her chariot sometimes by ruddy cows, sometimes by ruddy horses. "She yokes her host of the ruddy cows"; *yunkte gavām arunānām anīkam* (I. 191. 5),—where the second meaning "her host of the ruddy rays" stands clear behind the concrete image. She is described as the mother of the cows or radiances; *gavām janitrī akr'ita pra ketum* (I. 124. 5.), "the Mother of the cows (radiances) has created vision," and it is said elsewhere of her action, "vision" or "perception has dawned now where nought was"; and again it is clear that the cows are the shining herds of the Light. She is also praised as "the leader of the shining herds", *netrī gavām*, VII. 76. 6; and there is an illuminating verse in which the two ideas are combined, "the Mother of the Herds, the guide of the days," *gavām mātā netrī ahnām*. Finally, as if to remove the veil of the image entirely, the Veda itself tells us that the herds are a figure for the rays of the Light, "her happy rays come into sight like cows released into movement."—*prati bhadra ādr'ikshata gavām sargā na raçmayah*. And we have the still more conclusive verse, VII. 79.2 "Thy cows (rays) remove the darkness and extend the Light; *saṁ te gāvas tama ā varlayanti, jyotir yachchhanti*. \*

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\* It cannot of course be disputed that *gau* means light in the Veda e.g. when it is said that Vritra is slain *gavā*, by light, there is no question of the cow; the question is of the use of the double sense and of the cow as a symbol.

But Dawn is not only drawn by these shining herds; she brings them as a gift to the sacrificer; she is, like Indra in his Soma-ecstasy, a giver of the Light. In a hymn of Vasishtha (VII. 75) she is described as sharing in the action of the gods by which the strong places where the herds are concealed are broken open and they are given to men; "True with the gods who are true, great with the gods who are great, she breaks open the strong places and gives of the shining herds; the cows low towards the dawn,"—*rujad dr'idhâni dadad usriyânâm, prati gâva usha-sam vâvaçanta*. And in the very next verse she is asked to confirm or establish for the sacrificers *gomad ratnam aṣṭvâvat purubhojah*, a state of bliss full of the light (cows), of the horses (vital force) and of many enjoyments. The herds which Usha gives are therefore the shining troops of the Light recovered by the gods and the Angirasa Rishi is from the strong places of Vala and the Panis and the wealth of cows (and horses) for which the Rishis constantly pray can be no other than a wealth of this same Light; for it is impossible to suppose that the cows which Usha is said to give in the 7th verse of the hymn are different from the cows which are prayed for in the 8th,—that the word in the former verse means light and in the next physical cows and that the Rishi has forgotten the image he was using the very moment it has fallen from his tongue.

Sometimes the prayer is not for luminous delight or luminous plenitude, but for a luminous impulsion or force; "Bring to us, O daughter of Heaven, luminous impulsions along with the rays of the Sun," *gomatîr isha â vaha duhitar divah, sâkam sâryasya rashmibhih*, V. 49. 4. Sayana explains that this means "shining foods," but it is obviously nonsense to talk of radiant foods being brought by Dawn with the rays of the Sun. If *ish* means food, then we have to understand by the phrase "food of cow's flesh", but, although the eating of cow's flesh was not forbidden in the early times, as is apparent from the Brahmanas, still that this sense which Sayana avoids as shocking to the later Hindu sentiment, is not intended—it would be quite as absurd as the other,—is proved by another verse of the Rig Veda in which the Aṣvins are invoked to give the

luminous impulsion that carries us through to the other side of the darkness, *yá nah pîparad aṇvina jyotishmatî tamas tirah, tâm asme râsâthâm isham.*

We can perceive from these typical examples how pervading is this image of the Cow of Light and how inevitably it points to a psychological sense for the Veda. A doubt, however, intervenes. Why should we not, even accepting this inevitable conclusion that the cow is an image for Light, understand it to mean simply the light of day as the language of the Veda seems to intend? Why suppose a symbol where there is only an image? Why invite the difficulty of a double figure in which 'cow' means light of dawn and light of dawn is the symbol of an inner illumination? Why not take it that the Rishis were praying not for spiritual illumination, but for daylight?

The objections are manifold and some of them overwhelming. If we assume that the Vedic hymns were composed in India and the dawn is the Indian dawn and the night the brief Indian night of ten or twelve hours, we have to start with the concession that the Vedic Rishis were savages overpowered by a terror of the darkness which they peopled with goblins, ignorant of the natural law of the succession of night and day—which is yet beautifully hymned in many of the Suktas,—and believed that it was only by their prayers and sacrifices that the Sun rose in the heavens and the Dawn emerged from the embrace of her sister Night. Yet they speak of the undeviating rule of the action of the Gods, and of Dawn following always the path of the eternal Law or Truth! We have to suppose that when the Rishi gives vent to the joyous cry "We have crossed over to the other shore of this darkness!", it was only the normal awakening to the daily sunrise that he thus eagerly hymned. We have to suppose that the Vedic peoples sat down to the sacrifice at dawn and prayed for the light when it had already come. And if we accept all these improbabilities, we are met by the clear statement that it was only after they had sat for nine or for ten months that the lost light and the lost sun were recovered by the Angirasa Rishis. And what are we to make of the

constant assertion of the discovery of the Light by the Fathers;—" Our fathers found out the hidden light, by the truth in their thoughts they brought to birth the Dawn," *gūdh'am jyotih pitaro anvavindan, satyamantrā ajanayann ushāsam*. If we found such a verse in any collection of poems in any literature, we would at once give it a psychological or a spiritual sense ; there is no just reason for a different treatment of the Veda.

If, however, we are to give a naturalistic explanation and no other to the Vedic hymns, it is quite clear that the Vedic Dawn and Night cannot be the Night and Dawn of India ; it is only in the Arctic regions that the attitude of the Rishis towards these natural circumstances and the statements about the Angirasas become at all intelligible. But though it is extremely probable that the memories of the Arctic home enter into the external sense of the Veda, the Arctic theory does not exclude an inner sense behind the ancient images drawn from Nature nor does it dispense with the necessity for a more coherent and straightforward explanation of the hymns to the Dawn.

We have, for instance, the hymn of Praskanwa Kānwa to the Aṣwins ( I. 46 ) in which there is the reference to the luminous impulsion that carries us through to the other shore of the darkness. This hymn is intimately connected with the Vedic idea of the Dawn and the Night. It contains references to many of the fixed Vedic images, to the path of the Truth, the crossing of the rivers, the rising of the Sun, the connection between the Dawn and the Aṣwins, the mystic effect and oceanic essence of the Soma Wine.

" Lo, the Dawn than which there is none higher, opens out full of delight in the Heavens ; O Aṣwins, the Vast of you I affirm ; ye of whom the Ocean is the mother, accomplishers of the work who pass beyond through the mind to the felicities and, divine, find that substance by the thought.— O Lords of the Voyage, who mentalise the word, this is the dissolver of your thinkings,—drink ye of the Soma violently ; give to us that impulsion, O Aṣwins which, luminous, carries us through beyond the darkness. Travel for us in



your ship to reach the other shore beyond the thoughts of the mind. Yoke, O Aṣwins, your car,—your car that becomes the vast oared ship in Heaven, in the crossing of its rivers. By the thought the powers of Delight have been yoked. The Soma-powers of delight in heaven are that substance in the place of the Waters. But where shall you cast aside the veil you have made to conceal you? Nay, Light has been born for the joy of the Soma;—the Sun that was dark has shot out its tongue towards the Gold. The path of the Truth has come into being by which we shall travel to that other shore; seen is all the wide way through Heaven. The seeker grows in his being towards increasing manifestation after manifestation of the Aṣwins when they find satisfaction in the ecstasy of the Soma. Do ye, dwelling (or, shining) in the all-luminous Sun, by the drinking of the Soma, by the Word come as creators of the bliss into our humanity. Dawn comes to us according to your glory when you pervade all our worlds and you win the Truths out of the Nights. Both together drink, O Aṣwins, both together extend to us the peace by expandings whose wholeness remains untorn”.

This is the straightforward and natural sense of the hymn and its intention is not difficult to follow if we remember the main ideas and images of the Vedic doctrine. The Night is clearly the image of an inner darkness; by the coming of the Dawn the Truths are won out of the Nights. This is the rising of the Sun which was lost in the obscurity—the familiar figure of the lost sun recovered by the Gods and the Angirasa Rishis—the sun of Truth, and it now shoots out its tongue of fire towards the golden Light:—for *hiraṇ'ya*, gold is the concrete symbol of the higher light, the gold of the Truth, and it is this treasure not golden coin for which the Vedic Rishis pray to the Gods. This great change from the inner obscuration to the illumination is effected by the Aṣwins, lords of the joyous upward action of the mind and the vital powers, through the immortal wine of the Ananda poured into mind and body and there drunk by them. They mentalise the expressive Word, they lead us into the heaven of pure mind

beyond this darkness and there by the Thought they set the powers of the Delight to work. But even over the heavenly waters they cross, for the power of the Soma helps them to dissolve all mental constructions, and they cast aside even this veil ; they go beyond Mind and the last attaining is described as the crossing of the rivers, the passage through the heaven of the pure mind, the journey by the path of the Truth to the other side. Not till we reach the highest supreme, *paramā pardvat*, do we rest at last from the great human journey.

We shall see that not only in this hymn, but everywhere Dawn comes as a bringer of the Truth, is herself the outshining of the Truth. She is the divine Dawn and the physical dawning is only her shadow and symbol in the material universe.

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# **The Synthesis of Yoga.**

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## **CHAPTER IX.**

### **THE FULLNESS OF RENUNCIATION.**

We can now determine in their ordered succession the steps by which the surrender to the Divine Will may be entirely and integrally effected. The first step is self-consecration in our works; it is the habit of doing all action as a sacrifice to the Supreme who is present in us and in all beings and in all the workings of the universe. Life is the altar, works are our offering, the transcendental Will is the Deity. This sacrifice, this self-consecration has two sides to it,—the work itself and the spirit in which it is done and the worship of the Master of all that we see, think and experience,

The work itself is at first determined by the best light we can command; it is that which we conceive as the thing that should be done, whether it be shaped by our sense of duty, by our feeling for our fellow-creatures, by our idea of what is for the good of others or the good of the world or by the direction of one whom we accept as a human Master, wiser than ourselves and for us the representative of that Lord of all works in whom we believe but whom we do not yet know. The essential of the sacrifice of works is the surrender of all desire for the fruit of our works, of all attachment to the result for which yet we labour; for so long as we work with attachment to the result, the sacrifice is offered to our ego and not to the Divine. We may think otherwise, but we are deceiving ourselves; we are making our idea of the Divine, our sense of duty, our feeling for our fellow-creatures, our idea of

what is good for the world or others, even our obedience to the Master a mask for our egoistic desire and a shield against the demand made on us to root desire out of our being. At this stage of the Yoga this is the enemy against whom we have to be always on our guard. We need not be discouraged when we find him lurking within us and assuming all sorts of disguises, but we should be vigilant to detect him and inexorable in expelling. The illumining Word of this movement is the decisive line of the Gita, "To action thou hast a right but never under any circumstances to its fruit." The fruit belongs solely to the Lord of all works.

The worship of the Master of works consists for the Karmayogin in the clear and glad acknowledgement of Him in ourselves, in all things and in all happenings. The sign of this adoration is equality of the soul. The Lord is in all beings equally; therefore we have to make no essential distinctions between ourselves and others, the wise and the ignorant, the saint and the sinner, the friend and the enemy, man and the animal. We have to hate none, despise none, be repelled by none; in all we have to see the One disguised or manifested; a little revealed or more revealed according to His will and His knowledge of what is best for that which He intends to become in form and to do in works. All is ourself, one self that has taken many shapes; hatred, scorn and repulsion are the arrogance of the ignorant soul; and if they are natural, necessary, inevitable at a certain stage, yet to the Karmayogin they are a survival, a foolishness, a stumblingblock and are finally, as he progresses, remembered only as an obsolete barbarism of the child-soul when it was not yet adult in the divine culture.

Equally, since all things are the one Self in its manifestation, we shall have equality of soul towards the ugly and the beautiful, the maimed and the perfect, the noble and the vulgar, the good and the evil, the pleasant and the unpleasant. Here also there will be no hatred, no scorn, no repulsion. For we shall know that all things express as best they can, under the circumstances intended for

them, in the way possible to them some truth or fact of the Divine necessary by its presence in the progressive manifestation both to the whole of the present sum of things and for the perfection of the ultimate result. We shall seek that Truth behind the transitory expression and undeterred by appearances we shall worship the Divine—for ever unsullied, pure, beautiful and perfect behind His masks.

Equality of soul does not mean a fresh ignorance or blindness, a greyness of vision and a blotting out of all hues. Difference is there, variation of expression is there and this variation we shall appreciate,—far more justly than we could when the eye was clouded by a partial love and hate, sympathy and antipathy, attraction and repulsion, admiration and scorn. But behind the variation we shall always see the Complete and Immutable who dwells within and we shall feel, know or at least trust in, if it is hidden from us, the wise purpose and divine necessity of the particular manifestation, whether it appear to our human standards harmonious and perfect or crude and unfinished.

Finally, we shall have equality of soul towards all happenings, painful or pleasurable, towards defeat and success, honour and disgrace, good repute and ill-repute, good fortune and evil fortune. Pleasure and suffering we shall accept with the same embrace. For in all happenings we shall see the will of the Master of all works and results and the expression of the Divine. So too He manifests Himself, in events as well as in things and in creatures. All things move towards a divine event and each experience, suffering and want no less than joy and satisfaction, is a necessary step in the carrying out of a universal conception which it is our business to understand and second. To revolt, to condemn, to cry out is the impulse of our unchastened and ignorant spirits. Revolt is necessary, helpful, decreed for the divine development in its own time and stage; but this too belongs to the stage of the soul's childhood or of its raw adolescence. The ripened soul does not condemn but seeks to understand, does not cry out but accepts and toils to improve and perfect, does not revolt inwardly but labours to obey and fulfil.

Certainly, this equality cannot come except by a protracted ordeal and by patient self-discipline. So long as desire is strong, it cannot come at all except in periods of quiescence and of the fatigue of desire. And in itself it has its necessary periods. Ordinarily we begin with a period of endurance, of the fronting, suffering and assimilation of all contacts. We have to learn not to wince away from that which pains and repels, not to run eagerly towards that which pleases and attracts, but rather to accept, to face, to bear, to conquer. This is the stoical period of the preparation of equality. But it is well if this endurance can be reinforced by the sense of submission to a divine Will,—if the living clay can yield with knowledge or with resignation, even in suffering, to the touch of the divine Hand which is preparing its perfection. For a devout and even a tender stoicism is possible and it is better than the merely pagan endurance which may lend itself to a too great hardening of the vessel of God; it prepares more surely the strength that is capable of love and the calm that passes on into bliss. The gain of this period is the soul's strength, equal to all shocks and contacts.

The second period is that of a high-seated indifference or impartiality,\* in which the soul becomes free from exultation and depression, from the eagerness of joy and the pang of grief and suffering. This is the philosophic period of the preparation of equality. But the indifference must not be that of an inert turning away from action and experience nor the indifference of weariness, disgust and distaste which is only the recoil of disappointed or satiated desire and of a baffled or dissatisfied egoism. These recoils come inevitably in the unripe soul and may even help the progress, but they are not the perfection towards which we labour. The indifference or rather the impartiality we seek is that of the soul high-seated, *udāsīna*, above the contacts of things, regarding and accepting them but not moved or subjected. The gain of this period is the soul's peace un-

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\* *Udāsīnata*

shaken whether by the rippings or by the waves and billows of the world's movement.

The third period is that of the advent of a rapturous equality of the soul, when peace and the possession of the divine calm is completed by bliss and the possession of the divine movement. And that this greater perfection may come, it is well that the impartial high-seatedness of the soul should be modified by a new sense of submission, not now resigned but glad,—for there is no suffering,—not now merely to a divine Will which we perceive, but to a divine Love in the Will which we feel and rapturously suffer. A lonely power, peace and stillness is the last word of the philosophic equality; but the soul in its integrality liberates and surrenders itself from this self-created status into the sea of the supreme and all-embracing ecstasy. We become capable of receiving all contacts with a blissful equality, because we feel in them the touch of the imperishable Love and Delight that is for ever in the heart of things. The gain of this greater finality is the soul's delight and the opening gates of the beatitude divine that passes all understanding.

But that this movement of the abolition of desire and the conquest of the soul's equality may come to such an absolute perfection, another movement is necessary. The second step we have to take when the first has been a little firmly set in its place, is the abolition of the egoism of action. For by giving up the fruits and the desire of the fruits to the Master of the Sacrifice we part with the egoism of desire, but we keep the egoism of the worker. We are still subject to the sense of being ourselves the doer of the act, ourselves its source and giver of the sanction. It is still the "I" that chooses and determines, it is still the "I" that feels the merit and undertakes the responsibility.

But the removal of the separative ego-sense is the aim of Yoga. If any ego is to remain in us it is only the form of it which knows itself to be a form and can act as a luminous centre of the one Consciousness and a pure reflection of the one Existence—a mere support for the individual action of the Universal Being.

In this supreme movement of the way of works by which the soul divests itself gradually of the obscure robe of the ego, there is also a progressive gradation. We have first to realise that as the fruit of works belongs to the Lord alone, so in reality our works also are His. He is lord of our actions no less than of our results. This then is the second attitude that the sadhaka has to take with regard to his works, that they are not his at all, but proceed from the Supreme Existence expressing itself through us in the terms of our individual nature. But in taking this attitude there is always the peril of confusing our own ego with the Lord and distorting our surrender to a higher Will into an excuse for the indulgence of our self-will and even of our desires and passions. Before he can take securely this step in his self-culture the sadhaka must have advanced far in the elimination of desire and in the firm equality of his soul towards all workings and all happenings. Or he must do it with a strict adherence to the true knowledge of his own nature and a vigilant eye upon the deceits of the ego.

Immediately therefore he must take the further step of relegating himself to the position of the Witness. He must watch the executive force of nature at work within him and understand its action. This Nature works in him, says the Gita, through the triple quality of Prakriti, the quality of light and good, the quality of passion and desire and the quality of obscurity and inertia. He must learn to distinguish, as witness of all that proceeds within this kingdom of his nature, the separate and the combined action of these qualities, so that as the giver of the sanction he may induce the nature to subdue the working of the two lower qualities into subjection to the quality of light and good. This done, he is ready to make the final renunciation of his works to the Supreme Will acting through a higher or divine Nature in which a purer and vaster light works in a wide calm and illuminates with its undisturbed and undarkened Truth the glad and desireless action of the liberated soul.

Then is possible the final step in which the veil of



Nature is withdrawn and face to face with the Master of all existence and renouncing to Him his works as well as the fruits of his works he acts only as the conscious instrument, no longer giving the sanction, but receiving and following it, no longer doing works, but accepting their execution through him, no longer willing the fulfilment of his own mental constructions and the satisfaction of his own emotional desires but obeying and participating in a Divine Will that is also a Divine Knowledge and a Divine Love.

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# **'The Kena Upanishad**

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## **COMMENTARY**

### **III**

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

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

the flood of its luminous realities ; not partial satisfactions, but *the* delight. In a word, Immortality.

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

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

Here in our imprisoned mentality the ego strives to be master and possessor of its inner field and its outer environment, yet cannot hold anything to enjoy it, because it is not possible really to possess what is not-self to us. But there in the freedom of the eternal our self-existence possesses without strife by the sufficient fact that all things are it-

self. Here is the apparent man, there the real man, the Purusha: here are gods, there is the Divine: here is the attempt to exist, Life flowering out of an all-devouring death, there Existence itself and a dateless immortality.

The answer that is thus given is involved in the very form of the original question. The Truth behind Mind, Life, Sense must be that which controls by exceeding it; it is the Lord, the all-possessing Deva. This was the conclusion at which the Isha Upanishad arrived by the synthesis of all existences; the Kena arrives at it by the antithesis of one governing self-existence to all this that exists variously by another power of being than its own. Each follows its own method for the resolution of all things into the one Reality, but the conclusion is identical. It is the All-possessing and All-enjoying, who is reached by the renunciation of separate being, separate possession and separate delight.

But the Isha addresses itself to the awakened seeker; it begins therefore with the all-inhabiting Lord, proceeds to the all-becoming Self and returns to the Lord as the Self of the cosmic movement, because it has to justify works to the seeker of the Uncreated and to institute a divine life founded on the joy of immortality and on the unified consciousness of the individual made one with the universal. The Kena addresses itself to the soul still attracted by the external life, not yet wholly awakened nor wholly a seeker; it begins therefore with the Brahman as the Self beyond Mind and proceeds to the Brahman as the hidden Lord of all our mental and vital activities, because it has to point this soul upward beyond its apparent and outward existence. But the two opening chapters of the Kena only state less widely from this other view-point the Isha's doctrine of the Self and its becomings; the last two repeat in other terms of thought the Isha's doctrine of the Lord and His movement.

#### IV

The Upanishad first affirms the existence of this profounder, vaster, more puissant consciousness behind our

mental being. That, it affirms, is Brahman. Mind, Life, Sense, Speech are not the utter Brahman ; they are only inferior modes and external instruments. Brahman-consciousness is our real self and our true existence.

Mind and body are not our real self ; they are mutable formations or images which we go on constructing in the drive of Time as a result of the mass of our past energies. For although those energies seem to us to lie dead in the past because their history is behind us, yet are they still existent in their mass and always active in the present and the future.

Neither is the ego-function our real self. Ego is only a faculty put forward by the discriminative mind to centralise round itself the experiences of the sense-mind and to serve as a sort of lynch-pin in the wheel which keeps together the movement. It is no more than an instrument, although it is true that so long as we are limited by one normal mentality, we are compelled by the nature of that mentality and the purpose of the instrument to mistake our ego-function for our very self.

Neither is it the memory that constitutes our real self. Memory is another instrument, a selective instrument for the practical management of our conscious activities. The ego-function uses it as a rest and support so as to preserve the sense of continuity without which our mental and vital activities could not be organised for a spacious enjoyment by the individual. But even our mental self comprises and is influenced in its being by a host of things which are not present to our memory, are subconscious and hardly grasped at all by our surface existence. Memory is essential to the continuity of the ego-sense, but it is not the constituent of the ego-sense, still less of the being.

Neither is moral personality our real self. It is only a changing formation, a pliable mould framed and used by our subjective life in order to give some appearance of fixity to the constantly mutable becoming which our mental limitations successfully tempt us to call ourselves.

Neither is the totality of that mutable conscious becoming, although enriched by all that subconsciously un-

derlies it, our real self. What we become is a fluent mass of life, a stream of experience pouring through time, a flux of Nature upon the crest of which our mentality rides. What we are is the eternal essence of that life, the immutable consciousness that bears the experience, the immortal substance of Nature and mentality.

For behind all and dominating all that we become and experience, there is something that originates, uses, determines, enjoys, yet is not changed by its origination, not affected by its instruments, not determined by its determinations, not worked upon by its enjoyings. What that is, we cannot know unless we go behind the veil of our mental being which knows only what is affected, what is determined, what is worked upon, what is changed. The mind can only be aware of that as something which we indefinitely are, not as something which it definably knows. For the moment our mentality tries to fix this something, it loses itself in the flux and the movement, grasps at parts, functions, fictions, appearances which it uses as planks of safety in the welter or tries to cut out a form from the infinite and say "This is I." In the words of the Veda, "when the mind approaches That and studies it, That vanishes."

But behind the Mind is this other or Brahman-consciousness, Mind of our mind, Sense of our senses, Speech of our speech, Life of our life. Arriving at that, we arrive at Self; we can draw back from mind the image into Brahman the Reality.

But what differentiates that real from this apparent self? Or — since we can say no more than we have said already in the way of definition, since we can only indicate that "That" is not what "this" is, but is the mentally inexpressible absolute of all that is here, — what is the relation of this phenomenon to that reality? For it is the question of the relation that the Upanishad makes its starting-point; its opening question assumes that there is a relation and that the reality originates and governs the phenomenon.

Obviously, Brahman is not a thing subject to our

mind, senses, speech or life-force ; it is no object seen, heard, expressed, sensed, formed by thought, nor any state of body or mind that we become in the changing movement of the life. But the thought of the Upanishad attempts to awaken deeper echoes from our gulfs than this obvious denial of the mental and sensuous objectivity of the Brahman. It affirms that not only is it not an object of mind or a formation of life, but it is not even dependent on our mind, life and senses for the exercise of its lordship and activity. It is that which does not think by the mind, does not live by the life, does not sense by the senses, does not find expression in the speech, but rather makes these things themselves the object of its superior, all-comprehending, all-knowing consciousness.

Brahman thinks out the mind by that which is beyond mind ; it sees the sight and hears the hearing by that absolute vision and audition which are not phenomenal and instrumental but direct and inherent ; it forms our expressive speech out of its creative word ; it speeds out this life we cling to from that eternal movement of its energy which is not parcelled out into forms but has always the freedom of its own inexhaustible infinity.

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

And each of these exegetic lines is emphasised by the reiterated admonition, "That Brahman seek to know and not this which men follow after here." Neither Mind, Life,

Sense and Speech nor their objects and expressions are the Reality which we have to know and pursue. True knowledge is of That which forms these instruments for us but is itself independent of their utilities. True possession and enjoyment is of that which, while it creates these objects of our pursuit, itself makes nothing the object of its pursuit and passion, but is eternally satisfied with all things in the joy of its immortal being.

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# The Eternal Wisdom

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## THE CONQUEST OF THE TRUTH

### MORAL INDEPENDENCE.

- 1 Often man is preoccupied with human rules and for-  
2 gets the inner law.—The superior type of man is in  
all the circumstances of his life exempt from preju-  
dices and obstinacy; he regulates himself by justice  
alone.
- 3-4 The just man is himself his own law.—It is better  
to follow one's own law even though imperfect than  
5 the better law of another.—A soul full of wisdom,  
however excellent it be, cannot be compared with right  
6 and straightforward Thought.—A man's heart show-  
eth to him what he should do better than seven sen-  
tinels on the summit of a rock.
- 7 Often men take for their conscience not the mani-  
festation of the spiritual being but simply what is  
considered good or bad by the people in their environ-  
8 ment.—What human voice is capable of telling me,  
“This is good and that is bad?”
- 9 Do what thou knowest to be good without expect-  
ing from it any glory. Forget not that the vulgar are  
10 a bad judge of good actions.—It is better to be good  
and to be called wicked by men than to be wicked and  
11 esteemed good.—Whoever wishes to be truly a man,  
must abandon all preoccupation by the wish to please

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1) Antoine the Healer; Revelations.—2) Confucius.—3) Inscription on the Catacombs.—4) Bhagavad Gita.—5) Fo-sho-hing-tsau-king.—6) Ecclesiasticus.—7) Tolstoi.—8) Kobo Daishi.—9) Demophilus.—10) Sadi: Gulistan II.—11) Emerson.

the world. There is nothing more sacred or more fecund than the curiosity of an independent spirit.

12 Only one who has surmounted by wisdom that which the world calls good and evil and who lives in  
13 a clear light, can be truly called an ascetic.—When you raise yourself beyond praise and blame and your will, the will of a man who loves, intends to be master of all things, then for you is the beginning of virtue.

14 But the higher you raise yourself, the smaller you will seem to the eyes that are envious. He who ranges on the heights is the one whom men most detest.—

15 If a man is detested by the crowd, you must examine, before you judge him, why they condemn, and if a man is venerated by the crowd, equally must you, before you judge, examine why they admire.

16 Let us take care above all not to walk like a flock of sheep each in the other's traces; let us inform ourselves rather of the place where we ought to go than  
17 of that where others are going.—They will renounce even the treading in the tracks of their fathers and ancestors. They will shut the doors of friendship and  
18 hatred on all the dwellers in the world.—Break, break the old Tables, ye who seek after the knowledge.—

19 Neither do men put new wine into old bottles.

20 I love the great scorers because they are the great worshippers, arrows shot by desire towards that other shore.

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12) Dhammapada.—13) Nietzsche.—14) id.—15) Confucius.—19) Seneca.—  
17) Baha-ullah ; The Seven Valleys.—18) Nietzsche.—19) Matthew IX.  
17.—20) Nietzsche.

# Hymns of the Atris.

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## FOREWORD.

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

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

emerges out of the obscurity a transparent and well-linked though close and subtle sequence of spiritual, psychological and religious ideas. It is this method of suggestion that I have attempted.

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

If the images preferred by the ancient sages had been such as the modern mind could easily grasp, if the symbols of the sacrifice were still familiar to us and the names of the Vedic gods still carried their old psychological significance,— as the Greek or Latin names of classical deities, Aphrodite or Ares, Venus or Minerva, still bear their sense for a cultured European,— the device of an interpretative translation could have been avoided. But India followed another curve of literary and religious development than the culture of the West. Other names of Gods have replaced the Vedic names or else these have remained but with only an external and diminished significance; the Vedic ritual, well-nigh obsolete, has lost its profound symbolic meaning; the pastoral, martial and rural images of the early Aryan poets sound remote, inappropriate, or, if natural and beautiful, yet void of the old deeper significance to the imagination of their descendants. Confronted with the stately hymns of the ancient dawn, we are conscious of a blank incomprehension. And we leave them as a prey to the ingenuity of the scholar who gropes for forced meanings amid obscurities and incongruities where the ancients bathed their souls in harmony and light.

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

And the whole of the Veda is conceived in such images. The resultant obscurity and confusion for our intelligence is appalling and it will be at once evident how useless would be any translation of the hymns which did not strive at the same time to be an interpretation. "Dawn and Night," runs an impressive Vedic verse, "two sisters of different forms but of one mind, suckle the same divine Child." We understand nothing. Dawn and Night are of different forms, but why of one mind? And who is the child? If it is Agni, the fire, what are we to understand by Dawn

and Night suckling alternately an infant fire? But the Vedic poet is not thinking of the physical night, the physical dawn or the physical fire. He is thinking of the alternations in his own spiritual experience, its constant rhythm of periods of a sublime and golden illumination and other periods of obscuration or relapse into normal unilluminated consciousness and he confesses the growth of the infant strength of the divine life within him through all these alternations and even by the very force of their regular vicissitude. For in both states there works, hidden or manifest, the same divine intention and the same high-reaching labour. Thus an image which to the Vedic mind was clear, luminous, subtle, profound, striking, comes to us void of sense or poor and incoherent in sense and therefore affects us as inflated and pretentious, the ornament of an inapt and bungling literary craftsmanship.

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

A little later the seer sings of the increasing Flame, "Agni shines wide with vast Light and makes all things manifest by his greatness." What are we to understand? Shall we suppose that the singer released from his bonds, one knows not how, is admiring tranquilly the great blaze

of the sacrificial fire which was to have devoured him and wonder at the rapid transitions of the primitive mind ? It is only when we discover that the "vast Light" was a fixed phrase in the language of the Mystics for a wide, free and luminous consciousness beyond mind, that we seize the true burden of the Rik. The seer is hymning his release from the triple cord of mind, nerves and body and the uprising of the knowledge and will within him to a plane of consciousness where the real truth of all things transcendent of their apparent truth becomes at length manifest in a vast illumination.

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

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

given according to the circumstances "Light," "the radiances", "the shining herds", "the radiant kine", "Light, mother of the herds." Soma, the ambrosial wine of the Veda, has been rendered "wine of delight" or "wine of immortality."

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

When all has been done, the aid of some amount of annotation remained still indispensable; but I have tried not to overburden the translation with notes or to indulge in overlong explanations. I have excluded everything scholastic. In the Veda there are numbers of words of a doubtful meaning, many locutions whose sense can only be speculatively or provisionally fixed, not a few verses capable of two or more different interpretations. But a translation of this kind is not the place for any record of the scholar's difficulties and hesitations. I have also prefixed a brief outline of the main Vedic thought indispensable to the reader who wishes to understand.

He will expect only to seize the general trend and surface suggestions of the Vedic hymns. More would be



hardly possible. To enter into the very heart of the mystic doctrine, we must ourselves have trod the ancient paths and renewed the lost discipline, the forgotten experience. And which of us can hope to do that with any depth or living power? Who in this Age of Iron shall have the strength to recover the light of the Forefathers or soar above the two enclosing firmaments of mind and body into their luminous empyrean of the infinite Truth? The Rishis sought to conceal their knowledge from the unfit, believing perhaps that the corruption of the best might lead to the worst and fearing to give the potent wine of the Soma to the child and the weakling. But whether their spirits still move among us looking for the rare Aryan soul in a mortality that is content to leave the radiant herds of the Sun for ever imprisoned in the darkling cave of the Lords of the sense-life or whether they await in their luminous world the hour when the Maruts shall again drive abroad and the Hound of Heaven shall once again speed down to us from beyond the rivers of Paradise and the seals of the heavenly waters shall be broken and the caverns shall be rent and the immortalising wine shall be pressed out in the body of man by the electric thunderstones, their secret remains safe to them. Small is the chance that in an age which blinds our eyes with the transient glories of the outward life and deafens our ears with the victorious trumpets of a material and mechanical knowledge many shall cast more than the eye of an intellectual and imaginative curiosity on the passwords of their ancient discipline or seek to penetrate into the heart of their radiant mysteries. The secret of the Veda, even when it has been unveiled, remains still a secret.

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## **The Delight of Works**

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In thy works there are always these three, the Master, the Worker and the Instrument. To define them in oneself rightly and rightly to possess them is the secret of works and of the delight of works.

Learn thou first to be the instrument of God and to accept thy Master. The instrument is this outward thing thou callest thyself; it is a mould of mind, a driving-force of power, a machinery of form, a thing full of springs and cogs and clamps and devices. Call not this the Worker or the Master; it can never be the Worker or the Master. Accept thyself humbly, yet proudly, devotedly, submissively and joyfully as a divine instrument.

There is no greater pride and glory than to be a perfect instrument of the Master.

Learn thou first absolutely to obey. The sword does not choose where it shall strike, the arrow does not ask whither it shall be driven, the springs of the machine do not insist on the product that shall be turned out from its labour. These things are settled by the intention and working of Nature and the more the conscious instrument learns to feel and obey the pure and essential law of its nature, the sooner shall the work turned out become perfect and flawless. Self-choice by the nervous motive-power, revolt of the physical and mental tool can only mar the working.

Let thyself drive in the breath of God and be as a leaf in the tempest; put thyself in His hand and be as the sword that strikes and the arrow that leaps to its target. Let thy mind be as the spring of the machine, let thy

force be as the shooting of a piston, let thy work be as the grinding and shaping descent of the steel on its object. Let thy speech be the clang of the hammer on the anvil and the moan of the engine in its labour and the cry of the trumpet that proclaims the force of God to the regions. In whatsoever way do as an instrument the work that is natural to thee and appointed.

The sword has a joy in the battle-play, the arrow has a mirth in its hiss and its leaping, the earth has a rapture in its dizzy whirl through space, the sun has the royal ecstasy of its blazing splendours and its eternal motion. O thou self-conscious instrument, take thou too the delight of thy own appointed workings.

The sword did not ask to be made, nor does it resist its user, nor lament when it is broken. There is a joy of being made and a joy of being used and a joy of being put aside and a joy too of being broken. That equal joy discover.

Because thou hast mistaken the instrument for the worker and the master and because thou seekest to choose by the ignorance of thy desire thy own state and thy own profit and thy own utility, therefore thou hast suffering and anguish and hast many times to be thrust into the red hell of the furnace and hast many times to be reborn and reshaped and retempered until thou shalt have learned thy human lesson.

And all these things are because they are in thy unfinished nature. For Nature is the worker and what is it it that she works at? She shapes out of her crude mind and life and matter a fully conscious being.

\* \* \*

Know thyself next as the Worker. Understand thy nature to be the worker and thy own nature and All-Nature to be thyself.

This nature-self is not proper to thee nor limited. Thy nature has made the sun and the systems, the earth and her creatures, thyself and thine and all thou art and perceivest. It is thy friend and thine enemy, thy mother and thy devourer, thy lover and thy torturer, the sister of thy soul and an alien and a stranger, thy joy and thy

sorrow, thy sin and thy virtue, thy strength and thy weakness, thy knowledge and thy ignorance. And yet it is none of these things, but something of which they are attempts and imperfect images. For beyond all these it is an original self-knowledge and an infinite force and innumerable quality.

But in thee there is a special movement, a proper nature and an individual energy. Follow that like a widening river till it leads thee to its infinite source and origin.

Know therefore thy body to be a knot in Matter and thy mind to be a whirl in universal Mind and thy life to be an eddy. Know thy force to be every other being's force and thy knowledge to be a glimmer from the light that belongs to no man and thy works to be made for thee and be delivered from the error of thy personality.

When that is done, thou shalt take thy free delight in the truth of thy individual being and in thy strength and in thy glory and in thy beauty and in thy knowledge; and in the denial of these things thou shalt take delight also. For all this is the dramatic mask of the Person and the self-image of the self-Sculptor.

Why shouldst thou limit thyself? Feel thyself also in the sword that strikes thee and the arms that embrace, in the blazing of the sun and the dance of the earth, in the flight of the eagle and the song of the nightingale, in all that is past and all that is now and all that is pressing forward to become. For thou art infinite and all this joy is possible to thee.

The Worker has the joy of her works and the joy of her Lover for whom she works. She knows herself to be his consciousness and his force, his knowledge and his reserving of knowledge, his unity and his self-division, his infinity and the finite of his being. Know thyself also to be these things; take thou also the delight of thy Lover.

There are those who know themselves as a workshop or an instrument or the thing worked, but they mistake the Worker for the Master; this too is an error. Those who fall into it can hardly arrive at her high, pure and perfect workings.

The instrument is finite in a personal image, the worker is universal with a personal trend, but neither of these is the Master, for neither are the true Person.

\* \* \*

Know last the Master to be thyself; but to this self put no form and seek for it no definition of quality. Be one with That in thy being, commune with That in thy consciousness, obey That in thy force, be subject to That and clasped by it in thy delight, fulfil That in thy life and body and mentality. Then before an opening eye within thee there shall emerge that true and only Person, thyself and not thyself, all others and more than all others, the Director and Enjoyer of thy works, the Master of the worker and the instrument, the Reveller and Trampler in the dance of the universe and yet hushed and alone with thee in thy soul's silent and inner chamber.

The joy of the Master possessed, there is nothing else for thee to conquer. For He shall give thee Himself and all things and all creatures' gettings and havings and doings and enjoyings for thy own proper portion, and He shall give thee that also which cannot be portioned.

Thou shalt contain in thy being thyself and all others and be that which is neither thyself nor all others. Of works this is the consummation and the summit.

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# EVOLUTION.

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What in its principle and scope is the force of evolution and how does it work out in the world?

The theory of evolution has been the key-note of the thought of the nineteenth century. It has not only affected all its science and its thought-attitude, but powerfully influenced its moral temperament, its politics and its society. Without it there could not have been that entire victory of the materialistic notion of life and the universe which has been the general characteristic of the age that is now passing,—a victory which for a time even claimed to be definitive,—nor such important corollary effects of this great change as the failure of the religious spirit and the breaking-up of religious beliefs. In society and politics it has led to the substitution of the evolutionary for the moral idea of progress and the consequent materialisation of social ideas and social progress, the victory of the economic man over the idealist. The scientific dogma of heredity, the theory of the recent emergence of the thinking human animal, the popular notion of the all-pervading struggle for life and the aid it has given to an exaggerated development of the competitive instinct, the idea of the social organism and the aid it has given to the contrary development of economic socialism and the increasing victory of the organised state or community over the free individual,—all these are outflowings from the same source.

The materialistic view of the world is now rapidly collapsing and with it the materialistic statement of the evolution theory must disappear. Modern European thought progresses with a vertiginous rapidity. If it is Teutonic in its fidelity of observation and its tendency to laborious systematisation, it has also another side, Celtic-Hellenic, a side of suppleness, mobility, readiness for rapid change, insatiable curiosity. It does not allow the same thought, the same system to exercise for very long a secure empire;

it is in haste to question, to challenge, to reject, to remould, to discover new and opposite truths, to venture upon other experiments. At present this spirit of questioning has not attacked the evolution theory at its centre, but it is visibly preparing to give it a new form and meaning.

The general idea of evolution was the filiation of each successive form or state of things to that which preceded it, its appearance by a process of outbringing or deploying of some possibility prepared and even necessitated by previous states and previous tendencies. Not only does a form contain the seed of the form that reproduces it, but also the seed of the possible new form that varies from it. By successive progression a world-system evolves out of the nebula, a habitable planet appears in an uninhabitable system, protoplasmic life emerges by some yet unknown process out of Matter, the more developed grows out of the less developed organism. The fish is the descendant of the insect, the biped and quadruped trace back to the fish, man is a quadruped of the genus Ape who has learned to walk erect on two legs and has divested himself of characteristics unsuited to his new mode of life and progression. Force on Matter is the unconscious Goddess who has worked these miracles by her inherent principle of natural adaptation and in the organism by the additional machinery of heredity; by natural selection those species which reproduce new characteristics developed by adaptation to the environment and favourable to survival, tend to propagate themselves and remain; others fall back in the race of life and disappear.

Such were once the salient ideas; but some of them and not the least important are now questioned. The idea of the struggle for life tends to be modified and even denied; it is asserted that, at least as popularly understood, it formed no real part of Darwinism. This modification is a concession to reviving moralistic and idealistic tendencies which seek for a principle of love as well as a principle of egoism in the roots of life. Equally important are the conclusions arrived at by investigators into the phenomena of heredity that acquired characteristics are not

handed down to the posterity and the theory that it is chiefly predispositions that are inherited; for by this modification the process of evolution begins to wear a less material and mechanical aspect; its source and the seat of its motive power are shifted to that which is least material, most psychical in Matter. Finally, the first idea of a slow and gradual evolution is being challenged by a new theory of evolution through sudden and rapid outbursts; and again we pass from the sense of an obvious superficial machinery and all-sufficient material necessity to profundities whose mystery has yet to be fathomed.

In themselves, indeed, these modifications would not be radical. Their importance lies in their synchronism with a great resurgence, in new forms, of old ideas that had been submerged by the materialistic wave. Theories of vitalism, idealistic tendencies of thought, which were supposed to have been slain by the march of physical Science, now arise, dispute the field and find their account in every change of scientific generalisation which at all opens the way to their own expansion and reassertion. In what respects then is it likely that the evolution theory will be found deficient by the wider and more complex thought of the future and compelled to undergo essential changes?

In the first place, the materialistic theory of evolution starts from the Sankhya position that all world is a development out of indeterminate Matter by Nature-Force, but it excludes the Silent Cause of the Sankhyas, the Purusha or observant and reflective Soul. Hence it conceives the world as a sort of automatic machine which has somehow happened. No intelligent cause, no aim, no *raison d'être*, but simply an automatic deployment, combination, self-adaptation of means to end without any knowledge or intention in the adaptation. This is the first paradox of the theory and its justification must be crushing and conclusive if it is to be finally accepted by the human mind.

Again, Force in indeterminate Matter without any Conscious-Soul being all the beginning and all the material of things, Mind, Life and Consciousness can only be developments out of Matter and even only operations of



Matter. They cannot be at all things in themselves, different from Matter or in the last degree independent of it. This is the second paradox and the point at which the theory has eventually failed to establish itself. More and more the march of knowledge leads towards the view that the three are different forms of Force, each with its own characteristics and proper method of action, each reacting upon the other and enriching its forms by the contact.

An idea has even begun to dawn that there is not a single creation but a triple, material, vital and mental; it may be regarded as a composite of three worlds, as it were, interpenetrating each other. We are led back to the old Vedic idea of the triple world in which we live. And we may reasonably forecast that when its operations are examined from this new standpoint, the old Vedic knowledge will be justified that it is one Law and Truth acting in all, but very differently formulated according to the medium in which the work proceeds and its dominant principle. The same gods exist on all the planes and maintain the same essential laws, but with a different aspect and mode of working and to ever wider results.

If this be the truth, then the action of evolution must be other than has been supposed. For example the evolution of Life in Matter must have been produced and governed not by a material principle, but by a Life-Principle working in and upon the conditions of Matter and applying to it its own laws, impulses, necessities. This idea of a mighty Life, other than the material Principle, working in it and upon it has begun to dominate the advanced thought of Europe. The other idea of a still mightier Mind working in Life and upon it has not yet made sufficient way because the investigation of the laws of Mind is still in its groping infancy.

Again, the materialist theory supposes a rigid chain of material necessity; each previous condition is a co-ordination of so many manifest forces and conditions; each resulting condition is its manifest result. All mystery, all element of the incalculable disappears. If we can completely analyse the previous conditions and discover their gene-

ral law, we can be sure of the subsequent result, as in the case of an eclipse or an earthquake. For all is manifestation which is the logical result of a previous manifestation.

Once more the conclusion is too simple and trenchant; the world is more complex. Besides the manifest causes there are those that are unmanifest or latent and not subject to our analysis. This element increases as we climb the ladder of existence; its scope is greater in Life than in Matter, freer in Mind than in Life. European thought already tends to posit behind all manifest activity an Unmanifest called according to intellectual predilection either the Inconscient or the Subconscient which contains more and in a way unseizable to us knows more and can more than the surface existence. Out of this Unmanifest the manifest constantly emerges.

Again we return towards an ancient truth already known to the Vedic sages,—the idea of an inconscient or subconscious ocean of being, the ocean of the heart of things out of which the worlds form themselves. But the Veda posits also a governing and originating Super-conscient which accounts for the appearance of a hidden consciousness and knowledge pervading the operations of Evolution and which constitutes the self-acting Law and Truth behind them.

The theory of materialistic evolution led naturally to the idea of a slow and gradual progression in a straight line. It admits reversions, atavisms, loops and zigzags of reaction deflecting the straight line, but these must necessarily be subordinate, hardly visible if we calculate by ages rather than by shorter periods of time. Here too, fuller knowledge disturbs the received notions. In the history of man everything seems now to point to alternations of a serious character, ages of progression, ages of recoil, the whole constituting an evolution that is cyclic rather than in one straight line. A theory of cycles of human civilisation has been advanced, we may yet arrive at the theory of cycles of human evolution, the Kalpa and Manvantaras of the Hindu theory. If its affirmation of cycles of

world-existence is farther off from affirmation, it is because they must be so vast in their periods as to escape not only all our means of observation, but all our means of deduction or definite inference.

Instead of slow, steady, minute gradations it is now suggested that new steps in evolution are rather effected by rapid and sudden outbursts, outbreaks, as it were, of manifestation from the unmanifest. Shall we say that Nature preparing slowly behind the veil, working a little backwards, working a little forwards, one day arrives at the combination of outward things which makes it possible for her to throw her new idea into a realised formation, suddenly, with violence, with a glorious dawning, with a grandiose stride? And that would explain the economy of her relapses and her reappearances of things long dead. She aims at a certain immediate result and to arrive at it more quickly and entirely she sacrifices many of her manifestations and throws them back into the latent, the unmanifest, the subconscious. But she has not finished with them; she will need them at another stage for a farther result. Therefore she brings them forward again and they reappear in new forms and other combinations and act towards new ends. So evolution advances.

And her material means? Not the struggle for life only. The real law, it is now suggested, is rather mutual help or at least mutual accommodation. Struggle exists, mutual destruction exists, but as a subordinate movement, a red minor chord, and only becomes acute when the movement of mutual accommodation fails and elbow-room has to be made for a fresh attempt, a new combination.

The propagation of acquired characteristics by heredity was too hastily and completely asserted; it is now perhaps in danger of being too summarily denied. Not Matter alone, but Life and Mind working upon Matter help to determine evolution. Heredity is only a material shadow of soul-reproduction, of the rebirth of Life and Mind into new forms. Ordinarily, as a constant factor or basis, there is the reproduction of that which was already evolved; for new characteristics to be propagated in the species they must

have been accepted, received, sanctioned in the vital and mental world ; then only can they be automatically self-reproduced from the material seed. Otherwise they are private and personal acquisitions and are returned into the State exchequer, the treasury of the subconscious, and do not go to the family estate. When the mind-world and life-world are ready, they are poured out freely on fit recipients. This is the reason why it is predisposition that is chiefly inherited. The psychical and vital force in the material principle is first impressed ; when that has been done on a sufficient scale, it is ready for a general new departure and an altered heredity appears.

Thus the whole view of Evolution begins to change. Instead of a mechanical, gradual, rigid evolution out of indeterminate Matter by Nature-Force we move towards the perception of a conscious, supple, flexible, intensely surprising and constantly dramatic evolution by a super-conscious Knowledge which reveals things in Matter, Life and Mind out of the unfathomable Inconscient from which they rise.

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## A Vedic Hymn

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O Sun, O Light, because to-day blameless in thy rising thou hast declared the Truth to the Lord of Love and the Lord of Purity, so may we abide in the godhead, dear to thee, O Mother infinite, dear to thee, O Lord of Strength, in all our speaking. O Mitra, O Varuna, this is he that seeth for the soul, the Sun that rises over earth and heaven in the pervading wideness, and he guards all that is in motion and all that is stable; for he beholds the straight things and the crooked in mortals. Seven shining energies has this Bright One yoked to-day in the world of our achievement and they bear him on in their clarity, and he beholds the homes of the soul and the places of its birth like a herdsman who watches over his herds.

Upward rise your honied satisfactions; for our sun has climbed into the ocean of pure Light and for him the Children of the Infinite hew out his paths, even the Lord of Love and the Lord of Strength and the Lord of Purity in one harmony. These are they that discern and separate all the much falsehood in us; they are the Lords of Love and Strength and Purity. These grow in the house of Truth, puissant and unvanquished Sons of the Infinite. These are the Love and the Purity hard to repress who by their discernings give knowledge to him who has no knowledge; they bring to him their impulses of a will that has right vision and they lead him by the good path beyond the evil. These with sleepless eyes see and know in his earth for man that is ignorant and lead him: in his forward faring he comes to the fathomless pit in the river, yet shall they bear him across to the other shore of this wideness. The peace and the protection and the happiness which the infinite Mother

and the Lords of Love and Purity give to the servant of the sacrifice, in that let us found all our creation and building, let us do no violence to the godhead, O ye swift Wayfarers.

He whom the Lord of Purity upholds, puts away from his altar by the powers of sacrifice whatsoever hurts : cut away, O Lord of Strength, from the servant of the sacrifice the hurt and the division, form in him that vast other world, O givers of the abundance. A blazing strength and a world of illumination is the coming together of these Godheads and they overcome by their near and approaching force. Lo, we quiver with the fear of you ; set us at ease by the greatness of your discerning. For when a man by sacrifice wins right-mindedness in the getting of the plenitude, in the conquest of the supreme Felicity, the strong Warriors, the Lords of the Treasure cleave to his heart of emotion and they form there the Vast for his dwelling-place making it of a perfect temper. For you we have made in front this work of the divine representative in our sacrifices ; lead us safe through all difficult places. Keep us always with constant felicities.

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15th September 1915.

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# THE LIFE DIVINE

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## CHAPTER XIV.

### THE SUPERMIND AS CREATOR

All things are self-expandings of the  
Idea.

*Vishnu Purana.*

A principle of active Will and Knowledge superior to Mind and creatrix of the worlds is then the intermediary power and state of being between that self-possession of the One and this flux of the Many. This principle is not entirely alien to us; it does not belong solely and incommunicably to a Being who is entirely other than ourselves or to a state of existence from which we are mysteriously projected into birth, but also rejected and unable to return. If it seems to us to be seated on heights far above us, yet are they the heights of our own being and accessible to our tread. We can not only infer and glimpse that Truth, but we are capable of realising it. We may by a progressive expanding or a sudden luminous self-transcendence mount up to these summits in unforgettable moments or dwell on them during hours or days of greatest superhuman experience. When we descend again, there are doors of communication which we can keep always open or reopen though they should constantly shut. But to dwell there permanently on this last and highest summit of the created and creative being is in the end the supreme ideal for our evolving human consciousness when it seeks not self-annulment but self-perfection. For, as we have seen, this is the original Idea and the final harmony and truth to which

our gradual self-expression in the world returns and which it is meant to achieve.

Still, we may doubt whether it is possible, now or at all, to give any account of this state to the human intellect or to utilise in any communicable and organizable way its divine workings for the elevation of our human knowledge and action. The doubt arises not only from the rarity or dubiety of any known phenomena that would betray a human working of this divine faculty, nor from the remoteness which separates this action from the experience and verifiable knowledge of ordinary humanity; it is strongly suggested also by the apparent contradiction in both essence and operation between human mentality and the divine Supermind.

And certainly, if this consciousness had no relation at all to mind nor anywhere any identity with the mental being, it would be quite impossible to give any account of it to our human notions. Or if it were in its nature only vision in knowledge and not at all dynamic power of knowledge, we could hope to attain by its contact a beatific state of mental illumination, but not a greater light and power for the works of the world. But since this consciousness is creatrix of the world, it must be not only state of knowledge, but power of knowledge, and not only a Will to light and vision, but a Will to power and works. And since Mind too is created out of it, Mind must be a development by limitation out of this primal faculty and this mediatory act of the supreme conscience and must therefore be capable of resolving itself back into it through a reverse development by expansion. For always Mind must be identical with Supermind in essence and conceal in itself the potentiality of Supermind, however different or even contrary it may have become in its actual forms and settled modes of operation. It may not then be an irrational or unprofitable attempt to strive by the method of comparison and contrast towards some idea of the Supermind from the standpoint and in the terms of our intellectual knowledge. The idea, the terms may well be inadequate and yet still serve as a finger of light pointing

us onward on a way which to some distance at least we may tread.

And first we may pause a moment and ask ourselves whether no light can be found from the past which will guide us towards these ill-explored domains. We need a name, and we need a starting-point. For we have called this state of consciousness the Supermind; but the word is ambiguous since it may be taken in the sense of mind itself supereminent and lifted above ordinary mentality but not radically changed, or on the contrary it may bear the sense of all that is beyond mind and therefore assume a too extensive comprehensiveness which would bring in even the Ineffable itself. A subsidiary description is required which will more accurately limit its significance.

It is the cryptic verses of the Veda that help us here; for they contain, though concealed, the gospel of the divine and immortal Supermind and through the veil some illuminating flashes come to us. The inspired poets of the Veda speak of this Supermind as a vastness beyond the ordinary firmaments of our consciousness in which truth of being is luminously one with all that expresses it and assures inevitably truth of vision, formulation, arrangement, word, act and movement and therefore truth also of result of movement, result of action and expression, infallible ordinance or law. Vast all-comprehensiveness; luminous truth and harmony of being in that vastness and not a vague chaos or self-lost obscurity; truth of law and act and knowledge expressive of that harmonious truth of being: these are the essential terms of the Vedic description. The Gods, who are powers of this Supermind, born of it, seated in it as in their proper home, are in their knowledge "truth-conscious" and in their action possessed of the "seer-will". Their conscious-force turned towards works and creation is possessed and guided by a perfect and direct knowledge of the thing to be done and its essence and its law,—a knowledge which determines a wholly effective will-power that does not deviate or falter in its process or in its result, but expresses and fulfils spontaneously and inevitably in the act that which has been seen in the vision.

Light is here one with Force, the vibrations of knowledge with the rhythm of the will and both are one, perfectly and without seeking, groping or effort, with the assured result. The divine Nature has a double power, a spontaneous self-formulation and self-arrangement which wells naturally out of the essence of the thing manifested and expresses its original truth, and a self-force of light inherent in the thing itself and the source of its spontaneous and inevitable self-arrangement.

There are subordinate, but important details. The Vedic seers seem to speak of two primary faculties of the "truth-conscious" soul ; they are Sight and Hearing, by which is intended direct operations of an inherent Knowledge describable as truth-vision and truth-audition and reflected from far-off in our human mentality by the faculties of revelation and inspiration. Besides, a distinction seems to be made in the operations of the Supermind between knowledge by a comprehending and pervading consciousness which is very near to subjective knowledge by identity and knowledge by a projecting, confronting, apprehending consciousness which is the beginning of objective cognition. These are the Vedic clues. And we may accept from this ancient experience the subsidiary term "truth-consciousness" to delimit the connotation of the more elastic phrase, Supermind.

We see at once that such a consciousness, described by such characteristics, must be an intermediate formulation which refers back to a term above it and forward to another below it ; we see at the same time that it is evidently the link and means by which the inferior develops out of the superior and should equally be the link and means by which it may develop back again towards its source. The term above is the unitarian or indivisible consciousness of pure Sachchidananda in which there are no distinctions; the term below is the analytic or dividing consciousness of Mind which can only know by distinctions and has at the most a vague and secondary apprehension of unity and infinity. Between them is this comprehensive and creative consciousness, by its power of pervading and comprehend-

ing knowledge the child of that self-awareness by identity which is the poise of the Brahman and by its power of projecting, confronting, apprehending knowledge parent of that awareness by distinction which is the process of the Mind.

Above, the formula of the One eternally stable and immutable; below, the formula of the Many which, eternally mutable, seeks but hardly finds in the flux of things a firm and immutable standing-point; between, the seat of all trinities, of all that is biune, of all that becomes Many in-One and yet remains One-in-Many because it was originally One that is always potentially Many. This intermediary term is therefore the beginning and end of all creation and arrangement, the Alpha and the Omega, the starting-point of all differentiation, the instrument of all unification, originative, executive and consummative of all realised or realisable harmonies. It has the knowledge of the One, but is able to draw out of the One its hidden multitudes; it creates the Many, but does not lose itself in their differentiations. And shall we not say that its very existence points back to Something beyond the ineffable Unity,—Something ineffable and inconceivable not because of its unity and indivisibility, but because of its freedom from even these formulations of our mind,—Something beyond both unity and multiplicity? That would be the utter Unknowable and Real which yet justifies to us both our knowledge of God and our knowledge of the world.

But these terms are large and difficult to grasp; let us come to precisions. We speak of the One as Sachchidananda; but in the very description we posit three entities and unite them to arrive at a trinity. We say "Existence, Consciousness, Bliss," and then we say, "they are one". It is a process of the mind. But for the unitarian consciousness such a process is inadmissible. Existence is Consciousness and there can be no distinction between them; Consciousness is Bliss and there can be no distinction between them. And since there is not even this differentiation there can be no world. If that is the sole reality,

then world is not and never existed, can never have been conceived; for indivisible consciousness is undividing consciousness and cannot originate division and differentiation. But this is a *reductio ad absurdum*; we cannot admit it unless we are content to base every thing upon an impossible paradox and an unreconciled antithesis.

On the other hand, Mind can only conceive distinctions as real; it can conceive totality or the finite extending itself indefinitely, but the ultimate unity and absolute infinity are to its conscience of things abstract notions and unreal quantities, not something that is real to its grasp, much less something that is alone real. Here is therefore the very opposite term to the unitarian consciousness; we have, confronting the essential and indivisible unity, an essential multiplicity which cannot arrive at unity without abolishing itself and in the very act confessing that it could never really have existed. Yet it was; for it is this that has found unity and abolished itself. And again we have a *reductio ad absurdum* repeating the violent paradox which seeks to convince thought by stunning it and the irreconciled and irreconcilable antithesis.

The difficulty, in its lower term, disappears if we realise that Mind is only a preparatory form of our consciousness. Mind is an instrument of analysis and synthesis, but not of essential knowledge. Its function is to cut out something vaguely from the unknown Thing in itself and call its measurement or delimitation the whole, and again to analyse the whole into its parts which it regards as separate mental objects. It is only the parts and accidents that the mind can see definitely and, after its own fashion, know. Of the whole its only definite idea is an assemblage of parts or a totality of properties and accidents. The whole not seen as a part of something else or in its own parts, properties and accidents is to the mind no more than a vague perception; only when it is analysed and put by itself as a separate object, a totality in a larger totality, can Mind say to itself. "This now I know." And really it does not know. It knows only its own analysis of the object and the idea it has formed of it by a synthesis

of the separate parts and properties that it has seen. There its characteristic power, its sure function ceases, and if we would have a greater, a profounder and a real knowledge—a knowledge and not an intense but formless sentiment such as comes sometimes to certain deep but inarticulate parts of our mentality—Mind has to make room for another consciousness which will fulfil Mind by transcending it or reverse and so rectify its operations after leaping beyond it: the summit of mental knowledge is only a vaulting-board from which that leap can be taken. The utmost mission of Mind is to train our obscure consciousness which has emerged out of the dark prison of Matter, to enlighten its blind instincts, random intuitions, vague perceptions till it shall become capable of this greater light and this higher ascension. Mind is a passage, not a culmination.

On the other hand, the unitarian consciousness or indivisible Unity cannot be that impossible entity, a thing without contents out of which all contents have issued and into which they disappear and become annihilated. It must be an original self-concentration in which all is contained but in another manner than in this temporal and spatial manifestation. That which has thus concentrated itself, is the utterly ineffable and inconceivable Existence which the Nihilist images to his mind as the negative Void of all that we know and are but the Transcendentalist with equal reason may image to his mind as the positive but indistinguishable Reality of all that we know and are. "In the beginning" says the Vedanta "was the one Existence without a second," but before and after the beginning, now, for ever and beyond Time is that which we cannot describe even as the One, even when we say that nothing but That is. What we can be aware of is, first, its original self-concentration which we endeavour to realise as the indivisible One; secondly, the diffusion and apparent disintegration of all that was concentrated in its unity which is the Mind's conception of the universe; and thirdly, its firm self-extension in the Truth-consciousness which contains and upholds the diffusion and prevents it

from being a real disintegration, maintains unity in utmost diversity and stability in utmost mutability, insists on harmony in the appearance of an all-pervading strife and collision, keeps eternal cosmos where Mind would arrive only at a chaos eternally attempting to form itself. This is the Supermind, the Truth-consciousness, the Real-Idea which knows itself and all that it becomes.

Supermind is the vast self-extension of the Brahman that contains and develops. By the Idea it develops the triune principle of existence, consciousness and bliss out of their indivisible unity. It differentiates them, but it does not divide. It establishes a Trinity, not arriving like the Mind from the three to the One, but manifesting the three out of the One—for it manifests and develops, and yet maintaining them in the unity,—for it knows and contains. By the differentiation it is able to bring forward one or other of them as the effective Deity which contains the others involved or explicit in itself and this process it makes the foundation of all other differentiations. And it acts by the same operation on all the principles and possibilities which it evolves out of this all-constituent trinity. It possesses the power of development, of evolution, of making explicit, and that power carries with it the other power of involution, of envelopment, of making implicit. In a sense, the whole of creation may be said to be a movement between two involutions, Spirit in which all is involved and out of which all evolves downward to the other pole of Matter, Matter in which also all is involved and out of which all evolves upward to the other pole of Spirit.

Thus the whole process of differentiation by the Real-Idea creative of the universe is a putting forward of principles, forces, forms which contain for the comprehending consciousness all the rest of existence within them and front the apprehending consciousness with all the rest of existence implicit behind them. Therefore all is in each as well as each in all. Therefore every seed of things implies in itself all the infinity of various possibilities, but is kept to one law of process and result by the Will, that is



to say by the Knowledge-Force of the Conscious-Being who is manifesting himself and who, sure of the Idea in himself, predetermines by it his own forms and movements. The seed is the Truth of its own being which this Self-Existence sees in itself, the resultant of that seed of self-vision is the Truth of self-action, the natural law of development, formation and functioning which follows inevitably upon the self-vision and keeps to the processes involved in the original Truth. All Nature is simply, then, the Secr-Will, the Knowledge-Force of the Conscious-Being at work to evolve in force and form all the inevitable truth of the Idea into which it has originally thrown itself.

This conception of the Idea points us to the essential contrast between our mental consciousness and the Truth-consciousness. We regard thought as a thing separate from existence, abstract, unsubstantial, different from reality, something which appears one knows not whence and detaches itself from objective reality in order to observe, understand and judge it ; for so it seems and therefore is to our all-dividing, all-analysing mentality. The first business of Mind is to render "discrete," to make fissures much more than to discern and so it has made this paralysing fissure between thought and reality. But in Supermind all being is consciousness, all consciousness is of being, and the idea, a pregnant vibration of consciousness, is equally a vibration of being pregnant of itself; it is an initial coming out in creative self-knowledge of that which lay concentrated in uncreative self-awareness. It comes out as Idea that is a reality, and it is that reality of the Idea which evolves itself, always by its own power and consciousness of itself, always self-conscious, always self-developing by the will inherent in the Idea, always self-realising by the knowledge ingrained in its every impulsion. This is the truth of all creation, of all evolution.

In Supermind being, consciousness of knowledge and consciousness of will are not divided as they seem to be in our mental operations ; they are a trinity, one movement with three effective aspects. Each has its own effect. Being gives the effect of substance, consciousness the effect of

knowledge, of the self-guiding and shaping idea, of comprehension and apprehension ; will gives the effect of self-fulfilling force. But the idea is only the light of the reality illumining itself ; it is not mental thought nor imagination, but effective self-awareness. It is Real-Idea.

In Supermind knowledge in the Idea is not divorced from will in the Idea, but one with it—just as it is not different from being or substance, but is one with the being, luminous power of the substance. As the power of burning light is not different from the substance of the fire, so the power of the Idea is not different from the substance of the Being which works itself out in the Idea and its development. In our mentality all are different. We have an idea and a will according to the idea or an impulsion of will and an idea detaching itself from it; but we differentiate effectually the idea from the will and both from ourselves. I am; the idea is a mysterious abstraction that appears in me, the will is another mystery, a force nearer to concreteness, though not concrete, but always something that is not myself, something that I have or get or am seized with, but am not. I make a gulf also between my will, its means and the effect, for these I regard as concrete realities outside and other than myself. Therefore neither myself nor the idea nor the will in me are self-effective. The idea may fall away from me, the will may fail, the means may be lacking, I myself by any or all of these lacunae may remain unfulfilled.

But in the Supermind there is no such paralysing division, because knowledge is not self-divided, force is not self-divided, being is not self-divided as in the mind; they are neither broken in themselves, nor divorced from each other. For the Supermind is the Vast ; it starts from unity, not division, it is primarily comprehensive, differentiation is only its secondary act. Therefore whatever be the truth of being expressed, the idea corresponds to it exactly, the will to the idea,—force being ; only power of the consciousness,—and the result to the will. Nor does the idea clash with other ideas, the will or force with other will or force as in man and his world ; for there is one

vast Consciousness which contains and relates all ideas in itself as its own ideas, one vast Will which contains and relates all energies in itself as its own energies. It holds back this, advances that other, but according to its own preconceiving Idea-Will.

This is the justification of the current religious notions of the omnipresence, omniscience and omnipotence of the Divine Being. Far from being an irrational imagination they are perfectly rational and in no way contradict either the logic of a comprehensive philosophy nor the indications of observation and experience. The error is to make an unbridgeable gulf between God and man, Brahman and the world. That error elevates an actual and practical differentiation in being, consciousness and force into an essential division. But this aspect of the question we shall touch upon afterwards. At present we have arrived at an affirmation and some conception of the divine and creative Supermind in which all is one in being, consciousness, will and delight, yet with an infinite capacity of differentiation that deploys but does not destroy the unity,—in which Truth is the substance and Truth rises in the Idea and Truth comes out in the form and there is one truth of knowledge and will, one truth of self-fulfilment and therefore of delight; for all self-fulfilment is satisfaction of being. Therefore, always, in all mutations and combinations a self-existent and inalienable harmony.

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# The Secret of the Veda

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## CHAPTER XIII.

### DAWN AND THE TRUTH.

Usha is described repeatedly as the Mother of the Cows. If then the cow is a Vedic symbol for the physical light or for spiritual illumination the phrase must either bear this sense that she is the mother or source of the physical rays of the daylight or else that she creates the radiances of the supreme Day, the splendour and clarity of the inner illumination. But we see in the Veda that Aditi, the Mother of the Gods, is described both as the Cow and as the general Mother; she is the Supreme Light and all radiances proceed from her. Psychologically, Aditi is the supreme or infinite Consciousness, mother of the gods, in opposition to Danu or Diti,\* the divided consciousness, mother of Vritra and the other Danavas—enemies of the gods and of man in his progress. In a more general aspect she is the source of all the cosmic forms of consciousness from the physical upwards; the seven cows, *ṣapṭa gāvuh*, are her forms and there are, we are told, seven names and seven seats of the Mother. Usha as the mother of the cows can only be a form or power of this supreme Light, of this supreme Consciousness, of Aditi. And in fact, we do find her so described in I. 99, *mātā devānām aditer anīkam*, "Mother of the gods, form (or, power) of Aditi."

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\* Not that the word Aditi is etymologically the privative of Diti; the two words derive from entirely different roots, *ad* and *dī*.

But the illumining dawn of the higher or undivided Consciousness is always the dawn of the Truth; if Usha is that illumining dawn, then we are bound to find her advent frequently associated in the verses of the Rig-Veda with the idea of the Truth, the Ritam. And such association we do repeatedly find. For, first of all, Usha is described as "following effectively the path of the Truth," *r'itasya panthām anveti sādhu*. Here neither the ritualistic nor the naturalistic sense suggested for *r'itam* can at all apply; there would be no meaning in a constant affirmation that Dawn follows the path of the sacrifice or follows the path of the water. We can only escape from the obvious significance if we choose to understand by *panthā r'itasya* the path, not of the Truth, but of the Sun. But the Veda describes rather the Sun as following the path of Usha and this would be the natural image suggested to an observer of the physical Dawn. Moreover, even if the phrase did not clearly in other passages mean the path of the Truth, the psychological significance would still intervene; for the sense would then be that the dawn of illumination follows the path of the True or the Lord of the Truth, Surya Savitri.

We have precisely the same idea repeated but with still clearer and fuller psychological indications in I. 124. 3; *r'itasya panthām anveti sādhu, prajānātīva na diṣa mināti*: "She moves according to the path of the Truth and, as one that knows, she limits not the regions." *Diṣa*, we may note, has a double sense; but it is not necessary to insist upon it here. Dawn adheres to the path of the Truth and because she has this knowledge or perception she does not limit the infinity, the *br'ihat*, of which she is the illumination. That this is the true sense of the verse is proved beyond dispute, expressly, unmistakably, by a Rik of the fifth Mandala (V. 50. 1) which describes Usha *dyutad-yāmānam br'ihatīm r'itena r'itāvarīm svar āvahantīm*, "of a luminous movement, vast with the Truth, supreme in (or possessed of) the Truth, bringing with her Swar." We have the idea of the Vast, the idea of the Truth, the idea of the solar light of the

world of Swar; and certainly all these notions are thus intimately and insistently associated with no mere physical Dawn! We may compare VII. 75.1. *vyushā āvo divijā r'itena, āvishkr'in'vānā mahimānām āgāt*; Dawn born in heaven opens out things by the Truth, she comes manifesting the greatness. Again we have Dawn revealing all things by the power of the Truth and the result described as the manifestation of a certain Vastness.

Finally we have the same idea described, but with the use of another word for Truth, *satyā* which does not, like *r'itam*, lend itself to any ambiguity, *satyā satyebhir mahatī mahadbhir devī devcbhir*, Dawn true in her being with the gods who are true, vast with the Gods who are vast. This "truth" of the Dawn is much insisted upon by Vamadeva in one of his hymns, IV. 51; for there not only does he speak of the Dawns "encompassing the worlds immediately with horses yoked by the Truth," *r'itayugbhir aṣvaih* (cf. VI. 65. 2) but he speaks of them as *bhadrā r'itajātasatyāh*, "happy, and true because born from the Truth"; and in another verse he describes them as "the goddesses who awake from the seat of the Truth."

This close connection of *bhadrā* and *r'ita* reminds us of the same connection of ideas in Madhuchchhandas' Hymn to Agni. In our psychological interpretation of the Veda we are met at every turn by the ancient conception of the Truth as the path to the Bliss. Usha, the dawn of the illumination of the Truth, must necessarily bring also the joy and the beatitude. This idea of the Dawn as the bringer of delight we find constantly in the Veda and Vasishtha gives a very positive expression to it in V. 81. 3. *yā vahasi puru spārham ratnam na dāṣushe mayah*, "thou who bearest to the giver the beatitude as a manifold and desirable ecstasy."

A common Vedic word is the word *sūnr'itā* which Sāyana interprets as "pleasant and true speech"; but it seems to have often the more general sense of "happy truths." Dawn is sometimes described as *r'itāvarī*, full of the Truth, sometimes as *sūnr'itāvarī*. She comes uttering her true and happy words, *sūnr'itā trayantī*. As she has

been described as the leader of the radiant herds and the leader of the days, so she is described as the luminous leader of happy truths, *bhāsvatī netrī sūnr'itānām.* ( I. 92. 7. ) And this close connection in the mind of the Vedic Rishis between the idea of light, of the rays or cows, and the idea of the truth is even more unmistakable in another Rik, I. 92. 14, *gomatī aṣvāvati vibhāvāri...sūnr'itāvāri*, " Dawn with thy shining herds, with thy steeds, widely luminous, full of happy truths." A similar but yet more open phrase in I. 84. 2 points the significance of this collocation of epithets, *gomatīr aṣvāvatiṛ viṣvasuvidah*, Dawns with their radiances ( herds ), their swiftnesses ( horses ), rightly knowing all things. "

These are by no means all the indications of the psychological character of the Vedic Dawn that we find in the Rig Veda. Dawn is constantly represented as awakening to vision, perception, right movement. " The goddess " says Gotama Rahugana, " fronts and looks upon all the worlds, the eye of vision shines with an utter wideness; awakening all life for movement she discovers speech for all that thinks, " *viṣvasya vācham avidan manāyoh.* ( I. 92. 9 ) We have here a Dawn that releases life and mind into their fullest wideness and we ignore the whole force of the words and phrases chosen by the Rishi if we limit the suggestion to a mere picture of the reawakening of earthly life in the physical dawning. And even if here the word used for the vision brought by the Dawn, *chakshuh*, is capable of indicating only physical sight, yet in other passages it is *ketuh* which means perception, a perceptive vision in the mental consciousness, a faculty of knowledge. Usha is *prachetāh*, she who has this perceptive knowledge. Mother of the radiances, she has created this perceptive vision of the mind; *gavām janitrī akr'ita pra ketum* ( I. 124. 5. ) She is herself that vision,— " Now perceptive vision has broken out into its wide dawn where nought was before, " *vi nūnam uchhad asati pra ketuh* ( I. 124. 4. ) She is by her perceptive power possessed of the happy truths, *chikītvit-sūnr'itāvāri*.

This perception, this vision is, we are told, that of the Immortality, *amr'itasya ketuh* (III.61.3) ; it is the light, in other words, of the Truth and the Bliss which constitute the higher or immortal consciousness. Night in the Veda is the symbol of our obscure consciousness full of ignorance in knowledge and of stumblings in will and act, therefore of all evil, sin and suffering ; light is the coming of the illuminated higher consciousness which leads to truth and happiness. We find constantly the opposition of the two words *duritam* and *suvitam*. *Duritam* means literally stumbling or wrong going, figuratively all that is wrong and evil, all sin, error, calamity; *suvitam* means literally right or good going and expresses all that is good and happy, it means especially the felicity that comes by following the right path. Thus Vasishtha says of the goddess (V.78.2) “ Dawn comes divine repelling by the Light all darknesses and evils,” *viçvâ tamânsi duritâ* ; and in a number of verses the goddess is described as awakening, impelling or leading men to right going, to the happiness, *suvitâya*.

Therefore she is the leader not only of happy truths, but of our spiritual wealth and joy, bringer of the felicity which is reached by man or brought to him by the Truth, *esha netrî râdhasah sūnr'itânâm* (V.76.5.) This wealth for which the Rishis pray is described under the figure of material riches ; it is *gomad açvâvad vîrâvad* or it is *gomad açvâvad rathavach cha râdhah*. *Go*, the cow, *açva*, the horse, *prajā* or *apatya*, the offspring, *nr'i* or *vira*, the man or hero, *hiran'ya*, gold, *ratha*, the chariot, *çravas*,—food or fame, according to the ritualist interpretation,—these are the constituents of the wealth desired by the Vedic sages. Nothing, it would seem, could be more matter-of-fact, earthy, material ; these are indeed the blessings for which a race of lusty barbarians full of vigorous appetite, avid of earth's goods would pray to their primitive gods. But we have seen that *hiran'ya* is used in another sense than that of earthly gold. We have seen that the “ cows ” return constantly in connection with the Dawn as a figure for the Light and we have seen that this light is connected with mental vision and with the truth that brings the bliss. And



*açva*, the horse, is always in these concrete images of psychological suggestions coupled with the symbolic figure of the cow: Dawn is *gomatī açvāvati*. Vasishtha has a verse ( V. 77.3) in which the symbolic sense of the Vedic Horse comes out with great power and clearness,—

Devânâm çakshuh subhagâ vahantî,  
çvetam nayantî sudr'içkam açvam;  
Ushâ adarçi raçmibhir vyuktâ  
chitrâmaghâ viçvam anu prabhûtâ

“ Happy, bringing the gods' eye of vision, leading the white Horse that has perfect sight, Dawn is seen expressed entirely by the rays, full of her varied riches, manifesting her birth in all things.” It is clear enough that the white horse (a phrase applied to the god Agni who is the Seer-Will, *kavikratu*, the perfectly-seeing force of divine will in its works, V. 1.4.) is entirely symbolical \* and that the “ varied riches ” she brings with her are also a figure and certainly do not mean physical wealth.

Dawn is described as *gomatī açvāvati vîravati*; and since the epithets *gomatī* and *açvāvati* applied to her are symbolical and mean not “cowful and horsed,” but radiant with illuminations of knowledge and accompanied by the swiftnesses of force, so *vîravati* cannot mean “man-accompanied” or accompanied by heroes or servants or sons, but rather signifies that she is attended by conquering energies or at any rate is used in some kindred and symbolic sense. This becomes quite evident in I.113.16. *yâ gomatîr ushasah sarvavîrah...sâ açvadâ açnavât somasutvâ*. It does not mean “ the Dawns that have cows and all men or all servants, those a man, having offered the Soma, enjoys as horse-givers.” The Dawn is the inner dawn which brings to man all the varied fullnesses of his widest being, force, consciousness, joy; it is radiant with its illuminations, it is accompanied by all possible powers and energies, it gives

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\* The symbolism of the horse is quite evident in the hymns of Dirghatamas to the Horse of the Sacrifice, the Hymns of various Rishis to the Horse Dadhikrâvan and again in the opening of the Brihadaranyaka Upanishad in which “ Dawn is the head of the Horse ” is the first phrase of a very elaborate figure.

man the full force of vitality so that he can enjoy the infinite delight of that vaster existence.

We can no longer take *gomad açvâvad vîravad râ-dhah* in a physical sense; the very language of the Veda points us to quite another truth. Therefore the other circumstances of this god-given wealth must be taken equally in a spiritual significance; the offspring, gold, chariots are symbolical; *çravas* is not fame or food, but bears its psychological sense and means the higher knowledge which comes not to the senses or the intellect, but to the divine hearing and the divine vision of the Truth; *rayim dirgha-çrutlamam*, *rayim çravasyum* is that rich state of being, that spiritually opulent felicity which turns towards the knowledge (*çravasyu*) and has a far-extended hearing for the vibrations of the Word that comes to us from the regions (*diçah*) of the Infinite. Thus the luminous figure of the Dawn liberates us from the material, ritual, ignorant misunderstanding of the Veda which would lead us stumbling from pitfall to pitfall in a very night of chaos and obscurity; it opens to us the closed door and admits to the heart of the Vedic knowledge.

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# The Synthesis of Yoga

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## CHAPTER X

### THE THREE MODES OF NATURE

To transcend the natural action of the lower Prakriti is indispensable to the soul, if it is to be free in its works. Harmonious subjection to Nature, a condition of good and perfect work for the natural instruments, is not an ideal for the soul, which should rather be subject to God, but master of its own nature and determine as an agent of the Supreme Will the use that shall be made of the storage of energy, the conditions of environment and the rhythm of combined movement which are provided by Prakriti for the labour of the natural instruments. But Nature can only be mastered if she is surmounted and used from above by the transcendence of her essential qualities and modes of action ; otherwise we are subject to them and helplessly dominated by her.

The idea of the three essential modes is a creation of the ancient Indian thinkers and was the result of a long and profound psychological experience. Without experience and self-observation it is difficult to grasp accurately ; but certain broad indications can be given which may help the sadhaka of the Way of Works to understand and analyse practically the combinations of his own nature. The names given to these modes in the Indian books are, respectively, *sattwaguna*, *rajoguna* and *tamoguna*, the quality of good and light, the quality of passion and action, the quality of inertia and darkness. Though ordinarily used for psychological analysis these distinctions are valid also

in physical nature ; for all things in Nature are said to contain them and to be in process and form the result of their interaction.

Psychologically we must regard every form of things, whether animate or inanimate, as a poise of natural forces subject to envioning contacts from other combinations of forces that surround it. Our own separate being, our nature as distinguished from the soul, is nothing else but such a poise and combination. In the reception of the envioning contacts three modes are possible to the subject. First of all, it may suffer them inertly without any responsive reaction, any motion of self-defence, any capacity of adjustment or assimilation; this is the mode of *tamas* or inertia; its effect, if uncorrected by other elements, can be nothing but disintegration of the form or the nature without any new creation or new equilibrium ; and at the heart of this impotence is a principle of ignorance, of obscurity, of inability to comprehend, seize and manage the experience.

On the other hand, the subject may react ; it may strive, resist, attempt to dominate or engross the contacts of its environment. This is the mode of *rajas* or action and passion ; its effect is struggle and change and new creation, victory and defeat, joy and suffering, hope and disappointment ; its nature is an imperfect or wrong knowledge which brings with it effort, error, misadjustment, desire and grief. But also the subject may receive the impact with comprehension, with self-poise, with the power to assimilate because it understands, sympathises, responds, but is not overpowered. This is the mode of *sat-twa* or light and good ; its effect is happiness and harmony ; its nature is a clearness of knowledge which is akin to sympathy and love. In inanimate Nature these modes work mechanically without any manifestation of their innate psychological results, as inertia and disintegration, as force and reaction and creation and as poise, status, adaptation, harmony and conservation. In the mental being they reveal their psychological values.

No natural existence is cast entirely in the single mould of any one of these qualities ; the three are always pre-

sent in each being in a constant combining of shifting relations and even, in a way, of mutual struggle to dominate each other. Every one of us has his sattwic states of light, clearness, happiness, poise and sympathy with the environment, his rajasic moods of desire and passion and struggle, joy and sorrow, work and eager creation and reaction on the environment, his tamasic lapses of depression, ignorance, incapacity, obscurity, recoil from or dull submission to the environment. Not only is this always so, but each of us is sattwic in some directions of his energy or in some parts of his being, in others rajasic, in yet others tamasic. Only, according as one or other of the modes dominates in his general temperament and type of mind and action, we can say that he is the sattwic, rajasic or tamasic man.

When once a man has analysed himself and watched this play of the modes of nature within him, he sees very soon how mistaken he was in thinking of himself as the doer of his works. It was his nature that was acting all the while in its own modes, that is to say, the three general qualities of Nature disposed according to their particular combination and working in himself; he, the ego, was merely their subject and plaything; his moral qualities and his mental powers, his anger and his forbearance, his cruelty and his mercy, his love and his hatred, his sin and his virtue, his light and his darkness, his passion of joy and his anguish of sorrow were their play to which the soul, attracted, won and subjected, lent its passive concurrence. Still, the soul has a word in the matter. It can attempt by an inner will as the lord and giver of the sanction to determine in principle the general play and combination, although the particular act and impulse must always be Nature's business. It may attempt to dictate a harmony for Nature to execute, and the plain way seems to be to insist on the sattwic quality at the expense of the others.

But there is this difficulty that no one of the qualities can prevail by itself against its two companions. If, envisaging the quality of desire and passion as the cause of disturbance, suffering, sin and sorrow, we seek to quell and subdue it, rajas sinks but tamas rises. For, the principle

of activity dulled, inertia takes its place. There may well be a quiet peace, happiness, knowledge, love, right sentiment, but the quiet in the soul tends to become a tranquillity of inaction. The man has become sattwa-tamasic; mental and moral obscurity may be absent, but so are the intense springs of action, and this is another kind of incompetence, a hampering limitation. For tamas is a double principle; it contradicts rajas by inertia, it contradicts sattwa by narrowness and obscurity and, whichever of these is depressed, it pours in to occupy its place.

If, to correct this imperfection, we call in rajas again and bid it ally itself to sattwa and get rid of the dark principle by a united agency, we find that we have elevated our action, but that there is again subjection to rajasic eagerness, passion, disappointment, suffering, anger; these movements may be more exalted in their scope and spirit and action than before, but they are not the peace, freedom, power and self-mastery at which we are aiming. Wherever desire and ego harbour, these passions harbour with them. If on the other hand we seek a compromise between the three modes with sattwa leading, we have only arrived at a more temperate action of the play of the Nature. We have taken a new poise; we have not achieved freedom and mastery.

A radically different movement is necessary. We must avoid the error of accepting the action of the modes of Nature by which the soul is involved in their operations and therefore subject to their law. Sattwa as well as rajas and tamas must be transcended, the golden chain must be broken as well as the leaden and that of a mixed alloy. The Gita therefore prescribes a new method of self-discipline. It is to stand back in oneself from their action and observe it as the Witness seated above this surge of the forces of our nature, watching it but impartially indifferent to it. As they rise and fall in their waves, they have to be watched, studied, but not either accepted or interfered with by the observing soul.

The first advantage of this process is that one begins to understand oneself and to see entirely without the

least blinding by egoism this play of Nature's modes, to pursue it into all its ramifications, disguises, subtleties—for it is full of ruse and snare and treachery—until one becomes conscious of all action as their interaction, aware of all their processes and therefore incapable of being surprised or seized by their assaults. The second advantage is that we perceive the ego to be the knot of their interaction and perceiving it are delivered from illusions. We escape from the sattwic egoism of the saint and the thinker and the altruist as well as from the rajasic egoism of the self-seeker, the man of eager personal desires, passions and self-interest and from the tamasic egoism of the ignorant or passive soul attached dully and unintelligently to the common round. And the third advantage is that perceiving the essential egoism of all this action, we no longer seek to find in the ego or individual personality the means of self-correction and self-liberation, but look above beyond the instruments and the working of Nature to the Master who alone is pure, is free and rules.

In the progression to which this detachment leads, we first become superior to the three modes,—the soul separates itself from the lower nature and takes its stand high above it. Nature continues to act; desire, grief and joy attack the heart, the instruments fall into weariness, inaction and obscurity, light and peace come back to the heart and mind; but the soul stands unchanged and untouched by these changes, observing and unmoved by the grief and desire of the lower members, smiling at their joys and their strainings, regarding and unoverpowered by the darknesses of the mind or the weaknesses of the heart and nerves and body, uncompelled by and unattached to the mind's relief and sense of ease or of power in the return of light and gladness. It throws itself into none of these things, it waits unmoved for the knowledge of a higher will and intention. Thus doing it becomes eventually free from the strife of the three modes and qualities. For the lower nature feels progressively a compulsion from above; its habits, because they receive no further sanction, begin steadily to lose their frequency and force of recur-

rence ; it understands at last that it is called to a higher action and a better state and , however slowly or reluctantly, it submits, turns, prepares itself for the change.

Matter or body is in its nature predominantly tamasic, life and nervous force predominantly rajasic, mind predominantly sattwic. The mixture and uneven operation of the three modes in these three instruments acting upon each other leads to a confused, troubled and improper action which is now the normal condition of man. But there is another action possible, more truly right, normal and natural to the deepest relations of Purusha and Prakriti although supernatural to our present imperfect nature. Body should be a passive field and instrument ; but capable of responding to every demand of force and of holding and supporting every variety and intensity of experience. The nervous and emotional being should be capable of tireless action and enjoyment of experience and relation, but self-possessed and self-poised, neither harried by desire and importunate impulses nor dulled by indolence and incapacity. Mind should be full of an essential light and peace, not a knowledge made up of mental constructions nor an ease that is dependent on release from the strenuousness of creative and active energy. All three should be the harmonised instruments of a higher force, bliss and knowledge possessing them from a source beyond themselves.

Such a condition would be the true equality and unification of the three modes of Prakriti in that perfect temper of being which belongs to the divine nature. There there is no inertia or obscurity; tamas is replaced by a divine repose, peace and tranquillity out of which is released as if from a supreme state of calm concentration the play of knowledge and action. There is no desire, striving or troubled impulse of action, creation and possession; rajas is replaced by the self-possessed act of force which even in its greatest intensities does not shake the poise or stain the peace of the soul. There is no restriction of a mind-constructed and therefore insecure or else inactive light and ease ; sattwa is replaced by a wide illumination and a profound bliss identical with the depth and infinite existence of the soul



and embracing in its amplitudes both deepest repose and intensest action.

This supreme harmony comes by the cessation of egoistic choice and action. The individual ego ceases to strive, to select its aims and means or to initiate any act. In its place the real Master of all our activities from the security of His divine will and knowledge gives the sanction to a purified and exalted nature and the individual centre of personality becomes only a servant, reflector and luminous participator in His light, joy and power. Acting it acts not, nor is bound by any reaction. This is the culmination of the Way of Works towards which the transcendence of the three modes of Nature is a preparation and an important aid and condition.

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# **'The Kena Upanishad**

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## **V**

The Upanishad, reversing the usual order of our logical thought which would put Mind and Sense first or Life first and Speech last as a subordinate function, begins its negative description of Brahman with an explanation of the very striking phrase, Speech of our speech. And we can see that it means a Speech beyond ours, an absolute expression of which human language is only a shadow and as if an artificial counterfeit. What idea underlies this phrase of the Upanishad and this precedence given to the faculty of speech?

Continually, in studying the Upanishads, we have to divest ourselves of modern notions and to realise as closely as possible the associations that lay behind the early Vedic use of words. We must recollect that in the Vedic system the Word was the creatrix; by the Word Brahma creates the forms of the universe. Moreover, human speech at its highest merely attempts to recover by revelation and inspiration an absolute expression of Truth which already exists in the Infinite above our mental comprehension. Equally, then, must that Word be above our power of mental construction.

All creation is expression by the Word ; but the form which is expressed is only a symbol or representation of the thing which is. We see this in human speech which only presents to the mind a mental form of the object ; but the object it seeks to express is itself only a form or presentation of another Reality. That reality is Brahman. Brahman expresses by the Word a form or presentation of

himself in the objects of sense and consciousness which constitute the universe, just as the human word expresses a mental image of those objects. That Word is creative in a deeper and more original sense than human speech and with a power of which the utmost creativeness of human speech can be only a far-off and feeble analogy.

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

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

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

Next, let us examine the relation of human speech to sound in general. We see at once that speech is only a particular application of the principle of sound, a vibration made by pressure of the breath in its passage through the throat and mouth. At first, beyond doubt, it must have been formed naturally and spontaneously to express the emotions created by an object or occurrence and only afterwards seized upon by the mind to express first the idea of the object and then ideas about the object. The value of speech would therefore seem to be only representative and not creative.

But, in fact, speech is creative. It creates forms of emotion, mental images and impulses of action. The an-

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

As a matter of fact, even ordinarily, even daily and hourly we do produce by the word within us thought-vibrations, thought-forms which result in corresponding vital and physical vibrations, act upon ourselves, act upon others, and end in the indirect creation of actions and of forms in the physical world. Man is constantly acting upon man both by the silent and the spoken word and he so acts and creates though less directly and powerfully even in the rest of Nature. But because we are stupidly engrossed with the external forms and phenomena of the world and do not trouble to examine its subtle and non-physical processes, we remain ignorant of all this field of science behind.

The Vedic use of the Mantra is only a conscious utilisation of this secret power of the word. And if we take the theory that underlies it together with our previous hypothesis of a creative vibration of sound behind every formation, we shall begin to understand the idea of the original creative Word. Let us suppose a conscious use of the vibrations of sound which will produce corresponding forms or changes of form. But Matter is only, in the ancient view, the lowest of the planes of existence. Let us realise then

that a vibration of sound on the material plane presupposes a corresponding vibration on the vital without which it could not have come into play; that again presupposes a corresponding originative vibration on the mental; the mental presupposes a corresponding originative vibration on the supramental at the very root of things. But a mental vibration implies thought and perception and a supramental vibration implies a supreme vision and discernment. All vibration of sound on that higher plane is, then, instinct with and expressive of this supreme discernment of a truth in things and is at the same time creative, instinct with a supreme power which casts into forms the truth discerned and eventually, descending from plane to plane, reproduces it in the physical form or object created in Matter by etheric sound. Thus we see that the theory of creation by the Word which is the absolute expression of the Truth, and the theory of the material creation by sound-vibration in the ether correspond and are two logical poles of the same idea. They both belong to the same ancient Vedic system.

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

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

But what is it that is expressed or raised up before

the consciousness by the Word in the world † Not Brahman, but forms and phenomena of Brahman. Brahman is not, cannot be expressed by the Word; he does not use the word to express himself, but is known to his own self-awareness and even the truths of himself that stand behind the forms of cosmic things are always self-expressed to his eternal vision. Speech creates, expresses, but is itself only a creation and expression. Brahman is not expressed by speech, but speech is itself expressed by Brahman.

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

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

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# The Eternal Wisdom.

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## THE CONQUEST OF TRUTH

### TO KNOW THE IMPERMANENCE OF THINGS.

- 1 Things mortal change their aspect daily; they are nothing but a lie.
- 2 The disciple should think that all things in this world are subject to a constant transformation...that all things in the past are like a dream, that all in the present are like a flash of lightning and all in the future like images that arrive spontaneously into existence.
- 3 Matter is like a stream in perpetual flow; the actions of Nature manifest by continual mutations and endless transformations. There is hardly anything that is stable. Behold near thee this immense abyss of the times that no longer are and the future in which all
- 4 things will disappear.—All is movement and nothing is fixed; we cannot cross over the same stream twice.
- 5 Everything that is composite is soon destroyed and, like the lightning in heaven, does not last for long.
- 6 What desolates my heart, is this sort of continual destruction throughout Nature; she has created nothing which does not destroy its neighbour or destroy itself. Thus, staggering and bewildered in the midst of these oscillating forces of earth and heaven, I move

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1) Hermes: On Rebirth.—2) Aq̣waghosha.—3) Marcus Aurelius.—  
4) Heraclitus. 58.—5) Lalita-Vistara.—6) Goethe.

forward seeing nothing but a world in which all devours and ruminates eternally.

- 7 It is a horrible thing to feel continually passing away everything which one possesses or to which one can attach oneself and yet to have no desire to seek out  
8 whether there is not something permanent.—Therefore seek one thing only,—the kingdom of the permanent.  
9 The contemplation of impermanence is a door which leads to liberation and dissolves the formations of  
10 Illusion.—If one ponders well, one finds that all that passes has never truly existed.  
11 With the comprehension of the nature, impermanent, void of reality in itself and subject to grief, of all things the sun of the true wisdom rises. Without this com-  
12 prehension there can be no real light.—All aggregations are transient, all aggregations are subject to sorrow, all aggregations are without any substantial reality; when one is entirely penetrated with this fact, one is delivered from sorrow. This is the way of purification.  
13 When thou hast recognised the impermanence of all formations, thou shalt contemplate that which does  
14 not perish and remains for ever.—The external forms are alone subject to change and destruction; for these  
15 forms are not the things themselves.—Deliver thyself from the inconstancy of human things.

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7) Pascal.—8) id.—9) Abhidhammatthasangaha.—10) Schopenhauer.—  
11) Fo-sho-hing-tsan-king.—12) Dhammapada.—14) Giordano Bruno.—  
15) Seneca: De Providentia.



# The Hymns of the Atris.

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## THE DOCTRINE OF THE MYSTICS.

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

bonds and littleness is perfection, self-achievement, immortality.

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

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

The soul of man soars as the Bird, the Hansa, past the shining firmaments of physical and mental consciousness, climbs as the traveller and fighter beyond earth of body and heaven of mind by the ascending path of the Truth to find this Godhead waiting for us, leaning down to us from the secrecy of the highest supreme where it is seated in the triple divine Principle and the source of the Beatitude. The Deva is indeed, whether attracting and exalted there or here helpful to us in the person of the greater Gods, always the Friend and Lover of man, the pastoral Master of the Herds who gives us the sweet milk and the clarified butter from the udder of the shining Cow of the infinitude. He is the source and outpurer of the ambrosial Wine of divine delight and we drink it drawn from the sevenfold waters of existence or pressed out

from the luminous plant on the hill of being and uplifted by its raptures we become immortal.

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

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

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

<i>Principle.</i>	<i>World.</i>
1. Pure Existence—Sat	World of the highest truth of being (Satyaloka)
2. Pure Consciousness—Chit	World of infinite Will or conscious force (Tapoloka)
3. Pure Bliss—Ananda	World of creative delight of

	existence (Janaloka)
4. Knowledge or Truth— Vijnana	World of the Vastness (Maharloka)
5. Mind	World of light (Swar)
6. Life (nervous being)	Worlds of various becoming (Bhuvar)
7. Matter	The material world (Bhur)

Now this system which in the Purana is simple enough, is a good deal more intricate in the Veda. There the three highest worlds are classed together as the triple divine Principle,—for they dwell always together in a Trinity; infinity is their scope, bliss is their foundation. They are supported by the vast regions of the Truth whence a divine Light radiates out towards our mentality in the three heavenly luminous worlds of Swar, the domain of Indra. Below is ranked the triple system in which we live.

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

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

And as each principle can be modified by the subordinate manifestation of the others within it, each world is divisible into several provinces according to different arrangements and self-orderings of its creative light of consciousness. Into this framework, then, we must place all the complexities of the subtle vision and fertile imagery of the seers down to the hundred cities which are now in the

possession of the hostile kings, the Lords of division and evil. But the gods shall break them open and give them for his free possession to the Aryan worshipper !

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

This human ascension is possible because every being really holds in himself all that his outward vision perceives as if external to him. We have subjective faculties hidden in us which correspond to all the tiers and strata of the objective cosmic system and these form for us so many planes of our possible existence. This material life and our narrowly limited consciousness of the physical world are far from being the sole experience permitted to man,—be he a thousand times the Son of Earth. If maternal Earth bore him and retains him in her arms, yet is Heaven also one of his parents and has a claim on his being. It is open to him to become awake to profounder depths and higher heights within and such awakening is his intended progress. And as he mounts thus to higher and ever higher planes of himself, new worlds open to his life and his vision and become the field of his experience and the home of his spirit. He lives in contact and union with their powers and godheads and remoulds himself in their image. Each ascent is thus a new birth of the soul, and

the Veda calls the worlds " births " as well as seats and dwelling-places.

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

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

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

Substance of being, light of consciousness, active force and possessive delight are the constituent principles of existence ; but their combination in us may be either limited, divided, hurt, broken and obscure or infinite, enlightened, vast, whole and unhurt. Limited and divided being is ignorance; it is darkness and weakness, it is grief and pain; in the Vast, in the integral, in the infinite we must seek for the desirable riches of substance, light, force and joy. Limitation is mortality ; immortality comes to us as an accomplished self-possession in the infinite and the power to live and move in firm vastnesses. Therefore it is in proportion as he widens and on condition that he increases constantly in substance of his being, brightens an ever loftier flame of will and vaster light of knowledge, advances the boundaries of his consciousness, raises the degrees and enlarges the breadth of his power, force and strength, confirms an intenser beatitude of joy and liberates his soul into immeasurable peace that man becomes capable of immortality.

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

It is the supramental Truth that is the instrument of

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

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

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

By the hymn of prayer and God-attraction, by the



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

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

And this is no easy or peaceful march; it is for long seasons a fierce and relentless battle. Constantly the Aryan man has to labour and to fight and conquer; he must be a tireless toiler and traveller and a stern warrior, he must force open and storm and sack city after city, win kingdom after kingdom, overthrow and tread down ruthlessly enemy after enemy. His whole progress is a warring of Gods and Titans, Gods and Giants, Indra and the Python, Aryan and Dasyu. Aryan adversaries even he has to face

in the open field; for old friends and helpers turn into enemies; the kings of Aryan states he would conquer and overpass join themselves to the Dasyus and are leagued against him in supreme battle to prevent his free and utter passing on.

But the Dasyu is the natural enemy. These dividers, plunderers, harmful powers, these Danavas, sons of the Mother of division, are spoken of by the Rishis under many general appellations. There are Rakshasas; there are Eaters and Devourers, Wolves and Tearers; there are hurters and haters; there are dualisers; there are confiners or censors. But we are given also many specific names. Vritra, the Serpent, is the grand Adversary; for he obstructs with his coils of darkness all possibility of divine existence and divine action. And even when Vritra is slain by the light, fiercer enemies arise out of him. Sushna afflicts us with his impure and ineffective force, Namuchi fights man by his weaknesses, and others too assail, each with his proper evil. Then there are Vala and the Panis, miser traffickers in the sense-life, stealers and concealers of the higher Light and its illuminations which they can only darken and misuse,—an impious host who are jealous of their store and will not offer sacrifice to the Gods. These and other personalities—they are much more than personifications—of our ignorance, evil, weakness and many limitations make constant war upon man; they encircle him from near or they shoot their arrows at him from afar or even dwell in his gated house in the place of the Gods and with their shapeless stammering mouths and their insufficient breath of force mar his self-expression. They must be expelled, overpowered, slain, thrust down into their nether darkness by the aid of the mighty and helpful deities.

The Vedic deities are names, powers, personalities of the universal Godhead and they represent each some essential puissance of the Divine Being. They manifest the cosmos and are manifest in it. Children of Light, Sons of the Infinite, they recognise in the soul of man their brother and ally and desire to help and increase him by themselves increasing in him so as to possess his world with their light,

strength and beauty. The Gods call man to a divine companionship and alliance; they attract and uplift him to their luminous fraternity, invite his aid and offer theirs against the Sons of Darkness and Division. Man in return calls the Gods to his sacrifice, offers to them his swiftnesses and his strengths, his clarities and his sweetnesses,—milk and butter of the shining Cow, distilled juices of the Plant of Joy, the Horse of the Sacrifice, the cake and the wine, the grain for the God-Mind's radiant coursers. He receives them into his being and their gifts into his life, increases them by the hymn and the wine and forms perfectly—as a smith forges iron, says the Veda—their great and luminous godheads.

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

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

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

Indra, the Puissant next, who is the power of pure Existence self-manifested as the Divine Mind. As Agni is one pole of Force instinct with knowledge that sends its current upward from earth to heaven, so Indra is the other pole of Light instinct with force which descends from heaven to earth. He comes down into our world as the Hero with the shining horses and slays darkness and division with his lightnings, pours down the life-giving heavenly waters, finds in the trace of the hound, Intuition, the lost or hidden illuminations, makes the Sun of Truth mount high in the heaven of our mentality.

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

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

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

are powers of the Truth of Surya.

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

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

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

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

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

Three great Gods, origin of the Puranic Trinity, largest puissances of the supreme Godhead, make possible this development and upward evolution; they support in its grand lines and fundamental energies all these complexities of the cosmos. Brahmanaspati is the Creator; by the word, by his cry he creates,—that is to say, he expresses, he brings out all existence and conscious knowledge and movement of life and eventual forms from the darkness of the Inconscient. Rudra, the Violent and Merciful, the Mighty One, presides over the struggle of life to affirm itself; he is the armed, wrathful and beneficent Power of God who lifts forcibly the creation upward, smites all that opposes, scourges all that errs and resists, heals all that is wounded and suffers and complains and submits. Vishnu

of the vast pervading motion holds in his triple stride all these worlds; it is he that makes a wide room for the action of Indra in our limited mortality; it is by him and with him that we rise into his highest seats where we find waiting for us the Friend, the Beloved, the Beatific God-head.

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

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

city the wine of the Soma. Every shining godward Thought that arises from the secret abysses of the heart is a priest and a creator and chants a divine hymn of luminous realisation and puissant fulfilment. We seek for the shining gold of the Truth; we lust after a heavenly treasure.

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

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

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

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## **The Inconscient.**

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The first or superficial view which the observing mind takes of any object of knowledge is always an illusory view; all science, all true knowledge comes by going behind the superficies and discovering the inner truth and the hidden law. It is not that the thing itself is illusory, but that it is not what it superficially appears to be; nor is it that the operations and functionings we observe on the surface do not take place, but that we cannot find their real motive-power, process, relations by the simple study of them as they offer themselves to the observing senses.

In the realm of physical science this is obvious enough and universally admitted. The earth is not flat but round, not still but constant to a double motion; the sun moves but not round the earth; bodies that seem to us luminous are in themselves non-luminous; things that are part of our daily experience, colour, sound, light, air are quite other in their reality than what they pretend to be. Our senses give us false views of distance, size, shape, relation. Objects which seem to them self-existent forms are aggregations and constituted by subtler constituents which our ordinary faculties are unable to detect. These material constituents again are merely formulations of a Force which we cannot describe as material and of which the senses have no evidence. Yet the mind and the senses can live quite satisfied and convinced in this world of illusions and accept them as the practical truth—for to a certain extent they are the practical truth and sufficient for an initial, ordinary and limited activity.

But only to a certain extent; for there are possibilities of a wider life, a more mastering action, a greater practi-

cality which can only be achieved by going behind these surfaces and utilising a truer knowledge of objects and forces. The discovery of the secret operations of Nature leads to a contingent discovery, the possibility of a farther use of her forces to which she herself has not proceeded, not finding them necessary for the mere preservation of existence and its ordinary workings, but has left to man, her mental being, to discover and utilise for the amelioration of existence and for the development of its possibilities.

All this is easy to see in the realm of Matter; but mankind is not yet entirely ready to recognise the same truth and follow up the same principle in the realm of Mind. It is true that psychology has made an advance and has begun to improve its method. Formerly, it was a crude, scholastic and superficial systematisation of man's ignorance of himself. The surface psychological functionings, will, mind, senses, reason, conscience, etc., were arranged in a dry and sterile classification; their real nature and relation to each other were not fathomed nor any use made of them which went beyond the limited action Nature had found sufficient for a very superficial mental and psychic life and for very superficial and ordinary workings. Because we do not know ourselves, therefore we are unable to ameliorate radically our subjective life or develop with mastery, with rapidity, with a sure science the hidden possibilities of our mental capacity and our moral nature. The new psychology seeks indeed to penetrate behind superficial appearances, but it is encumbered by initial errors which prevent a profounder knowledge,—the materialistic error which bases the study of mind upon the study of the body; the sceptical error which prevents any bold and clear-eyed investigation of the hidden profundities of our subjective existence; the error of conservative distrust and recoil which regards any subjective state or experience that departs from the ordinary operations of our mental and psychical nature as a morbidity or a hallucination,—just as the Middle Ages regarded all new science as magic and a diabolical departure from the sane and right limits of human capacity; finally, the error of objectivity which leads the

psychologist to study others from outside instead of seeing his true field of knowledge and laboratory of experiment in himself. Psychology is necessarily a subjective science and one must proceed in it from the knowledge of oneself to the knowledge of others.

But whatever the crudities of the new science, it has at least taken the first capital step without which there can be no true psychological knowledge; it has made the discovery which is the beginning of self-knowledge and which all must make who deeply study the facts of consciousness,—that our waking and surface existence is only a small part of our being and does not yield to us the root and secret of our character, our mentality or our actions. The sources lie deeper. To discover them, to know the nature and the processes of the *inconscious* or *subconscious* self and, so far as is possible, to possess and utilise them as physical science possesses and utilises the secret of the forces of Nature ought to be the aim of a scientific psychology.

But here the first difficulty confronts us, the problem whether this other and greater self of which our waking existence is only a surface and a phenomenon, is *subconscious* or *inconscious*. And thereon hinges the whole destiny of the human being. For if it is *inconscious* in its very nature, then we cannot hope to illuminate ourselves with the hidden light of these depths—for light there is none—or to find and to possess ourselves of the secret of its power. On the other hand if it is *subconscious*, that is to say a concealed consciousness deeper, greater, more powerful than our superficial self, an endless vista of self-enlargement opens out before us and the human race marches towards infinite possibilities.

Modern psychological experiment and observation have proceeded on two different lines which have not yet found their point of meeting. On the one hand psychology has taken for its starting-point the discoveries and the fundamental thesis of the physical sciences and has worked as a continuation of physiology. The physical sciences are the study of *inconscious* Force working in *inconscious* Mat-

ter and a psychology which accepts this formula as the basis of all existence must regard consciousness as a phenomenal result of the Inconscient working on the inconscient. Mind is only an outcome and as it were a record of nervous reactions. The true self is the inconscient; mental action is one of its subordinate phenomena. The Inconscient is greater than the conscient; it is the god, the magician, the creator whose action is far more unerring than the ambitious but blundering action of the conscious mentality. The tree is more perfectly guided than man in its more limited action, precisely because it lives unambitiously according to Nature and is passive in the hands of the Inconscient. Mind enters in to enlarge the field of activity, but also to multiply errors, perversities, revolts against Nature, departures from the instinctive guiding of the Inconscient Self which generate that vast element of ignorance, falsehood and suffering in human life,—that "much falsehood in us" of which the Vedic poet complains.

Where then lies the hope that mind will repair its errors and guide itself according to the truth of things? The hope lies in Science, in the intelligent observation, utilising, initiation of the forces and workings of the Inconscient. To take only one instance,—the Inconscient operates by the law of heredity and, left to itself, works faultlessly to insure the survival of good and healthy types. Man misuses heredity in the false conditions of his social life to transmit and perpetuate degeneracy. We must study the law of heredity, develop a science of Eugenics and use it wisely and remorselessly—with the remorseless wisdom of Nature—so as to ensure by intelligence the result that the Inconscient assures by instinctive adaptation. We can see where this idea and this spirit will lead us,—to the replacement of the emotional and spiritual idealism which the human mind has developed by a cold sane materialistic idealism and an amelioration of mankind attempted by the rigorous mechanism of the scientific expert, no longer by the profound inspiration of genius and the supple aspiration of puissant character and personality. And yet what if this were only another error of the

conscient mind? What if the mistaking and the disease, the revolt and departure from Nature were itself a part, a necessary part of the wise and unerring plan of the profound Inconscient Self and all the much falsehood a means of arriving at a greater truth and a more exalted capacity? The fact that genius itself, the highest result of our developing consciousness, flowers so frequently on a diseased branch is a phenomenon full of troubling suggestions. The clear way of ascertained science need not always be the best way; it may stand often in the path of development of a yet greater and deeper Knowledge.

The other line of psychological investigation is still frowned upon by orthodox science, but it thrives and yields its results in spite of the anathema of the doctors. It leads us into by-paths of psychical research, hypnotism, mesmerism, occultism and all sorts of strange psychological gropings. Certainly, there is nothing here of the assured clearness and firmly-grounded positivism of the physical method. Yet facts emerge and with the facts a momentous conclusion,—the conclusion, that there is a “subliminal” self behind our superficial waking mind, not inconscient but conscient, greater than the waking mind, endowed with surprising faculties and capable of a much surer action and experience, conscient of the superficial mind though of it the superficial mind is inconscient. And then a question rises. What if there were really no Inconscient at all, but a hidden Consciousness everywhere perfect in power and wisdom of which our mind is the first slow, hesitating and imperfect disclosure, and into the image of which the human mentality is destined progressively to grow? It would at least be no less valid a generalisation and it would explain all the facts that we now know considerably better than the blind and purposeless determinism of the materialistic theory.

In pursuing psychological investigation upon this line we shall only be resuming that which had already been done by our remote forefathers. For they too, the moment they began to observe, to experiment, to look below the surface of things, were compelled to perceive that

the surface man is only a form and appearance and that the real self is something infinitely greater and more profound. They too must have passed through the first materialistic stages of science and philosophy. For we read in the Aitareya Upanishad that even in entering upon possession of the material world and the body, the Purusha, the Conscious Soul asks himself, " If utterance is by speech and life by the breath, vision by the eye, hearing by the ear, thought by the mind," if in short all the apparent activities of the being can be accounted for by the automatic functioning of Nature, " then what am I ? " And the Upanishad says farther, " He being born distinguished only the working of the material elements, for what else was there of which he should discuss and conclude ? " Yet in the end " he beheld this conscious being which is Brahman utterly extended and he said to himself, Now I have really seen." So too in the Taittiriya Upanishad Bhrigu Vâruni meditating on the Brahman comes first to the conclusion that " Matter is Brahman " and only afterwards discovers Life that is Brahman,—so rising from the materialistic to the vitalistic theory of existence as European thought is now rising,—then Mind that is Brahman and then Knowledge that is Brahman,—so rising to the sensational and the idealistic realisations of the truth—and at last Bliss of Existence that is Brahman. There he pauses in the ultimate spiritual realisation which is the highest formulation of knowledge that man can attain.

The Conscient therefore and not the Inconscient was the Truth at which the ancient psychology arrived ; and it distinguished three strata of the conscient self, the waking, the dream and the sleep selves of Man,—in other words the superficial existence, the subconscious and the superconscient which to us seems the inconscient because its state of consciousness is the reverse of ours: for ours is limited and based on division and multiplicity, but this is " that which becomes a unity "; ours is dispersed in knowledge, but in this other self conscious knowledge is self-collected and concentrated ; ours is balanced between dual

experiences, but this is all delight, it is that which in the very heart of our being fronts everything with a pure all-possessing consciousness and enjoys the delight of existence. \* Therefore, although its seat is that stratum of consciousness which to us is a deep sleep,—for the mind there cannot maintain its accustomed functioning and becomes inconscient,—yet its name is He who knows, Prajna. "This" says the Mandukya Upanishad, "is omniscient, omnipotent, the inner control, the womb of all and that from which creatures are born and into which they depart." It answers, therefore, closely enough to the modern idea of the Inconscient corrected by the other modern idea of the subliminal self; for it is inconscient only to the waking mind precisely because it is superconscient to it and the mind is therefore only able to seize it in its results and not in itself. And what better proof can there be of the depth and truth of the ancient psychology than the fact that when modern thought in all its pride of exact and careful knowledge begins to cast its fathom into these depths, it is obliged to repeat in other language what had already been written nearly three thousand years ago?

We find the same idea of this inner control repeated in the Gita; for it is the Lord who "sits in the hearts of all creatures and turns all creatures mounted on an engine by his Maya." At times the Upanishad seems to describe this Self as the "mental being leader of the life and the body," which is really the subliminal mind of the psychical investigators; but this is only a relative description. The Vedantic psychology was aware of other depths that take us beyond this formula and in relation to which the mental being becomes in its turn as superficial as is our waking to our subliminal mind. And now once more in the revolutions of human thought these depths have to be sounded; modern psychology will be led perforce, by the compulsion of the truth that it is seeking, on

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\* See the Mandukya Upanishad for these brief and profound definitions.

to the path that was followed by the ancient. The new dawns, treading the eternal path of the Truth, follow it to the goal of the dawns that have gone before,—how many, who shall say?

For this knowledge was not first discovered in the comparatively late antiquity that gave us the Upanishads which we now possess. It is already there in the dateless verses of the Rig Veda, and the Vedic sages speak of it as the discovery of yet more ancient seers besides whom they themselves were new and modern. Emerging from the periods of eclipse and the nights of ignorance which overtake humanity, we assume always that we are instituting a new knowledge. In reality, we are continually rediscovering the knowledge and repeating the achievement of the ages that have gone before us,—receiving again out of the "Inconscient" the light that it had drawn back into its secrecies and now releases once more for a new day and another march of the great journey.

And the goal of that journey cannot be other than the "highest good" which the ancient psychologists proposed to the life and growth of the soul. Man, the mental being once aware that there is this deep, great and hidden self, the real reality of his being, must necessarily seek to enter into it, to become conscious in it, to make there his centre instead of dwelling on the surface, to win and apply its diviner law and supreme nature and capacity, to make himself one with it so that he shall become the Real instead of the Apparent Man. And the sole debate that remains is whether this great conquest can be achieved and enjoyed in this human life and terrestrial body or is only possible beyond—whether in fact the human consciousness is the chosen instrument for the progressive self-revelation of this "Inconscient", this real self within us, or only a baulked effort with no fruition here or a haphazard and imperfect sketch that can never be perfected into the divine image.

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# LOVE-MAD.

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*The Realisation of God in all things by the  
Vision of Divine Love.*

( TRANSLATED FROM THE TAMIL LINES OF NAMMALWAR )

[ The poetic image used in the following verses is characteristically Indian. The mother of a love-stricken girl ( symbolising the human soul yearning to merge into the Godhead ) is complaining to her friends of the sad plight of her child whom love for Krishna has rendered "mad"—the effect of the "madness" being that in all things she is able to see nothing but forms of Krishna —, the ultimate Spirit of the universe. ]

Seated, she caresses Earth and cries "This Earth is  
Vishnu's;"

Salutes the sky and bids us "behold the Heaven He  
ruleth;"

Or standing with tear-filled eyes cries aloud "O sea  
hued Lord!"

All helpless am I, my friends, my child He has rendered mad. (1)

Or joining her hands she fancies "the Sea where my  
Lord reposes!"

Or hailing the ruddy Sun she cries: "Yes, this is His  
form,"

Languid, she bursts into tears and mutters Narayan's  
name.

I am dazed at the things she is doing, my gazelle, my  
child shaped god-like. (2)

Knowing, she embraces red Fire, is scorched and,  
cries " O Deathless !"  
And she hugs the Wind; "'Tis my own Govinda," she  
tells us.  
She smells of the honied Tulsi, my gazelle-like child.  
Ah me !  
How many the pranks' she plays for my sinful eyes  
to behold. (3)

The rising moon she showeth, "'Tis the shining  
gem-hued Krishna!"  
Or, eyeing the standing hill, she cries: "O come, high  
Vishnu!"  
It rains; and she dances and cries out "He hath come,  
the God of my love!"  
O the mad conceits He hath given to my tender,  
dear one ! (4)

The soft-limbed calf she embraces, for "Such did Kri-  
shna tend,"  
And follows the gliding serpent, explaining " That is  
His couch "  
I know not where this will end, this folly's play in my  
sweet one  
Afflicted, ay, for my sins, by Him, the Divine Magi-  
cian. (5)

Where tumblers dance with their pots, she runs and  
cries " Govinda ; "  
At the charming notes of a flute she faints, for "Krish-  
na, He playeth."  
When cowherd dames bring butter, she is sure it was  
tasted by Him,—  
So mad for the Lord who sucked out the Demoness'  
life through her bosom ! (6)

In rising madness she raves, " All worlds are by  
Krishna made "

And she runs after folk ash-smeared; forsooth, they  
serve high Vishnu !  
Or she looks at the fragrant Tulsi and claims Nara-  
yan's garland.  
She is ever for Vishnu, my darling, or in, or out of  
her wits. (7)

And in all your wealthy princes she but sees the Lord  
of Lakshmi.  
At the sight of beautiful colours, she cries, " O my  
Lord world-scanning " !  
And all the shrines in the land, to her, are shrines  
of Vishnu.  
In awe and in love, unceasing, she adores the feet of  
that Wizard. (8)

All Gods and saints are Krishna—Devourer of infi-  
nite Space!  
And the huge, dark clouds are Krishna; all fain would  
she fly to reach them.  
Or the kine, they graze on the meadow and thither  
she runs to find Him.  
The Lord of Illusions, He makes my dear one pant  
and rave. (9)

Languid she stares around her or gazes afar into  
space ;  
She sweats and with eyes full of tears she sighs and  
faints away ;  
Rising, she speaks but His name and cries, " Do  
come, O Lord."  
Ah, what shall I do with my poor child o'erwhelmed  
by this maddest love ? (10)

# The Ideal of Human Unity.

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The surfaces of life are easy to understand; their laws, characteristic movements, practical utilities are ready to our hand and we can seize on them and turn them to account with a sufficient facility and rapidity. But they do not carry us very far. They suffice for an active superficial life from day to day, but they do not solve the great problems of existence. On the other hand, the knowledge of life's profundities, its potent secrets, its great hidden all-determining laws is exceedingly difficult to us. We have found no plummet that can fathom these depths; they seem to us a vague indeterminate movement, a profound obscurity from which the mind recoils willingly to play with the fret and foam and facile radiances of the surface. Yet it is these depths that we must know if we would understand existence; on the surface we get only Nature's secondary rules and practical byelaws which help us to tide over the difficulties of the moment and to organise empirically without understanding them her continual transitions.

Nothing is more obscure to humanity or less seized by its understanding, whether in the power that moves it or the sense of the aim towards which it moves, than its own communal and collective life. Sociology does not help us, for it only gives us the history of the past and the external conditions under which communities have survived. History teaches us nothing; it is a confused torrent of events and personalities or a kaleidoscope of changing institutions. We do not seize the real sense of all this change and this continual streaming forward of human life in the channels of Time. What we do seize are current or recurrent phenomena, facile generalisations, partial ideas. We talk of democracy, aristocracy and autocracy, collectivism and individualism, imperialism and nationalism, the State and the commune, capitalism and labour; we advance hasty generalisations and make absolute systems which are positively announced today only to be abandoned perforce tomorrow; we espouse causes and ardent enthusiasms whose triumph turns to an early disillusionment and then forsake them for others, perhaps for those

that we have taken so much trouble to destroy. For a whole century mankind thirsts and battles after liberty and earns it with a bitter expense of toil, tears and blood; the century that enjoys without having fought for it, turns away as from a puerile illusion and is ready to renounce the depreciated gain as the price of some new good. And all this happens because our whole thought and action with regard to our collective life is shallow and empirical; it does not seek for, it does not base itself on a firm, profound and complete knowledge. The moral is not the vanity of human life, of its ardours and enthusiasms and of the ideals it pursues, but the necessity of a wiser, larger, more patient search after its true law and aim.

To-day the ideal of human unity is more or less vaguely making its way to the front of our consciousness. The emergence of an ideal in human thought is always the sign of an intention in Nature, but not always of an intention to accomplish; sometimes, she means only an attempt which is predestined to temporary failure. For Nature is slow and patient in her methods. She takes up ideas and half carries them out, then drops them by the wayside to resume them in some future era with a better combination. She tempts humanity, her thinking instrument, and tests how far it is ready for the harmony she has imagined; she allows and incites man to attempt and fail so that he may learn and succeed better another time. Still the ideal having once made its way to the front of thought must certainly be attempted, and this ideal of human unity is likely to figure largely among the determining forces of the future; for the intellectual and material circumstances of the age have prepared and almost impose it, especially the scientific discoveries which have made our earth so small that its vastest kingdoms seem now no more than the provinces of a single country.

But this very commodity of the material circumstances may bring about the failure of the ideal; for when material circumstances favour a great change, but the heart and mind of the race are not really ready—especially the heart—failure may be predicted, unless indeed men are wise in time and accept the inner change along with

the external readjustment. But at present the human intellect has been so much mechanised by physical science that it is likely to attempt the revolution it is beginning to envisage principally or solely through mechanical means, through social and political adjustments. Now it is not by social and political devices, or at any rate not by these chiefly or only, that the unity of the human race can be enduringly or fruitfully accomplished.

It must be remembered that a greater social or political unity is not necessarily a boon in itself; it is only worth pursuing in so far as it provides a means and a framework for a better, richer, more happy and puissant individual and collective life. But hitherto the experience of mankind has not favoured the view that huge aggregations of mankind closely united and strictly organised are favourable to a rich and puissant human life. It would seem rather that collective life is more at ease with itself, more genial, varied, fruitful when it can concentrate itself in small spaces and simpler organisms.

If we consider the past of humanity so far as it is known to us, we find that the intensest periods of human life, the scenes in which it has been most richly lived and has left behind it the most precious fruits, were precisely those ages and countries in which humanity was able to organise itself in little independent centres acting intimately upon each other but not fused into a single unity. Modern Europe owes two thirds of its civilisation to three such supreme moments of human history, the religious life of the congeries of tribes which called itself Israel and, subsequently, of the little nation of the Jews, the many-sided life of the small Greek city states, the similar though more restricted artistic and intellectual life of mediaeval Italy. Nor was any age in Asia so rich in energy, so well worth living in, so productive of the best and most enduring fruits as that heroic period of India when she was divided into small kingdoms many of them no larger than a modern district. Her most wonderful activities, her most vigorous and enduring work, that which, if we had to make a choice, we should keep at the sacrifice of all else, belonged to that period; the second best

came afterwards in larger, but still comparatively small nations and kingdoms like those of the Pallavas, Pandyas, Cholas and Cheras. In comparison she received little from the greater empires that rose and fell within her borders, the Moghul, the Gupta or the Maurya,—little indeed except political and administrative organisation and a certain amount of lasting work not always of the best quality.

Nevertheless, in this regime of the small city state or of regional cultures, there was always a defect which compelled a tendency towards large organisations. The defect was a characteristic of impermanence, often of disorder, especially of defencelessness against the onslaught of larger organisations, even of an insufficient capacity for wide-spread material well-being. Therefore this earlier form of collective life tended to disappear and give place to the organisation of nations, kingdoms and empires.

And here we notice first, that it is the groupments of smaller nations which have had the richest life and not the huge states and colossal empires. Collective life diffusing itself in too vast spaces seems to lose intensity and productiveness. Europe has lived in England, France, the Netherlands, Spain, Italy, the small states of Germany—all her later civilisation and progress evolved itself there, not in the huge mass of the Holy Roman or the Russian Empire. We see the same truth again when we compare the intense life and activity of Europe in its many nations acting richly upon each other with the great masses of Asia, her long periods of immobility in which great wars and revolutions seem to be small, temporary and usually unproductive episodes, her centuries of reverie, her tendency towards an increasing isolation and a final stagnancy.

Secondly, we note that in this organisation of nations and kingdoms those which have had the most vigorous life have gained it by a sort of artificial concentration of the vitality into some head, centre or capital, London, Paris, Rome. By this device Nature, while acquiring the benefits of a larger organisation and more perfect unity, preserves to some extent that equally precious power of fruitful concentration in a small space and into a closely packed activity which she had possessed in her more pri-

mitive system of the city state or petty kingdom. But this advantage was purchased by the condemnation of the rest of the organisation, the district, the provincial town, the village to a dull petty and somnolent life in strange contrast with the vital intensity of the *urbs* or metropolis.

The Roman Empire is the historic example of an organisation of unity which transcended the limits of the nation and its advantages and disadvantages are there perfectly typified. The advantages are admirable organisation, peace, widespread security, order and material well-being; the disadvantage is that the individual, the city, the region sacrifice their independent life and become mechanical parts of a machine; life loses its colour, richness, variety, freedom and victorious impulse towards production. The organisation is great and admirable, but the individual dwindles and is overpowered and overshadowed; and eventually by the smallness and feebleness of the individual the huge organism slowly loses even its great conservative vitality and dies of an increasing stagnation. Even while outwardly whole and untouched, the structure has become rotten and begins to crack and dissolve at the first shock from outside. Such organisations, such periods are immensely useful for conservation, even as the Roman Empire served to consolidate the gains of the rich centuries that preceded it. But they arrest life and growth.

We see, then, what would be likely to happen if there were a social, administrative and political unification of mankind such as some have begun to dream of now a days. A tremendous organisation would be needed under which both individual and regional life would be crushed, dwarfed, deprived of their necessary freedom like a plant without rain and wind and sunlight and this would mean for humanity, after perhaps one first outburst of satisfied and joyous activity, a long period of mere conservation, progressive stagnancy and eventual decay.

Yet, the unity of mankind is evidently a part of Nature's eventual scheme and must come about. Only it must be under other conditions and with safeguards which will keep the race intact in the roots of its vitality.



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## A PHILOSOPHICAL REVIEW

15th October 1918.

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# THE LIFE DIVINE

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## CHAPTER XV.

### THE SUPREME TRUTH-CONSCIOUSNESS.

This is the omnipotent, this is  
the omniscient, this is the inner control,  
this is the source of all.

Mandukya Upanishad.

We have to regard therefore this all-containing, all-originating, all-consummating Supermind as the nature of the Divine Being, not indeed in its absolute self-existence, but in its action as the Lord and Creator of its own worlds. This is the truth of that which we call God. Obviously this is not the too personal and limited Deity, the magnified and supernatural Man of the ordinary occidental conception; for that conception erects a too human Eidolon of a certain relation between the creative Supermind and the ego. We must not indeed exclude the personal aspect of the Deity, for the impersonal is only one face of existence; the Divine is All-existence, but it is also the one Existent, —it is the sole Conscious-Being, but still a Being. Nevertheless, with this aspect we are not concerned at present; it is the impersonal, psychological truth of the divine Consciousness that we are seeking to fathom: it is this that we have to fix in a large and clarified conception.

The Truth-Consciousness is everywhere present in the universe as an ordering self-knowledge by which the One manifests the harmonies of its infinite potential multiplicity. Without this ordering self-knowledge the manifestation would be merely a shifting chaos, precisely be-

cause the potentiality is infinite. If there were only infinite potentiality without any law of guiding truth and harmonious self-vision, without any predetermining Idea in the very seed of things cast out for evolution, the world could be nothing but a teeming, amorphous, confused uncertainty. But the knowledge that creates, because what it creates or releases are forms and powers of itself, and not things other than itself, possesses in its own being the vision of the truth and law that governs each potentiality; it has intrinsic knowledge of its relation to other potentialities and the harmonies that are possible between them and holds all that in the general determining harmony which the whole rhythmic Idea of a universe must contain in its very birth and self-conception and which must therefore inevitably work out by the interplay of its constituents. It is the source and keeper of Law in the world; for law is nothing arbitrary but merely the expression of a self-nature which is determined by the compelling truth of the real idea that each thing is in its inception. Therefore from the beginning the whole development is predetermined in its self-knowledge and at every moment in its self-working; it is what it must be at each moment by its own original inherent Truth; it moves to what it must be at the next still by its own original inherent Truth; it will be at the end that which was contained and intended in its seed.

This development and progress of the world according to an original truth of its own being implies a succession of Time, a relation in Space and a regulated interaction of related things in Space to which the succession of Time gives the aspect of Causality. Time and Space, according to the metaphysician, have only a conceptual and not a real existence; but since all things and not these only are forms assumed by Conscious-Being in its own consciousness, the distinction is of no great importance. Time and Space are that one Conscious-Being viewing itself in extension, subjectively as Time, objectively as Space. Our mental view of these two categories is determined by the idea of measure which is inherent in the action of the ana-

lytical, dividing movement of Mind. Time is for the Mind a mobile extension measured out by the succession of the past, present and future in which Mind places itself at a certain standpoint whence it looks before and after. Space is a stable extension measured out by divisibility of substance; at a certain point in that divisible extension Mind places itself and regards the disposition of substance around it.

In actual fact Mind measures Time by event and Space by Matter; but it is possible in pure mentality to disregard the movement of event and the disposition of substance and realise the pure movement of Conscious-Force which constitutes Space and Time; these two are then merely two aspects of the universal force of Consciousness which in their interaction comprehend the warp and woof of its action upon itself. And to a consciousness higher than Mind which should regard our past, present and future in one view, containing and not contained in them, not situated at a particular moment of Time for its point of propection, Time might well offer itself as an eternal present. And to the same consciousness not situated at any particular point of Space, but containing all points and regions in itself, Space also might well offer itself as a subjective and indivisible extension,—no less subjective than Time. At certain moments we become aware of such an indivisible regard upholding by its immutable self-conscious unity the variations of the universe; but we must not ask how the contents of Time and Space would present themselves there in their transcendent truth; for this our mind cannot conceive; and it is even ready to deny to this Indivisible any possibility of knowing the world in any other way than that of our mind and senses.

What we have to realise and can to a certain extent conceive is the one view and all-comprehending regard by which the Supermind embraces and unifies the successions of Time and the divisions of Space. And first, if there were not this factor of the successions of Time, there would be no change or progression, a perfect harmony would be perpetually manifest, coeval with other harmonies in a

sort of eternal moment, not successive to them in the movement from past to future. We have instead the constant succession of a developing harmony in which one strain rises out of another that preceded it and conceals in itself that which it has replaced. Or, if the self-manifestation were to exist without the factor of divisible Space, there would be no mutable relation of forms or intershock of forces; all would exist and not be worked out,—a spaceless self-consciousness purely subjective would contain all things in an infinite subjective grasp as in the mind of a poet or a dreamer but would not distribute itself though all in an indefinite objective self-extension. Or if Time alone were real, its successions would be a pure development in which one strain would rise out of another in a pure spontaneity as in a series of musical sounds or a succession of poetical images. We have instead a harmony worked out by Time in terms of forms and forces that stand related to one another in an all-containing extension.

Different potentialities are embodied, placed, related in this field of Time and Space, each with its powers and possibilities, fronting other powers and possibilities and as a result the successions of Time become in their appearance to the mind a working out of things by shock and struggle and not a spontaneous succession. In reality, there is a spontaneous working out of things from within and the external shock and struggle are only the superficial aspect of this elaboration. For the inner and inherent law of the one and whole, which is necessarily a harmony, governs the outer and processive laws of the parts or forms which appear to be in collision; and to the supramental vision this greater and profounder truth of harmony is always present. That which is an apparent discord to the mind because it considers each thing separately in itself, is an element of the general ever-present and ever-developing harmony to the Supermind because it views all things in a multiple unity. Besides, the mind sees only a given time and space and views many possibilities pell-mell as all more or less realisable in that time and space; the divine Supermind sees the whole extension of Time and Space and can

embrace all the mind's possibilities and very many more not visible to the mind, but without any error, groping or confusion; for it perceives each potentiality in its proper force, essential necessity, right relation to the others and the time, place and circumstance both of its gradual and its ultimate realisation. To see things steadily and see them whole is not possible to the mind; but it is the very nature of the transcendent Supermind.

This Supermind in its conscious vision not only contains all the forms of itself which its conscious force creates, but it pervades them as an indwelling Presence and a self-revealing Light. It is present, even though concealed, in every form and force of the universe; it is that which determines sovereignly and spontaneously form, force and functioning; it limits the variations it compels; it gathers, disperses, modifies the energy which it uses; and all this is done in accord with the first laws \* that its self-knowledge has fixed in the very birth of the form, at the very starting-point of the force. It is seated within everything as the Lord in the heart of all existences,—he who turns them as on an engine by the power of his Maya †; it is within them and embraces them as the divine Seer who variously disposed and ordained objects, each rightly according to the thing that it is, from years sempiternal. \*\*

Each thing in Nature, therefore, whether animate or inanimate, mentally self-conscious or not self-conscious, is governed in its being and in its operations by an indwelling Vision and Power, to us subconscious or inconscient because we are not conscious of it, but not inconscient to itself, rather profoundly and universally conscient. Therefore each thing seems to do the works of intelligence, even without possessing intelligence, because it obeys, whether unconsciously as in the plant or half-consciously as in man, the real-idea of the divine Supermind within it. But it is not a mental Intelligence that informs and governs all

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\* A Vedic expression. The gods act according to the first laws, original and therefore supreme, which are the law of the truth of things.

† Gita.

\*\* Isha Upanishad.

things; it is a self-aware Truth of being in which self-knowledge is inseparable from self-existence; it is this Truth-consciousness which has not to think out things but works them out with knowledge according to the implacable self-vision and the inevitable force of a sole and self-fulfilling Existence. Intelligence thinks out because it is merely a reflecting force of consciousness which does not know, but seeks to know; it follows in Time step by step the working of a knowledge higher than itself, a knowledge that exists always, one and whole, that holds Time in its grasp, that sees past, present and future in a single regard.

This, then, is the first operative principle of the divine Supermind; it is a cosmic vision which is all-comprehensive, all-pervading, all-inhabiting. Because it comprehends all things in being and static self-awareness, subjective, timeless, spaceless, therefore it comprehends all things in dynamic knowledge and governs their objective self-embodiment in Space and Time.

In this consciousness the knower, knowledge and the known are not different entities, but fundamentally one. Our mentality makes a distinction between these three because without distinctions it cannot proceed; losing its proper means and fundamental law of action it becomes motionless and inactive. Therefore even when I regard myself mentally I have still to make this distinction. I am, as the knower; what I observe in myself, I regard as the object of my knowledge, myself yet not myself; knowledge is an operation by which I link the knower to the known. But the artificiality, the purely practical and utilitarian character of this operation is evident; it is evident that it does not represent the fundamental truth of things. In reality, I the knower am the consciousness which knows; the knowledge is that consciousness, myself, operating; the known is also myself, a form or movement of the same consciousness. The three are clearly one existence, one movement, indivisible though seeming to be divided, not distributed between its forms although appearing to distribute itself and to stand separate in each. But this is a knowledge which the mind can arrive at, can reason out,



can feel, but cannot readily make the practical basis of its intelligent operations. And with regard to objects external to the form of consciousness which I call myself, the difficulty becomes almost insuperable ; even to feel unity there is an abnormal effort and to retain it, to act upon it continually would be a new and foreign action not properly belonging to the Mind. Mind can at most hold it as an understood truth so as to correct and modify by it its own normal activities which are still based upon division, somewhat as we know intellectually that the earth moves round the sun and are able to correct by it but not abolish the artificial and physically practical arrangement by which the senses persist in regarding the sun as in motion round the earth.

But the Supermind possesses and acts always, fundamentally, on this truth of unity which to the mind is only a secondary or acquired possession and not the very grain of its seeing. Supermind sees the universe and its contents as itself in a single indivisible act of knowledge, an act which is its life, which is the very movement of its self-existence. Therefore this comprehensive divine consciousness in its aspect of Will does not so much guide or govern the development of cosmic life as consummate it in itself by an act of power which is inseparable from the act of knowledge and from the movement of self-existence, is indeed one and the same act. For we have seen that universal force and universal consciousness are one—cosmic force is the operation of cosmic consciousness. So also divine knowledge and divine Will are one ; they are the same fundamental movement or act of existence.

This indivisibility of the comprehensive Supermind which contains all multiplicity without derogating from its own unity is a truth upon which we have always to insist, if we are to understand the cosmos and get rid of the initial error of our analytic mentality. A tree evolves out of the seed in which it is already contained, the seed out of the tree ; a fixed law, an invariable process reigns in the permanence of the form of manifestation which we call a tree. The mind regards this phenomenon, this birth,

life and reproduction of a tree as a thing in itself and on that basis studies, classes and explains it. It explains the tree by the seed, the seed by the tree ; it declares a law of Nature. But it has explained nothing ; it has only analysed and recorded the process of a mystery. Supposing even that it comes to perceive a secret conscious force as the soul, the real being of this form and the rest as merely a settled operation and manifestation of that force, still it tends to regard the form as a separate existence with its separate law of nature and process of development. When the animal emerges with its conscious mentality, this separative tendency of the Mind induces it to regard itself also as a separate existence, the conscious subject, and other forms as separate objects of its mentality. This useful arrangement, necessary to life and the first basis of all its practice, is accepted by the mind as an actual fact and thence proceeds all the error of the ego.

But the Supermind works otherwise. The tree and its process would not be what they are, could not indeed exist, if it were a separate existence ; forms are what they are by the force of the cosmic existence, they develop as they do as a result of their relation to it and to all its other manifestations. The separate law of their nature is only an application of the universal law and truth of all Nature ; their particular development is determined by their place in the general development. The tree does not explain the seed, nor the seed the tree ; cosmos explains both and God explains cosmos. The Supermind pervading and inhabiting at once the tree and all objects, lives in this greater knowledge which is indivisible and one though with a modified and not an absolute indivisibility and unity. In this comprehensive knowledge there is no centre of existence, no individual embodied ego such as we see in ourselves ; the whole of existence is to its self-awareness an equable extension.

In that spacious equality the Being is not divided and distributed ; equably self-extended, pervading its extension as One, inhabiting as One the multiplicity of forms it is everywhere at once the single and equal Brahman.

For this extension of the Being in Time and Space and this pervasion and indwelling is in intimate relation with the absolute Unity from which it has proceeded, with that absolute Indivisible in which there is no centre or circumference but only the timeless and spaceless One. That high concentration of unity in the unextended Brahman must necessarily translate itself in the extension by this equal pervasive concentration, this indivisible comprehension of all things, this universal undistributed immanence, this unity which no play of multiplicity can abrogate or diminish. "Brahman is in all things, all things are in Brahman, all things are Brahman" is the triple formula of the comprehensive Supermind, a single truth of self-manifestation in three aspects which it holds together and inseparably in its self-view as the fundamental knowledge from which it proceeds to the play of the cosmos.

But what then is the origin of mentality and the organisation of this lower consciousness in the triple terms of Mind, Life and Matter which is our view of the universe? For since all things that exist must proceed from the action of the all-efficient Supermind, from its operation in the three original terms of Existence, Conscious-Force and Bliss, there must be some faculty of the creative Truth-Consciousness which so operates as to cast them into these new terms, into this inferior trio of mentality, vitality and physical substance. This faculty we find in a secondary power of the creative knowledge, its power of a projecting, confronting and apprehending consciousness in which knowledge centralises itself and stands back from its works to observe them. And when we speak of centralisation, we mean, as distinguished from the equable concentration of consciousness of which we have hitherto spoken, an unequal concentration in which there is the beginning of self-division.

First of all, the Knower holds himself concentrated in knowledge as subject and regards his Force of consciousness as if continually proceeding from him into the form of himself, continually working in it, continually drawing back into himself, continually issuing forth again. From

this single act of self-modification proceed all the practical distinctions upon which the relative view and the relative action of the universe is based. A practical distinction has been created between the Knower, Knowledge and the Known, between the Lord, His force and the children and works of the Force, between the Enjoyer, the Enjoyment and the Enjoyed, between the Self, Maya and the becomings of the Self.

Secondly, this conscious Soul concentrated in knowledge, this Purusha observing and governing the Force that has gone forth from him, his Shakti or Prakriti, repeats himself in every form of himself. He accompanies, as it were, his Force of consciousness into its works and reproduces there the act of self division from which this apprehending consciousness is born. In each form this Soul dwells with his Nature and observes himself in other forms from that artificial and practical centre of consciousness. In all it is the same Soul, the same divine Being; the multiplication of centres is only a practical act of consciousness intended to institute a play of difference, of mutuality, mutual knowledge, mutual shock of force, mutual enjoyment, a difference based upon essential unity, a unity realised on a practical basis of difference.

We can speak of this new status of the all-pervading Supermind as a further departure from the unitarian truth of things and from the indivisible consciousness which constitutes inalienably the unity essential to the existence of the cosmos. We can see that pursued a little farther it may become truly Avidya, the great Ignorance which starts from multiplicity as the fundamental reality and in order to travel back to real unity has to commence with the false unity of the ego. We can see also that once the individual centre is accepted as the determining standpoint, as the knower, mental sensation, mental intelligence, mental action of will and all their consequences cannot fail to come into being. But also we have to see that so long as the soul acts in the Supermind, Ignorance has not yet begun; the field of knowledge and action is

still the truth-consciousness, the basis is still the unity.

For the Self still regards itself as one in all and all things as becomings in itself and of itself ; the Lord still knows his Force as himself in act and every being as himself in soul and himself in form ; it is still his own being that the Enjoyer enjoys, even though in a multiplicity. The one real change has been an unequal concentration of consciousness and a multiple distribution of force. There is a practical distinction in consciousness but there is no essential difference of consciousness or true division in its vision of itself. The Truth-consciousness has arrived at a position which prepares our mentality, but is not yet that of our mentality. And it is this that we must study in order to seize Mind at its origin, at the point where it makes its great lapse from the high and vast wideness of the Truth-consciousness into the division and the ignorance. Fortunately this apprehending \* Truth-consciousness is much more facile to our grasp by its nearness to us, by its foreshadowing of our mental operations than the remoter realisation that we have hitherto been struggling to express in our inadequate language of the intellect. The barrier that has to be crossed is less formidable.

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\* Prajnana.

# **'The Synthesis of Yoga**

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## **CHAPTER XI**

### **THE MASTER OF THE WORK.**

The Master of the work reveals Himself only when we renounce our egoism of the worker and in proportion as that renunciation becomes more and more complete; and only when that is absolute are we able to live in His absolute presence and can leave our work to throw itself completely and simply into the mould of His will. There must therefore be gradations in the approach to this perfection as in the progress to all other perfection. We may indeed have suddenly the vision of the full glory, but until the foundation is complete, it is usually a summary and concentrated view and, most often, it is insecurely held. The amplitudes, the infinite contents come afterwards and gradually unroll themselves. And even if the steady vision be there on the summits of our nature, the perfect response of all the lower members can only come by degrees. In all Yoga patience and faith are required; the ardours of the heart and the divine violences of the will seeking to take the kingdom of heaven by storm have miserable reactions unless they support themselves upon these humbler and quieter auxiliaries.

It is necessary to lay stress on this character of all Yogic practice because of the natural impatience of the heart and the mind and the faltering faith of the intellect due to the rajasic nature of man. He demands always the fruit of his labour and, if the fruit appears to be de-

nied to him or long delayed, he loses faith in the ideal and the guidance; for he judges always by the immediate appearance, that being the nature of the intellectual reason to which he so inordinately trusts. Nothing is easier for him than to accuse God in his heart when he stumbles and to say "I have trusted to the Highest and I am betrayed into sin and error; I have staked my whole life on an idea which the stern facts of experience contradict. It would have been better to be as other men who walk on the firm ground of normal experience and accept their limitations." In such moments—and they are sometimes long—all the higher experience is forgotten and the soul concentrates itself in its own bitterness. If a man has walked long in the path, the faith of the heart will remain though concealed and take the first opportunity to re-emerge and something higher than either heart or intellect will uphold him even in his stumbling; but even for him such falterings bring a farther retardation and they are exceedingly dangerous for the novice. It is therefore necessary from the beginning to envisage the arduous difficulty of the path we have chosen and to accept the necessity of a faith which to the intellect may seem blind, but is in reality the cool and comforting shadow thrown by a secret light that exceeds the intellect, a hidden knowledge that is not at the mercy of immediate appearances. Persevering, our faith will be justified of its works and will transfigure itself into the self-revelation of that knowledge. Therefore throughout we must adhere to the injunction of the Gita, "Yoga must be applied continually with a heart free from despondency" and repeat always to the doubting intellect the firm promise of the Master "I will surely deliver thee out of all evils; do not grieve."

We must remember always that the Master of our works respects our nature even when He is transforming it; for through the nature He works always and not by any arbitrary caprice. And this imperfect nature of ours contains the materials of our perfection; therefore it has to be patiently prepared, rearranged, new-moulded, transformed, not hacked at and hewed and slain or mutilated.

In our errors is contained the substance of a truth which labours to reveal itself; the human intellect cuts out the error and the truth with it; God suffers the error until it is able to arrive at its own truth. Our very sins are the false steps of something that aims not at sin, but at perfection; they are the veils of a quality that has to be transformed and delivered out of this ugly disguise, but not done away with: otherwise, in the perfect providence of things, they would never have been suffered. The Master of our works is neither a blunderer nor an indifferent nor a dallier with the luxury of unneeded evils. He is wiser than our reason, wiser than our virtue. If we fail, it is because He has intended the failure as the right road to a truer success; if we suffer, it is because something has to be prepared in us for a rarer possibility of delight; if we stumble, it is to learn in the end some secret of a more perfect walking. We must not be in too furious a haste to acquire even peace, purity and perfection, Peace we must have, but not the peace of a devastated nature or a mutilated capacity incapable of unrest because it is incapable of intensity; purity, but not the purity of a void; perfection, but not the perfection that exists only by confining itself within narrow limits.

This imperfect nature of ours is egoistic and nothing is more difficult for it than to get rid of egoism while yet adhering to action. It is easier to kill the ego by renouncing the impulse to act; it is easier to exalt it into self-forgetfulness immersed in an ecstasy of divine love; but for man the most difficult problem is to attain a divine manhood which shall be the pure vessel of a divine action. Step after step has to be firmly taken; difficulty after difficulty has to be entirely experienced and entirely mastered.

We have seen that the first step is to consecrate all our works as a sacrifice to the Divine in us and in the world, that the second is to renounce attachment to the fruit of our works—for the only true inevitable and utterly desirable fruit of sacrifice is the one thing needful, the Divine itself, and that being gained all else shall be added,—and that the third is to get rid of the egoism of the worker.



But in this last step also there are the gradations of a difficult renunciation.

The first attitude to be taken is to cease to regard ourselves as the worker and firmly to realise that we are only the instrument. Even so, however, we shall not necessarily be delivered from egoism; for if we diminish or even lose entirely the egoism of the worker, we easily replace it by the egoism of the instrument. The history of the world is full of instances of this egoism. Such a man becomes a leader of men, feels himself full of a power that he knows to be beyond himself, mysterious, unfathomable and sees extraordinary results of his actions. He effects some tremendous destruction that clears the path for humanity or some great construction that becomes its momentary resting-place. He is a scourge or he is a bringer of light and healing. Or the works and effects may be on a lesser scale, may have a limited field, but are still attended by the sense of being an instrument. Such beings come easily to believe and declare themselves to be mere instruments in the hand of God or of fate; yet even in the declaration we can see that there is a much intenser and more exaggerated egoism than ordinary men have the courage to assert or the strength to house in their thought and action. And if they speak of God, it is to erect an image of Him which is really nothing but a huge shadow of themselves, of their own nature; of their own type of thought and quality and action; and this is the Master whom they serve.

Such men are not hallucinated, nor mere megalomaniacs; they see truer than ordinary men, their souls have advanced a step farther, but they have not arrived at the plenary vision. And the reason is that they are not directly instruments of the Divine and have not come face to face with the Master, but are used through their fallible and imperfect nature and through that veil, if at all, they see the Divinity. We see them erect the image of the God of a sect, or a national God, or a God of terror and punishment, or a God of love and mercy; and certainly the Divine accepts the image and works upon them

through that medium. But since he works through their imperfect nature and yet more intensely than in others, the motive principle of egoism is also more intense than in other men. In real truth, they are rather servants than instruments and servants of a certain divine Quality rather than the absolute Godhead.

We must learn from these great examples to house the same power, but to live in the light of a clearer knowledge. We must not bring any egoism into the attitude of the instrument, but keep rather this in mind that every man is knowingly or unknowingly the instrument of the Divine and that there is no such essential difference between one action and another, one kind of instrumentation and another as would warrant the folly of egoism. Even the difference between knowledge and ignorance is a grace of the Spirit whose breath of divine power bloweth where it listeth, filling today one and to-morrow another with the word or the puissance. We have no merit, for even our apparent merit is the result of a divine election, and it is irrational to pride ourselves on a toil of preparation which is itself merely the result of a divine choice made freely. If the potter shapes one pot more perfectly than another, the merit lies not in the vessel but the maker. The thought in our mind must not be "This is my strength" or even "Behold God's power in me," but rather "So God's power works in this mind and body as otherwise it works in all men and even in the animal, the herb and the metal." By this large view of the one working in all and of the whole world as the equal instrument of a divine action and gradual self-expression the rajasic egoism of the instrument will pass away from us.

Secondly, we must remember always that the Divine works through our nature and according to our nature, and if that nature is imperfect, the Work also will be imperfect, marred by error, falsehood, moral weaknesses without yet ceasing to be the work of the Divine in us. This perception will keep us safe, if constantly enforced, both from the rajasic egoism which is prone to pride, desire and cagerness and the tamasic egoism which desponds, is

crushed by the sense of sin and error or refuses the work and the effort from an excessive humility. It is here that the perception of the working of Nature through the three gunas becomes of the utmost use to us, for we cease to attribute either the virtue and the power or the sin and the weakness to ourselves, but we say in the language of the Gita "It is the modes of Nature that work in the field of her modes." Calm, untroubled, unelated we aid by a sanction more and more passive but more and more persistent, complete and irresistible the pressure of the Divine upon us whose aim is to remove our imperfections and purify all the workings of the living instrument.

The third stage is the removal of this veil of Nature and her modes so that we see the Master of the instrument behind the working and finally in all the working. "Even as I am appointed," runs the Sanskrit verse "by Thee, O Hrishiksha, seated in my heart, so I act." This action may be of two kinds, the action of our nature when by her and her illusion of egoism we are "turned as if mounted on a machine," the other, when delivered from all illusions we act spontaneously in the living presence of the original divine Force, our motion one with her motion, our will one with her will, and feel her as the Master manifest in Power and are aware of mind and body as only her working. We perceive no longer merely Nature or the modes of Nature, but become conscious physically, in our nervous being, in our mental movements of a Force other than our limited mind and body and which drives all their motion; we have no longer the sense of ourselves moving, thinking, feeling but of that moving, feeling, thinking in us. This force that we feel is the cosmic Force, which both, material and spiritual Science tell us, alone exists and acts in the cosmos.

And this force is the Divine in the body of His power, —power of act, power of knowledge, power of enjoyment, power of love. We become conscious always and in everything, in ourselves and in others, of the Master possessing, inhabiting, enjoying this Force that is Himself, and becoming through it all existences and all hap-

penings. We arrive in this way at the divine union through works which we gain otherwise by pure devotion or by pure knowledge.

When we behold the Master of our works, it is in four manifestations that we become conscious of Him. First as the Transcendent ; we are aware of One who is beyond all world and all nature and yet possesses the world and its nature and is shaping it into something which as yet it is not. Secondly, as the equal inactive Brahman, the Divine not bound by quality who supports impartially all action and energies which the transcendent Will permits and authorises in the cosmos, and yet by his very passivity and silent presence compels them to travel towards a divine goal and attracts towards the yet unrealised unity. Thirdly, the universal Divine, who is infinite quality and cosmic will and act and universal knowledge and delight, through whom we become one with all existences not only in their essence but in their play of action, see ourself in all and all in ourself, perceive all thought and feeling as of the one Mind and Heart, all energy and action as of the one Will in power and no longer stand separate, but lose our active ego in the universal movement, even as by the Qualitiless we lose our static ego in the universal peace. Fourthly, the Lord who accepts a personal relation with us, is at once one with us as our supreme Self and yet chooses to be different as our Master, Friend, Lover, Teacher, our Father and Mother, our Playmate in the great world-game who disguises Himself as friend and enemy, helper and opponent and in all relations and in all workings that affect us ; by Him we may see in all the One not merely with philosophic calm, not merely with passive or active submission in our works, but with the ecstasy of divine love and divine delight.

For it is not so much knowledge, not so much work as this thing most intimate to us, yet most obscure which keeps for us wrapped in its passionate veil the deep and blissful secret of the transcendent Godhead.

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# The Kena Upanishad

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## VI

As the Upanishad asserts a speech behind this speech, which is the expressive aspect of the Brahman-consciousness, so it asserts a Mind behind this mind which is its cognitive aspect. And as we asked ourselves what could be the rational basis for the theory of the divine Word superior to our speech, so we have now to ask ourselves what can be the rational basis for this theory of a cognitive faculty or principle superior to Mind. We may say indeed that if we grant a divine Word creative of all things, we must also grant a divine Mind cognitive of the Word and of all that it expresses. But this is not a sufficient foundation; for the theory of the divine Word presents itself only as a rational possibility. A cognition higher than Mind presents itself on the other hand as a necessity which arises from the very nature of Mind itself, a necessity from which we cannot logically escape.

In the ancient system which admitted the soul's survival of the body, Mind was the man, in a very profound and radical sense of the phrase. It is not only that the human being is the one reasoning animal upon earth, the thinking race; he is essentially the mental being in a terrestrial body, the *manu*. Quite apart from the existence of a soul or self one in all creatures, the body is not even the phenomenal self of man; the physical life also is not himself; both may be dissolved, man will persist. But if the mental being also is dissolved, man as man ceases to be; for this is his centre and the nodus of his organism.

On the contrary, according to the theory of a material evolution upheld by modern Science, man is only matter that has developed mind by an increasing sensibility to the shocks of its environment; and matter being the basis of existence there is nothing, except the physical elements, that can survive the dissolution of the body. But this formula is at most the obverse and inferior side of a much larger truth. Matter could not develop Mind if in or behind the force that constitutes physical forms there were not already a principle of Mind striving towards self-manifestation. The will to enlighten and consciously govern the life and the form must have been already existent in that which appears to us inconscient before mind was evolved. For, if there were no such necessity of Mind in Matter, if the stuff of mentality were not there already and the will to mentalise, Mind could not possibly have evolved.

But in the mere chemical elements which go to constitute material forms or in electricity or in any other purely physical factor, whatever unconscious will or sensation they may be possessed by or possess, we can discover nothing which could explain the emergence of conscious sensation, which could constitute a will towards the evolution of thought or which could impose the necessity of such an evolution on inconscient physical substance. It is not then in the form of Matter itself, but in the Force which is at work in Matter, that we must seek the origin of Mind. That Force must either be itself conscient or contain the grain of mental consciousness inherent in its being and therefore the potentiality and indeed the necessity of its emergence. This imprisoned consciousness, though originally absorbed in the creation first of forms and then of physical relations and reactions between physical forms, must still have held in itself from the beginning, however long kept back and suppressed, a will to the ultimate enlightenment of these relations by the creation of corresponding conscious or mental values. Mind is then a concealed necessity which the subconscient holds in itself from the commencement of things; it is the thing that

must emerge once the attractions and repulsions of Matter begin to be established; it is the suppressed secret and cause of the reactions of life in the metal, plant and animal.

If on the other hand we say that Mind in some such secret and suppressed form is not already existent in Matter, we must then suppose that it exists outside Matter and embraces it or enters into it. We must suppose a mental plane of existence which presses upon the physical and tends to possess it. In that case the mental being would be in its origin an entity which is formed outside the material world; but it prepares in that world bodies which become progressively more and more able to house and express Mind. We may image it forming, entering into and possessing the body, breaking into it, as it were,—as the Purusha in the Aitareya Upanishad is said to form the body and then to enter in by breaking open a door in Matter. Man would in this view be a mental being incarnate in the living body who at its dissolution leaves it with full possession of his mentality.

The two theories are far from being incompatible with each other; they can be viewed as complements forming a single truth. For the involution of Mind, its latency in the material Force of the physical universe and in all its movements does not preclude the existence of a mental world beyond and above the reign of the physical principle. In fact, the emergence of such a latent Mind might well depend upon and would certainly profit by the aid and pressure of forces from a supra-physical kingdom, a mental plane of existence.

There are always two possible views of the universe. The one supposes, with modern Science, Matter to be the beginning of things and studies everything as an evolution from Matter; or, if not Matter, then, with the Sankhya philosophy, an indeterminate inconscient active Force or Prakriti of which even mind and reason are operations,—the Conscious Soul, if any exists, being a quite different and, although conscient, yet inactive entity. The other supposes the conscious soul, the Purusha, to be the

material as well as the cause of the universe and Prakriti to be only its Shakti or the Force of its conscious being which operates upon itself as the material of forms.\* The latter is the view of the Upanishads. Certainly if we study the material world only, excluding all evidence of other planes as a dream or a hallucination, if we equally exclude all evidence of operations in mind which exceed the material limitation and study only its ordinary equation with Matter, we must necessarily accept the theory of Matter as the origin and as the indispensable basis and continent. Otherwise, we shall be irresistibly led towards the early Vedantic conclusions.

However this may be, even from the standpoint of the sole material world Man in the substance of his manhood is a mind occupying and using the life of the body—a mind that is greater than the Matter in which it has emerged. He is the highest expression of the will in the material universe; the Force that has built up the worlds, so far as we are able to judge of its intention from its actual operations as we see them in their present formula upon earth, arrives in him at the thing it was seeking to express. It has brought out the hidden principle of Mind that now operates consciously and intelligently on the life and the body. Man is the satisfaction of the necessity which Nature bore secretly in her from the very commencement of her works; he is the highest possible Name or Numen on this planet; he is the realised terrestrial godhead.

But all this is true only if we assume that for Nature's terrestrial activities Mind is the ultimate formula. In reality and when we study more deeply the phenomena of consciousness, the facts of mentality, the secret tendency, aspiration and necessity of man's own nature, we see that he cannot be the highest term. He is the highest realised here and now; he is not the highest realisable. As there is something below him, so there is something, if even only a possibility, above. As physical Nature concealed a secret

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\* Cf. for example, the Aitareya Upanishad which shows us the Atman or Self using the Purusha as that in which all the operations of Nature are formed.



beyond herself which in him she has released into creation, so he too conceals a secret beyond himself which he in turn must deliver to the light. That is his destiny.

This must necessarily be so because Mind too is not the first principle of things and therefore cannot be their last possibility. As Matter contained Life in itself, contained it as its own secret necessity and had to be delivered of that birth, and as Life contained Mind in itself, contained it as its own secret necessity and had to be delivered of the birth it held, so Mind too contains in itself that which is beyond itself, contains it as its own secret necessity and presses to be delivered, it also, of this supreme birth.

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

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

If, then, such a deeper principle of consciousness exists, it must be that and not mind which is the original and fundamental intention concealed in Nature and which eventually and somewhere must emerge. But is there any reason for supposing that it must emerge here and in Mind, as Mind has emerged in Life and Life in Matter? We answer in the affirmative because Mind has in itself, however obscurely, that tendency, that aspiration and, at bottom, that necessity. There is one law from the lowest to the highest. Matter, when we examine it closely, proves to be instinct with the stuff of Life—the vibrations, actions and reactions, attractions and repulsions, contractions and expansions, the tendencies of combina-

tion, formation and growth which are the very substance of life; but the visible principle of life can only emerge when the necessary material conditions have been prepared which will permit it to organise itself in Matter. So also Life is instinct with the stuff of Mind, abounds with an unconscious \* sensation, will, intelligence, but the visible principle of Mind can only emerge when the necessary vital conditions have been prepared which will permit it to organise itself in living Matter. Mind too is instinct with the stuff of supermind—sympathies, unities, intuitions, emergences of preexistent knowledge, inherent self-effectivities of will which disguise themselves in a mental form; but the visible principle of supermind can only emerge when the necessary mental conditions are prepared which will permit it to organise itself in man, the mental living creature.

This necessary preparation is proceeding in human development as the corresponding preparations were developed in the lower stages of the evolution,—with the same gradations, retardations, inequalities; but still it is more enlightened, increasingly self-conscious, nearer to a conscious sureness. And the very fact that this progress is attended by less carefulness in details, less timidity of error, a less conservative attachment to the step gained gives us the hope and almost the assurance that when the new principle emerges it will not be by the creation of a new and quite different type which will leave the rest of mankind in the same position to it as are the animals to man, but by the elevation of humanity as a whole to a higher level. For Man, first among Nature's children, has shown the capacity to change himself by his own effort and the conscious aspiration to transcend.

These considerations justify to the reason the idea of a Mind beyond our mind, but only as a final evolution out of Matter. The Upanishad, however, enthrones it as the already existing creator and ruler of Mind; it is a secret

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

principle already conscient and not merely contained inconsciently in the very stuff of things. But this is the natural conclusion—even apart from spiritual experience—from the nature of the supramental principle. For it is at its highest an eternal knowledge, will, bliss and conscious being and it is more reasonable to conclude that it is eternally conscious, though we are not conscious of it, and the source of the universe, than that it is eternally inconscient and only becomes conscient in Time as a result of the universe. Our inconscience of it is no proof that it is inconscient of us : and yet our incapacity is the only real basis left for the denial of an eternal Mind beyond mind superior to its creations and originative of the cosmos.

All other foundations for the rejection of this ancient wisdom have disappeared or are disappearing before the increasing light of modern knowledge.

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# Hymns of the Atris.

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## HYMNS TO AGNI.

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### AGNI, THE DIVINE WILL-FORCE

The name of this flaming godhead, Agni, derives from a root whose quality of significance is a preeminent force or intensity whether in state, action, sensation or movement; but the qualities of this essential significance vary. It means a burning brightness, whence its use for fire; it means movement and especially a curving or serpentine movement; it means strength and force, beauty and splendour, leading and preeminence; it developed also certain emotional values which have perished in Sanscrit, but remain in Greek, angry passion on one side, on the other delight and love.

The Vedic deity Agni is the first of the Powers, the pristine and preeminent, that have issued from the vast and secret Godhead. By conscious force of the Godhead the worlds have been created and are governed from within by that hidden and inner Control; Agni is the form, the fire, the forceful heat and flaming will of this Divinity. As a flaming Force of knowledge he descends to build up the worlds and seated within them, a secret deity, initiates movement and action. This divine Conscious Force contains all the other godheads in itself as the nave of a wheel contains its spokes. All puissance of action, strength in the being, beauty of form, splendour of light and know-

ledge, glory and greatness are the manifestation of Agni. And when he is entirely delivered and fulfilled out of the envelope of the world's crookednesses. this deity of flame and force is revealed as the solar godhead of love and harmony and light, Mitra, who leads men towards the Truth.

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

No sacrifice is possible without Agni. He is at once the flame on the altar and the priest of the oblation. When man, awakened from his night, wills to offer his inner and outer activities to the gods of a truer and higher existence and so to arise out of mortality into the far-off immortality, his goal and his desire, it is this flame of upward aspiring Force and Will that he must kindle; into this fire he must cast the sacrifice. For it is this that offers to the gods and brings down in return all spiritual

riches,—the divine waters, the light, the strength, the rain of heaven. This calls, this carries the gods to the house of the sacrifice. Agni is the priest man puts in front as his spiritual representative (*purohita*), a Will, a Force greater, higher, more infallible than his own doing for him the works of the sacrifice, purifying the materials of the oblation, offering them to the gods whom it has summoned to the divine ritual, determining the right order and season of its works, conducting the progress the march of the sacrificial development. These and other various functions of the symbolic priesthood, represented in the outward sacrifice by different officiating priests, are discharged by the single Agni.

Agni is the leader of the sacrifice and protects it in the great journey against the powers of darkness. The knowledge and purpose of this divine Puissance can be entirely trusted; he is the friend and lover of the soul and will not betray it to evil gods. Even for the man sitting far off in the night, enveloped by the darkness of the human ignorance, this flame is a light which, when it is perfectly kindled and in proportion as it mounts higher and higher, enlarges itself into the vast light of the Truth. Flaming upward to heaven to meet the divine Dawn, it rises through the vital or nervous mid-world and through our mental skies and enters at last the Paradise of Light, its own supreme home above where joyous for ever in the eternal Truth that is the foundation of the sempiternal Bliss the shining Immortals sit in their celestial sessions and drink the wine of the infinite beatitude.

It is true that here the light is concealed. Agni, like other gods, figures here as a child of the universal parents, Heaven and Earth, Mind and Body, Soul and material Nature. This earth holds him concealed in her own materiality and does not release him for the conscious works of the Father. She hides him in all her growths, her plants, herbs, trees—the forms full of her heats, the objects that keep for the soul its delights. But at last she shall yield him up; she is the lower tinder, the mental being is the upper tinder; by the pressure of the upper on

the lower the flame of Agni shall be born. But it is by pressure, by a sort of churning that he is born. Therefore he is called the Son of Force.

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

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



Man, the thinker, fighter, toiler, becomes a seer, self-ruler and king over Nature.

The Veda speaks of this divine Flame in a series of splendid and opulent images. He is the rapturous priest of the sacrifice, the God-Will intoxicated with its own delight, the young sage, the sleepless envoy, the ever-wakeful flame in the house, the master of our gated dwelling-place, the beloved guest, the lord in the creature, the seer of the flaming tresses, the divine child, the pure and virgin God, the invincible warrior, the leader on the path who marches in front of the human peoples, the immortal in mortals, the worker established in man by the gods, the unobstructed in knowledge, the infinite in being, the vast and flaming sun of the Truth, the sustainer of the sacrifice and discernor of its steps, the divine perception, the light, the vision, the firm foundation. Throughout the Veda it is in the hymns which celebrate this strong and brilliant deity that we find those which are the most splendid in poetic colouring, profound in psychological suggestion and sublime in their mystic intoxication. It is as if his own flame and cry and light had seized with a burning ecstasy on the imagination of his poets.

Amid this crowd of poetical images there are some of a symbolic character which describe the many births of the divine Flame. They are recounted with an extraordinary variety. Sometimes he is the child of Heaven, the Father—Mind or Soul—and of Earth the Mother—Body or material Nature; sometimes he is the flame born from these two tinders; sometimes Heaven and Earth are called his two mothers, when the figure is more explicitly symbolic of the pure mental and psychical and the physical consciousness. He is also hymned as the child of the seven Mothers—for his complete birth is a result of the manifestation of seven principles which constitute our conscious existence—three spiritual of the infinite, three temporal of the finite, and one intermediate—and which are, respectively, the foundation of the seven worlds. Like other gods, he is said to be born of the Truth; the Truth is at once his birthplace and his home. Sometimes it is

said that the Seven Beloved brought him into birth for the Lord ; and here the symbol seems to carry back his source to that other principle of pure Bliss which is the original cause of creation. He has one form of the solar light and flame, another heavenly in the mind, a third which dwells in the rivers. Night and Dawn are delivered of him, the Knowledge and the Ignorance suckle alternately the divine Child in their successive occupation of our heavens. And yet again it is Matariçwan, Master of Life, who has planted him for the gods secret in the growths of earth, secret in her creatures, man, animal, and plant, secret in the mighty Waters. These Waters are the seven rivers of the luminous world that descend from heaven when Indra, the God-Mind, has slain the enveloping Python ; they descend full of the light and the heavenly abundance, instinct with the clarity and the sweetness, the sweet milk and the butter and the honey. Agni's birth here from these fostering Cows, these Mothers of Plenty, is the greatest of his terrestrial births ; fostered by them as the swift Mares of Life he grows at once to his divine greatness, fills all the planes with his vast and shining limbs and forms their kingdoms in the soul of man into the image of a divine Truth.

The variety and flexible use of these images—they are sometimes employed in a rapid succession in the same hymn—belongs to a period of conscious symbolism in which the image has not hardened and crystallised into the myth but is constantly a figure and a parable whose sense still lives and is still plastic in the originating imagination.

The actual legends about Agni, the developed parables as distinct from the less elaborate figure, are rare or non-existent—in remarkable contrast with the wealth of myth which crowds about the names of Indra and the Açwins. He participates in the legendary actions of Indra, the Python-slaying, the recovery of the herds, the slaying of the Dasyus ; his own activity is universal but in spite of his supreme greatness or perhaps because of it he seeks no separate end and claims no primacy over the

other gods. He is content to be a worker for man and the helpful deities. He is the doer of the great Aryan work and the pure and sublime mediator between earth and heaven. Disinterested, sleepless, invincible this divine Will-force works in the world as an universal Soul of power housed in all beings, Agni Vaiswánara, the greatest, most powerful, most brilliant and most impersonal of all the cosmic Deities.

The name, Agni, is translated here Power, Strength, Will, the God-will, or the Flame according to the context. The names of the Rishis are also given, wherever necessary, their significant value, as in the first hymn Gavisthira which means the Steadfast in the Light or the general name Atri. Atri means either the Eater or the Traveller; Agni himself is the Atri as he is also the Angirás; out of a devouring desire, experience and enjoyment of the forms of the world he advances to the liberated truth and delight of the soul in the possession of its infinite existence.

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## THE FIRST HYMN TO AGNI.

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### A HYMN OF THE MORNING SACRIFICE.

[ The Rishi hymns the awakening of Agni the Divine Force to conscious action in the coming of the Dawn. Agni rises towards the luminous Paradise, his goal, feeding on the works of the Discernment which distributes the gifts and activities of the sacrifice, becomes a pure energy leading our days and ascends to the Vastness and the

**Truth.** By the Truth he fashions anew our two firmaments, the physical and mental consciousness. This is the golden Affirmation of him in our heavens. ]

1. Strength is awake by kindling of the peoples and he fronts the Dawn that comes to him as the Cow that fosters; like mightinesses that rush upward to their expanding his lustres advancing mount towards the heavenly level.

2. The Priest of our oblation has awakened for sacrifice to the gods; with right mentality in him Strength stands up exalted in our mornings; he is entirely kindled, red-flushing the mass of him is seen; a great godhead has been delivered out of the darkness.

3. When he has uncoiled the long cord of his hosts, Strength shines pure by the pure herd of the radiances. <sup>1</sup> For the goddess who discerns grows in plenitude and is yoked to her works; he exalted, she extended supine, he feeds on her with his flames of the offering.

4. The minds of men who grow in the godhead move entirely towards the flame of Will even as all their seeings converge in the Sun that illumines. <sup>2</sup> When two Dawns <sup>3</sup> of opposite forms are delivered of him, he is born as the White Steed in front of the days.

1. The Cows of the Dawn. Dakshina the goddess of divine discernment, is here a form of the Dawn herself.

2. That is to say, instead of the groping thoughts of other men, their mentality tends to convert itself into a luminous flame of Will that is knowledge and all their thoughts become a blaze of direct vision, the rays of the Sun of Truth. 3. Day and Night,—the latter the state of Ignorance that belongs to our material Nature, the former the state of illumined Knowledge that belongs to the divine Mind of which our mentality is a pale and dulled reflection.

5 Yea, he is born victorious in the front of the days, a ruddy worker established in the established delights of things; upholding in house after house the seven ecstasies 4 Strength has taken his seat as the Priest of the offering mighty for sacrifice.

6. Strength has taken his seat as the Priest of the offering mighty for sacrifice in the lap of the Mother and in that rapturous other world, 5 young and a seer, standing out in his multitudes, possessed of the Truth, the upholder of those that do the work; and also in between he is kindled.

7. Men seek with their obeisances of submission this illumined Strength that achieves our perfection in the progressing sacrifices and is the priest of their oblation, because he shapes in the power of the Truth both firmaments of our being. Him they press into brightness by the clarity, 6 the eternal steed of life's plenitude.

8. Bright, he is rubbed bright, expressed by the seer, domiciled in his own home 7 and our beneficent guest. The bull of the thousand horns, because thou hast that force, 8 O Strength, thou precedest in thy puissance all others.

4. To each principle of our nature there corresponds a certain divine ecstasy and on each plane, in each body or house, Agni establishes these ecstasies. 5. The mother is Earth, our physical being; the other world is the supramental existence; the vital and emotional being is the world in between. Agni manifests in all of these simultaneously.

6. The clarified butter, yield of the Cow of Light and symbol of the rich clarity that comes to the mind visited by the Light. 7. That is to say, having taken his place on the plane of the Truth which is his own proper home.

8. The force of the Truth, the perfect energy that belongs to this perfect knowledge.

9. At once, O Strength, thou outstrippest all others, in whomsoever thou art manifested in all the glory of thy beauty, desirable, full of body, extended in light, the beloved guest of the human peoples .

10. To thee, O Strength, O youngest vigour, all the worlds and their peoples bring from near and bring from afar their offering. Awake in a man's knowledge to that rightmindedness of his happiest state. A vastness, O Strength, is the great and blissful peace of thee.

11. Mount today with the lords of the sacrifice, O luminous Will, thy luminous complete car ! Thou who knowest the wide middle world in all its paths, bring hither the gods to eat of our oblation.

12. To the Seer, to the Intelligence we have uttered today the word of our adoration, to the Bull that fertilises the herds ; the Steadfast in the Light by his surrender rises in the flame of Will as in the heavens to a golden Affirmation manifesting a vastness.

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9. The vital or nervous plane is just above our material earth; through it the gods come to commune with man, but it is a confused wideness and its paths are many but intricate and tangled.

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# The Secret of the Veda.

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## CHAPTER XI

We must now pursue this image of the Cow which we are using as a key to the sense of the Veda, into the striking Vedic parable or legend of the Angirasa Rishis, on the whole the most important of all the Vedic myths.

The Vedic hymns, whatever else they may be, are throughout an invocation to certain "Aryan" gods, friends and helpers of man, for ends which are held by the singers,—or seers, as they call themselves (*kavi*, *r'ishi*, *vipra*),—to be supremely desirable (*vara*, *vāra*). These desirable ends, these boons of the gods are summed up in the words *rayi*, *radhas*, which may mean physically wealth or prosperity, and psychologically a felicity or enjoyment which consists in the abundance of certain forms of spiritual wealth. Man contributes as his share of the joint effort the work of the sacrifice, the Word, the Soma Wine and the *ghr'ita* or clarified butter. The Gods are born in the sacrifice, they increase by the Word, the Wine and the Ghrita and in that strength and in the ecstasy and intoxication of the Wine they accomplish the aims of the sacrificer. The chief elements of the wealth thus acquired are the Cow and the Horse; but there are also others, *hiran'ya*, gold, *utra*, men or heroes, *ratha*, chariots, *prajā* or *apatya*, offspring. The very means of the sacrifice, the fire, the Soma, the *ghr'ita*, are supplied by the Gods and they attend the sacrifice as its priests, purifiers, upholders, heroes of its warfare,—for there are those who hate the sacrifice and the Word, attack the sacrificer and tear or withhold from him the coveted wealth. The chief conditions of the prosperity so ardently desired are the rising of the

Dawn and the Sun and the downpour of the rain of heaven and of the seven rivers,—physical or mystic,—called in the Veda the Mighty Ones of heaven. But even this prosperity, this fullness of cows, horses, gold, men, chariots, offspring, is not a final end in itself; all this is a means towards the opening up of the other worlds, the winning of Swar, the ascent to the solar heavens, the attainment by the path of the Truth to the Light and to the heavenly Bliss where the mortal arrives at Immortality.

Such is the undoubted substance of the Veda. The ritual and mythological sense which has been given to it from very ancient times is well known and need not be particularised; in sum, it is the performance of sacrificial worship as the chief duty of man with a view to the enjoyment of wealth here and heaven hereafter. We know also the modern view of the matter in which the Veda is a worship of the personified sun, moon, stars, dawn, wind, rain, fire, sky, rivers and other deities of Nature, the propitiation of these gods by sacrifice, the winning and holding of wealth in this life, chiefly from human and Dravidian enemies and against hostile demons and mortal plunderers, and after death man's attainment to the Paradise of the gods. We now find, that however valid these ideas may have been for the vulgar, they were not the inner sense of the Veda to the seers, the illumined minds (*kavi, vipra*) of the Vedic age. For them these material objects were symbols of the immaterial; the cows were the radiances or illuminations of a divine Dawn, the horses and chariots were symbols of force and movement, gold was light, the shining wealth of a divine Sun—the true light, *r'itam jyotih*; both the wealth acquired by the sacrifice and the sacrifice itself in all their details symbolised man's effort and his means towards a greater end, the acquisition of immortality. The aspiration of the Vedic seer was the enrichment and expansion of man's being, the birth and the formation of the godheads in his life-sacrifice, the increase of the Force, Truth, Light, Joy of which they are the powers until through the enlarged and ever-opening worlds of his being the soul of man rises, sees the divine doors (*devir dvārah*) swing open to his call and enters into the supreme felicity of a divine existence beyond heaven and earth. This ascent is the parable of the Angirasa Rishis.



All the gods are conquerors and givers of the Cow, the Horse and the divine riches, but it is especially the great deity Indra who is the hero and fighter in this warfare and who wins for man the Light and the Force. Therefore Indra is constantly addressed as the Master of the herds, *gopati*; he is even imaged as himself the cow and the horse; he is the good milker whom the Rishi wishes to milk and what he yields are perfect forms and ultimate thoughts; he is Vrishabha, the Bull of the herds; his is the wealth of cows and horses which man covets. It is even said in VI. 28 5. "O people these that are the cows, they are Indra; it is Indra I desire with my heart and with my mind." This identification of the cows and Indra is important and we shall have to return to it, when we deal with Madhuchandas' hymns to that deity.

But ordinarily the Rishis image the acquisition of this wealth as a conquest effected against certain powers, the Dasyus, sometimes represented as possessing the coveted riches which have to be ravished from them by violence, sometimes as stealing them from the Aryan who has then to discover and recover the lost wealth by the aid of the gods. The Dasyus who withhold or steal the cows are called the Panis, a word which seems originally to have meant doers, dealers or traffickers; but this significance is sometimes coloured by its further sense of "misers." Their chief is Vala, a demon whose name signifies probably the circumscriber or "encloser," as Vritra means the opponent, obstructor or enfolding coverer. It is easy to suggest, as do the scholars who would read as much primitive history as possible into the Veda, that the Panis are the Dravidians and Vala is their chief or god. But this sense can only be upheld in isolated passages; in many hymns it is incompatible with the actual words of the Rishis and turns into a jumble of gaudy nonsense their images and figures. We have seen something of this incompatibility already; it will become clearer to us as we examine more closely the mythus of the lost cows.

Vala dwells in a lair, a hole (*bila*) in the mountains; Indra and the Angirasa Rishis have to pursue him there and force him to give up his wealth; for he is Vala of the cows, *valam gomantam*. The Panis also are represented as concealing the stolen herds in a cave of the mountain which is call-

ed their concealing prison, *vavra*, or the pen of the cows, *vraja*, or sometimes in a significant phrase, *gavyam ūrvam*, literally the cowey wideness or in the other sense of *go* "the luminous wideness," the vast wealth of the shining herds. To recover this lost wealth the sacrifice has to be performed; the Angirasas or else Brihaspati and the Angirasas have to chant the true word, the *mantra*; Sarama the heavenly hound has to find out the cows in the cave of the Panis; Indra strong with the Soma wine and the Angirasas, the seers, his companions, have to follow the track, enter the cave or violently break open the strong places of the hill, defeat the Panis and drive upward the delivered herds.

Let us, first, take note of certain features which ought not to be overlooked when we seek to determine the interpretation of this parable or this myth. In the first place the legend, however precise in its images, is not yet in the Veda a simple mythological tradition, but is used with a certain freedom and fluidity which betrays the significant image behind the sacred tradition. Often it is stripped of the mythological aspect and applied to the personal need or aspiration of the singer. For it is an action of which Indra is always capable; although he has done it once for all in the type by means of the Angirasas, yet he repeats the type continually even in the present, he is constantly the seeker of the cows, *gavesan'a*, and the restorer of the stolen wealth.

Sometimes we have simply the fact of the stolen cows and the recovery by Indra without any reference to Sarama or the Angirasas or the Panis. But it is not always Indra who recovers the herds. We have for instance a hymn to Agni, the second of the fifth Mandala, a hymn of the Atris, in which the singer applies the image of the stolen cows to himself in a language which clearly betrays its symbolism. Agni, long repressed in her womb by mother Earth who is unwilling to give him to the father Heaven, held and concealed in her so long as she is compressed into limited form (*peshi*), at length comes to birth when she becomes great and vast (*mahishi*) The birth of Agni is associated with a manifestation or vision of luminous herds. "I beheld afar in a field one shaping his weapons who was golden-tusked and pure-bright of hue; I give to him the Amrita (the immortal essence, Soma) in separate parts; what shall they do to me who have not

Indra and have not the word? I beheld in the field as it were a happy herd ranging continuously, many, shining; they seized them not, for *he* was born; even those (cows) that were old, become young again." But if these Dasyus who have not Indra, nor the word, are at present powerless to seize on the luminous herds, it was otherwise before this bright and formidable godhead was born. "Who were they that divorced my strength (*maryakam*; my host of men, my heroes, *vira*) from the cows? for they (my men) had no warrior and protector of the kine. Let those who took them from me, release them; he knows and comes driving to us the cattle."

What, we may fairly ask, are these shining herds, these cows who were old and become young again? Certainly, they are not physical herds, nor is it any earthly field by the Yamuna or the Jhelum that is the scene of this splendid vision of the golden-tusked warrior god and the herds of the shining cattle. They are the herds either of the physical or of the divine Dawn and the language suits ill with the former interpretation; this mystical vision is surely a figure of the divine illumination. They are radiances that were stolen by the powers of darkness and are now divinely recovered not by the god of the physical fire, but by the flaming Force which was concealed in the littleness of the material existence and is now liberated into the clarities of an illumined mental action.

Indra is not, then, the only god who can break up the tenebrous cave and restore the lost radiances. There are other deities to whom various hymns make the attribution of this great victory. Usha is one of them, the divine Dawn, mother of these herds. "True with the gods who are true, great with the gods who are great, sacrificial godhead with the gods sacrificial, she breaks open the strong places, she gives of the shining herds; the cows low towards the Dawn!" Agni is another; sometimes he wars by himself as we have already seen, sometimes along with Indra—"Yet two warred over the cows, O Indra, O Agni" (II. 60. 2.)—or, again, with Soma,—"O Agni and Soma, that heroic might of yours was made conscient when ye robbed the Pani of the cows" (I. 93. 3.) Soma in another passage is associated in this victory with Indra; "This god born by force stayed, with Indra as his

comrade, the Pani" and performed all the exploits of the gods warring against the Dasyus (VI. 44. 22). The Aṇwins also are credited with the same achievement in VI. 62. 1., "Ye two open the doors of the strong pen full of the kine" and again in I. 112. 18, "O Angiras, (the twin Aṇwins are sometimes unified in a single appellation), ye two take delight by the mind and enter first in the opening of the stream of the cows," where the sense is evidently the liberated, out-flowing stream or sea of the Light.

Brihaspati is more frequently the hero of this victory. "Brihaspati, coming first into birth from the great Light in the supreme ether, seven-mouthed, multiply-born, seven-rayed, dispelled the darknesses; he with his host that possess the *stubbh* and the Rik broke Vala into pieces by his cry. Shouting Brihaspati drove upwards the bright herds that speed the offering and they lowed in reply," (IV. 50.). And again in VI. 73. 1 and 3, "Brihaspati who is the hill-breaker, the first-born, the Angirasa...Brihaspati conquered the treasures (*vasāni*), great pens this god won full of the kine." The Maruts also, singers of the Rik like Brihaspati, are associated, though less directly in this divine action. "He whom ye foster, O Maruts, shall break open the pen" (VI. 68.8.), and elsewhere we hear of the cows of the Maruts (I. 38.1.) Pushan, the Increaser, a form of the sun-god is also invoked for the pursuit and recovery of the stolen cattle, (VI. 54); "Let Pushan follow after our kine, let him protect our war-steeds...Pushan, go thou after the kine...Let him drive back to us that which was lost." Even Saraswati becomes a slayer of the Panis. And in Madhuchchandās' hymn (I. 11. 5.) we have this striking image, "O lord of the thunderbolt, thou didst uncover the hole of Vala of the cows; the gods, unfearing, entered speeding (or putting forth their force) into thee."

Is there a definite sense in these variations which will bind them together into a single coherent idea or is it at random that the Rishis invoke now this and now the other deity in the search and war for their lost cattle? If we will consent to take the ideas of the Veda as a whole instead of bewildering ourselves in the play of separate detail, we shall find a very simple and sufficient answer. This matter of the lost herds is only part of a whole system of connected symbols

and images. They are recovered by the sacrifice and the fiery god Agni is the flame, the power and the priest of the sacrifice ;—by the Word, and Brihaspati is the father of the Word, the Maruts its singers or Brahmas, *brahmdno marutah*, Saraswati its inspiration ;—by the Wine, and Soma is the god of the Wine and the Aqwins its seekers, finders, givers, drinkers. The herds are the herds of Light and the Light comes by the Dawn and by the sun of whom Pushan is a form. Finally, Indra is the head of all these gods, lord of the light, king of the luminous heaven called Swar,—he is, we say, the luminous or divine Mind ; into him all the gods, enter and take part in his unveiling of the hidde light. We see therefore that there is a perfect appropriateness in the attribution of one and the same victory to these different deities and in Madhuchchandas' image of the gods entering into Indra for the stroke against Vala. Nothing has been done at random or in obedience to a confused fluidity of ideas. The Veda is perfect and beautiful in its coherence and its unity.

Moreover, the conquest of the Light is only part of the great action of the Vedic sacrifice. The gods have to win by it all the boons (*viçvâ vâra*) which are necessary for the conquest of immortality and the emergence of the hidden illuminations is only one of these. Force, the Horse, is as necessary as Light, the Cow; not only must Vala be reached and the light won from his jealous grasp, but Vritra must be slain and the waters released; the emergence of the shining herds means the rising of the Dawn and the Sun; that again is incomplete without the sacrifice, the fire, the wine. All these things are different members of one action, sometimes mentioned separately, sometimes in groups, sometimes together as if in a single action, a grand total conquest. And the result of their possession is the revelation of the vast Truth and the conquest of Swar, the luminous world, called frequently the wide other world, *urum u lokam* or simply *u lokam*. We must grasp this unity first if we are to understand the separate introduction of these symbols in the various passages of the Rig Veda.

Thus in VI. 73 which has already been cited, we find a brief hymn of three verses in which these symbols are briefly put together in their unity; it might almost be described as

one of the mnemonic hymns of the Veda which serve to keep in mind the unity of its sense and its symbolism. "He who is the hill-breaker, first-born, possessed of the truth, Brihaspati, the Angirasa, the giver of the oblation, pervader of the two worlds, dweller in the heat and light ( of the sun ), our father, roars aloud as the Bull to the two firmaments. Brihaspati who for man the voyager has fashioned that other world in the calling of the gods, slaying the Vritra-forces breaks open the cities, conquering foes and overpowering unfriends in his battles. Brihaspati conquers for him the treasures, great pens this god wins full of the kine, seeking the conquest of the world of Siar, unassailable; Brihaspati slays the Foe by the hymns of illumination (*arkaih*)." We see at once the unity of this many-sided symbolism.

Another passage more mystic in its language brings in the idea of the dawn and the restoration or new-birth of light in the sun which are not expressly mentioned in the brief hymn to Brihaspati. It is in the praise of Soma of which the opening phrase has already been cited, VI. 44. 22; "This god born by force stayed with Indra as his comrade the Pani; he it was wrested from his own unblest father (the divided being) his weapons of war and his forms of knowledge (*madyah*), he it was made the Dawns glorious in their lord, he it was created in the Sun the Light within, he it was found the triple principle ( of immortality ) in heaven in its regions of splendour (the three worlds of Swar) and in the tripartite worlds the hidden immortality ( this is the giving of the Amrita in separate parts alluded to in the Atris' hymn to Agni, the threefold offering of the Soma given on the three levels, *trishu sánushu*, body, life and mind ); he it was supported widely heaven and earth, he it was fashioned the car with the seven rays; he it was held by his force the ripe yield (of the *madhu* or *ghr'ita*) in the cows, even the fountain of the ten movements." It certainly seems astonishing to me that so many acute and eager minds should have read such hymns as these without realising that they are the sacred poems of symbolists and mystics, not of Nature-worshipping barbarians or of rude Aryan invaders warring with the civilised and Vedantic Dravidians.

Let us now pass rapidly through certain other passages in which there is a more scattered collocation of these sym-

bolts. First, we find that in this image of the cavern-pen, in the hill, as elsewhere, the Cow and Horse go together. We have seen Pushan called upon to seek for the cows and protect the horses. The two forms of the Aryan's wealth always at the mercy of marauders? But let us see. "So in thy ecstasy of the Soma thou didst break open, O hero (Indra), the pen of the Cow and the Horse, like a city" (VIII 32. 5.) "Break open for us the thousands of the Cow and the Horse," (VIII. 34). "That which thou holdest, O Indra, the cow and the Horse and the imperishable enjoyment, confirm that in the sacrificer and not in the Pani; he who lies in the slumber, doing not the work and seeking not the gods, let him perish by his own impulsions; thereafter confirm perpetually (in us) the wealth that must increase", (VIII. 97. 2. and 3). In another hymn the Panis are said to withhold the wealth of cows and horses. Always they are powers who receive the coveted wealth but do not use it, preferring to slumber, avoiding the divine action (*vrata*), and they are powers who must perish or be conquered before the wealth can be securely possessed by the sacrificer. And always the Cow and the Horse represent a concealed and imprisoned wealth which has to be uncovered and released by a divine puissance.

With the conquest of the shining herds is also associated the conquest or the birth or illumination of the Dawn and the Sun, but this is a point whose significance we shall have to consider in another chapter. And associated with the Herds, the Dawn and the Sun are the Waters; for the slaying of Vritra with the release of the waters and the defeat of Vala with the release of the herds are two companion and not unconnected myths. In certain passages even, as in I. 32. 4, the slaying of Vritra is represented as the preliminary to the birth of the Sun, the Dawn and Heaven, and in others the opening of the Hill to the flowing of the Waters. For the general connection we may note the following passages: VII. 90. 4, "The Dawns broke forth perfect in their shining and unhurt; meditating they (the Angirases) found the wide Light; they who desire opened the wideness of the cows and the waters for them flowed forth from heaven"; I. 72. 8, "By right thought the seven Mighty Ones of heaven (the seven rivers) knew the truth and knew the doors of

bliss; Sarama found the strong wideness of the cows and by that the human creature enjoys;" I. 100. 18, of Indra and the Maruts "He with his shining companions won the field, won the Sun, won the waters;" V. 14. 4, of Agni, "Agni, born, shone out slaying the Dasyus, by the Light the Darkness; he found the cows, the waters and Swar" VI. 60. 2, of Indra and Agni, "Ye two warred over the cows, the waters, Swar, the dawns that were ravished; O Indra, O Agni, thou unitest (to us) the regions, Swar, the brilliant dawns, the waters and the cows;" I. 32. 12, of Indra, "O hero, thou didst conquer the cow, thou didst conquer the Soma; thou didst loose forth to their flowing the seven rivers."

In the last passage we see Soma coupled with the cows among the conquests of Indra. Usually the Soma intoxication is the strength in which Indra conquers the cows; e. g. III. 43. 7, the Soma "in the intoxication of which thou didst open up the cowpens;" II. 15. 8, "He, hymned by the Angirasas, broke Vala and hurled apart the strong places of the hill; he severed their artificial obstructions; these things Indra did in the intoxication of the Soma." Sometimes, however, the working is reversed and it is the Light that brings the bliss of the Soma wine or they come together as in I. 62. 5, "Hymned by the Angirasas, O achiever of works, thou didst open the dawns with (or by) the Sun and with (or by) the cows the Soma."

Agni is also, like the Soma, an indispensable element of the sacrifice and therefore we find Agni too included in these formulas of association, as in VII. 99. 4. "Ye made that wide other world for (as the goal of) the sacrifice, bringing into being the Sun and the Dawn and Agni," and we have the same formula in III. 31 with the addition of the Path and in VII. 44. 3 with the addition of the cow.

From these examples it will appear how closely the different symbols and parables of the Veda are connected with each other and we shall therefore miss the true road of interpretation if we treat the legend of the Angirasas and the Panis as an isolated mythus which we can interpret at our pleasure without careful regard to its setting in the general thought of the Veda and the light that that general thought casts upon the figured language in which the legend is recounted.

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# The Eternal Wisdom.

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## THE CONQUEST OF THE TRUTH

### TO UNDERSTAND THE UNREALITY OF THE EGO.

- 1 Life is a journey in the darkness of the night.
- 2 What is human life ? A bubble on a torrent produced by the rain, which dances and balances itself gaily on the waves, full of new life. And suddenly it bursts and disappears leaving no trace to mark hereafter the place that for a few moments it had occupied.
- 3 Dewdrops fall on the large leaves of a lotus, they remain there trembling for a brief moment and then glide one this way and one another way and disappear. Such is life.—Life is no more than a drop of water which shines upon a flower and even as it sparkles, glides away and disappears, and all our actions are no more than clouds reflected in a dewdrop ; they are dreams that pass and disappear with the dreamer.—If we dreamed every night the same thing, it would affect us as much as the objects which we see every day.
- 6 The world is a dream and resembles a flower in bloom which shakes out to all its sides its pollen and then no longer is.—The world is but a dream that passes and neither happiness nor sorrow are enduring.

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1) Panchatantra.—2) Zeisho Aisubo.—3) Sojo Hengo.—4) Iideyoshi.—5) Pascal.—6) Minamoto Sanemoto.—7) Firdausi; "Shah-Namah."

- 8 ing.—And in this world, always a work of Illusion,  
men whose intelligence is troubled by desire, greed,  
envy and error, are rolled through different states  
9 with the idea that these states are real.—Men direct  
their gaze upon fugitive appearances and the transitory  
brilliance of this world of the senses and they  
lend no attention to the immutable Reality which  
remains unknown to them.

\* \* \*

- 10 Thou hast demanded of me what is this phantasma-  
goria of things here around us. To tell thee the whole  
truth of this matter would take too long ; it is a fan-  
tastic image which issues from a vast ocean and then  
into that vast ocean it returns.
- 11 The tranquil lake reflects in the polished mirror of  
its waters heaven and the trees and the glittering stars;  
approach now and see how the image is changed ; in  
place of heaven and the stars it is thyself that thou  
seest, for it was thy soul that created the heaven and  
the stars reflected in the mirror of the lake. Learn  
that all things seem to be in the soul which reflects  
them, but they are not the truth and the essence of the  
eternal reality. That essence is the Spirit which forms  
all things.
- 12 Everything is but a shadow cast by the mind.
- 13 All things, simply by reason of our confused subject-  
ivity, appear in the forms of individualisation. If we  
could raise ourselves above our confused subjectivity,  
the signs of individuality would disappear and there  
14 would be no trace of a world of objects.—We can  
thus recognise that all phenomena of the world are  
only the illusory manifestations of the mind and have  
15 no reality proper to themselves.—Thus Space exists  
only in relation to our particularising conscious-  
16 ness.—Space is only a mode of particularisation and

- 17 has no real self-existence.—All the modes of relative existence of our phenomenal world are simply created  
 18 by particularisation in the troubled mind.—Although all things in their metaphysical origin proceed from the soul one and truly free from all particularisation, nevertheless by reason of non-illumination there is produced a subjective mind which becomes conscious of an external world.

\* \* \*

- 19 The senses and the mind seek to convince thee, so vain are they, that they are the end of all things. The senses and the mind are only instruments and playthings. Behind the feelings and the thoughts, my brother, there dwells a more puissant master, an unknown sage ; it is called the Self.
- 20 It is on the blindness of ignorance that is founded the working which affirms the ego.
- 21 How vain and unreal, when I reflect, becomes this ego which I call mine! Yet a little time and behold ! it is dispersed to all the winds and dissolution has effaced it.
- 22 The egoist sacrifices everything to his "I," dupe of an error which makes him take his personality for something real and durable and the world of phenomena for a solid entity. Thus life under this form of unbridled individualism is void of all moral character.
- 23 The thought of the ego occupies only the man of unsound understanding, the sage recognises that it has no foundation; he examines the world rationally and concludes that all formations of existence are vain and hasten towards dissolution ; alone the Law remains eternal. When man by his efforts has acquired this knowledge he contemplates the truth.—It is thus that by the study of principles is produced this
- 24

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17) id.—18, id.—19) Nietzsche : Zarathustra.—20) Sanyutta Nikaya.—  
 21) Mikado Shuyaku.—22) Schopenhauer.—23) Fo-sho-hing-tsan-king.—  
 24) Sankhya Karika.

science which consists in saying, "I am not that ; this is not mine ; this is not myself,"—a science definitive, pure from all kind of doubt, a science absolute and unique.

- 25 The body, the sensations, the perception, the res-  
 26 pective differentiations and the mental consciousness  
 are not the self.—The body is the name of a succe-  
 27 sion of changes ; it is with the body as with a river  
 in which you see the same form, but the waves change  
 every moment and other and new waves take the  
 28 place of those that preceded them.—The body is  
 like a bubbling on the surface of water ; sensation is  
 like its form ; perception resembles a mirage ; con-  
 sciousness is like a hallucination.—Regard incessantly  
 this body as the bespangled chariot of a king ; it  
 gladdens the simpleton but not the wise, dazzles the  
 fool but not the sage.
- 29 Rely on nothing that thy senses perceive ; all that  
 thou seest, hearest, feelest ; is like a deceiving dream.
- 30 Terrestrial things are not the truth, but semblances  
 of truth.

# REVIEW.

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## SOUTH INDIAN BRONZES \*

The discovery of Oriental Art by the aesthetic mind of Europe is one of the most significant intellectual phenomena of the times. It is one element of a general change which has been coming more and more rapidly over the mentality of the human race and promises to culminate in the century to which we belong. This change began with the discovery of Eastern thought and the revolt of Europe against the limitations of the Graeco-Roman and the Christian ideals which had for some centuries united in an uneasy combination to give a new form to her mentality and type of life. The change, whose real nature could not be distinguished so long as the field was occupied by the battle between Science and Religion, now more and more reveals itself as an attempt of humanity to recover its lost soul. Long overlaid by the life of the intellect and the vital desires, distorted and blinded by a devout religious obscurantism the soul in humanity seems at last to be resurgent and insurgent. The desire to live, think, act, create from a greater depth in oneself, to know the Unknown, to express with sincerity all that is expressible of the Infinite, this is the trend of humanity's future. A philosophy, a literature, an Art, a society which shall correspond to that which is deepest and highest in man

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\*By O. C. Gangoly. Published by the Indian Society of Oriental Arts, Calcutta. Sold by Thacker, Spink and Co. Calcutta, and Luzac and Co, 43, Great Russell Street, London.

and realise something more than the satisfaction of the senses, the desire of the vital parts, and the expediciencies and efficiencies recognised by the intellect without excluding these necessary elements, these are the things humanity is turning to seek, though in the midst of a chaotic groping, uncertainty and confusion.

At such a juncture the value of Eastern Thought and Eastern Art to the world is altogether incalculable. For their greatness is that they have never yet fallen away from the ancient truth, the truth of the Soul; they have not gone out of the Father's house to live on the husks of the sense and the life and the body; they have always seen in the mind and body only instruments for the expression of that which is deeper and greater than its instruments. Even intellect and emotion had for them only a secondary value. Not to imitate Nature but to reveal that which she has hidden, to find significative forms which shall embody for us what her too obvious and familiar symbols conceal, has been the aim of the greatest Art, the Art of prehistoric antiquity and of those countries and ages whose culture has been faithful to the original truth of the Spirit. Greek culture, on the other hand, deviated on a path which led away from this truth to the obvious and external reality of the senses. The Greeks sought to use the forms of Nature as they saw and observed it, slightly idealised, a little uplifted, with a reproduction of her best achievement and not, like modern realism, of her deformities and failures; and though they at first used this form to express an ideal, it was bound in the end to turn to the simple service of the intellect and the senses. Medieval Art attempted to return to a deeper motive; but great as were its achievements, they dwelt in a certain dim obscurity, an unillumined mystery which contrasts strongly with the light of deeper knowledge that informs the artistic work of the East. We have now throughout the world a search, an attempt on various lines to discover some principle of significant form in Art which shall escape from the obvious and external and combine delight with profundity, the power of a more searching

knowledge with the depth of suggestion, emotion, and ecstasy which are the very breath of aesthetic creation. The search has led to many extravagances and cannot be said to have been as yet successful, but it may be regarded as a sure sign and precursor of a new and greater age of human achievement.

The Oriental art recognised in Europe has been principally that of Ch'na and Japan. It is only recently that the aesthetic mind of the West has begun to open to the greatness of Indian creation in this field or at least to those elements of it which are most characteristic and bear the stamp of the ancient spiritual greatness. Indian Architecture has indeed been always admired, but chiefly in the productions of the Indo-Saracenic school which in spite of their extraordinary delicacy and beauty have not the old-world greatness and power of the best Hindu, Jain and Buddhistic work. But Indian sculpture and painting have till recently been scouted as barbarous and inartistic, and for this reason, that they have, more than any other Oriental work, deliberately remained in the extreme of the ancient symbolic conception of the plastic Arts and therefore most entirely offended the rational and imitative eye which is Europe's inheritance from the Hellene. It is a curious sign of the gulf between the two conceptions that an European writer will almost always fix for praise precisely on those Indian sculptures which are farthest away from the Indian tradition,—as for instance the somewhat vulgar productions of the Gandhara or bastard Graeco-Indian school or certain statues which come nearest to a faithful imitation of natural forms but are void of inspiration and profound suggestion.

Recently, however, the efforts of Mr. Havell and the work of the new school of Indian artists have brought about or at least commenced something like a revolution in the aesthetic standpoint of Western critics. Competent minds have turned their attention to Indian work and assigned it a high place in the artistic creation of the East and even the average European writer has been partly compelled to understand that Indian statuary and Indian painting have

canons of their own and cannot be judged either by a Hellenistic or a realistic standard. More salutary still, the mind of the educated Indian has received a useful shock and may perhaps now be lifted out of the hideous banality of unaesthetic taste into which it had fallen. Whatever benefits the laudable and well-meaning efforts of English educationists may have bestowed on this country, it is certain that; aided by the inrush of the vulgar, the mechanical and the commonplace from the commercial West, they have succeeded in entirely vulgarising the mind and the soul of the Indian people. Its innate and instinctive artistic taste has disappeared; the eye and the aesthetic sense have not been so much corrupted as killed. What more flagrant sign of this debacle could there be than the fact that all educated India hailed the paintings of Raja Ravi Varma, an incompetent imitation of the worst European styles, as the glory of a new dawn and that hideous and glaring reproductions of them still adorn its dwellings? A rebirth of Indian taste supporting a new Indian Art which shall inspire itself with the old spirit while seeking for fresh forms is now, however, possible and it is certainly a great desideratum for the future. For nothing can be more helpful towards the discovery of that which we are now vaguely seeking, a new Art which shall no longer labour to imitate Nature but strive rather to find fresh significant forms for the expression of the Self.

It is necessary to this end that the wealth of their ancient Art should be brought before the eyes of the people, and it is gratifying to find that an increasing amount of pioneer work is being done in this respect, although still all too scanty. The book before us, Mr. O.C. Gangoly's *South Indian Bronzes*, must rank as one of the best of them all. Southern India, less ravaged than the North by the invader and the Vandal and profiting by the historic displacement of the centre of Indian culture southward, teems with artistic treasures. Mr. Gangoly's book gives us, in an opulent collection of nearly a hundred fine plates preceded by five chapters of letterpress, one side of the artistic work of the South,—its bronzes chiefly represent-



ing the gods and devotees of the Saiva religion,—for the Saiva religion has been as productive of sublime and suggestive work in the plastic arts as has been the Vaishnava all over India of great, profound and passionate poetry. This book is a sumptuous production and almost as perfect as any work of the kind can be in the present state of our knowledge.

There are certain minor defects which we feel bound to point out to the author. The work abounds with useful quotations from unprinted Sanskrit works on the rules and conventions of the sculptural Art, works attributed to Agastya and others; but their value is somewhat lessened by the chaotic system of transliteration which Mr. Gangoly has adopted. He is writing for all India and Europe as well; why then adopt the Bengali solecism which neglects the distinction between the *b* and the *v* of the Sanskrit alphabet or that still more ugly and irrational freak by which some in Bengal insist on substituting for the aspirate *bh* the English *v*? Even in these errors the writer is not consistent; he represents the Sanskrit *v* sometimes by *b* and sometimes by *v*, and *bh* indifferently by *v*, *vh* or *bh*. Such vagaries are disconcerting and offend against the sense of order and accuracy. It is always difficult to read Sanskrit in the Roman alphabet which is entirely unsuited to that language, but this kind of system or want of system turns the difficulty almost into an impossibility. We hope that in the important works which he promises us on Pallava Sculpture and South Indian Sculptures Mr. Gangoly will remedy this imperfection of detail.

The first chapter of the letterpress deals with the legendary origins of South Indian art. It is interesting and valuable, but there are some startlingly confident statements against which our critical sense protests. For instance, "it is *beyond doubt* that the two divisions of the country indicated by the Vindhya ranges were occupied by people essentially different in blood and temperament." Surely the important theories which hold the whole Indian race to be Dravidian in blood or, without assigning either an "Aryan" or "non-Aryan" origin, believe

it to be homogenous—omitting some islander types on the southern coast and the Mongoloid races of the Himalaya,—cannot be so lightly dismissed. The question is full of doubt and obscurity. The one thing that seems fairly established is that there were at least two types of culture in ancient India, the "Aryan" occupying the Punjab and Northern and Central India, Afghanistan and perhaps Persia and distinguished in its cult by the symbols of the Sun, the Fire and the Soma sacrifice, and the un-Aryan occupying the East, South and West, the nature of which it is quite impossible to restore from the scattered hints which are all we possess.

Again we are astonished to observe that Mr. Gangoly seems to accept the traditional attribution of the so-called Agastya Shastras to the Vedic Rishi of that name. The quotations from these books are in classical Sanskrit of a fairly modern type, certainly later than the pre-Christian era though Mr. Gangoly on quite insufficient grounds puts them before Buddha. It is impossible to believe that they are the work of the Rishi, husband of Lopamudra, who composed the great body of hymns in an archaic tongue that close the first Mandala of the Rig Veda. Nor can we accept the astonishing identification of the Puranic Prajapati, Kashyapa, progenitor of creatures, with the father of the Kanada who founded the Vaisheshika philosophy. It distresses us to see Indian inquirers with their great opportunities simply following in the path of certain European scholars, accepting and adding to their unstable fantasies, their huge superstructures founded on weak and scattered evidence and their imaginative "history" of our prehistoric ages. There is better and sounder work to be done and Indians can do it admirably as Mr. Gangoly himself has shown in this book; for the rest of the work where he has not to indulge in these obiter dicta, is admirable and flawless. There is a sobriety and reserve, a solidity of statement and a sort of sparing exhaustiveness which make it quite the best work of the kind we have yet come across. The chapters on the Shilpashastra and the review of the distribution of Saivaite and other work in Southern

India are extremely interesting and well-written and the last brief chapter of criticism is perfect both in what it says and what it refrains from saying.

Mr. Gangoli's collection of plates, 94 in number, illustrate Southern work in bronze in all its range. It opens with a fine Kalasanhara and a number of Dancing Shivas, the characteristic image of the Shaivite art, and contains a great variety of figures; there are among them some beautiful images of famous Shaivite bhaktas. A few examples of Vaishnava art are also given. In a collection so ample and so representative it is obvious that there must be a good deal of work which falls considerably below the best, but the general impression is that of a mass of powerful, striking and inspired creations. And throughout there is that dominant note which distinguishes Indian art from any other whether of the Occident or of the Orient. All characteristic Oriental art indeed seeks to go beyond the emotions and the senses; a Japanese landscape of snow and hill is as much an image of the soul as a Buddha or a flame-haired spirit of the thunderbolt. Nature will not see herself there as in a mirror, but rather herself transformed into something wonderfully not herself which is yet her own deeper reality. But still there is a difference, and it seems to lie in this that other Oriental art, even though it goes beyond the external, usually remains in the cosmic, in the limits of Prakriti, but here there is a perpetual reaching beyond into something absolute, infinite, supernatural, the very ecstasy of the Divine. Even in work not of the best finish or most living inspiration there is this touch which gives it a greatness beyond its actual achievement; rarely indeed does the statuary fall into mere technique or descend entirely into the physical and external.

It is this tendency, as the author well explains, which causes and in a sense justifies the recoil and incomprehension of the average Occidental mind; for it comes to Art with a demand for the satisfaction of the senses, the human emotions, the imagination moving among familiar things. It does not ask for a god or for a symbol of the be -

yond, but for a human figure admirably done with fidelity to Nature and the suggestion of some feeling or idea well within the normal range of human experience. The Indian artist deliberately ignores all these demands. His technique is perfect enough; he uses sculptural line with a consummate mastery, often with an incomparable charm, grace and tenderness. The rhythm and movement of his figures have a life and power and perfection which we prefer to the more intellectual and less intuitive symmetries and groupings of the European styles. But these bodies are not, when we look close at them, bronze representations of human flesh and human life, but forms of divine life, embodiments of the gods. The human type is exceeded, and if sometimes one more subtly and psychically beautiful replaces it, at others all mere physical beauty is contemptuously disregarded.

What these artists strive always to express is the soul and those pure and absolute states of the mind and heart in which the soul manifests its essential being void of all that is petty, transient, disturbed and restless. In their human figures it is almost always devotion that is manifested; for this in the Shaiva and Vishnava religions is the pure state of the soul turned towards God. The power of the artist is extraordinary. Not only the face, the eyes, the pose but the whole body and every curve and every detail aid in the effect and seem to be concentrated into the essence of absolute adoration, submission, ecstasy, love, tenderness which is the Indian idea of *bhakti*. These are not figures of devotees, but of the very personality of devotion. Yet while the Indian mind is seized and penetrated to the very roots of its being by this living and embodied ecstasy, it is quite possible that the Occidental, not trained in the same spiritual culture, would miss almost entirely the meaning of the image and might only see a man praying.

The reason becomes evident when we study the images of the gods. These deities are far removed indeed from the Greek and the Christian conceptions; they do not live in the world at all, but in themselves, in the infinite. The form is, as it were, a wave in which the whole

ocean of being expresses itself. The significance varies; sometimes it is unfathomable thought, sometimes the self-restraint of infinite power, sometimes the self-contained oceanic surge of divine life and energy, sometimes the absolute immortal ecstasy. But always one has to look not at the form, but through and into it to see that which has seized and informed it. The appeal of this art is in fact to the human soul for communion with the divine Soul and not merely to the understanding, the imagination and the sensuous eye. It is a sacred and hieratic art, expressive of the profound thought of Indian philosophy and the deep passion of Indian worship. It seeks to render to the soul that can feel and the eye that can see the extreme values of the suprasensuous.

And yet there is a certain difference one notes which distinguishes most of these southern bronzes from the sublime and majestic stone sculptures of the earlier periods. It is the note of lyricism in the form, the motive of life, grace, rhythm. To use the terms of Indian philosophy, most art expresses the play of Prakriti; Buddhistic art in its most characteristic forms expresses the absolute repose of the Purusha; Hindu art tends to combine the Purusha and Prakriti in one image. But in the earlier stone sculptures it is the sublime repose, tranquil power, majestic concentration of the Deity which the whole image principally represents even in poses expressive of violent movement; the movement is self-contained, subordinated to the repose. We find the same motive in some of these bronzes, notably in the wonderful majestically self-possessed thought and power of the Kalasambhara image of Shiva (Plate I); but for the most part it is life and rhythm that predominate in the form even when there is no actual suggestion of movement. This is the motive of the Natarajan, the Dancing Shiva, which seems to us to strike the dominant note of this art; the self-absorbed concentration, the motionless peace and joy are within, outside is the whole mad bliss of the cosmic movement. But even other figures that stand or sit seem often to represent only pauses of the dance; often the thought

and repose are concentrated in the head and face, the body is quick with potential movement. This art seems to us to reflect in bronze the lyrical outburst of the Shaivite and Vaishnava devotional literature while the older sculpture had the inspiration of the spiritual epos of the Buddha or else reflects in stone the sublimity of the Upanishads. The aim of a nascent Indian Art must be to recover the essence of these great motives and to add the freedom and variety of the soul's self-expression in the coming age when man's search after the Infinite need no longer be restricted to given types or led along one or two great paths, but may at last be suffered to answer with a joyous flexibility the many-sided call of the secret Mystery behind Life to its children.

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# **'The Ideal of Human Unity.**

## **II**

The whole process of Nature depends on a balancing and a constant tendency to harmony between two poles of life, the individual whom the whole or aggregate nourishes and the aggregate which the individual helps to constitute. Human life forms no exception to the rule. Therefore the perfection of human life must involve in itself the unaccomplished harmony between these two poles of our existence, the individual and the social aggregate. The perfect society will be that which most entirely favours the perfection of the individual; the perfection of the individual will be incomplete if it does not help towards the perfect state of the social aggregate to which he belongs and eventually to that of the largest possible human aggregate, the whole of a united humanity.

For the gradual process of Nature introduces a complication which prevents the individual from standing in a pure and direct relation to the totality of mankind. Between himself and it there erect themselves partly as aids, partly as barriers to the final unity the lesser aggregates which it has been necessary to form in the progressive stages of human culture. For the obstacles of Space, the difficulties of organisation and the limitations of the human heart and brain have necessitated the formation first of small, then of larger and yet larger aggregates so that he may be gradually trained by a progressive approach to universality. The family, the commune, the clan, or tribe, the class, the city state or congeries of tribes, the nation, the empire are so many stadia in this progress and constant enlargement. If the smaller aggregates were destroyed as soon as the larger are successfully formed, this graduation would result in no complexity; but Nature does not follow this course. She seldom destroys entirely the types she has once made or only de-

stroys that for which there is no longer any utility ; the rest she keeps in order to serve her need or her passion for variety, richness, multiformity and only effaces the dividing lines or modifies the characteristics and relations sufficiently to allow of the larger unity she is creating. Therefore at every step humanity is confronted with various problems which arise not only from the difficulty of accord between the individual and the aggregate but between the smaller integralities and that which now en-spheres them all.

History has preserved for us scattered instances of this travail, instances of failure and success which are full of instruction. We see the struggle towards the aggregation of tribes among the Semitic nations, Jew and Arab, surmounted in the one after a scission into two kingdoms which remained a permanent source of weakness to the Jewish nation, overcome only temporarily in the other by the sudden unifying force of Islam. We see the failure of clan life to combine into an organised national existence in the Celtic races, a failure entire in Ireland and Scotland and only surmounted through the crushing out of clan life by a foreign rule and culture, overcome only at the last moment in Wales. We see the failure of the city states and small regional peoples to fuse themselves in the history of Greece, the signal success of a similar struggle of Nature in the development of Roman Italy. The whole past of India for the last two thousand years and more has been the attempt, unavailing in spite of many approximations to success, to overcome the centrifugal tendency of an extraordinary number and variety of disparate elements, the family, the commune, the clan, the caste, the small regional state or people, the large linguistic unit, the religious community, the nation within the nation. We may perhaps say that here Nature tried an experiment of unparalleled complexity and potential richness accumulating all possible difficulties in order to arrive at the most opulent result. But in the end the problem proved insoluble or, at least, was not solved and Nature had to resort to her usual *deus ex machina* denouement, the instrumentality of a foreign rule.

But even when the nation is sufficiently organised,—the largest unit yet successfully developed by Nature,—entire unity is not always achieved. If no other element of discord remain, yet the conflict of classes is always possible. And the phenomenon leads us to another rule of this gradual development of Nature in human life which



we shall find of very considerable importance when we come to the question of a realisable human unity. The perfection of the individual in a perfected society or eventually in a perfected humanity—understanding perfection always in a relative and progressive sense—is the inevitable aim of Nature. But the progress of all the individuals in a society does not proceed *pari passu*, with an equal and equable march. Some advance, others remain stationary—absolutely or relatively,—others fall back. Consequently, the emergence of a dominant class is inevitable within the aggregate itself, just as between the aggregates the emergence of dominant nations is inevitable. That class will predominate which develops most perfectly the type Nature needs at the time for her progress or, it may be, for her retrogression. If she demands power and strength of character, a dominant aristocracy emerges; if knowledge and science, a dominant literary or savant class; if practical ability, ingenuity, economy and efficient organisation, a dominant bourgeoisie or Vaishya class, usually with the lawyer at the head; if diffusion of general well-being and organisation of toil, then even the domination of an artisan class is not impossible.

But this phenomenon, whether of dominant classes or dominant nations, can never be more than a temporary necessity; for the final aim of Nature in human life cannot be the exploitation of the many by the few or even of the few by the many, can never be the perfection of some at the cost of the submergence and subjection of the bulk of humanity; these can only be transient devices. Therefore we see that such dominations bear always in them the seed of their own destruction. They must pass either by the ejection or destruction of the exploiting element or else by a fusion and equalisation. We see in Europe and America that the dominant Brahmin and the dominant Kshatriya have been either abolished or are on the point of subsidence into equality with the general mass. Two rigidly separate classes alone remain, the dominant propertied class and the labourer, and all the most significant movements of the day have for their purpose the abolition of this last superiority. In this persistent tendency Europe has obeyed one great law of Nature's progressive march, her trend towards a final equality. Absolute equality, indeed, may not be possible, as indeed absolute uniformity is both impossible and utterly undesirable; but a fundamental equality which will render the play of difference inoffensive is essential to any true perfectibility of the human race.

Therefore, the perfect counsel for a dominant minority is always to recognise in good time the right hour for its abdication and for the imparting of its ideals, qualities, culture, experience to the rest of the aggregate or to as much of it as is prepared for that progress. Where this is done, the social aggregate advances normally and without disruption or serious wound or malady ; otherwise a disordered progress is imposed upon it, for Nature will not suffer human egoism to baffle for ever her fixed intention and necessity. Where the dominant classes successfully avoid her demand upon them, the worst of destinies is likely to overtake the social aggregate,—as in India where the final refusal of the Brahmin and Kshatriya class to call up the bulk of the nation so far as possible to their level, their fixing of an unbridgeable gulf of superiority between themselves and the rest of society has been a main cause of eventual decline and degeneracy. For where her aims are frustrated, Nature inevitably withdraws her force from the offending unit till she has brought in and used other and external means to reduce the obstacle to a nullity.

But even if the unity within is made as perfect as social, administrative and cultural machinery can make it, the question of the individual still remains. For these social units or aggregates are not like the human body in which the component cells are capable of no separate life apart from the aggregate. The human individual tends to exist in himself and to exceed the limits of the family, the clan, the class, the nation; and, even, that self-sufficiency on one side, that universality on the other are the essential elements of his perfection. Therefore, just as the systems of social aggregation which depend on the domination of a class or classes over others, must change or dissolve, so the social aggregates which stand in the way of this perfection of the individual and seek to coerce him within their limited mould and into the rigidity of a narrow culture or petty class or national interest, must find their term and their day of change or destruction under the irresistible impulsion of progressing Nature.

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# The Life Divine

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## CHAPTER XVI

### THE TRIPLE STATUS OF SUPERMIND

My self-existent being is that  
which supports all existences and  
that which dwells in them and that  
which constitutes their existence.

*Gita*

Before we pass to this easier understanding of the world we inhabit from the standpoint of an apprehending Truth-consciousness which sees things as would an individual soul freed from the limitations of mentality and admitted to participate in the action of the Divine Supermind, we must pause and resume briefly what we have realised or can yet realise of the consciousness of the Lord, the Ishwara as He develops the world by His Maya out of the original concentrated unity of His being.

We have started with the assertion of all existence as one Being whose essential nature is Consciousness, one Consciousness whose active nature is Force or Will; and this Being is Delight, this Consciousness is Delight, this Force or Will is Delight, Eternal and inalienable Bliss of Existence, Bliss of Consciousness, Bliss of Force or Will whether concentrated in itself and at rest or active and creative, this is God and this is ourselves in our essential, our non-phenomenal being. Concentrated in itself, it possesses or rather is the essential, eternal, inalienable Bliss; active and creative, it possesses or rather becomes the delight of the play of existence, the play of consciousness,

the play of force and will. That play is the universe and that delight is the sole cause, motive and object of cosmic existence. The Divine Consciousness possesses that play and delight eternally and inalienably; our essential being, our real self which is concealed from us by the false self or mental ego, also enjoys that play and delight eternally and inalienably and cannot indeed do otherwise since it is one in being with the Divine Consciousness. If we aspire therefore to a divine life, we cannot attain to it by any other way than by unveiling this veiled self in us, by mounting from our present status in the false self or mental ego to a higher status in the true self, the Atman, by entering into that unity with the Divine Consciousness which something superconscient in us always enjoys,—otherwise we could not exist,—but which our conscious mentality has forfeited.

But when we thus assert this unity of Sachchidananda on the one hand and this divided mentality on the other, we posit two opposite entities one of which must be false if the other is to be held as true, one of which must be abolished if the other is to be enjoyed. Yet it is in the mind and its form of life and body that we exist on earth and, if we must abolish the consciousness of mind, life and body in order to reach the one Existence, Consciousness and Bliss, then a divine life here is impossible. We must abandon cosmic existence utterly as an illusion in order to enjoy or re-become the Transcendent. From this solution there is no escape unless there be an intermediate link between the two which can explain them to each other and establish between them such a relation as will make it possible for us to realise the one Existence, Consciousness, Delight in the mould of the mind, life and body.

The intermediate link exists. We call it the Supermind or the Truth-Consciousness, because it is a principle superior to mentality and exists, acts and proceeds in the fundamental truth and unity of things and not like the mind in their appearances and phenomenal divisions. The existence of the supermind is a logical necessity arising directly from the position with which we have started.

For in itself Sachchidananda must be a spaceless and timeless absolute of conscious existence that is bliss; but the world is, on the contrary, an extension in Time and Space and a movement, a working out, a development of relations and possibilities by causality in Time and Space. The name of this Causality is Law and the essence of Law is an inevitable self-development of the truth of the thing that is, as Idea, in the very essence of what is developed; it is a previously fixed determination of relative movements out of the stuff of infinite possibility. That which thus develops must be a Knowledge-Will or Conscious-Force; for all existence is a play of the Conscious-Force which is the essential nature of existence. But the developing Knowledge-Will cannot be mental; for mind does not know, possess or govern this Law, but is governed by it, is one of its results, moves in the phenomena of the self-development and not at its root, observes as divided things the results of the development and strives in vain to arrive at their source and reality. Moreover this knowledge-will which develops must be in possession of the unity of things and must out of it manifest their multiplicity; but mind is not in possession of that unity, it has only an imperfect possession of a part of the multiplicity.

Therefore there must be a principle superior to the Mind which satisfies the conditions in which Mind fails. No doubt, it is Sachchidananda itself that is this principle, but Sachchidananda not resting in its pure infinite invariable consciousness, but moving out into a subordinate movement which is its form and instrument. Consciousness and Force are the twin essential aspects of the pure Power of existence; Knowledge and Will must therefore be the form which that Power takes in creating a world of relations in the extension of Time and Space. This Knowledge and this Will must be one, infinite, all-embracing, all-possessing, all-forming, holding eternally in itself that which it casts into movement and form. The Supermind then is Being moving out into a determinative self-knowledge which perceives certain truths of itself and wills to realise them in a temporal and spatial extension of

its own timeless and spaceless existence. Whatever is in its own being, takes form as self-knowledge, as Truth-Consciousness, as Real-Idea, and, that self-knowledge being also self-force, fulfils or realises itself inevitably in Time and Space.

This, then, is the nature of the Divine Consciousness which creates in itself all things by a movement of its conscious-force and governs their development through a self-evolution by inherent knowledge-will of the truth of existence or real-idea which has formed them. The Being that is thus conscient is what we call God; and He must obviously be omnipresent, omniscient, omnipotent. Omnipresent, for all forms are forms of His conscious being created by its force of movement in its own extension as Space and Time; omniscient, for all things exist in His conscious-being, are formed by it and possessed by it; omnipotent, for this all-possessing consciousness is also an all-possessing Force and all-informing Will. And this Will and Knowledge are not at war with each other as our will and knowledge are capable of being at war with each other, because they are not different but are one movement of the same being. Nor can they be contradicted by any other will, force or consciousness from outside or within; for there is no consciousness or force external to the One, and all energies and formations of knowledge within are not other than it, but are merely play of the one all-determining Will and the one all-harmonising knowledge. What we see as a clash of wills and forces, because we dwell in the particular and divided and cannot see the whole, the Supermind envisages as the conspiring elements of a predetermined harmony which is always present to it because the totality of things is eternally subject to its gaze.

Whatever be the poise or form its action takes, this will always be the nature of the divine Consciousness. But its existence being absolute in itself, its power of existence is also absolute in its extension, and it is not therefore limited to one poise or one form of action. We, human beings, are phenomenally a particular form of consci-



ousness, subject to Time and Space, and can only be one thing at a time; and that one thing is for us the truth of ourselves which we acknowledge; all the rest is either not true or no longer true, because it has disappeared into the past out of our ken, or not yet true, because it is waiting in the future and not yet in our ken. But the Divine Consciousness is not so particularised, nor so limited; it can be many things at a time and take more than one enduring poise even for all time. We find that in the principle of Supermind itself it has three such general poises or sessions of its world-founding consciousness. The first founds the inalienable unity of things, the second modifies that unity so as to support the manifestation of the Many in One and One in Many; the third farther modifies it so as to support the evolution of a diversified individuality which, by the action of Ignorance, becomes in us the illusion of the separate ego.

We have seen what is the nature of this first and primary poise of the Supermind which founds the inalienable unity of things. It is not the pure unitarian consciousness; for that is a timeless and spaceless concentration of Sachchidananda in itself, in which Conscious Force does not cast itself out into any kind of extension and, if it contains the universe at all, contains it in eternal potentiality and not in temporal actuality. This, on the contrary, is an equal self-extension of Sachchidananda all-comprehending, all-possessing, all-constituting. But this all is one, not many; there is no individualisation. It is when the reflection of this Supermind falls upon our stilled and purified self that we lose all sense of individuality; for there is no concentration of consciousness there to support an individual development. All is developed in unity and as one; all is held by this Divine Consciousness as forms of its existence, not as in any degree separate existences. Somewhat as the thoughts and images that occur in our mind are not separate existences to us, but forms taken by our consciousness, so are all names and forms to this primary Supermind. It is the pure divine ideation and formation in the Infinite,—only an ideation and formation

that is organised not as an unreal play of mental thought, but as a real play of conscious being. The divine soul in this poise would make no difference between Conscious-Soul and Force-Soul, for all force would be action of consciousness, nor between Matter and Spirit since all mould would be simply form of Spirit.

In the second poise of the Supermind the Divine Consciousness stands back in the idea from the movement which it contains, realising it by a sort of apprehending consciousness, following it, occupying and inhabiting its works, seeming to distribute itself in its forms. In each name and form it would realise itself as the stable Conscious-Soul, the same in all; but also it would realise itself as a concentration of conscious-soul following and supporting the individual play of movement and upholding its differentiation from other play of movement,—the same everywhere in soul-essence, but varying in soul-form. This concentration supporting the soul-form would be the individual Divine or Jivatman as distinguished from the universal Divine or one all-constituting self. There would be no essential difference, but only a practical differentiation for the play which would not abrogate the real unity. The universal Divine would know all soul-forms as itself and yet establish a different relation with each separately and in each with all the others. The individual Divine would envisage its existence as a soul-form and soul-movement of the One and, while by the comprehending action of consciousness it would enjoy its unity with the One and with all soul-forms, it would also by a forward apprehending action support and enjoy its individual movement and its relations of a free difference in unity both with the One and with all its forms. If our purified mind were to reflect this secondary poise of Supermind, our soul could support and occupy its individual existence and yet even there realise itself as the One that has become all, inhabits all, contains all, enjoying even in its particular modification its unity with God and its fellows. In no other circumstance of the supramental existence would there be any characteristic change; the only change would be this play of the One

that has manifested its multiplicity and of the Many that are still one, with all that is necessary to maintain and conduct the play.

A third poise of the Supermind would be attained if the supporting concentration were no longer to stand at the back, as it were, of the movement, inhabiting it with a certain superiority to it and so following and enjoying, but were to project itself into the movement and to be in a way involved in it. Here, the character of the play would be altered, but only in so far as the individual Divine would so predominantly make the play of relations with the universal and with its other forms the practical field of its conscious experience that the realisation of utter unity with them would be only a supreme culmination of experience, but in the higher poise unity would be the dominant and fundamental experience and variation would be only a play of the unity. This tertiary poise would be therefore that of a sort of blissful dualism between the individual Divine and its universal source, with all the consequences that would accrue from the maintenance and operation of such a dualism.

It may be said that the first consequence would be a lapse into the ignorance of Avidya which takes the Many for the real fact of existence and views the One only as a sum of the Many. But there would not necessarily be any such lapse. For the individual Divine would still be conscious of itself as the result of the One and of its power of conscious self-creation, that is to say of its multiple self-concentration conceived so as to govern and enjoy existence in the extension of Time and Space; it would not arrogate to itself an independent or separate existence. It would only affirm the truth of the differentiating movement along with the truth of the stable unity, regarding them as the upper and lower poles of the same truth, the foundation and culmination of the same divine play; and it would insist on the joy of the differentiation as necessary to the fullness of the joy of the unity.

Obviously, these three poises would be only different ways of dealing with the same Truth; the Truth of exis-

tence enjoyed would be the same, the way of enjoying it or rather the poise of the soul in enjoying it would be different. The delight, the Ananda would vary, but would abide always within the status of the Truth-consciousness and involve no lapse into the Falsehood and the Ignorance. For the secondary and tertiary Supermind would only develop and apply in the terms of the divine multiplicity what the primary Supermind had held in the terms of the divine unity. We cannot stamp any of these three poises with the stigma of falsehood and illusion. The language of the Upanishads, the supreme ancient authority for these truths of a higher experience, when they speak of the Divine existence which is manifesting itself, implies the validity of all these experiences. We can only assert the priority of the oneness to the multiplicity, a priority not in time but in relation of consciousness, and no statement of supreme spiritual experience, no Vedantic philosophy denies this priority or the eternal dependence of the Many on the One. It is because in Time the Many seem not to be eternal but to manifest out of the One and return into it as their essence that their reality is denied; but it might equally be reasoned that the eternal persistence or, if you will, the eternal recurrence of the manifestation in Time is a proof that the divine multiplicity is an eternal fact of the Supreme beyond Time no less than the divine unity; otherwise it could not have this characteristic of inevitable eternal recurrence in Time.

It is indeed only when our human mentality lays an exclusive emphasis on one side of spiritual experience, affirms that to be the sole eternal truth and states it in the terms of our all-dividing mental logic that the necessity for mutually destructive schools of philosophy arises. Thus, emphasizing the sole truth of the unitarian consciousness we admit the play of the divine unity rendered by our mentality in the terms of real difference, but, not satisfied with correcting this error of the mind by the truth of a higher principle, we assert that the play itself is an illusion. Or, emphasizing the play of the One in the Many, we declare a qualified unity and regard the individual soul

as a soul-form of the Supreme, but would assert the eternity of this qualified existence and deny altogether the unqualified oneness. Or, again, emphasizing the play of difference, we assert that the Supreme and the human soul are eternally different and reject the validity of an experience which exceeds and seems to abolish that difference. But the position that we have now firmly taken absolves us from the necessity of these negations and exclusions. Affirming the absolute absoluteness of That, not limited by our ideas of unity, not limited by our ideas of multiplicity, affirming the unity as a basis for the manifestation of the multiplicity and the multiplicity as a basis for the return to oneness and the enjoyment of unity in the divine manifestation, we need not enter farther into these discussions. We need not undertake the vain labour of enslaving to our mental distinctions and definitions the absolute freedom of the Divine.

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# The Synthesis of Yoga.

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## CHAPTER XII

### THE WORK.

One question remains for the Karmayogin, — when equality is seated in the nature or rather governs the whole nature, when the entire self-consecration has been made not only in thought and heart but in all the complexities of the being, when the purity and transcendence of the three gunas has been completely and harmoniously established, when the soul has seen the Master of its works and lives in His presence, is consciously contained in His being or is unified with Him, what work remains for the worker in man and with what motive, to what end, in what spirit will it be done?

There is one answer with which we are familiar enough in India; it is that no work at all remains. When the soul can live in the eternal presence of the Supreme or unified with Him, the object of our existence in the world ceases; man is released from the curse of self-division, the curse of ignorance, the curse of works. All action will then be a derogation from the supreme state, a return into the ignorance. Even if this attitude towards life were well-founded, yet there is the ineffugable fact that while life remains, action is unavoidable, since mere thinking or, in the absence of thought, mere living is itself an act and a cause of many effects. All existence in the world is work, from that of the clod to that of the immobile Buddha on the verge of Nirvana, and the question is only of the manner

of the action, the instruments that are used and the spirit and knowledge of the worker. In reality, no man works, but Nature works through him. To know that and live in the presence and in the being of the Master of Nature free from desire and the illusion of personal impulsion, that and not the bodily cessation of action is the true release from the bondage to works. A man might sit still and motionless for ever and yet be as much bound to the ignorance as the animal or the insect; only Nature would be inhibited in him from her wholesome external action which is given us as a means of our self-development and self-fulfilment and as a means for the fulfilment of the divine intention in the world.

In a certain sense, therefore, when the Yoga has reached this culmination, works cease for a man, but this is internally in the sense that he has no farther personal necessity of works and not externally in the sense that he flees from action and takes refuge in blissful inaction. He works as the Divine Existence works without any binding necessity or compelling ignorance, and even in doing works *he* does not work at all; for he undertakes no personal initiative, but it is the Divine that works in him through his nature and the action develops out of him by the spontaneity of the supreme Force by which he is possessed without leaving behind any stain or compelling impression. He himself contains, supports, watches the action, presides over it in knowledge without being attached to the work itself or bound by desire of its fruit.

It is indeed a common error to suppose that action is impossible or at least meaningless without desire, and that, if desire ceases, action also must cease. But in fact there is no truth in this comprehensive generalisation. The major part of the work done in the universe is accomplished without any interference of desire by the calm necessity and spontaneous law of Nature itself. Even man constantly does work of various kinds thus spontaneously, instinctively or intuitively in obedience to such a necessity and law without mental planning or the lure of emotional desire. Often he acts contrary to his desire and in subjection

to a higher principle. Desire is only an additional lure to which Nature has given a great part in the life of animated beings in order to produce a certain kind of rajasic action necessary to certain intermediate ends. The Karmayogin passes beyond this intermediate stage; the spur of desire is no longer necessary to him for any of his actions; what others do through that personal motive, he does with an impersonal mind and therefore with either a calm indifference or a joyous impartiality. Indeed, the very sign of successful Karmayoga is this, the entire capacity of action without desire or attachment.

It follows that in the supreme stage it is indifferent to him what action he shall do or not do or whether he shall act or no. He makes no personal choice, but is ready to do whatever the Divine demands from his nature. From this the conclusion is sometimes drawn that he should and must work in the field and *cadre* in which he finds himself, in the framework of the family, clan, caste, nation, occupation which are his by birth and circumstance and that he will not make any movement to exceed them or to pursue any great mundane end. For he has really no work to do; he has only to use works, no matter what works, in order to arrive at liberation and, once free, to continue working in the sphere assigned to him by circumstances so long as he is in the body while awaiting the hour in which he shall disappear into the Infinite. To follow any particular end, to work for some great mundane object is, from this point of view, to fall into the illusion of works and the error that terrestrial life has an intelligible intention or contains objects worthy of pursuit. We are again in contact with the great theory of Illusion and the practical denial of God in the world.

No such narrow principle can be laid down; no such cabined action can be prescribed to the Karmayogin. It is perfectly true that no matter what kind of works, petty in scope or wide, small to man's imagination or great, can be equally used for that self-discipline which attains to liberation. It is true also that after liberation a man may dwell in any sphere of life, do any kind of action and



there fulfil his existence in the Divine. It may be that he will remain in the sphere, in the cadre assigned to him by birth and circumstances; but it may equally be that he will break that framework and go forth to an untrammelled action which shall arise from the new knowledge that has come to him. It may be that the inner liberation will make no apparent difference in his outward acts; but also it may be that the freedom and infinity within will translate itself into a larger and freer action without. The liberated soul may, if such be the intention of the Supreme within it, content itself with a subtle and limited action within its old environment which will in no way seem to change the outward appearance of that environment; but equally it may be called to give itself to a working which shall not only alter the forms and sphere of its own external life but leave nothing around it unaffected or unchanged.

The idea of a great work to be done for humanity is the natural outflowing of the liberation which the Karmayogin achieves. The contrary notion is intimately bound up with the prevalent idea that the sole aim of liberation is to secure for the individual soul freedom from rebirth and that, this freedom once assured, there is no work for it in life except that which the continued existence of the body demands or the yet unfulfilled effects of past lives necessitate. This little that is left will exhaust itself rapidly and will cease finally with the departure from the body. This aim of escape from rebirth has been long fixed in the Indian mentality as the highest object of the soul, even as the enjoyment of a heaven beyond was fixed in the mentality of the devout by other religions or even by the Indian religion when the gross external interpretation of the Vedic hymns was the dominant creed. It is necessary to emphasize the comparative triviality of this aim of escape from rebirth. Undoubtedly it is an infinitely nobler lure than the offer of a heaven of mental joys or physical pleasures after death, but it is all the same a lure; it is not the true justification and should not be the supreme motive of the Karmayogin. The desire of per-

sonal salvation, however high its form, is after all an egoism and rests on the idea of our own inviduality and of its desire or good as the aim of existence. To rise beyond the desire of personal salvation is necessary for the complete rejection of egoism. The pursuit of liberation, of the soul's freedom is justified because it is the highest law of our nature, because it is the attraction of that which is lower in us to that which is highest. All other motives are excrescences or useful lures which the soul must abandon the moment their utility has passed.

Often, we see this desire of personal salvation overcome by another attraction which also belongs to the highest law of our nature and which indicates the essential character of the action the liberated soul must pursue. It is that which is implied in the great legend of the Buddha who turned away when his spirit was on the threshold of Nirvana and took the vow never to cross it while a single being remained in the sorrow and the ignorance. It is that which underlies the sublime verse of the Bhagawat, "I desire not the supremestate with all its eight siddhis nor the cessation of rebirth; may I assume the sorrow of all creatures who suffer and enter into them so that they may be made free from grief." It is that which inspires a remarkable passage in a letter of Swami Vivekananda. "I have lost all wish for my salvation" wrote the great Vedantin; "may I be born again and again and suffer thousands of miseries so that I may worship the only God that exists, the only God I believe in, the sum-total of all souls,—and above all my God the wicked, my God the miserable, my God the poor of all races, of all species is the special object of my worship. He who is the high and low, the saint and the sinner, the god and the worm, Him worship, the visible, the knowable, the real, the omnipresent, break all other idols. In whom there is neither past life nor future birth, nor death nor going nor coming, in whom we always have been and always will be one, Him worship, break all other idols."

The last two sentences contain indeed the whole gist of the matter. The true freedom from the chain of rebirth

is not the actual rejection of terrestrial life, even as the true renunciation is not the physical abandonment of family and society, but the inner identification with the Divine in whom is neither past life nor future birth but only eternal existence of the unborn soul. He who is free inwardly, even doing actions, does nothing at all, says the Gita; for it is Nature that works in him under the control of the Lord of Nature; and equally even if he assumes a hundred times the body, he is free from the chain since he lives in the unborn and undying spirit and not in the life of the body. Therefore the attachment to the escape from rebirth is one of the idols which, whoever keeps, the sadhak of the integral Yoga must break. For his Yoga is not limited to the realisation of the Transcendent beyond all world by the individual soul, but embraces also the realisation of the Universal, "the sum-total of all souls," and cannot therefore be confined to the movement of a personal salvation and escape. He must be one with all in God; and a divine work remains for him.

That work cannot be fixed by any external rule or standard. "Howsoever he lives and acts" says the Gita, "he lives and acts in Me." The rules which the intellect of men lays down cannot apply to the liberated soul, by the external criteria and tests which their mental associations and prejudgments prescribe such a one cannot be judged. It is immaterial whether he wears the garb of the ascetic or lives the full life of the householder; whether he spends his days in what men call holy works or in the many-sided activities of the world; whether he devotes himself to the direct leading of men to the light like Buddha, Christ or Shankara or governs kingdoms like Janaka or stands before men like Srikrishna as a politician and a leader of armies; what he eats or drinks; what are his habits or his pursuits; whether he fails or succeeds; whether his work be one of construction or of destruction; whether he supports or restores an old order or labours to replace it by a new; whether his associates are those whom men delight to honour or those whom it oucasts and reprobates; whether his life and deeds are approved by his contemporaries or

he is condemned as a misleader of men and a fomenter of religious, moral or social heresies. He is not governed by the judgments of men or the laws laid down by the ignorant; he obeys an inner voice and is moved by an unseen Power. His real life is within and this is its description that he lives, moves and acts in God, in the Infinite, in the Divine.

But if his action is governed by no external rule, one rule it will observe that is not external; it will be dictated by no personal desire or aim, but will be directed to a divine work in the world. The Gita declares that the action of the Karmayogin must be directed not by desire, but towards the keeping together of the world, its government, guidance, impulsion in the divine path appointed to it. This injunction has been interpreted in the sense that the world being an illusion in which most men must be kept, since they are unfit for liberation, he must so act outwardly as to cherish in them an attachment to their customary works laid down for them by the social law. If so, it would be a poor and petty rule and every noble heart would reject it to follow rather the divine vow of Amitabha Buddha, the sublime prayer of the Bhagawat, the passionate aspiration of Vivekananda. But if rather we accept the view that the world is a divinely guided movement of Nature emerging in man towards God and that this is the work in which the Lord of the Gita declares that he is ever occupied although he himself has nothing ungained that he has yet to win,—then a deep and true sense will appear for this great injunction. To participate in that divine work, to live for God in humanity will be the rule of the Karmayogin; to live for God in humanity and therefore to help by whatever way the world in its obscure pilgrimage to move forward to the divine ideal.

How he shall do this, in what particular way, can be decided by no general rule. It must come from within; the decision is between God and the soul that is the instrument of the work. It is altogether from within that there must come the knowledge of the work that has to be done. The phrase used in the Gita to express this work that

has to be done, has been interpreted in the sense that we must do our duty without regard to the fruit. But this is a conception born of European culture which is ethical rather than spiritual and external rather than profound. No such general thing as duty exists; we have only duties, often in conflict with each other, and these are determined by our environment, our social relations, our external status in life. They are of great value in training the immature moral nature and setting up a standard which discourages the action of selfish desire. It has already been said that so long as the sadhaka has not the inner light, he must govern himself by the best light he has, and duty, a principle, a cause are among the standards he may temporarily erect. But for all that duties are external things, not stuff of the soul and cannot be the ultimate standard of action in this path. It is the duty of the soldier to fight when called upon, even to fire upon his own kith and kin; but it would be absurd to set up such a standard for the liberated soul! On the other hand, to love and help our fellow-men is not a duty; it is a law of the nature as it rises towards the Divine, it is an outflowing of action from a state of the soul. And the action of the Karmayogin must be such an outflowing from the soul.

It is this deeper sense in which we must accept the dictum of the Gita that action determined and governed by the nature must be our law of works. It is not certainly the superficial temperament or the character or habitual impulses that are meant, but in the literal sense of the Sanskrit word our "own-being," our essential nature, the divine stuff of our souls. Whatever springs from this root, flows from these sources, is profound, essential, right; the rest—opinions, impulses, habits, desires—may be merely surface vagaries of the being or impositions from outside. They shift and change, but this remains constant.

We cannot, however, easily distinguish this inner law of our being so long as the heart and intellect remain unpurified from egoism. In proportion as we are purified, it declares itself more clearly and less entangled with suggestions from outside and with our own superficial mental

constructions. Egoism renounced, action will come from the depths and will openly be governed by the Lord who was seated secretly within our hearts. The supreme and final word of the Gita for the Yogin is that he should leave all *dharma*s, all conventional formulas of belief and action, all fixed and external rules of conduct and take refuge in the Divine alone. Free from desire and attachment, one with all beings, living in the infinite Truth and Purity and out of the profoundest depths of his inner being, governed by his immortal, divine and highest self, all his works will be directed by the Power within through that essential nature in us which, knowing, warring, working, loving, serving is always divine, towards the fulfilment of God in the world.

The real reason why we must seek liberation, is not to be delivered, individually, from the sorrow of the world; the real reason why we must seek perfection, that is to say, a divine status, purity, knowledge, strength, love, capacity, is not that personally we may enjoy the divine Nature or be even as the gods; but because this liberation and perfection are God entirely manifested and it must be manifested in the individual in order that he may help to manifest it in the world. Even in the ignorance the individual lives really in and for the universal, for he is forced by Nature to contribute by his egoistic action to her work and purpose in the worlds; but it is imperfectly and to her imperfect and crude movement. Liberated, purified, perfected the individual Divine lives consciously and entirely, as was from the first intended, in and for the Divine in the universe.

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# The Kena Upanishad

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## VII

We arrive then at this affirmation of an all-cognitive Principle superior to Mind and exceeding it in nature, scope and capacity. For the Upanishad affirms a Mind beyond mind as the result of intuition and spiritual experience and its existence is equally a necessary conclusion from the facts of the cosmic evolution. What then is this Mind beyond mind? how does it function? or by what means shall we arrive at the knowledge of it or possess it?

The Upanishad asserts about this supreme cognitive principle, first, that it is beyond the reach of mind and the senses; secondly, that it does not itself think with the mind; thirdly, that it is that by which mind itself is thought or mentalised; fourthly, that it is the very nature or description of the Brahman-consciousness.

When we say, however, that "Mind of mind" is the nature or description of the Brahman-consciousness, we must not forget that the absolute Brahman in itself is unknowable and therefore beyond description. It is unknowable, not because it is a void and capable of no description except that of nothingness, nor because, although positive in existence, it has no content or quality, but because it is beyond all things that our knowledge can conceive and because the methods of ideation and expression proper to our mentality do not apply to it. It is the absolute of all things that we know and of each thing that we know and yet nothing nor any sum of things can exhaust or characterise its essential being. For its manner of being is other

than that which we call existence; its unity resists all analysis, its multiple infinities exceed every synthesis. Therefore it is not in its absolute essentiality that it can be described as Mind of the mind, but in its fundamental nature in regard to our mental existence. Brahman-consciousness is the eternal outlook of the Absolute upon the relative.

But even of this outlook we may say that it is beyond the reach of mind and speech and senses. Yet mind, speech and senses seem to be our only available means for acquiring and expressing knowledge. Must we not say then that this Brahman-consciousness also is unknowable and that we can never hope to know it or possess it while in this body? Yet the Upanishad commands us to *know* this Brahman and by knowledge to possess it—for the knowledge intended by the words *viddhi*, *avedit*, is a knowledge that discovers and takes possession,—and it declares later on that it is here, in this body and on this earth that we must thus possess Brahman in knowledge, otherwise great is the perdition. A good deal of confusion has been brought into the interpretation of this Upanishad by a too trenchant dealing with the subtlety of its distinctions between the knowability and the unknowability of the Brahman. We must therefore try to observe exactly what the Upanishad says and especially to seize the whole of its drift by synthetic intuition rather than cut up its meaning so as to make it subject to our logical mentality.

The Upanishad sets out by saying that this Ruler of the mind, senses, speech and life is Mind of our mind, Life of our life, Sense of our senses, Speech of our speech; and it then proceeds to explain what it intends by these challenging phrases. But it introduces between the description and the explanation a warning that neither the description nor the explanation must be pushed beyond their proper limits or understood as more than guide-posts pointing us towards our goal. For neither Mind, Speech nor Sense can travel to the Brahman; therefore Brahman must be beyond all these things in its very nature, otherwise it would be attainable by them in their function. The Upanishad, although it is about to teach of the Brahman, yet affirms,



' we know not nor can discern how one should teach of it.' The two Sanskrit words that are here used, *vidmah* and *vijānīmah*, seem to indicate the one a general grasp and possession in knowledge, the other a total comprehension in whole and detail, by synthesis and analysis. The reason of this entire inability is next given, "because Brahman is other than the known and is there over the unknown," possessing it and, as it were, presiding over it. The known is all that we grasp and possess by our present mentality; it is all that is not the supreme Brahman but only form and phenomenon of it to our sense and mental cognition. The unknown is that which is beyond the known and though unknown is not unknowable if we can enlarge our faculties or attain to others that we do not yet possess.

Yet the Upanishad next proceeds to maintain and explain its first description and to enjoin on us the knowledge of the Brahman which it so describes. This contradiction is not at once reconciled; it is only in the second chapter that the difficulty is solved and only in the fourth that the means of knowledge are indicated. The contradiction arises from the nature of knowledge itself which is a relation between the consciousness that seeks and the consciousness that is sought; where that relation disappears, knowledge is replaced by sheer identity. In what we call existence, the highest knowledge can be no more than the highest relation between that which seeks and that which is sought, and it consists in a modified identity through which we may pass beyond knowledge to the absolute identity. This metaphysical distinction is of importance because it prevents us from mistaking any relation in knowledge for the absolute and from becoming so bound by our experience as to lose or miss the fundamental awareness of the absolute which is beyond all possible description and behind all formulated experience. But it does not render the highest relation in knowledge, the modified identity in experience worthless or otiose. On the contrary, it is that we must aim at as the consummation of our existence in the world. For if we possess it without being limited by it,—and if we are limited by it we have not true possession

of it,—then in and through it we shall, even while in this body, remain in touch with the Absolute.

The means for the attainment of this highest knowledge is the constant preparation of the mind by the admission into it of a working higher than itself until the mind is capable of giving itself up to the supramental action which exceeds it and which will finally replace it. In fact, Mind also has to follow the law of natural progression which has governed our evolution in this world from matter into life and life into mind. For just as life-consciousness is beyond the imprisoned material being and unattainable by it through its own instruments, so this supramental consciousness is beyond the divided and dividing nature of Mind and unattainable by it through its own instruments. But as Matter is constantly prepared for the manifestation of Life until Life is able to move in it, possess it, manage in it its own action and reaction, and as Life is constantly prepared for the manifestation of Mind until Mind is able to use it, enlighten its actions and reactions by higher and higher mental values, so must it be with Mind and that which is beyond Mind.

And all this progression is possible because these things are only different formations of one being and one consciousness. Life only reveals in Matter that which is involved in Matter, that which is the secret meaning and essence of Matter. It reveals, as it were, to material existence its own soul, its own end. So too Mind reveals in Life, all that Life means, all that it obscurely is in essence but cannot realise because it is absorbed in its own practical motion and its own characteristic form. So also Supermind must intervene to reveal Mind to itself, to liberate it from its absorption in its own practical motion and characteristic form and enable the mental being to realise that which is the hidden secret of all its formal practice and action. Thus shall man come to the knowledge of that which rules within him and missions his minds to its mark; sends forth his speech, impels the life-force in its paths and sets his senses to their workings.

This supreme cognitive Principle does not think by the

mind. Mind is to it an inferior and secondary action, not its own proper mode. For Mind, based on limitation and division, can act only from a given centre in the lower and obscured existence; but Supermind is founded on unity and it comprehends and pervades; its action is in the universal and is in conscious communion with a transcendent source eternal and beyond the formations of the universe. Supermind regards the individual in the universal and does not begin with him or make of him a separate being. It starts from the Transcendent and sees the universal and individual as they are in relation to it, as it terms, as its formulas; it does not start from the individual and universal to arrive at the Transcendent. Mind acquires knowledge and mastery; it reaches it by a constant mentalising and willing: Supermind possesses knowledge and mastery; possessing, it throws itself out freely in various willing and knowing. Mind gropes by divided sensation; it arrives at a sort of oneness through sympathy: Supermind possesses by a free and all-embracing sense; it lives in the unity of which various love and sympathy are only a secondary play of manifestation. Supermind starts from the whole and sees in it its parts and properties, it does not build up the knowledge of the whole by an increasing knowledge of the parts and properties; and even the whole is to it only a unity of sum, only a partial and inferior term of the higher unity of infinite essence.

We see, then, that these two cognitive Principles start from two opposite poles and act in opposite directions by opposite methods. Yet it is by the higher cognitive that the lower is formed and governed. Mind is thought by that which is beyond Mind; the mentalising consciousness shapes and directs its movement according to the knowledge and impulse it receives from this higher Supermind and even the stuff of which it is formed belongs to that Principle. Mentality exists because that which is beyond Mind has conceived an inverse action of itself founded upon its self-concentration on different points in its own being and in different forms of its own being. Supermind fixes these points, sees how consciousness must act from them on other

forms of itself and in obedience to the pressure of those other forms, once a particular rhythm or law of universal action is given ; it governs the whole action of mentality according to what it thus fixes. and sees. Even our ignorance is only the distorted action of a truth projected from the Supermind and could not exist except as such a distortion; and so likewise all our dualities of knowledge, sensation, emotion, force proceed from that higher vision, obey it and are a secondary and, as one might say, perverse action of the concealed Supermind itself which governs always this lower action in harmony with its first conception of a located consciousness, divided indeed and therefore not in possession of its world or itself, but feeling out towards that possession and towards the unity which, because of the Supermind in is, it instinctively, if obscurely, knows to be its true nature and right.

But, for this very reason, the feeling out, the attempt at acquisition can only succeed in proportion as the mental being abandons his characteristic mentality and its limitations in order to rise beyond to that Mind of the mind which is his origin and his secret governing principle. His mentality must admit Supramentality as Life has admitted Mind. So long as he worships, follows after, adheres to all this that he now accepts as the object of his pursuit, to the mind and its aims, to its broken methods, its constructions of will and opinion and emotion dependent on egoism, division and ignorance, he cannot rise beyond this death to that immortality which the Upanishad promises to the seeker. That Brahman we have to know and seek after and not this which men here adore and pursue.

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# Hymns of the Atris

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## THE SECOND HYMN TO AGNI

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### A HYMN OF THE LIBERATION OF THE DIVINE FORCE

[ Nature in her ordinary limited and material workings holds the Divine Force concealed in her secret or subconscient being; only when consciousness enlarges itself towards the One and Infinite, is it manifested, born for the conscient Mind. The clarities of the higher illumination cannot be kept so long as there is not this Strength to guard them, for hostile powers snatch them away and conceal them again in their secret cavern. Divine Will manifested in man, itself liberated, liberates him from the cords which bind him as a victim in the world-sacrifice; we attain to it by the teaching of Indra, the divine Mind, and it protects the uninterrupted play of the Light and destroys the powers of falsehood whose limitations cannot hem in its growth and its out-flaming; it brings the divine waters from the luminous Heaven, the divine wealth liberated from the attacks of the Enemy, and gives the final peace and perfection. ]

1. The young Mother 1 bears the Boy pressed down in her secret being and gives him not to the Father; but his force is not diminished, the peoples

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1. The Mother and Father are always either Nature and the Soul or the material being and the pure mental being.

behold him established in front 2 in the upward working of things.

2. Who is this Boy whom thou bearest in thyself when thou art compressed into form, but thy vastness gives him birth? For many seasons the Child grew in the womb; I saw him born when the Mother brought him forth.

3. I saw far off in the field of being one tusked with golden light and pure bright of hue who was shaping the weapons of his war. I give to him the immortality in me in all my separate parts 3 and what shall they do to me who have not the Word 4 and the God-Mind is not in them?

4. I saw in the field as though a happy herd that ranged continuously in many forms of luminous beauty. None could seize on them, for he was born; even they that were old among them, grow young once more.

5. Who were they that divorced my strength from the herds of Light? Against them there was no protector nor any worker in this war. Let those that took them from me, release them to me again; for he with his conscious perceptions comes driving to us our lost herds of the radiance.

6. The king of those who dwell in creatures, he in whom all creatures dwell, is hidden within mortals by hostile powers; let the soul-thoughts of the Eater of things release him, let the confiners be themselves confined.

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2. As the Purohit who leads and conducts the work of the sacrifice. 3. Soma the wine of immortality, is given to the gods in three parts, on three levels of our being, the mind, life and body 4. The expressive Word which manifests that which is hidden, brings out into expression that which is unexpressed.

7. Çunahçepa too, head of delight, was bound to the thousandfold post of the sacrifice; him thou didst release,—yea, he accomplished perfection by his works; so do thou take thy seat here in us, O conscious seeing Flame, O Priest of our sacrifice, and loose from us the cords of our bondage.

8. Mayst thou not grow wroth and depart from me! He who guards the law of action of the god-heads, told me of thee and, taught by him his knowledge, I came to thee.

9. This Flame of Will shines out with the vast light of Truth and makes all things manifest by the greatness of him. He overpowers the formations of knowledge 5 that are undivine and of an evil movement; he sharpens his horns to gore the Rakshasa.

10. May the voices of the Flame in our heavens be sharp-weaponed to slay the Rakshasa! In his ecstasy his angry lustres break all that opposes his advance; the energies undivine that obstruct us from every side cannot pen him in.

11. O thou who art born in many forms, I illumined in mind, accomplished in understanding, perfect in works, have fashioned for thee this song of thy affirming to be as if thy chariot. If thou, O Strength, take an answering delight in it, by this we may conquer the waters that carry the light of the luminous heaven 6.

12. The strong-necked 7 Bull increases in us and drives to us the treasure of knowledge 8 that was

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5. Maya. There are two kinds of Maya, the divine and undivine, the formations of the truth and the formations of the falsehood. 6. Swar, the divine mind pure to the luminous Truth. 7. Or, many-necked. 8. The wealth of the luminous herds.

withheld by our enemy ; nor is there any to destroy it. For so have the Powers Immortal spoken to the Strength that he work out peace for the man who enlarges the seat of sacrifice, that he work out peace for the man who carries in his hand the oblation.

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## THE THIRD HYMN TO AGNI.

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THE DIVINE FORCE, CONQUEROR OF THE SUPREME GOOD,

[ The Divine Will-Force is that of which all the other godheads are forms and he manifests all these powers of supreme Truth as he grows in us. Thus the supreme state of conscious being is attained and by that our complex and manifold existence is maintained in the Light and the Joy. The Rishi prays that the evil may not be allowed to express itself again in him, that the secret soul in us who is the Father of things but in us appears as the child of our works and our evolution, may open itself to the vast Truth-consciousness. The Divine Flame will destroy all the powers of falsehood and evil who seek to make us stumble and would rob us of our heavenly treasure. ]

1. Thou art he of the Wideness, 1 O Will, when thou art born; thou becomest the Lord of Love 2 when thou art entirely kindled. In thee are all the gods, O son of Force; thou art the Power-in-Mind for the mort I who gives the offering.

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1. Varuna, who represents the ethereal purity and oceanic wideness of the infinite Truth. 2. Mitra, the all-embracing harmony of the Truth, the Friend of all beings, therefore the Lord of Love. 3. Indra, Ruler of our being, Master of Swar which is the luminous world of the Divine Mind.



2. O thou who possessest self-ordering Nature, thou becomest the might of the Aspirer 4 when thou bearest the secret Name of the Virgins. 5 They brighten thee with the Light in her rays as Love 6 perfectly founded when thou makest of one mind the Lord and his Spouse 7 in their mansion.

3. For the glory of thee, O Violent One, the Thought-Powers make to shine out by their pressure that which is thy rich and beautiful birth. 8 When that highest stride of Vishnu has been established within, thou protectest by it the secret Name of the herds of the Radiance 10.

4. By the glory of thee because thou hast right vision, O godhead, the gods holding all that multiple existence taste immortality and men take their seat in the Force that offers the oblation and, desiring, they distribute to the godheads the self-expression of the being.

5. There is none that precedeth thee as the priest of the oblation nor any mightier for sacrifice; O Flame, none is supreme over thee in the things of the Wisdom, thou who possessest the self-

4. Aryaman, the aspiring power and action of the Truth. 5. Probably, the unripe Radiances that our aspiration has to prepare for their union with the higher power of the soul; Aryaman holds their secret sense, the Name or Numen, which is manifested when aspiration arrives at the light of knowledge and Mitra harmonises soul and nature. 6. Mitra. 7. The Soul and Nature. The mansion is the human body. 8. The supreme world of Light. Agni is said elsewhere to become in his being the highest of the shining worlds. 9. Vishnu has three strides or movements, earth, heaven and the supreme world of which Light, Truth and the Sun are the foundation. 10. The highest divine sense of the illuminations of Knowledge is found in the superconscient worlds of supreme Light.

ordering power of Nature. The creature of whom thou becomest the guest, O godhead, prevails by sacrifice over all that belong to the mortality.

6. May we, O Flame, fostered by thee and awakened, seekers of the substance, prevail by the offering,—we in the great struggle, we in the comings of knowledge in our days, <sup>11</sup> we by the felicity, O son of Force, overcome all that are mortal.

7. The expresser of evil who seeks to bring sin and transgression into us, his own evil do thou return upon his head; slay, O conscious knower, this hostile self-expression of him who oppresses us with the duality.

8. Thee, O Godhead, in the dawning of this our Night the Ancients <sup>12</sup> made their messenger and through thee sacrificed by their offerings because thou art the godhead that is being kindled by the mortal dwellers in this substance and thou movest to the meeting-place <sup>13</sup> of all felicities.

9. Deliver the Father and in thy knowledge put away evil from him who is borne in us as thy son, O child of Force. When wilt thou have that vision for us, O conscious Knower? when wilt thou, O Truth-conscious Will, impel us to the journey?

10. Then indeed the Father adores and holds, O Dweller in the substance, the vast Name <sup>14</sup> when thou makest him to accept and cleave to it. Will in us desires the bliss and, increasing, wins it entirely by the force of the Godhead. <sup>15</sup>

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11. The periods of Light visiting the soul. 12. The ancient seers who discovered the secret wisdom. 13. The supreme world of Truth and Bliss. 14. The world of Truth is also called the Wideness or the Vast or the Vast Truth. 15. The Deva, the supreme Deity, of whom all the gods are different Names and Powers.

11. Thou, O Will, O youngest vigour, carriest thy adorer beyond all stumblings into grief and evil; for the creatures are seen of thee who would do hurt to us and are thieves in their hearts,—they whose perceptions are void of the knowledge and therefore they have fallen into the crookedness.

12. Lo, all these movements of our journeying have turned their faces towards thee, and for that evil in us, it is declared to the Dweller in our being. O never can this Will in his increasing betray us to the hurter of our self-expression; he will not deliver us into the hands of our enemy!

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# The Secret of the Veda

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## CHAPTER XII

### THE LOST SUN AND THE LOST COWS

The conquest or recovery of the Sun and the Dawn is a frequent subject of allusion in the hymns of the Rig Veda. Sometimes it is the finding of Surya, sometimes the finding or conquest of Swar, the world of Surya. Sayana, indeed, takes the word Swar as a synonym of Surya; but it is perfectly clear from several passages that Swar is the name of a world or supreme Heaven above the ordinary heaven and earth. Sometimes indeed it is used for the solar light proper both to Surya and to the world which is formed by his illumination. We have seen that the waters which descend from Heaven or which are conquered and enjoyed by Indra and the mortals who are befriended by him, are described as *svarvatīr apah*. Sayana, taking these *apah* for physical waters, was bound to find another meaning for *svarvatīh* and he declares that it means *saranavatīh*, moving; but this is obviously a forced sense which the word itself does not suggest and can hardly bear. The thunderbolt of Indra is called the heavenly stone, *svaryam açmānam*; its light, that is to say, is the light from this world of the solar splendours. Indra himself is *svarpati*, the master of Swar, of the luminous world.

Moreover, as we see that the finding and recovery of the Cows is usually described as the work of Indra, often with the aid of the Angirasa Rishis and by the instrumentality of the *mantra* and the sacrifice, of Agni and

Soma, so also the finding and recovery of the sun is attributed to the same agencies. Moreover the two actions are continually associated together. We have, it seems to me, overwhelming evidence in the Veda itself that all these things constitute really one great action of which they are parts. The Cows are the hidden rays of the Dawn or of Surya; their rescue out of the darkness leads to or is the sign of the uprising of the sun that was hidden in the darkness; this again is the condition, always with the instrumentality of the sacrifice, its circumstances and its helping gods, of the conquest of Swar, the supreme world of Light. So much results beyond doubt, it seems to me, from the language of the Veda itself; but also that language points to this Sun being a symbol of the divine illumining Power, Swar the world of the divine Truth and the conquest of divine Truth the real aim of the Vedic Rishis and the subject of their hymns. I will now examine as rapidly as possible the evidence which points towards this conclusion.

First of all, we see that Swar and Surya are different conceptions in the minds of the Vedic Rishis, but always closely connected. We have for instance the verse in Bharadwaja's hymn to Soma and Indra, I. 72.1 "Ye found the Sun, ye found Swar, ye slew all darkness and limitations" and in a hymn of Vamadeva to Indra, V. 16. which celebrates this achievement of Indra and the Angirases, "When by the hymns of illumination (*arkaih*) Swar was found, entirely visible, when they (the Angirases) made to shine the great light out of the night, he (Indra) made the darkneses ill-assured (i. e. loosened their firm hold) so that men might have vision." In the first passage we see that Swar and Surya are different from each other and that Swar is not merely another name for Surya; but at the same time the finding of Swar and the finding of Surya are represented as closely connected and indeed one movement and the result is the slaying of all darkness and limitation. So in the second passage the finding and making visible of Swar is associated with the shining of a

great light out of the darkness, which we find from parallel passages to be the recovery, by the Angirasas of the Sun that was lying concealed in the darkness. Surya is found by the Angirasas through the power of their hymns or true *mantras*; Swar also is found and made visible by the hymns of the Angirasas, *arkaih*. It is clear therefore that the substance of Swar is a great light and that that light is the light of Surya the Sun.

We might even suppose that Swar is a word for the sun, light or the sky if it were not clear from other passages that it is the name of a world. It is frequently alluded to as a world beyond the Rodasi, beyond heaven and earth, and is otherwise called the wide world, *uru loka*, or the wide other world, *uru u loka*, or simply that (other) world, *u loka*. This world is described as one of vast light and of a wide freedom from fear where the cows, the rays of Surya, disport themselves freely. So in VI. 47.8, we have "Thou in thy knowledge leadest us on to the wide world, even Swar, the Light which is freedom from fear, with happy being," *svar jyotir abhayam svasti*. In III. 2. 6, Agni Vaiswanara is described as filling the earth and heaven and the vast Swar, *â rodasî apr'in'ad â svar mahat*; and so also Vasishtha says in his hymn to Vishnu, VII. 99, "Thou didst support firmly, O Vishnu, this earth and heaven and uphold the earth all around by the rays (of Surya). Ye two created for the sacrifice (*i. e.* as its result) the wide other world (*urum u lokam*), bringing into being the Sun, the Dawn and Agni," where we again see the close connection of Swar, the wide world, with the birth or appearance of the Sun and the Dawn. It is described as the result of the sacrifice, the end of our pilgrimage, the vast home to which we arrive, the other world to which those who do well the works of sacrifice attain, *sukr'itâm u lokam*. Agni goes as an envoy between earth and heaven and then encompasses with his being this vast home, *kshayam brihantam pari bhûshati*, (III. 3. 2). It is a world of bliss and the fullness of all the riches to which the Vedic Rishi aspires: "He for whom, because he does well his

works, O Agni Jatavedas, thou willest to make that other world of bliss, attains to a felicity full of the Horses, the Suns, the Heroes, the Cows, all happy being " (III: 4. 11). And it is by the Light that this Bliss is attained; it is by bringing to Birth the Sun and the Dawn and the Days that the Angirasas attain to it for the desiring human race; "Indra who winneth Swar, bringing to birth the days, has conquered by those who desire (*uṣigbhih*, a word applied like *nr'i* to express men and gods, but, like *nr'i* also, sometimes especially indicating the Angirasas) the armies he attacks, and he has made to shine out for man the vision of the days (*ketum ahnām*) and formed the Light for the great bliss," *avindaj jyotir bri'hate ran'āya*.

All this may very well be interpreted, so far as these and other isolated passages go, as a sort of Red Indian conception of a physical world beyond the sky and the earth, a world made out of the rays of the sun, in which the human being, freed from fear and limitation,—it is a wide world,—has his desires satisfied and possesses quite an unlimited number of horses, cows, sons and retainers. But what we have set out to prove is that it is not so, that on the contrary, this wide world, *brihad dyau* or Swar, which we have to attain by passing beyond heaven and earth,—for so it is more than once stated, e.g. I. 36. 8, "Human beings (*manushah*) slaying the Coverer have crossed beyond both earth and heaven and made the wide world for their dwelling place," *ghmanlo vr'itram ataran rodasī ubhe āpa uru kshayāya chakrire*,—that this supra-celestial wide-ness, this illimitable light is a supramental heaven, the heaven of the supramental Truth, of the immortal Beatitude, and that the light which is its substance and constituent reality, is the light of Truth. But at present it is enough to emphasise this point that it is a heaven concealed from our vision by a certain darkness, that it is has to be found and made visible, and that this seeing and finding depends on the birth of the Dawn, the rising of the Sun, the upsurging of the Solar Herds out of their secret cave. The souls successful in sacrifice become *svar-dr'iṣ* and *svarvid*,

seers of Swar and finders of Swar or its knowers; for *vid* is a root which means both to find or get and to know and in one or two passages the less ambiguous root *jnā* is substituted for it and the Veda even speaks of making the light known out of the darkness. For the rest, this question of the nature of Swar or the wide world is of supreme importance for the interpretation of the Veda, since on it turns the whole difference between the theory of a hymnal of barbarians and the theory of a book of ancient knowledge, a real Veda. It can only be entirely dealt with in a discussion of the hundred, and more passages speaking of this wide world which would be quite beyond the scope of these chapters. We shall, however, have to return to this question while dealing with the Angirasa hymns and afterwards.

The birth of the Sun and the Dawn must therefore be regarded as the condition of seeing or attaining to Swar, and it is this which explains the immense importance attached to this legend or image in the Veda and to the conception of the illumining, finding, bringing to birth of the light out of the darkness by the true hymn, the *satya mantra*. This is done by Indra and the Angirases, and numerous are the passages that allude to it. Indra and the Angirases are described as finding Swar or the Sun, *avidat*, illumining or making it to shine, *arochayat*, bringing it to birth, *ajanayat*, (we must remember that in the Veda the manifestation of the gods in the sacrifice is constantly described as their birth); and winning and possessing it, *sanat*. Often indeed Indra alone is mentioned. It is he who makes light from the nights and brings into birth the Sun, *kshapām vastā janitā sūryasya* (III. 49. 4), he who has brought to their birth the Sun and the Dawn (II. 12. 7), or, in a more ample phrase, brings to birth together the Sun and Heaven and Dawn (VI. 30. 5). By his shining he illumines the Dawn, by his shining he makes to blaze out the sun, *haryann ushasam archayah sūryam haryanu arochayah* (III. 44. 2) These are his great achievements *jajāna sūryam ushasam sudansāh* (III. 32. 8), that with



his shining comrades he wins for possession the field (is this not the field in which the Atri saw the shining cows?), wins the sun, wins the waters, *sanat kshetram sakhibhih svitnyebhih sanat sūryam sanad apah suvajrah* (I. 100. 18). He is also he who winneth Swar, *svarsha*, as we have seen, by bringing to birth the days. In isolated passages we might take this birth of the Sun as referring to the original creation of the sun by the gods, but not when we take these and other passages together. This birth is his birth in conjunction with the Dawn, his birth out of the Night. It is by the sacrifice that this birth takes place,—*indrah suyajna ushasah svar janat* (II. 21. 4), “Indra sacrificing well brought to birth the Dawns and Swar” it is by human aid that it is done,—*asmakebhir nr'ibhir sūryam sanat*, by our “men” he wins the sun (I. 100-6); and in many hymns it is described as the result of the work of the Angirasas and is associated with the delivering of the cows or the breaking of the hill.

It is this circumstance among others that prevents us from taking, as we might otherwise have taken, the birth or finding of the Sun as simply a description of the sky (Indra) daily recovering the sun at dawn. When it is said of him that he finds the light even in the blind darkness, *so andhe chit tamasi jyotir vidat*, it is evident that the reference is to the same light which Agni and Soma found, one light for all these many creatures, *avindatam jyotir ekam bahubhyah*, when they stole the cows from the Panis (I. 93.4), “the wakeful light which they who increase truth brought into birth, a god for the god” (VIII.89.1), the secret light (*gudham jyotih*) which the fathers, the Angirasas, found when by their true mantras they brought to birth the Dawn. It is that which is referred to in the mystic hymn to all the gods (VIII.29.1) attributed to Manu Vaivaswata or to Kashyapa, in which it is said “certain of them singing the Rik thought out the mighty Sāman and by that they made the Sun to shine.” This is not represented as being done previous to the creation, of man; for it is said in VII.91.1, “The gods who increase by our obeisance

and were of old, without blame, they for man beset (by the powers of darkness) made the Dawn to shine by the Sun." This is the finding of the Sun that was dwelling in the darkness by the Angirasas through their ten months' sacrifice. Whatever may have been the origin of the image or legend, it is an old one and widespread and it supposes a long obscuration of the Sun during which man was beset by darkness. We find it not only among the Aryans of India, but among the Mayas of America whose civilisation was a ruder and perhaps earlier type of the Egyptian culture; there too it is the same legend of the Sun concealed for many months in the darkness and recovered by the hymns and prayers of the wise men (the Angirasa Rishis?). In the Veda the recovery of the Light is first effected by the Angirasas, the seven sages, the ancient human fathers and is then constantly repeated in human experience by their agency.

It will appear from this analysis that the legend of the lost Sun and its recovery by sacrifice and by the *mantra* and the legend of the lost Cows and their recovery, also by the *mantra*, both carried out by Indra and the Angirasas, are not two different myths, they are one. We have already asserted this identity while discussing the relations of the Cows and the Dawn. The Cows are the rays of the Dawn, the herds of the Sun and not physical cattle. The lost Cows are the lost rays of the Sun; their recovery is the forerunner of the recovery of the lost sun. But it is now necessary to put this identity beyond all possible doubt by the clear statement of the Veda itself.

For the Veda does explicitly tell us that the cows are the Light and the pen in which they are hidden is the darkness. Not only have we the passage already quoted, I.92.4, in which the purely metaphorical character of the cows and the pen is indicated, "Dawn uncovered the darkness like the pen of the cow"; not only have we the constant connection of the image of the recovery of the cows with the finding of the light as in I.93.3, "Ye two stole the cows from the Panis...Ye found the one light for

many", or in II. 24.3. "That is the work to be done for the most divine of the gods ; the firm places were cast down, the fortified places were made weak ; up Brihaspati drove he cows (rays), by the hymn (*brahman'd*) he broke Vala, he concealed the darkness, he made Swar visible "; not only are we told in V.31.3, "He impelled forward the good milkers within the concealing pen, he opened up by the Light the all-concealing darkness"; but, in case any one should tell us that there is no connection in the Veda between one clause of a sentence and another and that the Rishis are hopping about with minds happily liberated from the bonds of sense and reason from the Cows to the Sun and from the darkness to the cave of the Dravidians, we have in answer the absolute identification in I.33.10, "Indra the Bull made the thunderbolt his ally" or perhaps "made it applied (*yujam*), he by the Light milked the rays (cows) out of the darkness,"—we must remember that the thunderbolt is the *svarya açmā* and has the light of Swar in it,—and again in IV.51.2, where there is question of the Panis, "They (the Dawns) breaking into dawn pure, purifying, opened the doors of the pen, even of the darkness," *vrajasya tamaso dvārā*. If in face of all these passages we insist on making a historical myth of the Cows and the Panis, it will be because we are determined to make the Veda mean that in spite of the evidence of the Veda itself. Otherwise we must admit that this supreme hidden wealth of the Panis, *nidhiḥ paṇīnām paramam guhāhitam* is not wealth of earthly herds, but, as is clearly stated by Puruchchhepa Daivodasi (I.130.3), "the treasure of heaven hidden in the secret cavern like the young of the Bird, within the infinite rock, like a pen of the cows", *avindad divo nihitam guhā nidhiṃ ver na garbham parivṛttam açhmani anante antar açmani, vrajam vajrī gavām iva sishasan*.

The passages in which the connection of the two legends or their identity appear, are numerous ; I will only cite a few that are typical. We have in one of the hymns that speak at length of this legend, I.62, "O Indra, O

Puissant, thou with the Daçagwas (the Angirasas) didst tear Vala with the cry; hymned by the Angirasas, thou didst open the Dawns with the Sun and with the Cows the Soma." We have VI. 17.3, "Hear the hymn and increase by the words; make manifest the Sun, slay the foe, cleave out the Cows, O Indra." We read in VII. 98.5 "All this wealth of cows that thou seest around thee by the eye of the Sun is thine, thou art the sole lord of the cows, O Indra, "*gavām asi' gopatir eka indra*, and to show of what kind of cows Indra is the lord, we have in III.31, a hymn of Sarama and the Cows, "The victorious (Dawns) clove to him and they knew a great light out of the darkness; knowing the Dawns went upward to him, Indra became the sole lord of the Cows," *patir gavām abhavad eka indrah*, and the hymn goes on to tell how it was by the mind and by the discovery of the whole path of the Truth that the seven sages, the Angirasas drove up the Cows out of their strong prison and how Sarama, knowing, came to the cavern in the hill and to the voice of the imperishable herds. We have the same connection with the Dawns and the finding of the wide solar light of Swar in VII.90.4, "The Dawns broke forth perfect in light and unhurt, they (the Angirasas) meditating found the wide Light (*uru jyotih*); they who desire opened the wideness of the Cows, the waters flowed on them from heaven."

So too in II.19.3 we have the Days and the Sun and the Cows,—“He brought to its birth the Sun, found the Cows, effecting out of the Night the manifestations of the days.” In IV.1, the Dawns and the Cows are identified, “The good milkers whose pen was the rock, the shining ones in their concealing prison they drove upward, the Dawns answering their call,” unless this means, as is possible that the Dawns called by the Angirasas, “our human fathers,” who are mentioned in the preceding verse, drove up for them the Cows. Then in VI.17.4 we have the breaking of the pen as the means of the outshining of the Sun; “Thou didst make the Sun and the Dawn to shine, breaking the firm places; thou didst move from its foundation

the great hill that enveloped the Cows ;" and finally in III.39 the absolute identification of the two images in their legendary form, "None is there among mortals who can blame (or, as I should rather interpret, no mortal power that can confine or obstruct) these our fathers who fought for the Cows (of the Panis) ; Indra of the mightiness, Indra of the works released for them the strongly closed cow-pens; when a friend with his friends the Navagvas, following on his knees the cows, when with the ten, the Daçagvas, Indra found the true Sun (or, as I render it, the Truth, the Sun,) dwelling in the darkness." The passage is conclusive ; the cows are the Cows of the Panis which the Angirasas pursue entering the cave on their hands and knees, the finders are Indra and the Angirasas who are spoken of in other hymns as Navagvas and Daçagvas, and that which is found by entering the cow-pens of the Panis in the cave of the hill is not the stolen wealth of the Aryans, but "the sun dwelling in the darkness."

Therefore it is established beyond question that the cows of the Veda, the cows of the Panis, the cows which are stolen, fought for, pursued, recovered, the cows which are desired by the Rishis, the cows which are won by the hymn and the sacrifice, by the blazing fire and the god-increasing verse and the god-intoxicating Soma, are symbolic cows, are the cows of Light, are, in the other and inner Vedic sense of the words *go*, *usrâ*, *usriyâ*, the shining ones, the radiances, the herds of the Sun, the luminous forms of the Dawn. By this inevitable conclusion the corner-stone of Vedic interpretation is securely founded far above the gross materialism of a barbarous worship and the Veda reveals itself as a symbolic scripture, a sacred allegory whether of Sun-worship and Dawn-worship or of the cult of a higher and inner Light, of the true Sun, *satyam sîryam*, that dwells concealed in the darkness of our ignorance, hidden as the child of the Bird, the divine Hansa, in the infinite rock of this material existence, *an-ante antar açmani*.

Although in this chapter I have confined myself with some rigidity to the evidence that the cows are the light of the sun hid in darkness, yet their connection with the light of Truth and the sun of Knowledge has already shown itself in one or two of the verses cited. We shall see that when we examine, not separate verses, but whole passages of these Angirasa hymns the hint thus given develops into a clear certainty. But first we must cast a glance at these Angirasa Rishis and at the creatures of the cave, the friends of darkness from whom they recover the luminous herds and the lost Sun,—the enigmatic Panis.

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# The Eternal Wisdom

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## THE CONQUEST OF THE TRUTH

### TO RENOUNCE THE ILLUSION OF THE WORLD

- 1 A mind without wisdom remains the sport of illusion and miserable.
- 2 Men insensate enter into the world seduced by a false brilliance. But just as it is easier to enter into a net than to issue out of it, so is it easier to enter into the world than to renounce it when once one has entered in.
- 3 That man whose mind is solely attached to the objects of sense, him death drags with it as an impetuous torrent sweeps away a slumbering village.
- 4 The foolish follow after outward desires and they enter into the snare of death that is wide-extended for them; but the wise, having found immortality, know that which is sure and desire not here uncertain things.
- 5 The wise do not linger in the thicket of the senses, the wise heed not the honeyed voices of the illusion.
- 6 So long as we are attached to the form, we shall be unable to appreciate the substance, we shall have no notion of the causes the knowledge of which is the true knowing.
- 7 Before the soul can see, it must have acquired the inner harmony and made the eyes blind to all illu-

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1) Fo-sho-hing-tsan-king— 2) Ramakrishna.— 3) Dhammapada.—  
4) Katha Upanishad. IV. 2.— 5) The Book of Golden Precepts.— 6) Antoine the Dealer: Revelations.— 7) The Book of Golden Precepts.

- 8 sion.—He whose senses are not attached to name and form who is no longer troubled by transient things,  
 9 can be really called a disciple.—He who discerns the truth as truth and the illusion as an illusion, attains to the truth and is walking in the right road.
- 10 If you wish to know why we must renounce all semblances, the reason is this that they are only means to lead us to the simple and naked truth. If I wish, then, to arrive at that truth I must leave behind me little by little the road which leads me to it.
- 11 The knowledge of the divine nature is the sole truth and this truth cannot be discovered, nor even its shadow, in this world full of lies, of changing appearances and of errors.

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- 12 As clouds cover the sun, so the Illusion hides the Divinity. When the clouds recede, the sun becomes visible; even so when the Illusion is dissipated, the  
 13 Eternal can be seen.—You veil your eyes and complain that you cannot see the Eternal. If you wish to see  
 14 Him, tear from your eyes the veil of the illusion.—So and likewise, if you tear away the veils of the heart, the light of the oneness will shine upon it.
- 15 O disciple, that which was not created dwells in thee. If thou wish to attain to it,...thou must strip  
 16 thyself of thy dark robes of illusion.—Flee the Ignorance and flee also the Illusion. Turn thy face from the deceptions of the world; distrust thy senses, they are liars. But in thy body which is the tabernacle of  
 17 sensation, seek the "Eternal Man."—The world is a brilliant flame in which every moment a new creature comes to burn itself. Bravely turn thy eyes from it like the lion, if thou wouldst not burn thyself in it like the butterfly. The insensate who like that insect adores the flame, will surely be burned in it.

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8) Dhammapada.— 9) id.— 10) Tauler; Institutions.— 11) Hermes: On Initiation.— 12) Ramakrishna.— 13) id.— 14) Baha-ullah: The Seven Valleys.— 15) The Book of Golden Precepts.— 16) Farid-ud-din-attar: Mantic Utair.— 17) Hermes: On Rebirth.



- 18 This is the new birth, my son, to turn one's thought from the body that has the three dimensions.
- 19 What then is that which is true? That which is not troubled, my son, that which has no limits, colour nor form, the unmoving, the naked, the luminous; that which knows itself, the immutable, the good, the incorporeal.
- 20 In what then consists progress? He who detaching himself from external things devotes himself entirely to the education and preparation of his faculty of judgment and will in order to put it into accord with Nature and give it elevation, freedom, independence, self-possession,—he it is who is really progressing.
- 21 Who truly travels beyond the Illusion? He who renounces evil associations, who keeps company with lofty spirits; who has no longer the sense of possession; who frequents solitary places; who wrests himself out of slavery to the world, passes beyond the three qualities and abandons all anxiety about his existence; renounces the fruits of works, renounces his works and becomes free from the opposites; who renounces even the Vedas and aids others to travel beyond; he truly travels beyond and helps others to make the voyage.
- 22 He who has surmounted the furious waves of visible things, of him it is said "he is a master of the wisdom." He has attained the bank, he stands on firm ground. If thou hast traversed this sea with its abysses, full of waves, full of depths, full of monsters, then wisdom and holiness are thy portion. Thou hast attained to land, thou hast attained to the aim of the universe.
- 23 He alone traverses the current of the illusion who comes face to face with the Eternal and realises it.
- 24 I will therefore make ready to render my thought an alien to the illusion of the world.

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18) id.— 20) Epictetus: Conversations.— 21) Narada Sutra.—  
22) Sanyutta Nikaya.— 23) Hermes: On Rebirth. — 24) Ramakrishna.

## REFUGE

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[ Translated from the Tamil verses of Kulasekhara Alwar, the Cher-  
ra king and saint ]

Though thou shouldst not spare me the anguish of the world, yet I have no refuge but thy feet. O Lord of the City of the wise begirt by gardens full of sweet flowers, if, in a keen-edged wrath, the mother cast off the babe, what can it do but cry for the mother's love? I am like that babe.(1)

If the man whom she loves subject her to contumely, the high-born wife still clings to him; for he is her chosen lord. And I, too, O Lord of the City of the wise whose walls reach up to Heaven, I will ever praise thy victorious feet, even if thou shouldst leave me unprotected. (2)

Reject me, O Lord, and I will yet hold on to thee, not knowing another prop. O Lord of the City of the wise encircled by green fields with their glancing fish, the right-ful king may cause much pain to his country's heart, not looking at things with his own eyes. but still the country trusts in him. I am like that country. (3)

The sufferer loves the wise physician even when his flesh is cut and burnt. O Lord of the City of the wise, let thy Illusion inflict on me an endless pain, I will yet remain thy servant, I will yet look up to thy feet. (4)

O Lord of the city of the wise, who didst slay the strong and cruel Beast, ah, where shall I fly for refuge, if I leave

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thy feet? On the tossing sea the bird leaves the mast of the ship, he flies to all sides but no shore is visible, and he again returns to the mast. I am like that bird. (5)

Let Fire himself assail with its heat the lotus-flower, it will blossom to none but the Sun. Even if thou shouldst refrain from healing its pain, my heart can be melted by nothing else as by thy unlimited beauty. (6)

The Rain may forget the fields, but the fields will ever be thirsting for its coming. O Lord of the City of the wise, what care I whether thou heal my wound or no, my heart shall ever be thine. (7)

The rivers course down through many lands but must yield themselves to the Sea, they cannot flow back. O sea-hued Lord of the City of the wise, even so must I ever be drawn to thy resplendent glory. (8)

Illusory Power ever seeks him who seeketh thee not, not seeking thy lasting Might. O Lord of the city of the wise whose discus flashes like the lightning, I must ever seek thee, who am thy servant. (9)

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# REBIRTH

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The theory of rebirth is almost as ancient as thought itself and its origin is unknown. We may according to our prepossessions accept it as the fruit of ancient psychological experience always renewable and verifiable and therefore true or dismiss it as a philosophical dogma and ingenious speculation ; but in either case the doctrine, even as it is in all appearance well-nigh as old as human thought itself, is likely also to endure as long as human beings continue to think.

In former times the doctrine used to pass in Europe under the grotesque name of transmigration which brought with it to the Western mind the humorous image of the soul of Pythagoras migrating, a haphazard bird of passage, from the human form divine into the body of a guinea-pig or an ass. The philosophical appreciation of the theory expressed itself in the admirable but rather unmanageable Greek word, *metempsychosis*, which means the insouling of a new body by the same psychic individual. The Greek tongue is always happy in its marriage of thought and word and a better expression could not be found ; but forced into English speech the word becomes merely long and pedantic without any memory of its subtle Greek sense and has to be abandoned. Reincarnation is the now popular term, but the idea in the word leans to the gross or external view of the fact and begs many questions. I prefer " rebirth," for it renders the sense of the wide, colourless, but sufficient Sanskrit term, *punarjanma*, "again-birth," and commits us to nothing but the fundamental

idea which is the essence and life of the doctrine.

Rebirth is for the modern mind no more than a speculation and a theory ; it has never been proved by the methods of modern science or to the satisfaction of the new critical mind formed by a scientific culture. Neither has it been disproved ; for modern science knows nothing about a before-life or an after-life for the human soul, knows nothing indeed about a soul at all, nor can know ; its province stops with the flesh and brain and nerve, the embryo and its formation and development. Neither has modern criticism any apparatus by which the truth or untruth of rebirth can be established. In fact, modern criticism, with all its pretensions to searching investigation and scrupulous certainty, is no very efficient truth-finder. Outside the sphere of the immediate physical it is almost helpless. It is good at discovering data, but except where the data themselves bear on the surface their own conclusion, it has no means of being rightly sure of the generalisations it announces from them so confidently in one generation and destroys in the next. It has no means of finding out with surety the truth or untruth of a doubtful historical assertion ; after a century of dispute it has not even been able to tell us yes or no, whether Jesus Christ ever existed. How then shall it deal with such a matter as this of rebirth which is stuff of psychology and must be settled rather by psychological than physical evidence ?

The arguments which are usually put forward by supporters and opponents, are often sufficiently futile and at their best certainly insufficient either to prove or to disprove anything in the world. One argument, for instance, often put forward triumphantly in disproof is this that we have no memory of our past lives and therefore there were no past lives ! One smiles to see such reasoning seriously used by those who imagine that they are something more than intellectual children. The argument proceeds on psychological grounds and yet it ignores the very nature of our ordinary or physical memory which is all that the normal man can employ. How much do we remember of our ac-

tual lives which we are undoubtedly living at the present moment? Our memory is normally good for what is near, becomes vaguer or less comprehensive as its objects recede into the distance, farther off seizes only some salient points and, finally, for the beginning of our lives falls into a mere blankness. Do we remember even the mere fact, the simple state of being an infant on the mother's breast? and yet that state of infancy was, on any but a Buddhist theory, part of the same life and belonged to the same individual,—the very one who cannot remember it just as he cannot remember his past lives. Yet we demand that this physical memory, this memory of the brute brain of man which cannot remember our infancy and has lost so much of our later years, shall yet recall that which was before infancy, before birth, before itself was formed. And if it cannot, we are to cry, "Disproved your reincarnation theory!" The sapient insipidity of our ordinary human reasoning could go no farther than in this sort of ratiocination. Obviously, if our past lives are to be remembered whether as fact and state or in their events and images, it can only be by a psychical memory awaking which will overcome the limits of the physical and resuscitate impressions other than those stamped on the physical being by physical cerebration.

I doubt whether, even if we could have evidence of the physical memory of past lives or of such a psychical awakening, the theory would be considered any better proved than before. We now hear of many such instances confidently alleged though without that apparatus of verified evidence responsibly examined which gives weight to the results of psychical research. The sceptic can always challenge them as mere fiction and imagination unless and until they are placed on a firm basis of evidence. Even if the facts alleged are verified, he has the resource of affirming that they are not really memories but were known to the person alleging them by ordinary physical means or were suggested to him by others and have been converted into reincarnate memory either by conscious deception

or by a process of self-deception and self-hallucination. And even supposing the evidence were too strong and unexceptionable to be got rid of by these familiar devices, they might yet not be accepted as proof of rebirth. Modern speculation and research have brought in this doubt to overhang all psychical theory and generalisation.

We know for instance that in the phenomena, say, of automatic writing or of communication from the dead, it is disputed whether the phenomena proceed from outside from disembodied minds, or from within, from the subliminal consciousness, or whether the communication is actual and immediate from the released personality or is the uprising to the surface of a telepathic impression which came from the mind of the then living man but has remained submerged in our subliminal mentality. The same doubt might be opposed to the evidences of reincarnate memory. It might be maintained that they prove the power of a certain faculty in us to have knowledge of past events, but that these events belong to other personalities than ours and that our attribution of them to our own personality in past lives is an imagination, a hallucination, or else an instance of that self-appropriation of things and experiences perceived but not our own which is one out of the undoubted phenomena of mental error. Much would be proved by an accumulation of such evidences but not, to the sceptic at least, rebirth. Certainly, if they were sufficiently ample, exact profuse, intimate, they would create an atmosphere which would lead in the end to a general acceptance of the theory by the human race as a moral certitude. But proof is a different matter.

After all, most of the things that we accept as truths are really no more than moral certitudes. We have all the profoundest unshakeable faith that the earth revolves on its own axis, but as has been pointed out by a great French mathematician, the fact has never been proved; it is only a theory which accounts well for certain observable facts, no more. Who knows whether it may not be replaced in this or another century by a better—or a worse? All observed astronomical phenomena were admirably accounted for

by theories of spheres and I know not what else, before Galileo came in with his "And yet it moves," disturbing the infallibility of Popes and Bibles and the science and logic of the learned. One feels certain that admirable theories could be invented to account for the facts of gravitation if our intellects were not prejudiced and prepossessed by the anterior demonstrations of Newton. This is the ever-perplexing and inherent plague of our reason; for it starts by knowing nothing and has to deal with infinite possibilities, and the possible explanations of any given set of facts until we actually know what is behind them, are endless. In the end, we really know only what we observe and even that subject to a haunting question, for instance, that green is green and white is white, although it appears that colour is not colour but something else that creates the appearance of colour. Beyond observable fact we must be content with reasonable logical satisfaction, dominating probability and moral certitude,—at least until we have the sense to observe that there are faculties in us higher than the sense-dependent reason and awaiting development by which we can arrive at greater certainties.

We cannot really assert as against the sceptic any such dominant probability or any such certitude on behalf of the theory of rebirth. The external evidence yet available is in the last degree rudimentary. Pythagoras was one of the greatest of sages, but his assertion that he fought at Troy under the name of the Antenorid and was slain by the younger son of Atreus is an assertion only and his identification of the Trojan shield will convince no one who is not already convinced; the modern evidence is not as yet any more convincing than the proof of Pythagoras. In absence of external proof which to our matter-governed sensational intellects is alone conclusive, we have the argument of the reincarnationists that their theory accounts for all the facts better than any other yet advanced. The claim is just, but it does not create any kind of certitude. The theory of rebirth gives us a simple, symmetrical, beautiful explanation of things; but so too the theory of the spheres gave us once a simple, symmetrical, beautiful



explanation of the heavenly movements. Yet we have now got quite another explanation, much more complex, much more Gothic and shaky in its symmetry, an inexplicable order evolved out of chaotic infinities, which we accept as the truth of the matter. And yet, if we will only think, we shall perhaps see that even this is not the whole truth ; there is much more behind we have not yet discovered. Therefore the simplicity, symmetry, beauty, satisfactoriness of the reincarnation theory is no warrant of its certitude.

When we go into details, the uncertainty increases. Rebirth accounts, for example, for the phenomenon of genius, inborn faculty and so many other psychological mysteries. But then Science comes in with its all-sufficient explanation by heredity,—though, like that of rebirth, all-sufficient only to these who already believe in it. Without doubt, the claims of heredity have been absurdly exaggerated. It has succeeded in accounting for much, not all, in our physical being, our temperament, our vital peculiarities. Its attempt to account for genius, inborn faculty and other psychological phenomena is a pretentious failure. But this may be because Science knows nothing at all that is fundamental about our psychology,—no more than primitive astronomers knew of the constitution and law of the stars whose movements they yet observed with a sufficient accuracy. I do not think that even when Science knows more and better, it will be able to explain these things by heredity; but the scientist may well argue that he is only at the beginning of his researches, that the generalisation which has explained so much may well explain all, and that at any rate his hypothesis has had a better start in its equipment of provable facts than the theory of reincarnation.

Nevertheless, the argument of the reincarnationist is so far a good argument and respect-worthy, though not conclusive. But there is another more clamorously advanced which seems to me to be on a par with the hostile reasoning from absence of memory, at least in the form in which it is usually advanced to attract unripe minds. This is the ethical argument by which it is sought to justify God's ways with the world or the world's ways with itself.

There must, it is thought, be a moral governance for the world; or at least some sanction of reward in the cosmos for virtue, some sanction of punishment for sin. But upon our perplexed and chaotic earth no such sanction appears. We see the good man thrust down into the press of miseries and the wicked flourishing like a green bay-tree and *not* cut down miserably in his end. Now this is intolerable. It is a cruel anomaly, it is a reflection on God's wisdom and justice, almost a proof that God is not; we must remedy that. Or if God is not, we must have some other sanction for righteousness.

How comforting it would be if we could tell a good man and even the amount of his goodness,—for should not the Supreme be a strict and honourable accountant?—by the amount of ghee that he is allowed to put into his stomach and the number of rupees he can jingle into his bank and the various kinds of good luck that accrue to him. Yes, and how comforting too if we could point our finger at the wicked stripped of all concealment and cry at him, 'O thou wicked one! for if thou wert not evil, wouldst thou in a world governed by God or at least by good, be thus ragged, hungry, unfortunate, pursued by griefs, void of honour among men? Yes, thou art proved wicked, because thou art ragged. God's justice is established.' The Supreme Intelligence being fortunately wiser and nobler than man's childishness, this is impossible. But let us take comfort! It appears that if the good man has not enough good luck and ghee and rupees, it is because he is really a scoundrel suffering for his crimes,—but a scoundrel in his past life who has suddenly turned a new leaf in his mother's womb; and if yonder wicked man flourishes and tramples gloriously on the world, it is because of his goodness—in a past life, the saint that was then having since been converted—was it by his experience of the temporal vanity of virtue?—to the cult of sin. All is explained, all is justified. We suffer for our sins in another body; we shall be rewarded in another body for our virtues in this; and so it will go on *ad infinitum*. No wonder, the philosophers found this a bad business and proposed as a remedy to get rid of both sin

and virtue and even as our highest good to scramble anyhow out of a world so amazingly governed.

Obviously, this scheme of things is only a variation of the old spiritual-material bribe and menace, the bribe of a Heaven of fat joys for the good and the threat of a hell of eternal fire or bestial tortures for the wicked. The idea of the Law of the world as primarily a dispenser of rewards and punishments is cognate to the idea of the Supreme Being as a judge, "father" and school-master who is continually rewarding with lollipops his good boys and continually caning his naughty urchins. It is cognate also to the barbarous and iniquitous system of savage and degrading punishment for social offences on which human society is still founded. Man insists continually on making God in his own image instead of seeking to make himself more and more in the image of God, and all these ideas are the reflection of the child and the savage and the animal in us which we have still failed to transform or outgrow. We should be inclined to wonder how these fancies of children found their way into such profound philosophical religions as Buddhism and Hinduism, if it were not so patent that men will not deny themselves the luxury of tacking on the rubbish from their past to the deeper thoughts of their sages.

No doubt, since these ideas were so prominent, they must have had their use in training humanity. Perhaps even it is true that the Supreme deals with the child soul according to its childishness and allows it to continue its sensational imaginations of heaven and hell beyond the death of the physical body. Perhaps both these ideas of after-life and of rebirth as fields of punishment and reward were needed because suited to our half-mentalised animality. But after a certain stage the system ceases to be really effective. Men believe in Heaven and Hell but go on sinning merrily, quit at last by a Papal indulgence or the final priestly absolution or a death-bed repentance or a bath in the Ganges or a sanctified death at Benares,—such are the childish devices by which we escape from our childishness! And in the end the mind grows adult and puts the

whole nursery nonsense away with contempt. The reward and punishment theory of rebirth, if a little more elevated or at least less crudely sensational, comes to be as ineffective. And it is good that it should be so. For it is intolerable that man with his divine capacity should continue to be virtuous for a reward and shun sin out of terror. Better a strong sinner than a selfish coward or a petty hucksterer with God ; there is more divinity in him, more capacity of elevation. Truly the Gita has said well, *Kṛipānāḥ phala-hetavaḥ*. And it is inconceivable that the system of this vast and majestic world should have been founded on these petty and paltry motives. There is reason in these theories ? then reason of the nursery, puerile. Ethics ? then ethics of the mud, muddy.

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

and more from egoism into that immaculate wideness where all things are transformed and reconciled into the divine equality. To seek other reward is to bind oneself to a foolishness and a childish ignorance; and to regard even these things as a reward is an unripeness and an imperfection.

And what of suffering and happiness, misfortune and prosperity? These are experiences of the soul in its training, helps, props, means, disciplines, tests, ordeals,—and prosperity often a worse ordeal than suffering. Indeed, adversity, suffering may often be regarded rather as a reward to virtue than as a punishment for sin, since it turns out to be the greatest help and purifier of the soul struggling to unfold itself. To regard it merely as the stern award of a Judge, the anger of an irritated Ruler or even the mechanical recoil of result of evil upon cause of evil is to take the most superficial view possible of God's dealings with the soul and the law of its evolution. And what of worldly prosperity, wealth, progeny, the outward enjoyment of art, beauty, power? Good, if they be achieved without loss to the soul and enjoyed only as the outflowing of the divine Joy and Grace upon our material existence. But let us seek them first for others or rather for all, and for ourselves only as a part of the universal condition or as one means of bringing perfection nearer.

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

ganisation of the movement, sees how this was prepared in an uninterrupted past, remembers the bygone soul-states, environments, particular forms of activity which built up its present constituents and knows to what it is moving by development in an uninterrupted future. This is the true dynamic belief in rebirth, and there too the play of the questioning intellect ceases; the soul's vision and the soul's memory are all. Certainly, there remains the question of the mechanism of the development and of the laws of rebirth where the intellect and its inquiries and generalisations can still have some play. And here the more one thinks and experiences, the more the ordinary, simple, cut-and-dried account of reincarnation seems to be of doubtful validity. There is surely here a greater complexity, a law evolved with a more difficult movement and a more intricate harmony out of the possibilities of the Infinite. But this is a question which demands long and ample consideration; for subtle is the law of it. *Anur hyesha dharmah.*

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# The Ideal of Human Unity

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## III

It is a constant method of Nature, when she has two elements of a harmony to reconcile, to proceed at first by a constant balancing in which she sometimes seems to lean entirely on one side, sometimes entirely to the other, at others to correct both excesses by a more or less successful temporary adjustment and moderating compromise. The two elements appear then as opponents necessary to each other who therefore labour to arrive at some conclusion of their strife. but, each having its egoism and that innate tendency of all things which drives them not only towards self-preservation but towards self-assertion in proportion to their available force, they seek each to arrive at a conclusion in which itself shall have the maximum part, dominate utterly if possible or even swallow up entirely the egoism of the other in its own egoism. Thus the progress towards harmony accomplishes itself by a strife of forces and seems often to be no effort towards concord or mutual adjustment at all, but rather towards a mutual devouring. In effect, the swallowing up, not of one by the other, but of each by the other, so that both shall live entirely in the other and as the other, is our highest ideal of oneness. It is the last ideal of love at which strife tries to arrive ignorantly ; for by strife one can only arrive at an adjustment of the two opposite demands, not at a stable harmony, a compromise between two conflicting egoisms and not the fusing of them into each other. Still, strife does lead to an increasing mutual

comprehension which eventually makes the attempt at real oneness possible.

In the relations between the individual and the group this constant tendency of Nature represents itself as the strife between the two equally deep-rooted human tendencies of individualism and collectivism, the engrossing authority, perfection and development of the State, the distinctive freedom, perfection and development of the man. The State idea, the small or the vast living machine, and the human idea, the more and more distinct and luminous Person, the increasing God stand in perpetual opposition. The size of the State makes no difference to the essence of the struggle, need make none to its characteristic circumstances. It was the family, the tribe or the city, the *polis*; it became the clan, the caste and the class, the *kula*, the *gens*. It is now the nation. Tomorrow or the day after it may be all mankind, but even then the question will remain poised between man and humanity, between the self-liberating Person and the engrossing collectivity.

If we consult only the available facts of history and sociology we must suppose that our race began with the all-engrossing group to which the individual was entirely subservient and that increasing individuality is a circumstance of human growth, of increasing Mind. Originally, we may suppose, man being gregarious, association being his first necessity for survival and survival being the first necessity of all being, the individual could be nothing but an instrument for the strength and safety of the group, and if we add to strength and safety growth, efficiency, self-assertion as well as self-preservation, this is still the dominant idea of all collectivism. This is the necessity born of circumstance and environment. Looking more into fundamental things we perceive that in Matter uniformity is the sign of the group, free variation and individual development progresses with the growth of Life and Mind. If then we suppose man to be an evolution of mental being in Matter and out of Matter, we must assume that he begins with uniformity and subservience of the



individual and proceeds towards variety and freedom of the individual. The necessity of circumstance and environment and the inevitable law of his fundamental principles of being would then point to the same conclusion, the same process of his historical and prehistoric evolution.

But there is also the ancient tradition of humanity, which it is never safe to ignore or treat as a mere fiction, that the social state was preceded by another, a free and unsocial. According to modern scientific ideas, if such a state ever existed and that is far from certain, it must have been not merely unsocial but antisocial; it must have been the condition of man as an isolated animal, living as the beast of prey, before he became in the process of his development an animal of the pack. But the tradition is rather that of a golden age in which he was freely social without society, not bound by laws and institutions but living by natural instinct or free knowledge, holding the right law of his living in himself and not needing either to prey on his fellow or to be restrained by the iron yoke of the collectivity. We may say, if we will, that here poetic or idealistic imagination played upon a deep-seated race-memory and that early man read his growing ideal of a free unorganised happy association into his race-memory of an unorganised anti-social existence. But it is also possible that our progress has not been a development in a straight line, but in cycles, and that in those cycles there have been periods of at least partial realisation in which men did become able to live according to the high dream of philosophical Anarchism, associated by the inner law of love and light and right being, right thinking, right action and not coerced to unity by kings and parliaments, laws and policings and punishments with all that tyrant unease, petty or great oppression and repression and ugly train of selfishnesses and corruptions which attend the forced government of man by man. It is even possible that our original state was that of an instinctive animal spontaneity of free and fluid association and that our final ideal state is that of an enlightened intuitive spontaneity of free and

fluid association, the conversion of the animal state into that of the gods. Our progress may be perhaps a devious round leading from the easy and spontaneous uniformity and harmony which reflects Nature to the self-possessed unity which reflects the Divine.

However that may be, history and sociology tell us only—outside the attempts of religious or other idealism to arrive either at a free solitude or a free association—of man as an individual in the more or less organised group. And in the group there are always two types, one which asserts the State-idea entirely at the expense of the individual,—ancient Sparta, modern Germany, another which asserts the supremacy of the State but seeks at the same time to give as much freedom, power and dignity as possible to the individuals who constitute it,—ancient Athens, modern France. And to these we may add a third type in which the State abdicates as much as possible to the individual, boldly asserts that it exists for his growth and to assure his freedom, dignity, successful manhood, experiments with a courageous faith whether after all it is not the utmost possible liberty, dignity and manhood of the individual which will best assure the well-being, strength and expansion of the State. Of this type England has been until recently the great exemplar,—England rendered free, prosperous, energetic, invincible by nothing else but the strength of this idea within her, blest by the Gods with unexampled expansion, empire and good fortune because she has not feared at any time to obey this great tendency and take the risks of this great endeavour and even often to employ it beyond the limits of her own insular egoism. Unfortunately, that egoism, the defects of the race and the exaggerated assertion of a limited idea which is the mark of our human ignorance have prevented her from giving it the noblest and richest possible expression or to realise by it other results which the more strictly organised States have attained or are attaining. And in consequence we find the collective or State idea breaking down the old English tradition and it is possible that before long the great experiment will have come to an end

in a lamentable admission of failure by the adoption of that Germanic "discipline" and "efficient" organisation towards which all civilised humanity seems now to be tending. One may well ask oneself whether it was really necessary, whether by a more courageous faith enlightened by a more flexible and vigilant intelligence all the desirable results might not have been attained in a new and freer method that would yet keep intact the *dharma* of the race.

We must, again, note one other fact in connection with the claim of the State to suppress the individual in its own interest, that it is quite immaterial to the principle what form the State may assume. The tyranny of the absolute king over all or the tyranny of the majority over the individual—which really converts itself by the paradox of human nature into a hypnotised oppression and repression of the majority by itself,—are equally forms of the same tendency. Each, when it declares itself to be the State with its absolute "*L'Etat, c'est moi*", is speaking a profound truth even while it bases that truth upon a falsehood. The truth is that each really is the self-expression of the State in its characteristic attempt to subordinate to itself the free will, the free action, the power, dignity and self-assertion of the individuals constituting it. The falsehood lies in the underlying idea that the State is something greater than the individuals constituting it and can with impunity to itself and to the hope of humanity arrogate this oppressive supremacy.

In modern times the State idea has after a long interval reasserted itself and is dominating the thought and action of the world. It supports itself on two motives, one appealing to the external interest of the race, the other to its highest moral tendencies. It demands that the individual egoism shall immolate itself to a collective interest, that man shall live not for himself but for the group, the community. It asserts that the hope of the good and progress of humanity lies in the efficiency and organisation of the State, in the ordering by it of all the economic and vital arrangements of the individual and the group, of the

"mobilisation", to use a specious expression the war has set in vogue, of the intellect, capacity, thought, emotion, life of the individual, of all that he is and has by the State in the interest of all. Pushed to its ultimate conclusion this means the socialistic ideal in full force and towards that conclusion humanity seems to be heading with a remarkable rapidity. The State idea is rushing towards possession with a great motor force and is prepared to crush under its wheels everything that conflicts with its force or asserts the right of other human tendencies. And yet the two ideas on which it bases itself are full of that fatal mixture of truth and falsehood which pursues all our human claims and assertions. It is necessary to apply to them the solvent of a searching and unbiassed thought which refuses to be cheated by words, if we are not to describe helplessly another circle of illusion before we return to the deep and complex truth of Nature which should rather be our light and guide.

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# आर्य

## A PHILOSOPHICAL REVIEW

15th December 1915.

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### ERRATUM

Please read on page 266 Chapter XIII for Chapter XVI.



# The Life Divine.

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## CHAPTER XVII.

### THE DIVINE SOUL.

He in whom the self has become  
all existences and he has the know-  
ledge, how shall he be deluded, whence  
shall he have grief who sees every-  
where oneness. *Isha Upanishad.*

By the conception we have formed of the Supermind, by its opposition to the mentality on which our human existence is based, we are able not only to form a precise instead of a vague idea of divinity and the divine life,—expressions which we are otherwise condemned to use with looseness and as expressive of a large but almost impalpable aspiration,—but also to give these ideas a firm basis of philosophical reasoning, to put them into a clear relation with the humanity and the human life which is all we at present enjoy and to justify our hope and aspiration by the very nature of the world and of our own cosmic antecedents and the inevitable future of our evolution. We begin to grasp intellectually the nature of the Divine and to understand how out of it the world has come. We begin also to perceive how inevitably that which has come out of the Divine must return to the Divine. We may now ask with profit and a chance of clearer reply how we must change and what we must become in order to arrive there in our nature and our life and our relations with others and not only a solitary and ecstatic realisation in the profundities of our being. Certainly, there is still a defect in our pre-

mises; for we have so far been striving to define for ourselves what the Divine is in its descent towards limited Nature, whereas what we ourselves actually are is the Divine ascending back out of limited Nature to its own proper divinity. This difference of movement must involve a difference between the life of the gods who have never known the fall and the life of man redeemed, conqueror of the lost godhead and bearing within him the experience and it may be the new riches gathered by him from his acceptance of the utter descent. Nevertheless, there can be no difference of essential characteristics, but only of mould and colouring. We can already ascertain on the basis of the conclusions at which we have arrived the essential nature of the divine life towards which we aspire.

What then would be the existence of a divine soul, not descended into the ignorance by the fall of Spirit into Matter and the eclipse of soul by material Nature? What would be its consciousness, living in the original Truth of things, in the inalienable unity, in the world of its own infinite being, like the Divine Existence itself, but able by the play of the Divine Maya and by the distinction of the comprehending and apprehending Truth-Consciousness to enjoy also difference from God at the same time as unity with Him and to embrace difference and yet oneness with other divine souls in the infinite play of the self-multiplied Identical?

Obviously, the existence of such a soul would be always self-contained in the conscious play of Sachchidananda. It would be pure and infinite existence in its being; in its becoming it would be a free play of immortal life unaffected by death and birth and change of body because unclouded by ignorance and not involved in the darkness of our material being. It would be a pure and unlimited consciousness in its energy, poised in an eternal and luminous tranquillity as its foundation, yet able to play freely with forms of knowledge and forms of conscious power unaffected by the stumblings of mental error and the misprisions of our striving will because it never departs from the light and truth, never falls from the inherent light



and the natural harmony of its divine existence. It would be, finally, a pure and inalienable delight in its eternal self-experience and in Time a free variation of bliss unaffected by our perversions of hatred, discontent and suffering because undivided in being, unbaffled by erring self-will, unperturbed by the ignorant stimulus of desire.

Its consciousness would not be shut out from any part of the infinite truth; nor limited by any poise or status that it might assume in its relations with others, nor condemned to any loss of self-knowledge by its acceptance of a purely phenomenal individuality and the play of practical differentiation. It would in its self-knowledge live eternally in the presence of the Absolute. To us the Absolute is only an intellectual conception of indefinable existence. The intellect tells us simply that there is a Brahman higher than the highest\*, an Unknowable that knows itself in other fashion than that of our knowledge; but the intellect cannot bring us into its presence. The divine soul living in the Truth of things would on the contrary always have the conscious sense of itself as a manifestation of the Absolute. Its immutable existence it would be aware of as the original "self-form" \* of that Transcendent,—Sachchidananda; its play of conscious being it would be aware of as manifestation of That in forms of Sachchidananda. In its every state or act of knowledge it would be aware of the Unknowable cognizing itself by a form of variable self-knowledge; in its every state or act of power, will or force aware of the Unknowable; possessing itself by a form of conscious power of being and knowledge; in its every state or act of delight, joy or love aware of the Unknowable embracing itself by a form of conscious self-enjoyment. This presence of the Absolute would not be with it as an experience occasionally glimpsed or finally arrived at and held with difficulty or as an addition, acquisition or culmination to its ordinary state of being; it would be the very

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\* Parâtpara.

• Swarupa.

foundation of its being both in the unity and the differentiation; it would be present to it in all its knowing, willing, doing, enjoying; it would be absent neither from its timeless self nor from any moment of Time, neither from its spaceless being nor from any determination of its extended existence, neither from its unconditioned purity beyond all cause and circumstance nor from any relation of circumstance, condition and causality. This constant presence of the Absolute would be the basis of its infinite freedom and delight, ensure its security in the play and provide the root and sap and essence of its divine being.

Moreover such a divine soul would live simultaneously in the two terms of the eternal existence of Sachchidananda, the two inseparable poles of the self-unfolding of the Absolute which we call the One and the Many. All being does really so live; but to our divided self-awareness there is an incompatibility, a gulf between the two compelling us to live either in the multiplicity exiled from the consciousness of the One or in the unity repellent of the consciousness of the Many. But the divine soul would not be enslaved to this divorce and duality. It would be aware in itself at once of the infinite self-concentration and the infinite self-extension and diffusion. It would be aware simultaneously of the One in its unitarian consciousness holding the innumerable multiplicity in itself as if potential, unexpressed and therefore to our mental experience of that state non-existent and of the One in its extended consciousness holding the multiplicity thrown out and active as the play of its own conscious being, will and delight. It would equally be aware of the Many ever drawing down to themselves the One that is the eternal source and reality of their existence and of the Many ever mounting up attracted to the One that is the eternal culmination and blissful justification of all their play of difference. This vast view of things is the mould of the Truth-Consciousness, the foundation of the large Truth and Right hymned by the Vedic seers; this unity of all these terms of opposition is the real Adwaita, the supreme comprehending word of the knowledge of the Unknowable.

The divine soul will be aware of all variation of being, consciousness, will and delight as the outflowing, the extension, the diffusion of that self-concentrated Unity developing itself not into difference and division but simply into another, an extended form of infinite oneness. It will itself always be concentrated in oneness in the essence of its being, always manifested in variation in the extension of its being. All that takes form in itself will be simply the manifested potentialities of the One, the Word or Name vibrating out of the nameless Silence, the Form realising the formless essence, the active Will or Power proceeding out of the tranquil Force, the ray of self-cognition gleaming out from the sun of timeless self awareness, the wave of becoming rising up into shape of self-conscious existence out of the eternally self-conscious Being, the joy and love welling for ever out of the eternal still Delight. It will be the Absolute being in its self-unfolding and each relativity in it will be absolute to itself because aware of itself as the Absolute manifested but without that ignorance which excludes other relativities as alien to its being or less complete than itself.

In the extension the divine soul will be aware of the three grades of the supramental existence, not as we are mentally compelled to regard them, not as grades, but as a triune fact of the self-manifestation of Sachchidananda. It will be able to embrace them in one and the same comprehensive self-realisation,—for a vast comprehensiveness is the foundation of the truth-conscious supermind. It will be able divinely to conceive, perceive and sense all things as the Self, its own self, one self of all, Self being, Self becoming, but not divided in its becomings which have no existence apart from its own self-consciousness. It will be able divinely to conceive, perceive and sense all existences as soul-forms of the One which have each its own being in the One, its own standpoint in the One, its own relations with all the other existences that people the infinite unity, but all dependent on the One, conscious form of Him in His own infinity. It will be able divinely to conceive, perceive and sense all these existences in their in-

dividuality, in their separate standpoint living as the individual Divine, each with the One and Supreme dwelling in it and each therefore not altogether a form or eidolon, not really an illusory part of a real whole, a mere foaming wave on the surface of an immobile Ocean,—for these are after all no more than inadequate mental images,—but a whole in the whole, a truth that repeats the infinite Truth, a wave that is all the sea, a relative that proves to be the Absolute itself when we look behind form and see it in its completeness.

For these three are aspects of the one existence. The first is based upon that self-knowledge which in our human realisation of the Divine the Upanishad describes as the Self in us becoming all existences; the second on that which is described as seeing all existences in the Self; the third on that which is described as seeing the Self in all existences. The Self becoming all existences is the basis, of our oneness with all; the Self containing all existences is the basis of our oneness in difference; the Self inhabiting all is the basis of our individuality in the universal. If the defect of our mentality, if its need of exclusive concentration compels it to dwell on anyone of these aspects of self-knowledge to the exclusion of the others, if a realisation imperfect as well as exclusive moves us always to bring in a human element of error into the very Truth itself and of conflict and mutual negation into the all-comprehending unity, yet to a divine supramental being, by the essential character of the supermind which is a comprehending oneness and infinite totality, they must present themselves as a triple and indeed a triune realisation.

If we suppose this soul to take its poise, its centre in the consciousness of the individual Divine living and acting in distinct relation with the "others," still it will have in the foundation of its consciousness the entire unity from which all emerges and it will have in the background of that consciousness the extended and the modified unity and to any of these it will be capable of returning and of contemplating from them its individuality. In the Veda all these poises are asserted of the gods. In essence the

gods are one existence which the sages call by different names; but in their action founded in and proceeding from the large Truth and Right Agni or another is said to be all the other gods, he is the One that becomes all; at the same time he is said to contain all the gods in himself as the nave of a wheel contains the spokes, he is the One that contains all; and yet as Agni he is described as a separate deity, one who helps all the others, exceeds them in force and knowledge, yet is inferior to them in cosmic position and is employed by them as messenger, priest and worker,—the creator of the world and father, he is yet the son born of our works, he is, that is to say, the original and the manifested indwelling Self or Divine, the One that inhabits all.

All the relations of the divine soul with God or its supreme Self and with its other selves in other forms will be determined by this comprehensive self-knowledge. These relations will be relations of being, of consciousness and knowledge, of will and force, of love and delight. Infinite in their potentiality of variation, they need exclude no possible relation of soul with soul that is compatible with the preservation of the inalienable sense of unity in spite of every phenomenon of difference. Thus in its relations of enjoyment the divine soul will have the delight of all its own experience in itself; it will have the delight of all its experience of relation with others as with other selves in other forms created for a varied play in the universe; it will have too the delight of the experiences of its other selves as if they were its own—as indeed they really are. And all this capacity it will have because it will be aware of its own experiences, of its relations with others and of the experiences of others and their relations with itself as all the joy or Ananda of the One, the supreme Self, its own self differentiated, yet still one, by its separate habitation of all these forms comprehended in its own being. Because this unity is the basis of all its experience, it will be free from the discords of our divided consciousness, divided by ignorance and a separatist egoism; all these selves and their relations will play consciously in-

to each other's hands; they will melt into each other as the numberless notes of an eternal harmony.

And the same rule will apply to the relations of its being, knowledge, will with the being, knowledge and will of others. For all its experience and delight will be the play of a self-blissful conscious force of being in which by obedience to this truth of unity will cannot be at strife with knowledge nor either of them with delight. Nor will the knowledge, will and delight of one soul clash with the knowledge, will and delight of another, because by their awareness of their unity what is clash and strife and discord in our divided being will be there the meeting entwining and mutual interplay of the different notes of one infinite harmony.

In its relations with its supreme Self, with God, the divine soul will have this sense of the oneness of the transcendent and universal Divine with its own being. It will enjoy that oneness of God with itself in its own individuality and with its other selves in the universality. Its relations of knowledge will be the play of the divine omniscience, for God is Knowledge, and what is ignorance with us will be there only the holding back of knowledge in the repose of conscious self-awareness so that certain forms of that self-awareness may be brought forward into activity of Light. Its relations of will will be there the play of the divine omnipotence, for God is Force, Will and Power, and what with us is weakness and incapacity will be the holding back of will in tranquil concentrated force so that certain forms of divine conscious-force may realise themselves brought forward into form of Power. Its relations of love and delight will be the play of the divine ecstasy, for God is Love and Delight, and what with us would be denial of love and delight will be the holding back of joy in the still sea of Bliss so that certain forms of divine union and enjoyment may be brought in front in an active upwelling of waves of the Bliss. So also all its becoming will be formation of the divine being in response to these activities and what is with us cessation, death, annihilation will be only rest, variation or holding back of the joy

ous creative Maya in the eternal being of Sachchidananda. At the same time this oneness will not preclude relations of the divine soul with God, with its supreme Self, founded on the joy of difference separating itself from unity to enjoy that unity otherwise ; it will not annul the possibility of any of those exquisite forms of God-enjoyment which are the highest rapture of the God-lover in his clasp of the Divine.

But what will be the conditions in which and by which this nature of the life of the divine soul will realise itself ? All experience in relation proceeds through certain forces of being formulating themselves by an instrumentation to which we give the name of properties, qualities, activities, faculties. As, for instance, Mind throws itself into various forms of mind-power such as judgment, observation, memory, sympathy, etc., so must the Truth-consciousness or Supermind effect the relations of soul with soul by forces, faculties, functionings proper to supramental being ; otherwise there would be no play of differentiation. What these functionings are, we shall see when we come to consider the psychological conditions of the divine Life ; at present we are only considering its metaphysical foundations, its essential nature and principles. Suffice it at present to observe that the absence or abolition of separatist egoism and of effective division in consciousness is the one essential condition of the divine life, and therefore their presence in us is that which constitutes our mortality and our fall from the Divine. This is our "original sin", or rather let us say with a truer philosophy, the necessary condition for the great plunge into the Ignorance which is the soul's adventure in the world and from which was born our suffering and aspiring humanity.

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# **The Synthesis of Yoga.**

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## **CHAPTER. XVI.**

### **THE OBJECT OF KNOWLEDGE.**

By our analysis of the path of Karmayoga we have been able to map out in its broad lines and essential stages the movement by which the soul, liberated from desire and egoism, can become free in the Divine. The realisation of the Divine, the Lord, the supreme Self through works, the union with the Divine by works and in works, the power to live in the presence of That and in its being and no longer in the ego is the goal to which by this path we ascend. And it is evident that by this path we can arrive also at the supreme knowledge which is the fruit of the Yoga of knowledge and the supreme love and ecstasy which is the fruit of the Yoga of devotion. Nevertheless, the particular form of the knowledge at which we shall first arrive by the path of works is that of the Self as the supreme, transcendent and universal Purusha holding and conditioning the works of Nature in the individual life and soul; and the particular form of devotion proper to this path is that offered to the Lord as the Master of the world and its works, the devotion of self-surrender, self-dedication, sacrifice of all our being and activities to the Divine. The whole knowledge and the whole ecstasy, not limited by any form, can be added and must come to us, if we seek them, once we stand in the presence and live in the being of the Lord and supreme Soul. But they come more directly, with a more spontaneous and integral fullness by the special self-discipline and the peculiar methods which be-



long to the other two branches of the triune path. To these paths, successively, we must now direct our attention.

We have chosen the Karmayoga as our starting-point because for the great majority of men at the present day this is the direction in which the awakening soul most naturally turns. Action and life are nearer to human aspiration today and occupy a larger part in the mentality of the race than either abstract thought or absorbing religious faith. Nevertheless, knowledge and devotion are the real dominant strain in the nature of many even of those who are led by their ideals or the atmosphere in which they live to place the highest value on work done for God or humanity; and for these knowledge or devotion and not works is the true starting-point. Our nature much more than our education or acquired ideals is the real sign-post; by following the path it indicates we arrive more swiftly and surely at the goal. As, then, we have studied in its principles, chief movements and broad results the Yoga of works, so now we should study the Yoga of knowledge,—not in its well-known forms and conventional terms, but always in the active principles that underly them, and not towards the dissolution of our world-existence which is the sole aim recognised by the Jnanayoga long current in India, but as part of the integral Yoga which recognises the Lord no less than the pure quiescent Self, God in the world no less than the world-transcending Ineffable and accepts therefore the divine Play on the basis of the divine Repose, the divine Action that is supported by the divine Quiescence, the Word that is the self-expression of the Silence.

We must therefore try to go down from the first to the root of the whole matter. When we speak of a Yoga of knowledge, we imply that there is an object of knowledge to which men ordinarily do not turn the eye of the mind but to which we wish to attach ourselves, that there is a state of knowledge with regard to that object which is other than our ordinary consciousness of ideas and forms and things, and that there are means and faculties of knowledge by which we can arrive at that state and possess that object,—means and faculties which though they must ne-

cessarily start from our ordinary instruments of knowledge yet must as necessarily go beyond them if the supra-sensuous and supramental object we seek is to be attained. We must therefore determine first, as strictly as we can, that object of knowledge, that state of knowledge and those means and faculties of knowledge which we contemplate; for according to our determination of them will be the aim and process of our Yoga.

And, first of all, we must state concisely what are this object, this state and this means as they are prescribed by the established system or systems of the Yoga of knowledge still current in the East, so that there may be no confusion or misunderstanding, since we ourselves propose while using the same name yet to depart from the severe rigidity of the traditional line of walking. These systems, whatever their other differences, all proceed on the principle that there is a pure transcendent state of non-cosmic existence or a non-existence which alone is the object of knowledge and that all cosmic existence or all that we call existence is a state of ignorance; even its highest and most blissful conditions are a supreme ignorance and therefore to be severely renounced by the seeker of the absolute Truth. This supreme quiescent Self or this absolute Nihil is the object of knowledge. The state of knowledge to be attained is Nirvana, an extinction of ego, an extinction of mental, vital and physical activity and a supreme illumined quiescence and pure bliss of impersonal tranquillity. The means is meditation, concentration, loss of the mind in its object. Action is permissible in the first stages in order to purify the seeker, to make him morally and temperamentally a fit vessel for the knowledge, and this action must either be confined to the performance of the rites of worship and the prescribed duties of life rigorously ordained by the Hindu Shastra or, as in the Buddhistic discipline, must be guided along the eightfold path to the supreme practice of the works of compassion which lead towards the practical annihilation of self in the good of others. But in the end, in the severe and pure Jnanayoga, action must be abandoned for quiescence; it may prepare, but it

cannot give salvation; continued adherence to it is incompatible with, may be an insuperable obstacle to the attainment of the goal. For it would seem obvious that the state of supreme quiescence, being the very opposite of action, cannot be attained by those who persist in works. Similarly devotion, love, worship are disciplines for the unripe soul, are the methods of ignorance. For they are offered to something other, higher and greater than ourselves; but in the supreme knowledge there is no such thing, there being only one self or no self at all and therefore either no one to do the worship and offer the love and devotion or no one to receive it. Thought alone remains, thought that finally through its own quiescence in knowledge brings about the quiescence of the whole being.

Such in its fundamental principles is the standpoint of the pure Jñānayoga, and we can see that it comes by the intellect, the thinker in us separating himself from all the rest of what we are phenomenally, from the heart, the body, the life, the senses to arrive at his own exclusive fulfilment in that which is beyond himself. The truth which underlies and justifies this attitude is that all the activities and formations of our being are really the conscious developments of an essential Being which is beyond its own developments and mutations, in its essence immutable and therefore superior to all activities, and that in the hierarchy of our psychological functions the thought is nearest to this Self in its aspect of the knower who regards all activities but is superior to them all. The heart and other functions are, essentially, active functions which turn always towards action, though they also may arrive automatically at a certain quiescence by fullness of satisfaction in their activities or else by a reverse process of exhaustion through perpetual dissatisfaction. But the thought, though an active function, is more capable of arriving at quiescence by its own conscious choice and will, by the illumined intellectual perception of this Self which is higher than all our activities. Besides, we being mental beings and thought our highest or at least our most constant, normal and effective means for enlightening our

mentality, the functions of thought, meditation, contemplation, the dwelling of the mind on its object, are indispensable aids to our realisation of that which we pursue and may even claim to be the leaders of our journey.

But this is only one side of the question. In reality, thought is only the scout and pioneer; the real leader of our journey, the captain of our march, the first and most ancient priest of our sacrifice is the Will,—not that wish of the heart or that preference of the mind to which we give the name, but that dominant and often veiled force of our being which really determines our orientation and of which the intellect and the heart are more or less blind and automatic servants and instruments. The Self, it is true, is superior to all activities and not bound by any of them, but equally it is true that all activities proceed from the Self and are determined by it, are the operations of its own force of conscious being and not of something other than the Self. In these activities the Self expresses a conscious Will which seeks to fulfil its own being, a Will that is one with its knowledge of itself and of that which it seeks to express; and of this the will in us, the dominant force of our being, is the individual form, more nearly in communication with the Supreme because profounder than the surface activities of our thought. We must know then what that will is in the universe and in ourselves, before we can accept the way and culmination of pure Jñanayoga as the sole or even as the highest way and aim for the seeker.

The thought ought not to follow only its own exclusive satisfaction; for it is here as the guide, up to a certain point, of the heart, the life and the other members and has to see not only what is its own ultimate satisfaction but whether there is not an ultimate satisfaction intended also for these other members. If the object of the Supreme Will in the universe was merely a descent into the activity of the ignorance operated by the mind as instrument through sensation and an ascent into the quiescence of knowledge equally operated by the mind through thought, then this exclusive path of abstract thought would

be justified. But the chances are that there is an aim less aimless, a truth of the world more large and complex than this simplistic and trenchant view of things allows us to envisage. If the thought, instead of following its own abstractive tendency, turns to consider that the heart, life and even the body are also forms of the divine conscious-being, may also be means by which the soul returns to or at least is meant to enjoy its recovered complete self-awareness, then it may find that the object of the Supreme Will is a culmination in which the whole being is intended to receive its divine satisfaction.

The whole question is whether we are to proceed to self-knowledge by a process of elimination, whether we are to reject successively the body, the life, the senses, the heart, the thought in order to merge into the quiescent Self or whether we are intended to arrive by whatever means at an integral self-fulfilment, the only thing eliminated being the ignorance itself, the falsity of the being which figures as the ego, the falsity of the life which figures as mere corporeal existence and vital craving, the falsity of the senses with their subjection to material shows and to dual sensations, the falsity of the heart with its desires and its dual emotions, the falsity of the thought with its exclusions of the Truth of things and its limited and exclusive concentrations. If an integral self-fulfilment is intended, then there must be some culmination for the experiences of the heart which will justify its instinct of love, joy, devotion and worship, for the senses which will justify their pursuit of divine beauty and good in the forms of things, for the life which will justify its pursuit of works, no less than for the thought in its tendency towards abstract knowledge. There is something supreme in which all these transcend themselves and meet and find their own absolutes, not something utterly other than themselves from which they are all cast away.

This, at least, is the standpoint we have taken, and it is the whole sense of what we have called the integral Yoga. In applying or adapting the Yoga of knowledge to this integral view and to a synthetic process, we must

therefore restate in other and larger terms than those of the pure Jnanayoga the object of our knowledge and the status of knowledge to which we aspire, and we must consider more amply the means and faculties which we intend to use.

The object of knowledge is the One, the Divine, alike in its relations to our individual self and to the universe and in its transcendence of both these terms. The poise our view of the true knowledge takes is this that neither the world nor the individual are what they seem to be ; the report which our mind and our senses give us so long as they are unenlightened by a faculty of knowledge higher than themselves, is a false report. At the same time what the world and the individual seem to be are a figure of what they really are and through that figure we have to arrive at the reality. Equally, the report of the mind and the senses, however mistaken, is a basis from which we have to proceed. We have to correct the values they give, first by the action of the pure intellect enlightening and setting right the conclusions of the sense-mind and physical intellect, secondly, by the knowledge which exceeds all intellect and brings to us the true light in which the abstract terms of the pure reason are converted into the actuality of spiritual experience and the concrete vision of the soul. When that is done, we find that the ignorance of the mind and the senses and all the apparent futilities of human life were not an otiose blunder and useless excursion of the conscious being, but a rough ground for the self-expression of that Being, a material foundation for its self-unfolding and self-possessing in the terms of the universe.

In relation to the individual that Reality is our own true and supreme self. Knowledge seeks to arrive at that true self and therefore rejects misleading appearances. It declares that the body is not our self but a form : the experience of Matter and the physical nerves and brain as the foundation and truth of all things which is the basis of materialism, is a delusion because it mistakes a form of consciousness for the essence of being. Matter and the

physical nerves and brain are simply the foundation for an action of a vital force which serves to connect the Self with the form of its works, and the material movements are merely a physical notation by which the soul represents its perceptions and makes them effective in the terms of Matter ; they are a language, a notation, a hieroglyphic, a system of symbols, not themselves the deep and true sense of things. Neither is vitality, the energy which plays in the body, nerves and brain, our Self; it is only a form. The experience of a life-force instrumentalising Matter as the foundation, source and true sum of things which is the basis of vitalism, is also a delusion because it takes something outward for the essence. Life-force is simply the dynamisation of a consciousness which exceeds it and that consciousness only becomes valid to us when we arrive at the higher term of Mind,—Mind which is only apparently a creation of Life, but is really the ulterior sense and secret of Life itself ; for Mind is the expression not of Life, but of that of which Life itself is a less luminous expression. But our mentality also is not our Self ; it is a form. The experience of mind as the creator of forms and things and of these forms and things as only existing in the Mind which is the basis of idealism, is also a delusion because this also does not arrive at the essence of being, but only at a form of being. Mind is only the play of a conscious existence which is not limited by mentality but exceeds it. Thus Knowledge arrives at the conception and realisation of a pure existence, self-aware, self-blissful, unconditioned by mind and life and body which is the original and essential nature of our existence. This is our own supreme Self. \*

In relation to the universe the Reality is Brahman. All the general terms to which we can reduce the universe, Force and Matter, Name and Form, Purusha and Prakriti, are still not entirely that which the universe really is. As all that we are is only play and form of the supreme Self unconditioned by mind and life and body, so the universe is only play and form of a supreme Existence which is unconditioned by force and matter, unconditioned by name and form, unconditioned by the fundamental distinction of

Purusha and Prakriti. And then we perceive and realise that our supreme Self and the supreme Existence which has become the universe are one self and one existence. The individual is simply one expression of the universal Being; finding his own supreme Self he finds that his own real self is not his personality, his individuality, but is this universal Being.

But since this supreme Existence is not conditioned by the individual or by the universe, Knowledge eliminates these two forms and arrives at the conception of something utterly Transcendent which is unnameable and unknowable by the speech and the mind, a sheer Absolute. That Absolute we cannot call personal or impersonal, for it is beyond personality and beyond impersonality; nor One nor Many, for it is beyond the distinction of unity and multiplicity; nor ascribe to it either quality nor absence of quality, for it is beyond all limitation by quality and yet it is not limited either by qualitless void, but is rather capable of infinite quality. It is that which manifests itself as the supreme impersonal Self and the individual soul, as the formless Brahman and the universe. It is the Lord, the supreme Self, the supreme Purusha, the All. But it is not merely an intellectual conception at which knowledge arrives; although That is unknowable to the mind, yet as through our individual being and through the names and forms of the universe we arrive at the realisation of the self that is Brahman, so by the realisation of the self we come to a certain realisation also of this utter Absolute of which our true self is the essential form in our consciousness (*swarupa*).

This is the last, the eternal knowledge beyond which human thought cannot go. Our minds may deal with it intellectually on various lines, may build upon it what philosophies we please, may limit it, modify, overstress this side of the truth, understress that other, deduce from it erroneous deductions or partial corollaries; but our intellectual variations and imperfect statements make no difference to the ultimate fact that if we push thought and experience to the end, this is the knowledge at which we



must arrive and it is only by ignoring, denying or limiting the complete experience of the soul that we can put away from us this eternal truth. We can take nothing away from it and add nothing essential to it, the attempt to do so only creates a hiatus or a perversion.

The object of the Yoga of knowledge can therefore be nothing else than this eternal Reality, Self, Brahman and Transcendent that dwells over and in all, manifest in the individual and in the universe. It matters not what knowledge we pursue, self-knowledge or knowledge of the universe, to this, unless we choose to stop short on the path, we must come at last. The one question that remains is what will be the practical result of pursuing the path of knowledge to the end. Three obvious possibilities present themselves ; either to lose all individuality and all world-existence in the unknown and unknowable, which seems to be what is meant by the extreme Buddhist conception of Nirvana, or to lose personality in the quiescent impersonal Self and equally to desist from world-existence, or to accept world-existence even as Brahman, as the Self, as the Transcendent accepts world-existence, with the same divine Will in us made conscious and put in possession of itself so that it may embrace with freedom and help with mastery the divine upward movement in the individual and the universe. This third possibility is the consummation we have throughout accepted as the one appropriate object of an integral Yoga.

It is evident that the culmination of the path of knowledge need not necessarily entail extinction of our world-existence since That to which we assimilate ourselves and into which we enter has always the complete and ultimate knowledge and yet supports by it its play in the world. Neither need we assume that our world-existence ends because by attaining to knowledge its object or consummation is fulfilled and therefore there is nothing more afterwards; for what we gain at first is only self-realisation by the individual in the essence of his being and there will still remain the self-fulfilment of Brahman in the manifestation by the individual in himself and by his

presence, example and action in others and in the universe at large,—the work which the Great Ones remain to do. That self-fulfilment cannot be worked out so long as we remain in the egoistic consciousness; for that consciousness can only be a field of preparation, it can consummate nothing. The self-fulfilment of Brahman in the manifestation is only possible on the foundation of the Brahman-consciousness and therefore through the acceptance of life by the liberated soul, the Jivanmukta.

Therefore the object of knowledge for us is really double. We aim at the realisation of the Self pure and essential, but also at the realisation of the Self through knowledge in the manifestation; of Brahman in itself, but also of Brahman in the universe; of the Transcendent which cannot be expressed, but also of its unfolding in the individual and in the all. This is the integral knowledge and we shall accept it in its integrality, knowing that every where and in all conditions all is One and that it is only the mind which for the convenience of its own thinking and aspiring seeks to cut a line of division in the eternal unity. The liberated knower living and acting in the world does not forfeit that unity, is not false to his knowledge, for the Supreme is here manifest in the world no less than in the most utter and ineffable self-extinction.

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# The Kena Upanishad.

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## VII

The Upanishad is not satisfied with the definition of the Brahman-consciousness as Mind of the mind. Just as it has described it as Speech of the speech, so also it describes it as Eye of the eye, ear of the Ear. Not only is it an absolute cognition behind the play of expression, but also an absolute Sense behind the action of the senses. Every part of our being finds its fulfilment in that which is beyond its present forms of functioning and not in those forms themselves.

This conception of the all-governing supreme consciousness does not fall in with our ordinary theories about sense and mind and the Brahman. We know of sense only as an action of the organ through which embodied mind communicates with external Matter, and these sense-organs have been separately developed in the course of evolution; the senses therefore are not fundamental things, but only subordinate conveniences and temporary physical functionings of the embodied Mind. Brahman, on the other hand, we conceive of by the elimination of all that is not fundamental, by the elimination even of the Mind itself. It is a sort of positive zero, an  $x$  or unknowable which corresponds to no possible equation of physical or psychological quantities. In essence this may be true; but we have now to think not of the Unknowable but of its highest manifestation in consciousness; and this we have described as the outlook of the Absolute on the relative and as that which is the cause and governing power of all that we and the universe are. There in that governing cause

there must be something essential and supreme of which all our fundamental functionings here are a rendering in the terms of embodied consciousness.

Sense, however, is not or does not appear to be fundamental; it is only an instrumentation of Mind using the nervous system. It is not even a pure mental functioning, but depends so much upon the currents of the Life-force, upon its electric energy vibrating up and down the nerves, that in the Upanishads the senses are called Pranas, powers or functionings of the Life-force. It is true that Mind turns these nervous impressions when communicated to it into mental values, but the sense-action itself seems to be rather nervous than mental. In any case there would, at first sight, appear to be no warrant in reason for attributing a Sense of the sense to that which is not embodied, to a supramental consciousness which has no need of any such instrumentation.

But this is not the last word about sense; this is only its outward appearance behind which we must penetrate. What, not in its functioning, but in its essence, is the thing we call sense? In its functioning, if we analyse that thoroughly, we see that it is the contact of the mind with an eidolon of Matter,—whether that eidolon be of a vibration of sound, a light-image of form, a volley of earth-particles giving the sense of odour, an impression of *rasa* or sap that gives the sense of taste, or that direct sense of disturbance of our nervous being which we call touch. No doubt, the contact of Matter with Matter is the original cause of these sensations; but it is only the eidolon of Matter, as for instance the image of the form cast upon the eye, with which the mind is directly concerned. For the mind operates upon Matter not directly, but through the Life-force; that is its instrument of communication and the Life-force, being in us a nervous energy and not anything material, can seize on Matter only through nervous impressions of form, through contactual images, as it were, which create corresponding values in the energy-consciousness called in the Upanishads the Prana. Mind takes these up and replies to them with corresponding mental values, mental impressions of

form, so that the thing sensed comes to us after a triple process of translation, first the material eidolon, secondly the nervous or energy-image, third the image reproduced in stuff of mind.

This elaborate process is concealed from us by the lightning-like rapidity with which it is managed,—rapidity in our impressions of Time; for in another notation of Time by a creature differently constituted each part of the operation might be distinctly sensible. But the triple translation is always there, because there are really three sheaths of consciousness in us, the material, *annakosha*, in which the physical contact and image are received and formed, the vital or nervous, *pranakosha*, in which there is a nervous contact and formation, the mental, *manahkosha*, in which there is mental contact and imaging. We dwell centred in the mental sheath and therefore the experience of the material world has to come through the other two sheaths before it can reach us.

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

All these things we observe and reason of in terms of this embodiment of mind in Matter; for these sheaths or *koshas* are formations in a more and more subtle substance reposing on gross Matter as their base. Let us imagine that there is a mental world in which Mind and not Matter is the base. There sense would be quite a different thing in its operation. It would feel mentally an image in Mind and throw it out into form in more and more gross substance; and whatever physical formations there might already be in that world would respond rapidly to the Mind

and obey its modifying suggestions. Mind would be masterful, creative, originative, not as with us either obedient to Matter and merely reproductive or else in struggle with it and only with difficulty able to modify a material predetermined and dully reluctant to its touch. It would be, subject to whatever supramental power might be above it, master of a ductile and easily responsive material. But still Sense would be there, because contact in mental consciousness and formation of images would still be part of the law of being.

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

As our human psychology is constituted, we begin with *sanjnāna*, the sense of an object in its image; the apprehension of it in knowledge follows. Afterwards we try to arrive at the comprehension of it in knowledge and the possession of it in power. There are secret operations in us,

in our subconscious and superconscious selves, which precede this action, but of these we are not aware in our surface being and therefore for us they do not exist. If we knew of them, our whole conscious functioning would be changed. As it is what happens is a rapid process by which we sense an image and have of it an apprehensive percept and concept, and a slower process of the intellect by which we try to comprehend and possess it. The former process is the natural action of the mind which has entirely developed in us; the latter is an acquired action, an action of the intellect and the intelligent will which represent in Mind an attempt of the mental being to do what can only be done with perfect spontaneity and mastery by something higher than Mind. The intellect and intelligent will form a bridge by which the mental being is trying to establish a conscious connection with the supramental and to prepare the embodied soul for the descent into it of a supramental action. Therefore the first process is easy, spontaneous, rapid, perfect; the second slow, laboured, imperfect. In proportion as the intellectual action becomes associated with and dominated by a rudimentary supramental action,—and it is this which constitutes the phenomenon of genius,—the second process also becomes more and more easy, spontaneous, rapid and perfect.

If we suppose a supreme consciousness, master of the world, which really conducts behind the veil all the operations the mental gods attribute to themselves, it will be obvious that that consciousness will be the entire Knower and Lord. The basis of its action or government of the world will be the perfect, original and all-possessing *vijnāna* and *ājnāna*. It will comprehend all things in its energy of conscious knowledge, control all things in its energy of conscious power. These energies will be the spontaneous inherent action of its conscious being creative and possessive of the forms of the universe. What part then will be left for the apprehensive consciousness and the sense? They will be not independent functions, but subordinate operations involved in the action of the comprehensive consciousness itself. In fact, all four there will be one

rapid movement. If we had all these four acting in us with the unified rapidity with which the prajñāna and sanjñāna act, we should then have in our notation of Time some inadequate image of the unity of the supreme action of the supreme energy.

If we consider, we shall see that this must be so. The supreme consciousness must not only comprehend and possess in its conscious being the images of things which it creates as its self-expression, but it must place them before it—always in its own being, not externally—and have a certain relation with them by the two terms of apprehensive consciousness. Otherwise the universe would not take the form that it has for us ; for we only reflect in the terms of our organisation the movements of the supreme Energy. But by the very fact that the images of things are there held in front of an apprehending consciousness within the comprehending conscious being and not externalised as our individual mind externalises them, the supreme Mind and supreme Sense will be something quite different from our mentality and our forms of sensation. They will be terms of an entire knowledge and self-possession and not terms of an ignorance and limitation which strives to know and possess.

In its essential and general term our sense must reflect and be the creation of this supreme Sense. But the Upanishad speaks of a Sight behind our sight and a Hearing behind our hearing, not in general terms of a Sense behind our sense. Certainly eye and ear are only taken as typical of the senses, and are chosen because they are the highest and subtlest of them all. But still the differentiation of sense which forms part of our mentality is evidently held to correspond with a differentiation of some kind in the supreme Sense. How is this possible ? It is what we have next to unravel by examining the nature and source of the functioning of the senses in ourselves,—their source in our mentality and not merely their functioning in the actual terms of our life-energy and our body. What is it in Mind that is fundamental to sight and hearing? Why do we see and hear and not simply sense with the mind ?



# Hymns of the Atris.

## THE FOURTH HYMN TO AGNI

THE DIVINE WILL, PRIEST, WARRIOR AND LEADER  
OF OUR JOURNEY.

[ The Rishi hymns the Divine Force that knows all the successive births of the soul on its ascending planes of existence and as priest of his upward and onward-journeying sacrifice gives him the purity, the power, the knowledge, the increasing riches, the faculty of new formation and spiritual productiveness by which the mortal grows into immortality. It destroys the enemy, the assailants, the powers of evil, enriches the soul with all they try to withhold, gives the triple peace and the triple fulfilment of the mental, vital and physical being and, labouring in the light of the supramental Truth, leads beyond, creating in us the world of immortal felicity. ]

1. Strength, master over the lords of substance, towards thee I direct my delight in the march of my sacrifices. O King, by thee, increasing thy plenitudes, may we conquer our plenty and overcome the embattled assaults of mortal powers.

2. Strength unaging that bears the oblation is the Father of us, he in us pervades in being and is extended in light and is perfect in vision. Kindle altogether thy strengths of impulsion that belong perfectly to the Master in our dwelling, 1 form alto-

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1. Agni is here the supreme Will dwelling in us, Father and Lord of our being; he is to act in us entirely by the divine will and knowledge.

gether thy inspirations of knowledge and turn them towards us.

8. Will that is the Seer and Lord of the creature in the human peoples, that is pure and purifies, with his surface of the mind's clarities, Will omniscient hold in you as the priest of your oblations, for this is he that wins for you your desirable boons in the godheads.

4. Becoming of one heart with the goddess of Truth-vision, 2 labouring by the rays of the Sun of Light, cleave to us with love, O Strength : accept in heart thy fuel in us, O Knower of the Births, and bring to us the god's that they may eat of our offering.

5. Domiciled in our gated dwelling, the Guest loved and accepted, come to this our sacrifice in all thy knowledge ; all these energies slay that set themselves to attack us and bring to us their enjoyments who make themselves our enemies. 3.

6. Chase from us with thy blow the Divider, make a free space for thine own body ! When, O Son of Force, thou art carrying the gods over to their goal, 4 protect us in the plenitude of our possession, O Strength, O mightiest Deity.

7. May we order aright for thee our sacrifice by our words and by our offerings, O Will that purifiest, O happy flame of purity ; in us pervade a felicity of all desirable boons. in us confirm all substance of our riches.

2. Ila. 3. All hostile energies that attack the soul of man possess certain riches which he needs and has to wrest from them in order to arrive at his perfect plenitude. 4. The divine powers in us are carried to their goal in the Truth and Bliss by the force of the Divine Will working in man.

8. O Will, O Son of Force who dwellest in the three worlds <sup>5</sup> of our session, cleave in heart to our sacrifice, cleave to our oblation. May we become perfect in our works in the godheads; protect us by thy peace triple-armoured. <sup>6</sup>

9. O Knower of the Births, bear us over every difficult crossing, yea, over all stumblings into evil as in a ship that travels over the waters. O Will, expressed by us with our obeisance of submission as the Eater of things, awake in us, be the fosterer of our embodyings. <sup>7</sup>

10. I meditate on thee with a heart that does the Work and, mortal, I call to the Immortal. O Will, O Knower of the Births, confirm victory in us; by the children of my works may I enjoy immortality.

11. O Knower of the Births, the man perfect in his works for whom thou createst that other blissful world, <sup>8</sup> reaches a felicity that is peopled happily with his life's swiftesses, his herds of Light, the children of his soul, the armies of his energy. <sup>9</sup>

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5. Mental, vital, physical, the lower "births" all the knowledge of which the Divine Will, knower of our Births, possesses and through which it has to lead the ascending sacrifice to the supramental. 6. The peace, joy and full satisfaction in the mental, vital and physical being. 7. Not only the physical body, but the vital and mental sheaths, all the embodied states or forms of the soul.

8. The supramental world has to be formed or created in us by the Divine Will as the result of a constant expansion and self-perfecting. 9. The constant Vedic symbols of the Horse, Cow, Son, Hero. The sons or children are the new soul-formations which constitute the divine Personality, the new births within us. The heroes are the mental and moral energies which resist the assaults of ignorance, division, evil and falsehood. The vital powers are the motive forces that bear us on our journey and are therefore symbolised by the Horse. The herds are the illuminations that come to us from the supramental Truth, herding rays of the sun of Light.

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## THE FIFTH HYMN TO AGNI.

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### A HYMN OF THE SUMMONING OF THE GODS.

[ The hymn calls to the sacrifice by the summons of the divine Flame the principal godheads. Each is described or invoked in that capacity and functioning in which he is needed and helpful to the perfection of the soul and its divine growth and attaining. ]

1. To the Will that knoweth all the births, to the Flame highly kindled, purely luminous offer a poignant clarity.

2. This is he that expresses the powers of the gods, the untameable who speeds on its way this our sacrifice, this is the seer who comes with the wine of sweetness in his hands.

3. O Strength, we have sought thee with our adoration, bring hither the God-Mind <sup>1</sup> bright and dear in his happy chariot <sup>2</sup> for our increasing.

4. Widely spread thyself, <sup>3</sup> softly, thickly covering; towards thee lighten the voices of our illumination. Be white and bright in us that we may conquer.

5. Swing open, O ye Doors divine, <sup>4</sup> and give

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1. Indra      2. The plural is used to indicate the manifold movement of the Divine Mind in its completeness.      3. This verse is addressed to Indra, the Power of divine Mind, through whom comes the illumination of the supramental Truth; by the advancing chariots of this giver of Light we conquer our divine possessions.      4. Man's sacrifice is his labour and aspiration God-wards and is represented as travelling through the opening doors of the concealed heavenly realms, kingdoms conquered in succession by the expanding soul.

us easy passage for our expanding; farther, farther lead and fill full our sacrifice.

6. Darkness and Dawn 5 we desire, two mighty Mothers of the Truth, fairly fronting us, increasers of our spacious being.

7. And O ye divine Priests of our humanity, O worshipped Twain, approach on the paths of the Life-breath to this our sacrifice.

8. She of the vision of knowledge, she of its flowing inspiration, she of its vastness, three goddesses 6 who give birth to the Bliss, they who stumble not, 7 may they take their seats at the altar strewn of the sacrifice.

9. O'Fashioner of things, beneficent hither come to us; pervader of all in thy being, in thy nourishing of all and with thyself, 8 in sacrifice after sacrifice foster our ascension.

10. O Master of Delight, 9 to that goal 10 where thou knowest the secret Names of the gods, thither lead our offerings.

5. Night and Day, symbols of the alternation of the divine and human consciousness in us. The Night of our ordinary consciousness holds and prepares all that the Dawn brings out into conscious being. 6. Ila, Saraswati, Mahi; their names are translated in order to give the idea of their functions. 7. Or, who are not assailed, cannot be attacked by the ignorance and darkness, cause of our suffering. 7. Twashtri. 8. The Divine as the Fashioner of things pervades all that He fashions both with His immutable self-existence and with that mutable becoming of Himself in things by which the soul seems to grow and increase and take on new forms. By the former He is the indwelling Lord and Maker, by the latter He is the material of his own works. 9. Soma.

10. The Ananda, the state of divine Beatitude in which all the powers of our being are revealed in their perfect godhead, here secret and hidden from us.

11. Swaha to the Will and to the Lord of Wide-  
ness, 11 Swaha to the God-Mind and to the Thought-  
Powers, 12 Swaha to the godheads be the food of our  
oblation. 13

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11. Varuna. 12. The Maruts, nervous or vital  
forces of our being which attain to conscious expression in  
the thought, singers of the hymn to Indra, the God-mind.  
13. That is, let all in us that we offer to the divine Life  
be turned into the self-light and self-force of the divine  
Nature.

# The Eternal Wisdom

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## THE CONQUEST OF THE TRUTH

### LOOK WITHIN THINGS

- 1     **Look within things.**
- 2     Let us attach ourselves to a solid good, to a good
- 3     that shines within and not externally. Let us devote
- 4     all our efforts to its discovery.—Attach thyself to the
- 5     sense of things and not to their form. The sense is the
- 6     essential, the form is only an encumbrance.
- 7     Seeing many things, yet thou observest not; open-
- 8     ing the ears ye hear not.—Eye and ear are poor wit-
- 9     nesses for man, if his inner life has not been made
- 10    fine.—Thence comes it that the saint occupies himself
- with his inner being and not with the objects of his
- eyes.—How canst thou seize by the senses that which
- is neither solid nor liquid...that which is conceived on-
- ly in power and energy?—Empty for the fool are all
- the points of Space.
- So long as the mind stops at the observation of
- multiple details, it does not enter into the general field
- of true knowledge.—When the mind has been trained
- on its object, it transforms itself to the image of that
- which it scrutinises and enters into the full compre-

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1) Marcus Aurelius.— 2) Seneca.— 3) Farid-ud-din-attar: *Mantic  
utnair*.— 4) Isaiah XLII.20. — 5) Heraclitus.— 6) Lao-Tse. —  
7) Hermes: *On Rebirth*.— 8) Hindu Saying.— 9) Patanjali: *Aphorisms*.  
I 49.— 10) *id.* I. 41.

11 hension of what it finds therein contained. —There  
is nothing however small, however vile it be, that does  
not contain mind.

\* \* \*

12 In each thing there is a door to knowledge and in  
13 each atom is seen the trace of the sun.—In the in-  
terior of each atom that thou shalt cleave thou shalt  
14 find imprisoned a sun.—In each atom thou shalt see  
the All, thou shalt contemplate millions of secrets as  
15 luminous as the sun.—When one discovers the enig-  
ma of a single atom, one can see the mystery of all  
creation, that within us as well as that without.—In  
16 this immense ocean the world is an atom and the atom  
a world.

17 If thou understand, what seems invisible to most  
18 shall be to thee very apparent.—If we raise ourselves  
for a moment by aesthetic contemplation above the  
heavy terrestrial atmosphere, we are then beings bless-  
19 ed over all.—That is why the incorporeal eye should  
be raised to contemplate not the figure, not the bo-  
dy, not the appearance, but that which is calm, tran-  
quil, solid, immutable.

20 We look not at the things which are seen, but at  
the things which are not seen; for the things which  
are seen are temporal, but the things which are not  
21 seen are eternal.—There is a natural body and there  
22 is a spiritual body.—There is a supreme state unmani-  
fest beyond this Nature and eternal which perishes  
not when all creatures perish; it is unmanifest and  
immutable and the supreme goal.

23 Three worlds; the world of desire, the world of form  
24 and the world of the formless.—Yes, my brother, if we

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11) Giordano Bruno.— 12) Baha-ullah: Kitab-al-ikon.— 13) Ahmed Halif: Mystic Odes.— 14) Farid-ud-din-attar.— 15) Mohy-ud-din-abi: Treatise on Unity.— 16) Farid-ud-din-attar.— 17) Hermes.— 18) Schopenhauer.— 19) Hermes.— 20) II. Corinthians. IV. 18.— 21) I Corinthians XV. 44.— 22) Bhagavad-Gita VIII. 18.— 23) Sanyata Nikaya.— 24) Baha-ullah: The Seven Valleys.—



think of each world, we shall find there a hundred thousand wonderful sciences. One of these worlds is Sleep. What problems it contains ! what wisdom is there concealed ! how many worlds it includes!—For the waking there is only one common world...During sleep  
25 each turns towards his own particular world.—My  
26 heart within instructs me also in the night seasons.

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## The Reincarnating Soul

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Human thought in the generality of men is no more than a rough and crude acceptance of unexamined ideas ; it is a sleepy sentry and allows anything to pass the gates which seems to it decently garbed or wears a plausible appearance or can mumble anything that resembles some familiar password. Especially is this so in subtle matters, those remote from the concrete facts of our physical life and environment. Even men who will reason carefully and acutely in ordinary matters and there consider vigilance against error an intellectual or a practical duty, are yet content with the most careless stumbling when they get upon higher and more difficult ground. Where precision and subtle thinking are most needed, there they are most impatient of it and averse to the labour demanded of them. Men can manage fine thought about palpable things, but to think subtly about the subtle is too great a strain on the grossness of our intellects ; so we are content with making a dab at the truth, like the painter who threw his brush at his picture when he could not get the effect that he desired. We mistake the smudge that results for the perfect form of a verity.

It is not surprising then that men should be content to think crudely about such a matter as rebirth. Those who accept it, take it usually ready made, either as a cut and dried theory or a crude dogma. The soul is reborn in a new body,—that vague and almost meaningless assertion is for them sufficient. But what is the soul and what can possibly be meant by the rebirth of a soul ? Well, it means

reincarnation ; the soul, whatever that may be, had got out of one case of flesh and is now getting into another case of flesh. It sounds simple,—let us say, like the Djinn of the Arabian tale expanding out of and again compressing himself into his bottle or perhaps as a pillow is lugged out of one pillow-case and thrust into another. Or the soul fashions itself a body in the mother's womb and then occupies it, or else, let us say, puts off one robe of flesh and then puts on another. But what is it that thus "leaves" one body and "enters" into another? Is it another, a psychic body and subtle form, that enters into the gross corporeal form,—the Purusha perhaps of the ancient image, no bigger than a man's thumb, or is it something in itself formless and impalpable that incarnates in the sense of becoming or assuming to the senses a palpable shape of bone and flesh?

In the ordinary, the vulgar conception there is no birth of a soul at all, but only the birth of a new body into the world occupied by an old personality unchanged from that which once left some now discarded physical frame. It is John Robinson who has gone out of the form of flesh he once occupied ; it is John Robinson who tomorrow or some centuries hence will re-incarnate in another form of flesh and resume the course of his terrestrial experiences with another name and in another environment. Achilles, let us say, is reborn as Alexander, the son of Philip, a Macedonian, conqueror not of Hector but of Darius, with a wider scope, with larger destinies ; but it is still Achilles, it is the same personality that is reborn, only the bodily circumstances are different. It is this survival of the identical personality that attracts the European mind today in the theory of reincarnation. For it is the extinction or dissolution of the personality, of this mental, nervous and physical composite which I call myself that is hard to bear for the man enamoured of life, and it is the promise of its survival and physical reappearance that is the great lure. The one objection that really stands in the way of its acceptance is the obvious non-survival of memory. Memory is the man, says the modern psychologist, and

what is the use of the survival of my personality, if I do not remember my past, if I am not aware of being the same person still and always? What is the utility? Where is the enjoyment?

The old Indian thinkers,—I am not speaking of the popular belief which was crude enough and thought not at all about the matter,—the old Buddhistic and Vedantist thinkers surveyed the whole field from a very different standpoint. They were not attached to the survival of the personality; they did not give to that survival the high name of immortality; they saw that personality being what it is, a constantly changing composite, the survival of an identical personality was a non-sense, a contradiction in terms. They perceived indeed that there is a continuity and they sought to discover what determines this continuity and whether the sense of identity which enters into it is an illusion or the representation of a fact, of a real truth, and, if the latter, then what that truth may be. The Buddhist denied any real identity. There is, he said, no self, no person; there is simply a continuous stream of energy in action like the continuous flowing of a river or the continuous burning of a flame. It is this continuity which creates in the mind the false sense of identity. I am not now the same person that I was a year ago, not even the same person that I was a moment ago, any more than the water flowing past yonder ghaut is the same water that flowed past it a few seconds ago; it is the persistence of the flow in the same channel that preserves the false appearance of identity. Obviously; then, there is no soul that reincarnates, but only Karma that persists in flowing continuously down the same channel. It is Karma that incarnates; Karma creates the form of a constantly changing mentality and physical bodies that are, we may presume, the result of that changing composite of ideas and sensations which I call myself. The identical "I" is not, never was, never will be. Practically, so long as the error of personality persists, this does not make much difference and I can say in the language of ignorance that I am reborn in a new body; practically, I have to proceed

on the basis of that error. But there is this important point gained that it is all an error and an error which can cease ; the composite can be broken up for good without any fresh formation, the flame can be extinguished, the channel which called itself a river destroyed. And then there is non-being, there is cessation, there is the release of the error from itself.

The Vedantist comes to a different conclusion; he admits an identical, a self, a persistent immutable reality,—but other than my personality, other than this composite which I call myself. In the Katha Upanishad the question is raised in a very instructive fashion quite apposite to the subject we have in hand. Nachiketas, sent by his father to the world of Death, thus questions Yama, the lord of that world : Of the man who has gone forward, who has passed away from us, some say that he is and others " this he is not " ; which then is right ? what is the truth of the great passage ? Such is the form of the question and at first sight it seems simply to raise the problem of immortality in the European sense of the word, the survival of the identical personality. But that is not what Nachiketas asks. He has already taken as the second of three boons offered to him by Yama the knowledge of the sacred Flame by which man crosses over hunger and thirst, leaves sorrow and fear far behind him and dwells in heaven securely rejoicing. Immortality in that sense he takes for granted as, already standing in that farther world, he must surely do. The knowledge he asks for involves the deeper, finer problem, of which Yama affirms that even the gods debated this of old and it is not easy to know, for subtle is the law of it; something survives that appears to be the same person, that descends into hell, that ascends into heaven, that returns upon the earth with a new body, but is it really the same person that thus survives ? Can we really say of the man "*He* still is," or must we not rather say " This *he* no longer is " ? Yama too in his answer speaks not at all of the survival of death, and he only gives a verse or two to a bare description of that constant rebirth which all serious thinkers admitted as a

universally acknowledged truth. What he speaks of is the Self, the real Man, the Lord of all these changing appearances ; without the knowledge of that Self the survival of the personality is not immortal life but a constant passing from death to death ; he only who goes beyond personality to the real Person becomes the Immortal. Till then a man seems indeed to be born again and again by the force of his knowledge and works, name succeeds to name, form gives place to form, but there is no immortality.

Such then is the real question put and answered so divergently by the Buddhist and the Vedantin. There is a constant reforming of personality in new bodies, but this personality is a mutable creation of force at its work streaming forward in Time and never for a moment the same, and the ego-sense that makes us cling to the life of the body and believe readily that it is the same idea and form, that it is John Robinson who is reborn as Sidi Hossain, is a creation of the mentality. Achilles was not reborn as Alexander, but the stream of force in its works which created the momentarily changing mind and body of Achilles flowed on and created the momentarily changing mind and body of Alexander. Still, said the ancient Vedanta, there is yet something beyond this force in action, Master of it, one who makes it create for him new names and forms, and that is the Self, the Purusha, the Man, the Real Person. The ego-sense is only its distorted image reflected in the flowing stream of embodied mentality.

Is it then the Self that incarnates and reincarnates ? But the Self is imperishable, immutable, unborn, undying. The Self is not born and does not exist in the body ; rather the body is born and exists in the Self. For the Self is one everywhere,—*in* all bodies, we say, but really it is not confined and parcelled out in different bodies except as the all-constituting ether seems to be formed into different objects and is in a sense in them. Rather, all these bodies are in the Self ; but that also is a figment of space-conception, and rather these bodies are only symbols and figures of itself created by it in its own consciousness. Even what we

call the individual soul is greater than its body and not less, more subtle than it and therefore not confined by its grossness. At death it does not leave its form, but casts it off, so that a great departing Soul can say of this death in vigorous phrase, "I have spat out the body."

What then is it that we feel to inhabit the physical frame? What is it that the Soul draws out from the body when it casts off this partial physical robe which enveloped not it, but part of its members? What is it whose issuing out gives this wrench, this swift struggle and pain of parting, creates this sense of violent divorce? The answer does not help us much. It is the subtle or psychical frame which is tied to the physical by the heart-strings, by the cords of life-force, of nervous energy which have been woven into every physical fibre. This the Lord of the body draws out and the violent snapping or the rapid or tardy loosening of the life-chords, the exit of the connecting force constitutes the pain of death and its difficulty.

Let us then change the form of the question and ask rather what it is that reflects and accepts the mutable personality, since the Self is immutable? We have in fact an immutable Self, a real Person, lord of this ever changing personality which, again, assumes ever-changing bodies, but the real Self knows itself always as above the mutation, watches and enjoys it, but is not involved in it. Through what does it enjoy the changes and feel them to be its own, even while knowing itself to be unaffected by them? The mind and ego-sense are only inferior instruments; there must be some more essential form of itself which the Real Man puts forth, puts in front of itself, as it were, and at the back of the changings to support and mirror them without being actually changed by them. This more essential form is the mental being or mental person which the Upanishads speak of as the mental leader of the life and body, *manomayah prāna-sharīra-neta*. It is that which maintains the ego-sense as a function in the mind and enables us to have the firm conception of continuous identity in Time as opposed to the timeless identity of the Self.

The changing personality is not this mental person; it is a composite of various stuff of Nature, a formation of Prakriti and is not at all the Purusha. And it is a very complex composite with many layers; there is a layer of physical, a layer of nervous, a layer of mental, even a final stratum of supramental personality; and within these layers themselves there are strata within each stratum. The analysis of the successive couches of the earth is a simple matter compared with the analysis of this wonderful creation we call the personality. The mental being in resuming bodily life forms a new personality for its new terrestrial existence; it takes material from the common matter-stuff, life-stuff, mind-stuff of the physical world and during earthly life it is constantly absorbing fresh material, throwing out what is used up, changing its bodily, nervous and mental tissues. But this is all surface work; behind is the foundation of past experience held back from the physical memory so that the superficial consciousness may not be troubled or interfered with by the conscious burden of the past but may concentrate on the work immediately in hand. Still that foundation of past experience is the bed-rock of personality; and it is more than that. It is our real fund on which we can always draw even apart from our present superficial commerce with our surroundings. That commerce adds to our gains, modifies the foundation for a subsequent existence.

Moreover, all this is, again, on the surface. It is only a small part of ourselves which lives and acts in the energies of our earthly existence. As behind the physical universe there are worlds of which ours is only a last result, so also within us there are worlds of our self-existence which throw out this external form of our being. The sub-conscious, the super-conscious are oceans from which and to which this river flows. Therefore to speak of ourselves as a soul reincarnating is to give altogether too simple an appearance to the miracle of our existence; it puts into too ready and too gross a formula the magic of the supreme Magician. There is not a definite psychic entity getting into a new case of flesh; there is a metempsychosis, a rein-



souling, a rebirth of new psychic personality as well as a birth of a new body. And behind is the Person, the unchanging entity, the Master who manipulates this complex material, the Artificer of this wondrous artifice.

This is the starting-point from which we have to proceed in considering the problem of rebirth. To view ourselves as such and such a personality getting into a new case of flesh, is to stumble about in the ignorance, to confirm the error of the material mind and the senses. The body is a convenience, the personality is a constant formation for whose development action and experience are the instruments; but the Self by whose will and for whose delight all this is, is other than the body; other than the action and experience, other than the personality which they develop. To ignore it is to ignore the whole secret of our being.

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# The Secret of the Veda

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## CHAPTER XIII

### THE ANGIRAS RISHIS

The name Angiras occurs in the Veda in two different forms, Angira and Angiras, although the latter is the more common; we have also the patronymic Angirasa applied more than once to the god Brihaspati. In later times Angiras, like Bhrigu and other seers, was regarded as one of the original sages, progenitors of clans of Rishis who went by their names, the Angirasas, Atris, Bhargavas. In the Veda also there are these families of Rishis, the Atris, Bhrigus, Kanwas etc. In one of the hymns of the Atris the discovery of Agni, the sacred fire, is attributed to the Angiras Rishis, but in another to the Bhrigus.\* Frequently the seven original Angiras Rishis are described as the human fathers, *pitaro manushyâh*, who discovered the Light, made the sun to shine and ascended to the heaven of the Truth. In some of the hymns of the tenth Mandala they are associated as the Pitris or Manes with Yama, a deity who only comes into prominence in the later Suktas; they take their seats with the gods on the *barhis*, the sacred grass, and have their share in the sacrifice.

If this were all, the explanation of the part taken by the Angiras Rishis in the finding of the Cows, would be simple and superficial enough; they would be the Ancestors, the founders of the Vedic religion, partially deified

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\* Very possibly the Angiras Rishis are the flame-powers of Agni and the Bhrigus the solar powers of Surya.

by their descendants and continually associated with the gods whether in the winning back of the Dawn and the Sun out of the long Arctic night or in the conquest of the Light and the Truth. But this is not all, the Vedic myth has profounder aspects. In the first place, the Angirases are not merely the deified human fathers, they are also brought before us as heavenly seers, sons of the gods, sons of heaven and heroes or powers of the Asura, the mighty Lord, *divas putráso asurasya víráh*, an expression which, their number being seven, reminds us strongly, though perhaps only fortuitously, of the seven Angels of Ahura Mazda in the kindred Iranian mythology. Moreover there are passages in which they seem to become purely symbolical, powers and sons of Agni the original Angiras, forces of the symbolic Light and Flame, and even to coalesce into a single seven-mouthed Angiras with his nine and his ten rays of the Light, *navagve angire daçagve sapťásye*, on and by whom the Dawn breaks out with all her joy and opulence. And yet all these three presentations seem to be of the same Angirases, their characteristics and their action being otherwise identical.

Two entirely opposite explanations can be given of the double character of these seers, divine and human. They may have been originally human sages deified by their descendants and in the apotheosis given a divine parentage and a divine function; or they may have been originally demigods, powers of the Light and Flame, who became humanised as the fathers of the race and the discoverers of its wisdom. Both of these processes are recognisable in early mythology. In the Greek legend, for instance, Castor and Polydeuces and their sister Helen are human beings, though children of Zeus, and only deified after their death, but the probability is that originally all three were gods,—Castor and Polydeuces, the twins, riders of the horse, saviours of sailors on the ocean being almost certainly identical with the Vedic Açwins, the Horsemen, as their name signifies, riders in the wonderful chariot, twins also, saviours of Bhujyu from the ocean, ferriers over the great waters, brothers of the Dawn, and

Helen very possibly the Dawn their sister or even identical with Sarama, the hound of heaven, who is, like Dakshina, a power, almost a figure of the Dawn. But in either case there has been a farther development by which these gods or demi-gods have become invested with psychological functions, perhaps by the same process which in the Greek religion converted Athene, the Dawn, into the goddess of knowledge and Apollo, the sun, into the divine singer and seer, lord of the prophetic and poetic inspiration.

In the Veda it is possible that another tendency has been at work,—the persistent and all-pervading habit of symbolism dominant in the minds of these ancient Mystics. Everything, their own names, the names of Kings and sacrificers, the ordinary circumstances of their lives were turned into symbols and covers for their secret meaning. Just as they used the ambiguity of the word *go*, which means both ray and cow, so as to make the concrete figure of the cow, the chief form of their pastoral wealth, a cover for its hidden sense of the inner light which was the chief element in the spiritual wealth they coveted from the gods, so also they would use their own names, Gotama "most full of light", Gavisthira "the steadfast in light" to hide a broad and general sense for their thought beneath what seemed a personal claim or desire. Thus too they used the experiences external and internal whether of themselves or of other Rishis. If there is any truth in the old legend of Çunahçepa bound as a victim on the altar of sacrifice, it is yet quite certain, as we shall see, that in the Rigveda the occurrence or the legend is used as a symbol of the human soul bound by the triple cord of sin and released from it by the divine power of Agni, Surya, Varuna. So also Rishis like Kutsa, Kanwa, Uçanas Kavya have become types and symbols of certain spiritual experiences and victories and placed in that capacity side by side with the the gods. It is not surprising, then, that in this mystic symbolism the seven Angiras Rishis should have become divine powers and living forces of the spiritual life without losing altogether their traditional or historic human character. We will leave, however, these conjectures and

speculations aside and examine instead the part played by these three elements or aspects of their personality in the figure of the cows and the recovery of the Sun and the Dawn out of the darkness.

We note first that the word Angiras is used in the Veda as an epithet, often in connection with the image of the Dawn and the Cows. Secondly, it occurs as a name of Agni, while Indra is said to become Angiras and Brihaspati is called Angiras and Angirasa, obviously not as a mere decorative or mythologica appellation but with a special significance and an allusion to the psychological or other sense attached to the word. Even the Aṅwins are addressed collectively as Angiras. It is therefore clear that the word Angiras is used in the Veda not merely as a name of a certain family of Rishis, but with a distinct meaning inherent in the word. It is probable also that even when used as a name it is still with a clear recognition of the inherent meaning of the name; it is probable even that names in the Veda are generally, if not always, used with a certain stress on their significance, especially the names of gods, sages and kings. The word Indra is generally used as a name, yet we have such significant glimpses of the Vedic method as the description of Usha *indratamā angirastamā*, "most-Indra," "most Angiras", and of the Panis as *anindrāh*, "not-Indra", expressions which evidently are meant to convey the possession or absence of the qualities, powers or functionings represented by Indra and the Angiras. We have then to see what may be this meaning and what light it sheds on the nature or functions of the Angiras Rishis.

The word is akin to the name Agni; for it is derived from a root *ang* which is only a nasalised form of *ag*, the root of Agni. These roots seem to convey intrinsically the sense of preeminent or forceful state, feeling, movement, action, light \*, and it is this last sense of a brilliant or burn-

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\* For state we have *agra*, first, top and Greek *agan*, excessively; for feeling, Greek *agape*, love, and possibly Sanskrit *angana*, a woman; for movement and action several words in Sanskrit and in Greek and Latin.

ing light that gives us *Agni*, fire, *angati*, fire, *angāra*, a burning coal and *angiras*, which must have meant flaming, glowing. Both in the Veda and the tradition of the Brahmanas the Angirasas are in their origin closely connected with Agni. In the Brahmanas it is said that Agni is the fire and the Angirases the burning coals, *angārā*; but in the Veda itself the indication seems rather to be that they are the flames or lustres of Agni. In X. 62, a hymn to the Angiras Rishis, it is said of them that they are sons of Agni and have been born about him in different forms all about heaven, and in the next clause it is added, speaking of them collectively in the singular; *navagvo nu dacagvo angirastamah sachā deveshu manhate*, nine-rayed, ten-rayed, most "Angiras", this Angiras clan becomes together full of plenty with or in the gods; aided by Indra they set free the pen of cows and horses, they give to the sacrificer the mystic eight-eared kine and thereby create in the gods *ṛavas*, the divine hearing or inspiration of the Truth. It is fairly evident that the Angiras Rishis are here the radiant lustres of the divine Agni which are born in heaven, therefore of the divine Flame and not of any physical fire; they become equipped with the nine rays of the Light and the ten, become most *angiras*, that is to say most full of the blazing radiance of Agni, the divine flame, and are therefore able to release the imprisoned Light and Force and create the supramental knowledge.

Even if this interpretation of the symbolism is not accepted, yet that there is a symbolism must be admitted. These Angirases are not human sacrificers, but sons of Agni born in heaven, although their action is precisely that of the human Angirases, the fathers, *pitaro manushyāh*; they are born with different forms, *virūpāsah*, and all this can only mean that they are various forms of the power of Agni. The question is of what Agni; the sacrificial flame, the element of fire generally or that other sacred flame which is described as "the priest with the secret-will" or "who does the work of the seer, the true, the rich in varied light of inspiration," *agnir hotā kavikratuh satyaḥ chitraṛavastamah*? If it is the element of fire, then

the blazing lustre they represent must be that of the Sun, the fire of Agni radiating out as the solar rays and in association with Indra the sky creating the Dawn. There can be no other physical interpretation consistent with the details and circumstances of the Angiras myth. But this explanation does not at all account for the farther description of the Angiras Rishis as seers, as singers of the hymn, powers of Brihaspati as well as of the Sun and Dawn.

There is another passage of the Veda (VI.6.3) in which the identity of these divine Angirases with the flaming lustres of Agni is clearly and unmistakably revealed. "Wide everywhere, O pure-shining Agni, range driven by the wind thy pure shining lustres (*bhāmāsah*); forcefully overpowering the heavenly Nine-rayed ones (*divyā navagvāh*) enjoy the woods \* (*vanā vanante*, significantly conveying the covert sense, "enjoying the objects of enjoyment") breaking them up violently. O thou of the pure light, they bright and pure assail † (or overcome) all the earth, thy are thy horses galloping in all directions. Then thy roaming shines widely vast directing their journey to the higher level of the Various-coloured (the cow, Priçni, mother of the Maruts.) Then doubly (in earth and heaven?) thy tongue leaps forward like the lightning loosed of the Bull that wars for the cows." Sayana tries to avoid the obvious identification of the Rishis with the flames by giving *navagva* the sense of "new-born rays", but obviously *divyā navagvāh* here and the sons of Agni (in X. 62) born in heaven who are *navagva* are the same and cannot possibly be different; and the identification is confirmed, if any confirmation were needed, by the statement that in this ranging of Agni constituted by the action of the Navagwas his tongue takes the appearance of the thunderbolt of Indra, the Bull who wars for the cows, loosed from his hand and leaping forward, undoubtedly to assail the powers of darkness in the hill of heaven; for the march of Agni and

\* The logs of the sacrificial fire, according to Sayana.

† Shave the hair of the earth, according to Sayana.

the Navagwas is here described as ascending the hill (*sānu pr'iṣneh*) after ranging over the earth.

We have evidently here a symbolism of the Flame and the Light, the divine flames devouring the earth and then becoming the lightning of heaven and the lustre of the solar Powers ; for Agni in the Veda is the light of the sun and the lightning as well as the flame found in the waters and shining on the earth. The Angiras Rishis being powers of Agni share this manifold function. The divine flame kindled by the sacrifice supplies also to Indra the material of the lightning, the weapon, the heavenly stone, *svarya açmā*, by which he destroys the powers of darkness and wins the cows, the solar illuminations.

Agni, the father of the Angirases, is not only the fount and origin of these divine flames, he is also described in the Veda as himself the first, that is to say the supreme and original Angiras, *prathamo angirāh*. What do the Vedic poets wish us to understand by this description ? We can best understand by a glance at some of the passages in which this epithet is applied to the bright and flaming deity. In the first place it is twice associated with another fixed epithet of Agni, the Son of Force or of Energy, *sahasah sūnuh ūrjo napāt*. Thus in VIII.60.2. he is addressed " O Angiras, Son of Force," *sahasah sūno angirah*, and in VIII. 84.4. " O Agni Angiras, Son of Energy," *agne angira ūrjo napāt*. And in V. 11.6. it is said " Thee, O Agni, the Angirases found established in the secret place (*guha hitam*) lying in wood and wood (*vane vane*) " or, if we accept the indication of a covert sense we have already noted in the phrase *vanā vananti*, "in each object of enjoyment. So art thou born by being pressed (*mathyamāno*,) a mighty force ; thee they call the Son of Force, O Angiras, *sajā-yase saho mahat twām āhuh sahasas putram angirah*." It is hardly doubtful, then, that this idea of force is an essential element in the Vedic conception of the Angiras and it is, as we have seen, part of the meaning of the word. Force in status, action, movement, light, feeling is the inherent quality of the roots *ag* and *ang* from which we have *agni* and *angirah*. Force but also, in these words, Light. Agni, the



sacred flame, is the burning force of Light ; the Angirases also are burning powers of the Light.

But of what light ? physical or figurative ? We must not imagine that the Vedic poets were crude and savage intellects incapable of the obvious figure, common to all languages, which makes the physical light a figure of the mental and spiritual, of knowledge, of an inner illumination. The Veda speaks expressly of "luminous sages," *dyumato viprah* and the word *sāri*, a seer, is associated with Surya, the sun, by etymology and must originally have meant luminous. In I.31.1 it is said of this god of the Flame, "Thou, O Agni, wast the first Angiras, the seer and auspicious friend, a god, of the gods; in the law of thy working the Maruts with their shining spears were born, seers who do the work by the knowledge." Clearly, then, in the conception of Agni Angiras there are two ideas, knowledge and action ; the luminous Agni and the luminous Maruts are by their light seers of the knowledge, *r'ishi*, *kavi* ; and by the light of knowledge the forceful Maruts do the work because they are born or manifested in the characteristic working (*vrata*) of Agni. For Agni himself has been described to us as having the seer-will, *kavikratuh*, the force of action which works according to the inspired or supramental knowledge (*gravas*), for it is that knowledge and not intellectuality which is meant by the word *kavi*. What then is this great force, Agni Angiras, *saho mahat*, but the flaming force of the divine consciousness with its two twin qualities of Light and Power working in perfect harmony,—even as the Maruts are described, *kavayo vidmanā apasah*, seers working by the knowledge? We have had reason to conclude that Usha is the divine Dawn and not merely the physical, that her cows or rays of the Dawn and the Sun are the illuminations of the dawning divine consciousness and that therefore the Sun is the Illuminer in the sense of the Lord of Knowledge and that Swar, the solar world beyond heaven and earth, is the world of the divine Truth and Bliss, in a word, that Light in the Veda is the symbol of knowledge, of the illumination of the divine Truth. We now begin to have

reason for concluding that the Flame, which is only another aspect of Light, is the Vedic symbol for the Force of the divine consciousness, of the supramental Truth.

In another passage, VI.11.3. we have mention of the "seer most illumined of the Angirases," *vepistho angirā-sām viprah*, where the reference is not at all clear. Sayana, ignoring the collocation *vepistho viprah* which at once fixes the sense of *vepistha* as equivalent to most *vipra*, most a seer, most illumined, supposes that Bharadwaja, the traditional Rishi of the hymn, is here praising himself as the "greatest praiser" of the gods; but this is a doubtful suggestion. Here it is Agni who is the *hota*, the priest; it is he who is sacrificing to the gods, to his own embodiment, *tanvam tava svām*, to the Maruts, Mitra, Varuna, Heaven and Earth. "For in thee" says the hymn "the thought even though full of riches desires still the gods, the (divine) births, for the singer of the hymn that he may sacrifice to them, when the sage, the most luminous of the Angirases, utters the rhythm of sweetness in the sacrifice." It would almost seem that Agni himself is the sage, the most luminous of the Angirases. On the other hand, the description seems to be more appropriate to Brihaspati.

For Brihaspati is also an Angirasa and one who becomes the Angiras. He is, as we have seen, closely associated with the Angiras Rishis in the winning of the luminous cattle and he is so associated as Brahmanaspati, as the Master of the sacred or inspired word (*brahma*); for by his cry *Vala* is split to pieces and the cows answer lowing with desire to his call. As powers of Agni these Rishis are like him *kavikratu*; they possess the divine Light, they act by it with the divine force; they are not only Rishis, but heroes of the Vedic war, *divas putrāso asurasya-vīrah* (III.53.7.) sons of heaven, heroes of the Mighty Lord, they are, as described in VI.75.9, "the Fathers who dwell in the sweetness (the world of bliss), who establish the wide birth, moving in the difficult places, possessed of force, profound, \* with their bright host and their

\* Cf. the description in V. 62 of the Angirases as sons of Agni, different in form, but all profound in knowledge, *gamibhīravopasah*.

strength of arrows, invincible, heroes in their being, wide overcomers of the banded foes": but also, they are, as the next verse describes them, *bráhmandsah pítarah somyásah*, that is, they have the divine word and the inspired knowledge it carries with it. \* This divine word is the *satya mantra*, it is the thought by whose truth the Angirases bring the Dawn to birth and make the lost Sun to rise in the heavens. This word is also called the *arka*, a vocable which means both hymn and light and is sometimes used of the sun. It is therefore the word of illumination, the word which expresses the truth of which the Sun is the lord, and its emergence from the secret seat of the Truth is associated with the outpouring by the Sun of its herded radiances; so we read in VII.36.1, "Let the Word come forward from the seat of the Truth; the Sun has released wide by its rays the cows," *pra brahmaitu sadanád r'itasya, vi raçmibhih sasrije sáryo gáh*. It has to be won possession of like the Sun itself and the gods have to give their aid for that possession (*arkasya sátau*) as well as for the possession of the Sun (*suryasya sátau*) and of Swar (*svarshátau*).

The Angiras, therefore, is not only an Agni-power, he is also a Brihaspati-power. Brihaspati is called more than once the Angirasa, as in VI.73.1. *yo adribhit prathamajá r'itáva br'ishaspatir ángiraso havishmán*, "Brihaspati, breaker of the hill (the cave of the Panis), the first-born who has the Truth, the Angirasa, he of the oblation." And in X. 43.7 we have a still more significant description of Brihaspati as the Angirasa; *pra saptagum r'itadhítim sumedhám br'ishaspatim matir acchá jigáti ya ángiraso namasá upasadyah*. "The thought goes towards Brihaspati the seven-rayed, the truth-thinking, the perfect intelligence, who is the Angirasa, to be approached with obeisance." In II. 23. 18, also, Brihaspati is addressed as Angiras in connection with the release of the cows and the release of the

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\* This seems to be the sense of the word Brahmana in the Veda. It certainly does not mean Brahmins by caste or priests by profession; the Fathers here are warriors as well as sages. The four castes are only mentioned in the Rig Veda once, in that profound but late composition, the Purushasukta.

waters ; " For the glory of thee the hill parted asunder when thou didst release upward the pen of the cows ; with Indra for ally thou didst force out, O Brihaspati, the flood of the waters which was environed by the darkness." We may note in passing how closely the release of the waters, which is the subject of the Vritra legend, is associated with the release of the cows which is the subject of the legend of the Angiras Rishis and the Panis and that both Vritra and the Panis are powers of the darkness. The cows are the light of the Truth, the true illumining sun, *satyam tad ... suryam* ; the waters released from the environing darkness of Vritra are called sometimes the streams of the Truth, *r'itasya dhârah* and sometimes *svarvatîr apah*, the waters of Swar, the luminous solar world.

We see then that the Angiras is in the first place a power of Agni the seer-will ; he is the seer who works by the light, by the knowledge ; he is a flame of the puissance of Agni, the great force that is born into the world to be the priest of the sacrifice and the leader of the journey, the puissance which the gods are said by Vamadeva ( IV.1 ) to establish here as the Immortal in mortals, the energy that does the great work ( *arati* ). In the second place, he is a power or at least has the power of Brihaspati, the truth-thinking and seven-rayed , whose seven rays of the light hold that truth which he thinks ( *r'itadhitim* ) and whose seven mouths repeat the word that expresses the truth, the god of whom it is said ( IV.50. 4 ), " Brihaspati coming first to birth out of the great Light in the highest heaven, born in many forms, seven-mouthed, seven-rayed ( *saptâsyah saptarashmih* ), by his cry dispelled the darkness ; he by his host with the Rik and the Stubh ( the hymn of illumination and the rhythm that affirms the gods ) broke Vala by his cry. " It cannot be doubted that by this host or troop of Brihaspati ( *sushtubhâ ri'kvatâ gan'ena* ) are meant the Angirasa Rishis who by the true mantra help in the great victory.

Indra is also described as becoming an Angiras or as becoming possessed of the Angiras quality. " May he become most Angiras with the Angirasas, being the Bull with

bulls ( the bull is the male power or Purusha, *n'ri*, with regard to the Rays and the Waters who are the cows, *gāvah*, *dhenavah* ), the Friend with friends, the possessor of the Rik with those who have the Rik (*r'igmībhīr r'igmī*), with those who make the journey (*gātubhīh*, the souls that advance on the path towards the Vast and True ) the greatest; may Indra become associated with the Maruts (*marutvān*) for our thriving" The epithets here ( I. 100. 4 ) are all the proper epithets of the Angiras Rishis and Indra is supposed to take upon himself the qualities or relations that constitute Angirashood. So in III. 31-7 " Most illumined in knowledge (*vipratamah*, answering to the *vepistho angirasām viprah* of VII.11.3 ), becoming a friend (*sakhīyan*, the Angirases are friends or comrades in the great battle ) he went (*agachchad*, upon the path, cf, *gātubhīh*, discovered by Sarama ); the hill sped forth its pregnant contents (*garbham* ) for the doer of the good work; strong in manhood with the young (*maryo yuvabhīh*, the youth also giving the idea of unaging, undecaying force ) he sought fullness of riches and won possession (*sasāna makhasyan* ); so at once, chanting the hymn (*archan* ), he became an Angiras." This Indra who assumes all the qualities of the Angiras is, we must remember, the Lord of Swar, the wide world of the Sun or the Truth, and descends to us with his two shining horses, *harī*, which are called in one passage *sūryasya ketū*, the sun's two powers of perception or of vision in knowledge, in order to war with the sons of darkness and aid the great journey. If we have been right in all that we have concluded with regard to the esoteric sense of the Veda, Indra must be the Power (*indra*, the Puissant, \* the powerful lord) of the divine Mind born in man and there increasing by the Word and the Soma to his full divinity. This growth continues by the winning and growth of the Light, till Indra reveals himself fully as the lord of all the luminous herds which he sees by the " eye of the sun", the divine Mind master of all the illuminations of knowledge.

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\* But also perhaps "shining," of *indu*, the moon; *ina*, glorious, the sun; *indh*, to kindle.

Indra in becoming the Angiras, becomes Marutwan, possessed of or companioned by the Maruts, and these Maruts, luminous and violent gods of the storm and the lightning, uniting in themselves the vehement power of Vayu, the Wind, the Breath, the Lord of Life and the force of Agni, the Seer-Will, are therefore seers who do the work by the knowledge, *kavayo vidmanā apasah*, as well as battling forces who by the power of the heavenly Breath and the heavenly lightning overthrow the established things, the artificial obstructions, *kritrimāni rodhānsi*, in which the sons of Darkness have entrenched themselves, and aid Indra to overcome Vritra and the Dasyus. They seem to be in the esoteric Veda the Life-Powers that support by their nervous or vital energies the action of the thought in the attempt of the mortal consciousness to grow or expand itself into the immortality of the Truth and Bliss. In any case, they also are described in VI. 49.11 as acting with the qualities of the Angiras (*angira-svāt*), " O young and seers and powers of the sacrifice, Maruts, come uttering the word to the high place (or desirable plane of earth or the hill, *adhi sanu pr'içneh*, which is probably the sense of *varasyām*) , powers increasing, rightly moving (on the path, *gātu*) like the Angiras, \* give joy even to that which is not illumined (*achitram*, that which has not received the varied light of the dawn, the night of our ordinary darkness)." We see here the same characteristics of the Angiras action, the eternal youth and force of Agni (*agne yavistha*), the possession and utterance of the Word, the seer-hood, the doing of the work of sacrifice, the right movement on the great path which leads as we shall see to the world of the Truth, to the vast and luminous bliss. The Maruts are even said to be (X. 78) as it were " Angirases with their Sama hymns, they who take all forms," *viçvarûpā angiraso na sāmabhih*.

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\* It is to be noted that Sayana here hazards the idea that Angiras means the moving rays (from *ang* to move) or the Angirasa Rishis. If the great scholar had been able to pursue with greater courage his ideas to their logical conclusion, he would have anticipated the modern theory in its most essential points.

All this action and movement are made possible by the coming of Usha, the Dawn. Usha also is described as *angirastamā* and in addition as *indrataamā*. The power of Agni, the Angiras power, manifests itself also in the lightning of Indra and in the rays of the Dawn. Two passages may be cited which throw light on this aspect of the Angiras force. The first is VII. 79.3. "The Dawns make their rays to shine out in the extremities of heaven, they labour like men who are set to a work. Thy rays set fleeing the darkness, they extend the Light as if the sun were extending its two arms. Usha has become (or, come into being) most full of Indra power (*indrataamā*), opulent in riches and has given birth to the inspirations of knowledge for our happy going (or for good and bliss,) the goddess, daughter of Heaven, most full of Angirashood (*angirastamā*), orders her riches for the doer of good works." The riches in which Usha is opulent cannot be anything else than the riches of the Light and the Power of the Truth ; full of Indra power, the power of the divine illumined mind, she gives the inspirations of that mind (*cravānsi*) which lead us towards the Bliss, and by the flaming radiant Angiras-power in her she bestows and arranges her treasures for those who do aright the great work and thus move rightly on the path, *itthā nakshanto angirasvat*.

The second passage is in VII.75. "Dawn, heaven born, has opened up (the veil of darkness) by the Truth and she comes making manifest the vastness (*mahimānam*), she has drawn away the veil of harms and of darkness (*druhas tamah*) and all that is unloved ; most full of Angiras-hood she manifests the paths (of the great journey.) Today, O Dawn, awake for us for the journey to the vast bliss (*mahe suvitāya*), extend (thy riches) for a vast state of enjoyment, confirm in us a wealth of varied brightness (*chitram*) full of inspired knowledge (*çravasyum*) , in us mortals O human and divine. These are the lustres of the visible Dawn which have come varied-bright (*chitrah*) and immortal ; bringing to birth the divine workings they diffuse themselves, filling those of the mid-region," *janayanto daivyaṇi vratāni, āpr'inanto antarikshā vyasthuh*. Again we have the Angiras power associated with the journey, the revelation of its

paths by the removal of the darkness and the bringing of the radiances of the Dawn; the Panis represent the harms (*druhah*, hurts or those who hurt) done to man by the evil powers, the darkness is their cave; the journey is that which leads to the divine happiness and the state of immortal bliss by means of our growing wealth of light and power and knowledge; the immortal lustres of the Dawn which give birth in man to the heavenly workings and fill with them the workings of the mid-regions between earth and heaven, that is to say, the functioning of those vital planes governed by Vayu which link our physical and pure mental being, may well be the Angiras powers. For they too gain and maintain the truth by maintaining unhurt the divine workings (*amardhanto daivyā vratāni*.) This is indeed their function, to bring the divine Dawn into mortal nature so that the visible goddess pouring out her riches may be there, at once divine and human, *devi martyeshu mānushi*, the goddess human in mortals.

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# The Ideal of Human Unity

## IV

What, after all, is this State idea, this idea of the organised community to which the individual has to be immolated? Theoretically it is the subordination of the individual to the good of all that is demanded; practically it is his subordination to a collective egoism, political, military, economic which seeks to satisfy certain collective aims and ambitions shaped and imposed on the great mass of the individuals by a smaller or larger number of ruling persons who are supposed in some way to represent the community. It is immaterial whether these belong to a governing class or emerge, as in modern States, from the mass partly by force of character, but much more by force of circumstances; nor does it make an essential difference that their aims and ideals are imposed more by the hypnotism of verbal persuasion than by overt and actual force. In either case there is no guarantee that this ruling class or ruling body represents the best mind of the nation or its noblest aims or its highest instincts.

Nothing of the kind can be asserted of the modern politician in any part of the world: he does not represent the soul of a people or its aspirations; what he does usually represent is all the average pettiness, selfishness, egoism, self-deception that is about him and these he represents well enough as well as a great deal of mental incompetence and moral conventionality, timidity and pretence. Great issues often come to him for decision, but he does not deal with them greatly; high words and noble ideas are on his lips, but they become rapidly the clap-trap of a party. The disease and falsehood of modern political life is patent in every country of the world and only the hypnotised acquiescence even of the intellectual classes in the great organised sham, the acquiescence that men yield to everything that is habitual and makes the present atmosphere of their lives, cloaks and prolongs the malady. Yet it is by such minds that the good of all has to be decided, to such hands that it has to be entrusted, to such an agency calling itself the State that the individual is being more and more called upon to give up the government of his activities. As a matter of fact it is by no means the good of all that is thus secured, but a great deal of organised blundering and evil with a certain amount of good which makes for real progress, because Nature moves forward always in the midst of all stumblings and secures her aims in the end as often in spite of as by means of man's imperfect mentality.

But even if the governing instrument were better constituted and of a higher mental and moral character, even

if some way could be found to do what the ancient civilisations by their enforcement of certain high ideals and disciplines tried to do with their ruling classes, still the State would not be what the State idea pretends that it is. Theoretically, it is the collective wisdom and force of the community made available and organised for the general good; practically, it is so much of the intellect and power available in the community as the particular machinery of State organisation will allow to come to the surface, which uses that machinery but is also caught in it and hampered by it and hampered as well by the large amount of folly and selfish weakness that comes up in the same wave. Doubtless, this is the best that can be under the circumstances and Nature, as always, utilises it for the best; but things would be much worse if there were not a field left for a less trammelled individual effort doing what the State cannot do, deploying and using the sincerity, energy, idealism of the best individuals to attempt that which the State has not the wisdom or courage to attempt, getting that done which a collective conservatism and imbecility would either leave undone or actively suppress and oppose. It is this which is the really effective agent of collective progress. The State sometimes comes in to aid it and then, if its aid does not mean undue control, it serves a positively useful end; as often it stands in the way and then serves either as a brake upon progress or supplies the necessary amount of organised opposition and friction always needed to give greater energy and a more complete shape to the new thing which is in process of formation. But what we are now tending towards is such an increase of organised State-power and such a huge, irresistible and complex State activity as will either eliminate free individual effort altogether or leave it dwarfed and cowed into helplessness. The necessary corrective to the defects, limitations and inefficiency of the State machine will disappear.

The organised State is neither the best mind of the nation nor it is even the sum of the communal energies. It leaves out of its organised action, suppresses or unduly depresses the working force and thinking mind of important minorities, often of those which represent that which is best in the present and that which is developing for the future. It is a collective egoism much inferior to the best of which the community is capable. What that egoism is in its relation to other collective egoisms, we know and its ugliness is now being forced upon the vision and the conscience of mankind. The individual has usually something at least of a soul, and the deficiencies of the soul he makes

up for by a system of morality and an ethical sense, and the deficiencies of these again by the fear of social opinion or, failing that, a fear of the communal law which he has ordinarily either to obey or at least to circumvent; and even the difficulty of circumventing is a check on all except the most violent or the most skilful. But the State is an entity which with the greatest amount of power is the least hampered by internal scruples or external checks. It has no soul or only a rudimentary one. It is a military, political and economic being, but only in a slight and undeveloped degree an intellectual and ethical; and unfortunately the chief use it makes of its undeveloped intellect is to blunt by fictions, catchwords and recently by State philosophies its ill-developed ethical conscience. Man within the community is now at least a half-civilised being; but his international existence is still primitive. Until recently the organised nation in its relations with other nations was only a huge beast of prey with appetites which sometimes slept when gorged or discouraged by events, but were always its chief reason for existence. Self-protection and self-expansion by the devouring of others were its *dharma*. At the present day there is no essential improvement; there is only a greater difficulty in devouring. A "sacred egoism" is still the ideal of nations and therefore there is neither any true and enlightened consciousness of human opinion to restrain the predatory State nor any effective international law. There is only the fear of defeat and the fear, recently, of a disastrous economical disorganisation; but experience after experience has shown that these checks are really ineffective.

In its inner life this huge State egoism was once little better than in its outer relations \*. Brutal, rapacious, cunning, oppressive, intolerant of free action, free speech and opinion, even of freedom of conscience in religion, it preyed upon individuals and classes within as upon weaker nations outside. Only the necessity of keeping alive and rich and strong in a rough sort of way the community on which it lived, made its action partially and crudely beneficent. In modern times there has been much improvement in spite of deterioration in certain directions. The State now feels the necessity of justifying its existence by organising the general economic and animal wellbeing of the community and even of all individuals. It is beginning to see the necessity also of assuring the intellectual and, indi-

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\* I am speaking of the intermediate age between ancient times and modern. In ancient times the State had in some countries at least ideals and a conscience with regard to the community, though very little in its dealings with other States.

rectly, the moral development of the whole community. This attempt of the State to grow into an intellectual and moral being is one of the most interesting phenomena of modern civilisation; even the necessity of intellectualising and moralising it in its external relations is being enforced upon the conscience of mankind by the present European catastrophe. But the claim of the State to absorb all free individual activities, a claim which it increasingly makes as it grows more clearly conscious of its new ideals and its possibilities, is, to say the least of it, premature and, if satisfied, will surely end in a check to human progress, a comfortably organised stagnancy such as overtook the Graeco-Roman world after the establishment of the Roman Empire.

The call of the State to the individual to immolate himself on its altar, to give up his free activities into an organised collective activity is therefore something quite different from the demand of our highest ideals. It amounts to the giving up of the present form of individual egoism into another, a collective form of itself, larger, but not superior, rather in many ways inferior to the best individual egoism. The altruistic ideal, the discipline of self-sacrifice, the need of a growing solidarity with our fellows, of a growing collective soul in humanity remain; but the loss of self in the State is not the thing that these high ideals mean, nor is it by any means the way to their fulfilment. Man must learn not to suppress and mutilate, but to fulfil himself in the fulfilment of mankind even as he must learn not to mutilate or destroy, but to complete his ego by expanding it out of its limitations and losing it in something greater which it now tries to represent. But the deglutition of the free individual by a huge State machine is quite another consummation. The State is a convenience, and a rather clumsy convenience, for our common development; it ought never to be made an end in itself.

The second claim of the State idea that this supremacy and universal activity of the organised State machine is the best means of human progress, is also an exaggeration and a fiction. Man lives by the community, he needs it to develop himself individually as well as collectively. But is it true that a State-governed action is the most capable of developing the individual perfectly as well as of serving the common ends of the community? It is not true. What is true is that it is capable of providing the co-operative action of the individuals in the community with necessary conveniences, of removing from it disabilities and obstacles which would otherwise interfere with its working. Here the real utility

of the State ceases. The non-recognition of the possibilities of human co-operation was the weakness of English individualism; the turning of an utility for co-operative action into an excuse for rigid control by the State is the weakness of the Teutonic idea of collectivism. When the State attempts to take up the control of the co-operative action of the community, it condemns itself to create a monstrous machinery which will end by crushing out the freedom, initiative and various growth of the human being.

The State is bound to act crudely and in the mass; it is incapable of that free, harmonious and intelligently or instinctively varied action which is proper to organic growth. For the State is not an organism; it is a machinery, and it works like a machine, without tact, taste, delicacy, intuition. It tries to manufacture, where what humanity is here to do is to create. We see this in State-governed education. It is right and necessary that education should be provided for all and in providing for it the State is eminently useful; but when it controls the education, it turns it into a routine, a mechanical system in which individual initiative, individual growth, true development as opposed to a routine instruction become impossible. The State tends always to uniformity, because uniformity is easy to it, natural variation impossible to its essentially mechanical nature; but uniformity is death, not life. A national culture, a national religion, a national education may still be useful things provided they do not interfere with the growth of human solidarity on the one side and individual freedom of thought and conscience and development on the other; they give form to the communal soul and help it to add its quota to the sum of human advancement; but a State education, a State religion, a State culture are unnatural violences. And the same rule holds good in different ways and to a different extent in other directions of our communal activity.

The business of the State, so long as it continues to be a necessary element in human life and growth, is to provide all possible facilities for co-operative action, to remove obstacles, to prevent all really harmful waste and friction,—a certain amount of waste and friction is necessary and useful to all natural action,—and, removing avoidable injustice, to secure for every individual a just and equal chance of self-development and satisfaction to the extent of his powers and in the line of his nature. To this extent the aim in modern socialism is right and good. But all unnecessary interference with the freedom of man's growth is to that extent harmful. Even co-operative action is injurious if, instead of seeking the good of all compati-

bly with the necessities of individual growth—and without individual growth there can be no real and permanent good of all,—it immolates the individual to a communal egoism and prevents so much free room and initiative as is necessary for the flowering of a more perfectly developed humanity. So long as humanity is not full-grown, so long as it needs to grow and is capable of a greater perfectibility, there can be no static good of all; nor can there be any progressive good of all independent of the growth of the individuals composing the all. All collectivist ideals which seek unduly to subordinate the individual, really envisage a static condition, whether it be a present status or one it soon hopes to establish, after which all attempt at serious change would be regarded as an offence of impatient individualism against the peace, just routine and security of the happily established communal order. Always it is the individual who progresses and compels the rest to progress; the instinct of the collectivity is to stand still in its established order. Progress, growth, realisation of wider being gives his greatest sense of happiness to the individual; status, secure ease to the collectivity. And so it must be so long as the latter is more a physical and economic entity than a self-conscious collective soul.

It is therefore quite improbable that in the present conditions of the race a healthy unity of mankind can be brought about by State machinery, whether it be by a grouping of powerful and organised States enjoying carefully regulated and legalised relations with each other or by the substitution of a single world-State for the present half-chaotic, half-ordered comity of nations,—be the form of that world-State a single empire like the Roman or a federated unity. Such an external or administrative unity may be intended in the near future of mankind in order to accustom the race to the idea of a common life, to its habit, to its possibility, but it cannot be really healthy, durable or beneficial over all the true line of human destiny unless something be developed more profound, internal and real. Otherwise the experience of the ancient world will be repeated on a larger scale and in other circumstances and the new experiment will break down and give place to a new reconstructive age of confusion and anarchy. Perhaps this experience also is necessary for mankind; yet it ought to be possible for us now to avoid it by subordinating mechanical means to our true development through a moralised and even a spiritualised humanity.

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## A PHILOSOPHICAL REVIEW

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15th January 1916.

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# The Life Divine.

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## CHAPTER XVIII

### MIND AND SUPERMIND

He discovered that Mind was the  
Brahman. *Taittiriya Upanishad.*

Indivisible, but as if divided in  
beings. *o Gita.*

The conception which we have so far been striving to form is that of the essence only of the supramental life which the divine soul possesses securely in the being of Sachchidananda, but which the human soul has to manifest in this body of Sachchidananda formed here into the mould of a mental and physical living. But so far as we have been able yet to envisage it, it does not seem to have any necessary connection with life as we know it, life active between the two terms of our normal existence, the two firmaments of mind and body. It seems rather to be a state of being, a state of consciousness, a state of active relation and mutual enjoyment such as disembodied souls might possess and experience in a world without physical forms, a world in which differentiation of souls had been accomplished but not differentiation of bodies, a world of active and joyous infinities, not of form-imprisoned spirits. Therefore it might reasonably be doubted whether such a divine living would be possible with this limitation of bodily form and this limitation of form-imprisoned mind and form-trammelled force which is what we now know as existence,

In fact, we have striven to arrive at some conception of that supreme infinite being, conscious-force and self-delight of which our world is a creation and our mentality a perverse figure; we have tried to give ourselves an idea of what this divine Maya may be, this Truth-consciousness, this Real-Idea by which the conscious force of the transcendent and universal Existence conceives, forms and governs the universe, order, cosmos of its self-delight. But we have not studied the connections of these four great and divine terms with the three others with which our human experience is alone familiar, — mind, life, and body. We have not scrutinised this other and apparently undivine Maya which is the root of all our striving and suffering or seen how precisely it develops out of the divine. And till we have done this, till we have woven the missing cords of connection, our world is still unexplained to us and the doubt of a possible unification between that higher existence and this lower life still subsists. We know that our world has come forth from Sachchidananda and subsists in His being; we conceive that He dwells in it as the Enjoyer and Knower, Lord and Self; we have seen that our dual terms of sensation, mind, force, being can only be representations of His delight, His conscious force, His divine existence. But it would seem that they are actually so much the opposite of what He really and supernally is that we cannot while dwelling in the cause of these opposites, cannot while contained in the lower triple term of existence attain to the divine living. We must either exalt this lower being into that higher status or exchange body for that pure existence, life for that pure condition of conscious-force, sensation and mentality for that pure delight and knowledge which live in the truth of the spiritual reality. And must not this mean that we abandon all earthly or limited mental existence for something which is its opposite — either for some pure state of the Atman or else for some world of the Truth of things, if such exists, or other worlds, if such exist, of divine Bliss, divine Energy, divine Being? In that case the perfection of humanity is elsewhere than

in humanity itself; the summit of its earthly evolution can only be a fine apex of dissolving mentality whence it takes the great leap either into formless being or into worlds beyond the reach of embodied Mind.

But in reality all that we call undivine can only be an action of the four divine principles themselves, such action of them as was necessary to create this universe of forms. Those forms have been created not outside but in the divine existence, conscious-force and bliss, not outside but in and as a part of the working of the divine Real-Idea. There is therefore no reason to suppose that there cannot be any real play of the higher divine consciousness in a world of forms or that forms and their immediate supports, mental consciousness, energy of vital force and formal substance, must necessarily distort that which they represent. It is possible, even probable that mind, body and life are to be found in their pure forms in the divine Truth itself, are there in fact as subordinate activities of its consciousness and part of the complete instrumentation by which the supreme Force always works. Mind, life and body must then be capable of divinity and their form and working in that short period out of possibly only one cycle of the terrestrial evolution which Science reveals to us, need not represent all the potential workings of these three principles in the living body. They work as they do because they are by some means separated in consciousness from the divine Truth from which they proceed. Were this separation once abrogated by the expanding energy of the Divine in humanity, their present functioning might well be converted, would indeed naturally be converted by a supreme evolution and progression into that purer working which they have in the Truth-consciousness.

In that case not only would it be possible to manifest and maintain the divine consciousness in the human mind and body but, even, that divine consciousness might in the end, increasing its conquests, remould mind, life and body themselves into a more perfect image of its eternal Truth and realise not only in soul but in substance its kingdom of heaven upon earth. The first of these victories, the in-

ternal, has certainly been achieved in a greater or less degree by some, perhaps by many upon earth; the other, the external, even if never more or less realised in past aeons as a first type for future cycles and still held in the subconscious memory of the earth-nature, may yet be intended as a coming victorious achievement of God in humanity. This earthly life need not be necessarily and for ever a wheel of half-joyous, half-anguished effort; attainment may also be intended and the glory and joy of God made manifest upon earth.

What Mind, Life and Body are in their supreme sources and what therefore they must be in the integral completeness of the divine manifestation when informed by the Truth and not cut off from it by the separation and the ignorance in which presently we live,—this then is the problem that we have next to consider. For there they must have already their perfection towards which we here are growing,—we who are only the first movement of the Mind which is evolving in Matter and not yet liberated from the conditions and effects of that involution of spirit in form, that plunge of Light into its own shadow by which the darkened material consciousness of physical Nature was created. The type of all perfection towards which we grow, the terms of our highest evolution must already be held in the divine Real-Idea; they must be there formed and conscious for us to grow towards and into them; for that pre-existence in the divine knowledge is what our human mentality names and seeks as the Ideal. The Ideal is an eternal Reality which we have not yet realised in the conditions of our own being, not a non-existent which the Eternal Divine has not yet grasped and only we imperfect beings have glimpsed and mean to create.

Mind, first, the chained and hampered sovereign of our human living. Mind in its essence is a consciousness which measures, limits, cuts out forms of things from the indivisible whole and contains them as if each were a separate integer. Even with what exists only as obvious parts and fractions, Mind establishes this fiction of its ordinary commerce that they are things with which it can

deal separately and not merely as aspects of a whole. For even when it knows that they are not things in themselves, it is obliged to deal with them as if they were things in themselves; otherwise it could not subject them to its own characteristic activity. It is this essential characteristic of Mind which conditions the workings of all its operative powers, whether conception, perception, sensation or the dealings of creative thought. It conceives, perceives, senses things as if rigidly out from a background or a mass and employs them as fixed units of the material given to it for creation or possession. All its action and enjoyment deal thus with wholes that form part of a greater whole, and these subordinate wholes again are broken up into parts which are also treated as wholes for the particular purposes they serve. Mind may divide, multiply, add, subtract, but it cannot get beyond the limits of this mathematics. If it goes beyond and tries to conceive a real whole, it loses itself in a foreign element; it falls from its own firm ground into the ocean of the intangible, into the abysses of the infinite where it can neither perceive, conceive, sense nor deal with its subject for creation and enjoyment. For if Mind appears sometimes to conceive, to perceive, to sense or to enjoy with possession the infinite, it is only in seeming and always in a figure of the infinite. What it does thus vaguely possess is simply a formless Vast and not the real spaceless infinite. The moment it tries to deal with that, to possess it, at once the inalienable tendency to delimitation comes in and the Mind finds itself again handling images, forms and words. Mind cannot possess the infinite, it can only suffer it or be possessed by it; it can only lie blissfully helpless under the luminous shadow of the Real cast down on it from planes of existence beyond its reach. The possession of the Infinite cannot come except by an ascent to those supramental planes, nor the knowledge of it except by an inert submission of Mind to the descending messages of the Truth-conscious Reality.

This essential faculty and the essential limitation that accompanies it are the truth of Mind and fix its real

nature and action, *swabhava* and *swadhârma* ; here is the mark of the divine fiat assigning it its office in the complete instrumentation of the supreme Maya,—the office determined by that which it is in its very birth from the eternal self-conception of the Self-existent. That office is to translate always infinity into the terms of the finite, to measure off, limit, de-piece. Actually it does this in our consciousness to the exclusion of all true sense of the Infinite ; therefore Mind is the nodus of the great Ignorance, because it is that which originally divides and distributes, and it has even been mistaken for the cause of the universe and for the whole of the divine Maya. But the divine Maya comprehends Vidya as well as Avidya, the Knowledge as well as the Ignorance. For it is obvious that since the finite is only an appearance of the Infinite, a result of its action, a play of its conception and cannot exist except by it, in it, with it as a background, itself form of that stuff and action of that force, there must be an original consciousness which contains and views both at the same time and is intimately conscious of all the relations of the one with the other. In that consciousness there is no ignorance because the infinite is known and the finite is not separated from it as an independent reality ; but still there is a subordinate process of delimitation,—otherwise no world could exist,—a process by which the ever dividing and reuniting consciousness of Mind, the ever divergent and convergent action of Life and the infinitely divided and self-aggregating substance of Matter come, all by one principle and original act, into phenomenal being. This subordinate process of the eternal Seer and Thinker, perfectly luminous, perfectly aware of itself, knowing well what He does, conscious of the infinite in the finite which He is creating, may be called the divine Mind. And it is obvious that it must be a subordinate and not really a separate working of the Real-Idea, of the Supermind, and must operate through what we have described as the apprehending movement of the Truth-consciousness.

That apprehending consciousness, the Prajnana, places, as we have seen, the working of the indivisible All

active as a process and object of creative knowledge before the consciousness of the same All originaive and cognizant as the possessor and witness of its own working, —somewhat as a poet views the creations of his own consciousness placed before him in it as if they were things other than the creator and his creative force, yet all the time they are really no more than the play of self-formation of his own being in itself and are indivisible from their creator. Thus Prajnana makes the fundamental division which leads to all the rest, the division of the Purusha, the conscious soul who knows and sees and by his vision creates and ordains, and the Prakriti, the Force-Soul or Nature-Soul which is his knowledge and his vision, his creation and his all-ordaining power. Both are one being, one existence and the forms seen and created are multiple forms of that Being which are placed by Him as knowledge before Himself as knower, by Himself as Force before Himself as Creator. The last action of this apprehending consciousness takes place when the Purusha pervading the conscious extension of his being, present at every point of himself as well as in his totality, inhabiting every form, regards the whole as if separately from each of the standpoints he has taken ; he views and governs the relations of each soul-form of himself with other soul-forms from the standpoint of will and knowledge appropriate to each particular form.

Thus the elements of division have come into being. First, the infinity of the One has translated itself into an extension in conceptual Time and Place ; secondly, the omnipresence of the One in that self-conscious extension translates itself into a multiplicity of the conscious soul, the many Purushas of the Sankhya ; thirdly, the multiplicity of soul-forms has translated itself into a divided habitation of the extended unity. This divided habitation is inevitable the moment these multiple Purushas do not each inhabit a separate world of its own, do not each possess a separate Prakriti building a separate universe but rather all enjoy the same Prakriti,—as they must do, being only soul-forms of the One presiding over the multi-

ple creations of His power,—yet have relations with each other in the one world of being created by the one Prakriti. The Purusha in each form actively identifies himself with each ; he delimits himself in that and sets off his other forms against it in his consciousness as containing his other selves which are identical with him in being but different in relation, different in the various extent, various range of movement and various view of the one substance, force, consciousness, delight which each is actually deploying at any given moment of Time or in any given field of Space. Granted that in the divine Existence, perfectly aware of itself, this is not a binding limitation, not an identification to which the soul becomes enslaved and which it cannot exceed as we are enslaved to our self-identification with the body and unable to exceed the limitation of our conscious ego, unable to escape from a particular movement of our consciousness in Time determining our particular field in Space ; granted all this, still there is a free identification from moment to moment which only the inalienable self-knowledge of the divine soul prevents from fixing itself in an apparently rigid chain of successive energies such as that in which our consciousness seems to be fixed and chained.

Thus the depiecing is already there ; the relation of form with form as if they were separate beings, of will-of-being with will-of-being as if they were separate forces, of knowledge-of-being with knowledge-of-being as if they were separate consciousnesses has already been founded. It is as yet only " as if " ; for the divine soul is not deluded, it is aware of all as phenomenon of being and keeps hold of its existence in the reality of being ; it does not forfeit its unity ; it uses mind as a subordinate action of the infinite knowledge, a definition of things subordinate to its awareness of infinity, a delimitation dependent on its awareness of essential totality—not that apparent and pluralistic totality of sum and collective aggregation which is only another phenomenon of Mind. Thus there is no real limitation ; the soul uses its defining power for the play of



well-distinguished forms and forces and is not used by that power.

A new factor, a new action of conscious force is therefore needed to create the operation of a helplessly limited as opposed to a freely limiting mind,—that is to say, of mind subject to its own play and deceived by it as opposed to mind master of its own play and viewing it in its truth, the creature mind as opposed to the divine. That new factor is Avidya, the self-ignoring faculty which separates the action of mind from the action of the supermind that originated and still governs it from behind the veil. Thus separated, Mind perceives only the particular and not the universal, conceives only the particular in an unpossessed universal and no longer both particular and universal as phenomena of the infinite. Thus we have the limited mind which views every phenomenon as a thing-in-itself, separate part of a whole which again exists separately in a greater whole and so on, enlarging always its aggregates without getting back to the sense of a true infinity.

Mind, being an action of the Infinite, depieces as well as aggregates *ad infinitum*. It cuts up being into wholes, into ever smaller wholes, into atoms and those atoms into primal atoms, until it would, if it could, dissolve the primal atom into nothingness. But it cannot, because behind this dividing action is the saving knowledge of the supramental which knows every whole, every atom to be only a concentration of all-force, of all-consciousness, of all-being into phenomenal forms of itself. The dissolution of the aggregate into an infinite nothingness at which Mind seems to arrive, is to the Supermind only the return of the self-concentrating conscious-being out of its phenomenon into its infinite existence. Whichever way its consciousness proceeds, by the way of infinite division or by the way of infinite enlargement, it arrives only at itself, at its own infinite unity and eternal being. And when the action of the mind is consciously subordinate to this knowledge of the supermind, the truth of the process is known to it also and not at all ignored; there is no real division but only an infinitely multiple concentration into forms of being and into

arrangements of the relation of those forms of being to each other in which division is a subordinate appearance of the whole process necessary to their spatial and temporal play. For divide as you will, get down to the most infinitesimal atom or form the most monstrous possible aggregate of worlds and systems, you cannot get by either process to a thing in itself; all are forms of a Force which alone is real in itself while the rest are real only as self-imagings of the eternal Force-consciousness.

Whence then does the limiting Avidya, the fall of mind from Supermind and the consequent idea of real division originally proceed? exactly from what perversion of the supramental functioning? It proceeds from the individualised soul viewing everything from its own standpoint and excluding all others; it proceeds, that is to say, by an exclusive concentration of consciousness, an exclusive self-identification of the soul with a particular temporal and spatial action which is only a part of its own play of being; it starts from the soul's ignoring the fact that all others are also itself, all other action its own action and all other states of being and consciousness equally its own as well as the action of the one particular moment in Time and one particular standing-point in Space and the one particular form it presently occupies. It concentrates on the moment, the field, the form, the movement so as to lose the rest; it has then to recover the rest by linking together the succession of moments, the succession of points of Space, the succession of forms in Time and Space, the succession of movements in Time and Space. It has thus lost the truth of the indivisibility of Time, the indivisibility of Force and Substance. It has lost sight even of the obvious fact that all minds are one Mind taking many standpoints, all lives one Life developing many currents of activity, all body and form one substance of Force and Consciousness concentrating into many apparent stabilities of force and consciousness; but in truth all these stabilities are really only a constant whorl of movement repeating a form while it modifies it; they are nothing more. For the Mind tries to clamp everything into rigidly fixed

forms and unchanging external factors, because otherwise it cannot act, and it thinks it has got what it wants; in reality all is a flux of change and renewal and there is no fixed form and no unchanging external factor. Only the eternal Real-Idea is firm and maintains a certain ordered constancy of the relations in the flux of things, a constancy which the Mind vainly attempts to imitate by attributing fixity to that which is always inconstant. These truths Mind has to rediscover; it knows them all the time, but only in the hidden back of its consciousness, in the secret light of its self-being; and that light is to it a darkness because it has created the ignorance, because it has lapsed from the dividing into the divided mentality, because it has become involved in its own workings and in its own creations.

This ignorance is farther deepened for man by his self-identification with the body. To us mind seems to be determined by the body, because it is preoccupied with that and devoted to the physical workings which it uses for its conscious superficial action in this gross material world. Employing constantly that operation of the brain and nerves which it has developed in the course of its own development in the body, it is too absorbed in observing what this physical machinery gives to it to get back from it to its own pure workings; those are to it mostly subconscious. Still we can conceive a mentality which has got beyond the evolutionary necessity of this absorption and is able to see and even experience itself assuming body after body and not created separately in each body and ending with it; for it is only the physical impress of mind on matter, only the corporeal mentality that is so created, not the mental being itself. This corporeal mentality is merely our surface of mind, merely the front which it presents to physical experience. Behind, even in our terrestrial being, there is this other, subconscious to us, which knows itself as more than the body and is capable of a more purely mental action. To this we owe immediately all the larger, deeper and more forceful action of our surface physical mind; this, when we become conscious of it or of its impress on us, is

our first idea or our first realisation of the soul.

But this mentality also, though it may get free from the error of body, does not get free from the whole error of mind; it is still subject to the original act of ignorance by which the individualised soul regards everything from its own standpoint and can see the truth of things only as they present themselves to it from outside or else as they rise up to its view from its separate temporal and spatial consciousness as the results of its past experience. It is not conscious of its other selves except by the outward indications they give of their existence, indications of physical speech, action, result of actions or subtler indications of vital impact and relation. Equally is it ignorant of itself; for it knows of its self only as a movement in Time and a succession of lives in which it has used its variously embodied energies. As our physical instrumental mind has the illusion of the body, so this subconscious dynamic mind has the illusion of life. In that it is absorbed and concentrated, by that it is limited, with that it identifies its being. Here we do not yet get back to the meeting-place of mind and supermind and the point at which they originally separated.

But there is still another clearer reflective mentality behind this dynamic which is capable of escaping from this absorption in life and views itself as assuming life and body in order to image out in active relations of energy that which it perceives in will and thought. It is the source of the pure thinker in us; it is that which knows mentality in itself and sees the world not in terms of life and body but of mind; it is that which, when we get back to it, we sometimes mistake for the pure spirit as we mistake the dynamic mind for the soul. This higher mind is able to perceive and deal with other souls as other forms of its pure self; it is capable of sensing them by pure mental impact and communication and no longer only by nervous impact and physical indication; it conceives too a mental figure of unity; and in its activity and its will it can create and possess directly and not only indirectly as in the ordinary physical life and in other minds and lives as well as its own. But still even this pure mentality does not escape from the ori-

ginal error of mind. For it is still its separate mental self which it makes the judge, witness and centre of the universe and through it alone strives to arrive at its own higher self and reality; all others are "others" grouped to it around itself; and it has therefore to leave life and mind in order to disappear into the real unity. For there is still the veil created by Avidya between the mental and supramental action; an image of the Truth gets through, not the Truth itself.

It is only when the veil is rent and the divided mind overpowered, silent and passive to a supramental action that mind itself gets back to the Truth of things. There we find a luminous mentality reflective, obedient and instrumental to the divine Real-Idea. There we perceive what the world really is; we know in every way ourselves in others and as others, others as ourselves and all as the universal and self-multiplied One. We lose the rigidly separate individual standpoint which is the source of all limitation and error. Still, we perceive also that all that the ignorance of Mind took for the truth was in fact truth, but truth deflected, mistaken and falsely conceived. We still perceive the division, the individualising, the atomic creation, but we know them and ourselves for what they and we really are. And so we perceive that the Mind was really a subordinate action and instrumentation of the Truth-consciousness. So long as it is not separated in self-experience from the enveloping Master-consciousness and does not try to set up house for itself, so long as it serves passively as an instrumentation and does not attempt to possess for its own benefit, Mind fulfils luminously its function which is in the Truth to hold forms apart from each other by a phenomenal, a purely formal delimitation of their activity behind which the governing universality of the being remains conscious and untouched. It has to receive the truth of things and distribute it according to the unerring perception of a supreme and universal Eye and Will. It has to uphold an individualisation of active consciousness, delight, force, substance which derives all its power, reality and joy from an inalienable universality behind. It has to

turn the multiplicity of the One into an apparent division by which relations are defined and held off against each other so as to meet again and join. It has to establish the delight of separation and contact in the midst of an eternal unity and intermixture. It has to enable the One to behave as if He were an individual dealing with other individuals but always in His own unity, and this is what the world really is. The mind is the final operation of the apprehending Truth-consciousness which makes all this possible, and what we call the Ignorance does not create a new thing and absolute falsehood but only misrepresents the Truth. The Ignorance is the Mind separated in knowledge from its source of knowledge and giving a false rigidity and a mistaken appearance of opposition and conflict to the harmonious play of the supreme Truth in its universal manifestation.

The fundamental error of the Mind is, then, this fall from self-knowledge by which the individual soul conceives of its individuality as a separate fact instead of as a form of Oneness and makes itself the centre of its own universe instead of knowing itself as one concentration of the universal. From that original error all its particular ignorances and limitations are contingent results. For viewing the flux of things only as it flows upon and through itself, it makes a limitation of being from which proceeds a limitation of consciousness and therefore of knowledge, a limitation of conscious force and will and therefore of power, a limitation of self-enjoyment and therefore of delight. It is conscious of things and knows them only as they present themselves to its individuality and therefore it falls into an ignorance of the rest and thereby into an erroneous conception even of that which it seems to know : for since all being is interdependent, the knowledge either of the whole or of the essence is necessary for the right knowledge of the part. Hence there is an element of error in all human knowledge. Similarly our will, ignorant of the rest of the all-will, must fall into error of working and a greater or less degree of incapacity and impotence and the soul's self-delight and delight of

things, ignoring the all-bliss and by defect of will and knowledge unable to master its world, must fall into incapacity of possessive delight and therefore into suffering. Self-ignorance is therefore the root of all the perversity of our existence, and that perversity stands fortified in the self-limitation, the egoism which is the form taken by that self-ignorance.

Yet is all ignorance and all perversity only the distortion of the truth and right of things and not the play of an absolute falsehood. It is the result of Mind viewing things in the division it makes, *avidyâyām antare*, instead of viewing itself and its divisions as instrumentation and phenomenon of the play of the truth of Sachchidananda. If it gets back to the truth from which it fell, it becomes again the final action of the Truth-consciousness in its apprehensive operation and the relations it helps to create in that light and power will be relations of the Truth and not of the perversity. They will be the straight things and not the crooked, to use the expressive distinction of the Vedic Rishis,—Truths, that is to say, of divine being with its self-possessive consciousness, will and delight moving harmoniously in itself. Now we have rather the warped and zigzag movement of mind and life, the contortions created by the struggle of the soul once grown oblivious of its true being to find itself again, to resolve back all error into the truth which both our truth and our error, our right and our wrong limit or distort, all incapacity into the strength which both our power and our weakness are a struggle of force to grasp, all suffering into the delight which both our joy and our pain are a convulsive effort of sensation to realise, all death into the immortality to which both our life and our death are a constant effort of being to return.

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# **The Synthesis of Yoga**

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## **CHAPTER XIV**

### **THE STATUS OF KNOWLEDGE**

If the-Self, the Divine both in its own pure-being and in its manifestation of that being in the world is to be the object of Yogic knowledge, and not at all or not at least directly and for their own sake our ordinary objects, such as the external appearances of life and matter or the superficial psychology of our thoughts and actions, it is evident that the knowledge for which Yoga strives must be different from what men ordinarily understand by the word. We mean ordinarily by knowledge an intellectual appreciation of the facts of life, mind, matter and the laws that govern them, founded upon our sense-perception and upon reasoning from our sense-perceptions and undertaken partly for the pure satisfaction of the intellect, partly for practical efficiency and the added power which knowledge gives in managing our lives and the lives of others, in utilising for human ends the overt or secret forces of Nature and in helping or hurting, in saving and ennobling or in oppressing and destroying our fellow-men. Yoga, indeed, being commensurate with all life, includes all these subjects and objects; for there is a Yoga \* which can be used for self-indulgence as well as for self-conquest, for hurting others as well as for their salvation. But "all life"

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\* Yoga develops power, it develops it even when we do not desire or consciously aim at it; and power is always a double-edged weapon which can be used to hurt or destroy as well as to help and save. Be it also noted that all destruction is not evil.



includes not only life as humanity now leads it but also the higher existence which humanity is capable of but does not yet possess and it is this which is the peculiar and appropriate object of Yogic discipline.

The higher existence contemplated is not merely an improved mentality, a greater dynamic energy or a purer moral life and character. Its superiority is not merely in degree but in kind ; it consists in a change not merely of the manner of our being but of its very foundation. Yogic knowledge seeks that which is the very basis of all our existence ; it tries to discover and possess, in the words of the Upanishad, that by the right knowledge of which all is rightly known. For it starts from the premiss that all this world visible or sensible to us and all too in it that is not visible is merely the phenomenal expression of something beyond the mind and the senses. Only by attaining to that can we know the world aright ; for the knowledge which the senses and intellectual reasoning from the data of the senses can bring us, is not true knowledge, it is only the science of appearances ; and even appearances cannot be properly known unless we know first the reality of which they are images. This reality is their self and there is one self of all.

It is evident that however much we may analyse the physical and sensible, we cannot by that means arrive at the knowledge of the Self or of ourselves or of that which we call God. The telescope, the microscope, the scalpel, the retort and alembic cannot go beyond the physical, although they may arrive at subtler and subtler truths about the physical. If then we confine ourselves to what the senses and their physical aids reveal to us and refuse from the beginning to admit any other reality or any other means of knowledge, we are obliged to conclude that nothing is real except the physical and that there is no Self in us or in the universe, no God within and without, no ourselves even except this aggregate of brain, nerves and body. But this we are only obliged to conclude because we have assumed it firmly from the beginning and there-

fore cannot but circle round to our original assumption.

If, then, there is a Self, a reality not obvious to the senses, it must be by other means than those of physical Science that it is to be sought and known. The intellect is not that means. Undoubtedly there are a number of supra-sensuous truths at which the intellect is able to arrive, which it is able to perceive and state as intellectual conceptions. The very idea of Force for instance on which Science so much insists, is a conception, a truth at which the intellect alone can arrive by going beyond its data; for we do not sense this universal force but only its results, and the force itself we infer as a necessary cause of these results. So also the intellect by following a certain line of rigorous analysis can arrive at the intellectual conception and the intellectual conviction of the Self and this conviction can be very real, very luminous, very potent as the beginning of other things. Still, in itself intellectual analysis can only lead to an arrangement of clear conceptions, perhaps to a right arrangement of true conceptions; but this is not the knowledge at which Yoga aims. For it is not in itself an effective knowledge. A man may be perfect in it and yet be precisely what he was before except in the mere fact of the greater intellectual illumination. The change of our being at which Yoga aims, may not at all take place.

It is true that intellectual deliberation and right discrimination are an important part of the Yoga of knowledge; but their object is rather to remove a difficulty than to arrive at the final and positive result of this path. Our ordinary intellectual notions are a stumbling-block in the way of knowledge; for they are governed by the error of the senses and they found themselves on the notion that matter and body are the reality, that life and force are the reality, that passion and emotion, thought and sense are the reality; and with these things we identify ourselves, and because we identify ourselves with these things we cannot get back to the real self. Therefore, it is necessary for the seeker of knowledge to remove this stumbling

block and to get right notions about himself and the world ; for how shall we pursue by knowledge the real self if we have no notion of what it is and are on the contrary burdened with quite opposite ideas to the truth ? Therefore right thought is a necessary preliminary, and once the habit of right thought is established, free from sense-error and desire and old association and intellectual prejudice, the understanding becomes purified and offers no serious obstacle to the farther process of knowledge. Still, right thought only becomes effective when in the purified understanding it is followed by other operations, by vision, by experience, by realisation.

What are these operations ? They are not mere psychological self-analysis and self-observation. Such analysis, such observation are, like the process of right thought, of immense value and practically indispensable. They may even, if rightly pursued, lead to a right thought of considerable power and effectivity. Like intellectual discrimination by the process of meditative thought they will have an effect of purification; they will lead to self-knowledge of a certain kind and to the setting right of the disorders of the soul and the heart and even of the disorders of the understanding. Self-knowledge of all kinds is on the straight path to the knowledge of the real Self. The Upanishad tells us that the Self-existent has so set the doors of the soul that they turn outwards and most men look outward into the appearances of things ; only the rare soul that is ripe for a calm thought and steady wisdom turns its eye inward, sees the Self and attains to immortality. To this turning of the eye inward psychological self-observation and analysis is a great and effective introduction. We can look into the inward of ourselves more easily than we can look into the inward of things external to us because there, in things outside us, we are in the first place embarrassed by the form and secondly we have no natural previous experience of that in them which is other than their physical substance. A purified or tranquillised mind may reflect or a powerful

concentration may discover God in the world, the Self in Nature even before it is realised in ourselves, but this is rare and difficult. \* And it is only in ourselves that we can observe and know the process of the Self in its becoming and follow the process by which it draws back into self-being. Therefore the ancient counsel, know thyself, will always stand as the first word that directs us towards the knowledge. Still, psychological self-knowledge is only the experience of the modes of the Self, it is not the realisation of the Self in its pure being.

The status of knowledge, then, which Yoga envisages is not merely an intellectual conception or clear discrimination of the truth, nor is it an enlightened psychological experience of the modes of our being. It is a "realisation," in the full sense of the word; it is the making real to ourselves and in ourselves of the Self, the transcendent and universal Divine, and it is the subsequent impossibility of viewing the modes of being except in the light of that Self and in their true aspect as its flux of becoming under the psychical and physical conditions of our world-existence. This realisation consists of three successive movements, internal vision, complete internal experience and identity.

This internal vision, *drishti*, the power so highly valued by the ancient sages, the power which made a man a Rishi or Kavi and no longer a mere thinker, is a sort of light in the soul by which things unseen become as evident and real to it—to the soul and not merely to the intellect—as do things seen to the physical eye. In the physical world there are always two forms of knowledge, the direct and the indirect, *pratyaksha*, of that which is present to the eyes, and *paroksha*, of that which is remote from and beyond our vision. When the object is beyond our vision, we are necessarily obliged to arrive at an idea of it by inference, imagination, analogy, by hearing the descriptions

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\* In one respect, however, it is easier, because in external things we are not so much hampered by the sense of the limited ego as in ourselves; one obstacle to the realisation of God is therefore removed.

of others who have seen it or by studying pictorial or other representations of it if these are available. By putting together all these aids we can indeed arrive at a more or less adequate idea or suggestive image of the object, but we do not realise the thing itself; it is not yet to us the grasped reality, but only our conceptual representation of a reality. But once we have seen it with the eyes,—for no other sense is adequate,—we possess, we realise; it is there secure in our satisfied being, part of ourselves in knowledge. Precisely the same rule holds good of psychical things and of the Self. We may hear clear and luminous teachings about the Self from philosophers or teachers or from ancient writings; we may by thought, inference, imagination, analogy or by any other available means attempt to form a mental figure or conception of it; we may hold firmly that conception in our mind and fix it by an entire and exclusive concentration; \* but we have not yet realised it, we have not seen God. It is only when after long and persistent concentration or by other means the veil of the mind is rent or swept aside, only when a flood of light breaks over the awakened mentality, *jyotirmaya Brahman*, and conception gives place to a knowledge-vision in which the Self is as present, real, concrete as a physical object to the physical eye, that we possess in knowledge; for we have seen. After that revelation, whatever fadings of the light, whatever periods of darkness may afflict the soul, it can never irretrievably lose what it has once held. The experience is inevitably renewed and must become more frequent till it is constant; when and how soon depends on the devotion and persistence with which we insist on the path and besiege by our will or our love the hidden Deity.

This inner vision is one form of psychological experience; but the inner experience is not confined to that seeing; vision only opens, it does not embrace. Just as the

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\* This is the idea of the triple operation of *Joanayoga*, *cravana*, *manana*, *nididhyasana*, hearing, thinking or mentalising and fixing in concentration

eye, though it is alone adequate to bring the first sense of realisation, has to call in the aid of experience by the touch and other organs of sense before there is an embracing knowledge, so the vision of the self ought to be completed by an experience of it in all our members. Our whole being ought to demand God and not only our illumined eye of knowledge. For since each principle in us is only a manifestation of the Self, each can get back to its reality and have the experience of it. We can have a mental experience of the Self and seize as realities all those apparently abstract things that to the mind constitute existence—consciousness, force, delight and their manifold forms and workings: thus the mind is satisfied of God. We can have an emotional experience of the Self through Love and through emotional delight, love and delight of the Self in us, of the Self in the universal and of the Self in all with whom we have relations: thus the heart is satisfied of God. We can have an aesthetic experience of the Self in beauty, a delight-perception and taste of the absolute reality all-beautiful in everything whether created by ourselves or Nature in its appeal to the aesthetic mind and the senses; thus the sense is satisfied of God. We can have even the vital, nervous experience and practically the physical sense of the Self in all life and formation and in all workings of powers, forces, energies that operate through us or others or in the world: thus the life and the body are satisfied of God.

All this knowledge and experience are primary means of arriving at and of possessing identity. It is our self that we see and experience and therefore vision and experience are incomplete unless they culminate in identity, unless we are able to live in all our being the supreme Vedantic knowledge, He am I. We must not only see God and embrace Him, but become that Reality. We must become one with the Self in its transcendence of all form and manifestation by the resolution, the sublimation, the escape from itself of ego and all its belongings into That from which they proceed, as well as become the Self in all its mani-

fested existences and becomings, one with it in the infinite existence, consciousness, peace, delight by which it reveals itself in us and one with it in the action, formation, play of self-conception with which it garbs itself in the world.

It is difficult for the modern mind to understand how we can do more than conceive intellectually of the Self or of God; but it may borrow some shadow of this vision, experience and becoming from that inner awakening to Nature which a great English poet has made a reality to the European imagination. If we read the poems in which Wordsworth expressed his realisation of Nature, we may acquire some distant idea of what realisation is. For, first, we see that he had the vision of something in the world which is the very Self of all things that it contains, a conscious force and presence other than its forms, yet cause of its forms and manifested in them. We perceive that he had not only the vision of this and the joy and peace and universality which its presence brings, but the very sense of it, mental, aesthetic, vital, physical; not only this sense and vision of it in its own being but in the nearest flower and simplest man and the immobile rock; and, finally, that he even occasionally attained to that unity, that becoming the object of his meditation, one phase of which is powerfully and profoundly expressed in the poem "A slumber did my spirit seal," where he describes himself as become one in his being with earth, "rolled round in its diurnal course with stocks and stones and trees." Exalt this realisation to a profounder Self than physical Nature and we have the elements of the Yogic knowledge. But all this experience is only the vestibule to that suprasensuous, supramental realisation of the Transcendent who is beyond all His aspects, and the final summit of knowledge can only be attained by entering into the superconscient and there merging all other experience into a supernal unity with the Ineffable. That is the culmination of all divine knowing; that also is the source of all divine delight and divine living.

That status of knowledge is then the aim of this path

and indeed of all paths when pursued to their end, to which intellectual discrimination and conception and all concentration and psychological self-knowledge and all seeking by the heart through love and by the senses through beauty and by the will through power and works and by the soul through peace and joy are only keys, avenues, first approaches and beginnings of the ascent which we have to use and to follow till the wide and infinite levels are attained and the divine doors swing open into the infinite Light.

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# **The Kena Upanishad**

## **COMMENTARY**

### **IX**

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

Modern psychology has extended our knowledge and has admitted us to a truth which the ancients already knew but expressed in other language. We know now or we rediscover the truth that the conscious operation of mind is only a surface action. There is a much vaster and more potent subconscious mind which loses nothing of what the senses bring to it; it keeps all its wealth in an in-

exhaustible store of memory, *akshitam çravah*. The surface mind may pay no attention, still the subconscious mind attends, receives, treasures up with an infallible accuracy. The illiterate servant-girl hears daily her master reciting Hebrew in his study; the surface mind pays no attention to the unintelligible gibberish, but the subconscious mind hears, remembers and, when in an abnormal condition it comes up to the surface, reproduces those learned recitations with a portentous accuracy which the most correct and retentive scholar might envy. The man or mind has not heard because he did not attend; the greater man or mind within has heard because he always attends, or rather sub-tends, with an infinite capacity. So too a man put under an anaesthetic and operated upon has felt nothing; but release his subconscious mind by hypnosis and he will relate accurately every detail of the operation and its appropriate sufferings; for the stupor of the physical sense-organ could not prevent the larger mind within from observing and feeling.

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

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

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

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

the faltering force that governs the operations directed by the surface mind. And although in these examples the action of the vaster Vijnana is not so apparent, yet it was evidently there working through them and ensuring their coordination.

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

This shows, in the first place, that sight and the other senses are not mere results of the development of our physical organs in the terrestrial evolution. Mind, subconscious in all Matter and evolving in Matter, has developed these physical organs in order to apply its inherent capacities of sight, hearing etc, on the physical plane by physical means for a physical life; but they are inherent capacities and not dependent on the circumstance of terrestrial evolution and they can be employed without the use of the physical eye, ear, skin, palate. Supposing that there are psychical senses which act through a psychical body and we thus explain these psychical phenomena, still that action also is only an organisation of the inherent functioning of the essential sense, the Sanjnana, which in itself can operate without bodily organs. This essential sense is the original capacity of consciousness to feel in itself all that consciousness has formed and to feel it in all the essential properties and operations of that which has form,

whether represented materially by vibration of sound or images of light or any other physical symbol.

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

Everything begins with vibration or movement, the original *kshobha* or disturbance. If there is no movement of the conscious being, it can only know its own pure static existence. Without vibration \* or movement of being in consciousness there can be no act of knowledge and therefore no sense; without vibration or movement of being in force there can be no object of sense. Movement of conscious being as knowledge becoming sensible of itself as movement of force, in other words the knowledge separating itself from its own working to watch that and take it into itself again by feeling,—this is the basis of universal Sanjnana. This is true both of our internal and external operations. I become anger by a vibration of conscious force acting as nervous emotion and I feel the anger that I have become by another movement of conscious force acting as light of knowledge. I am conscious of my body

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\* *Devatmashaktim swagun'air nigādham.*, self-power of the divine Existent hidden by its own modes. *Swetaśvatara Upanishad*.

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

because I have myself become the body; that same force of conscious being which has made this form of itself, this presentation of its workings knows it in that form, in that presentation. I can know nothing except what I myself am; if I know others, it is because they also are myself, because my self has assumed these apparently alien presentations as well as that which is nearest to my own mental centre. All sensation, all action of sense is thus the same in essence whether external, or internal, physical or psychical.

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

tinised to this five-fold operation of conscious-force in movement.

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

This various sense will, it is obvious, be in the highest consciousness a complex unity, just as we have seen that there the various operation of knowledge is also a complex unity. Even if we examine the physical senses, say, the sense of hearing, if we observe how the underlying mind receives their action, we shall see that in their essence all the senses are in each other. That mind is not only aware of the vibration which we call sound; it is aware also of the contact and interchange between the force in the sound and the nervous force in us with which that intermixes; it is aware of the definition or form of the sound and of the complex contacts or relations which make up the sound; it is aware of the essence or outwelling conscious force which constitutes and maintains the sound and prolongs its vibrations in our nervous being; it is aware of our own nervous inhalation of the vibratory discharge proceeding from the compression of force which

makes, so to speak, the solidity of the sound. All these sensations enter into the sensitive reception and joy of music which is the highest physical form of this operation of force,—they constitute our physical sensitiveness to it and the joy of our nervous being in it ; diminish one of them and the joy and the sensitiveness are to that extent dulled. Much more must there be this complex unity in a higher than the physical consciousness and most of all must there be unity in the highest. But the essential sense must be capable also of seizing the secret essence of all conscious being in action, in itself and not only through the results of the operation; its appreciation of these results can be nothing more than itself an outcome of this deeper sense which it has of the Thing behind its appearances.

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

The supreme Consciousness does not depend on what we call sight and hearing for its own essential seeing and audition. It operates by a supreme Sense, creative and comprehensive, of which our physical and psychical sight and hearing are external results and partial operations. Neither is it ignorant of these, nor excludes them ; for



since it constitutes and controls, it must be aware of them but from a supreme plane, *param dhama*, which includes all in its view; for its original action is that highest movement of Vishnu which, the Veda tells us, the seers behold like an eye extended in heaven. It is that by which the soul sees its seeings and hears its hearings; but all sense only assumes its true value and attains to its absolute, its immortal reality when we cease to pursue the satisfactions of the mere external and physical senses and go beyond even the psychical being to this spiritual or essential which is the source and fountain, the knower, constituent and true valuer of all the rest.

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

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# The Hymns of the Atris

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## THE SIXTH HYMN TO AGNI

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### THE GALLOPING FLAME-POWERS OF THE JOURNEY

[ The flames of Agni the divine Will, home and meeting-place of all our increasing and advancing life-powers, are imaged as galloping on our human journey to the supreme good. Divine Will creates in us the divine strength of impulsion, an illumined and undecaying force and flame described as the steed of the plenitude, which brings us that good and carries us to that goal. His flames are coursers on the path who increase by the sacrifice; they hasten uninterruptedly, and race always more swiftly; they bring in the penned-up illuminations of the hidden knowledge. Their entire force and rapidity are accorded when the divine Strength is filled and satisfied with the sacrificial offerings. ]

1. On Strength I meditate who is the dweller in substance and to him as their home go our fostering herds, to him as their home our swift war-steeds, <sup>1</sup> to him as their home our powers of the plenitude.

*Bring to those who affirm thee thy force  
of the impulsion. 2*

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1. The Horse is the symbol of Force in the Veda, especially of vital force. It is variously the Arvat or war-steed in the battle and the Vajin, the steed of the journey which brings us in the plenty of our spiritual wealth.

2. The power that enables us to make the journey through the night of our being to the divine Light.

2. He is that Strength who is the dweller in substance ; him I express in whom come together 3 our fostering herds, in whom meet our swiftly galloping war-steeds, in whom our luminous seers that come to perfect birth in us.

*Bring to those who affirm thee thy force  
of the impulsion.*

3. Will, the universal toiler, gives to the creature his steed of the plenitude, Will gives that which comes into entire being in us for the felicity and, satisfied, it journeys to the desirable good.

*Bring to those who affirm thee thy force  
of the impulsion.*

4. That fire of thee we kindle O God, O Flame, luminous, unaging, when that more effective force of thy labour blazes in our heavens.

*Bring to those who affirm thee thy force  
of the impulsion.*

5. Will, master of the pure-bright flame, thine is the offering cast by the illumining word ; bearer of the oblation, to thee it is cast, O master of the creature, achiever of works, perfect in delight.

*Bring to those who affirm thee thy force  
of the impulsion.*

6. Those are thy flames that in these thy other flames nourish and advance every desirable good ; they, they race ! they, they run ! they drive on in their impulsions without a break.

*Bring to those who affirm thee thy force  
of the impulsion.*

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3. All our growing powers of force and knowledge move towards the manifestation of the divine Knowledge-Force and in it combine and are harmonised.

7. Those are thy fiery rays, O Will, steeds of the plenitude, and they increase into the largeness and with tramlings of their hooves they bring in the pens of the luminous kine. 4

*Bring to those who affirm thee thy force  
of the impulsion.*

8. Bring, O Will, to those who affirm thee new strengths of impulsion that find aright their dwelling-place 5; may we be they who because they have thee for their messenger, sing the hymn of illumination in home and home.

*Bring to those who affirm thee thy force  
of the impulsion.*

9. Both 6 ladles of the running richness thou approachest to thy mouth, O perfect in delight; mayst thou in our speakings utterly fill thyself, O master of shining strength.

*Bring to those who affirm thee thy force  
of the impulsion.*

10. So by our words and our sacrifices they without any break drive and control the Strength. May he establish in us an utter energy 7 and that swift galloping force. 8

*Bring to those who affirm thee thy force  
of the impulsion.*

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4. The illuminations of the divine Truth penned up in the cavern of the subconscious by the lords of sense-action. 5. That is, they take us to our home in the world of Truth, the superconscious plane, own home of Agni, in which all these impulsions advancing find their rest and dwelling-place. It is reached by an ascent from plane to plane opened in succession by the power of the divine illumining Word. 6. Perhaps, the divine and the human delight. 7. The hero-power of the battling soul. 8. *Açu ačvyam*, the swift Horse-Power, with a play on the two words giving it the sense of "swift horse-swiftness."

## THE SEVENTH HYMN TO AGNI

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THE DIVINE WILL, DESIRER, ENJOYER, PROGRESSIVE  
FROM THE ANIMAL TO BLISS AND KNOWLEDGE

[ Agni is hymned as the divine Force that brings the bliss and the ray of the truth into the human being and light into the night of our darkness. He leads men in their labour to his own infinite levels; he enjoys and tears up the objects of earthly enjoyment, but all his multitude of desires are for the building of an universality, an all-embracing enjoyment in the divine home of the human being. He is the animal moving as the enjoyer by the progressive movement of Nature, as with an axe through the forest, to the achievement and the bliss. This passionate, emotional, animal being of man is given by him to be purified into the peace and bliss; in it he establishes a divine light and knowledge and the awakened state of the soul. ]

1. O comrades, in you an absolute force of impulsion and an utter affirming for the Strength that lavishes all his abundance on the worlds of our dwelling 1, for the master of Force, for the son of Energy.

2. Wheresoever man's soul comes to the utter meeting with him, it becomes full of delight in its dwelling-place. Even they who are adepts in the strength continue to kindle the flame of him and all creatures born work to bring him to perfect birth.

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1. Or, on the dwellers in the world.

3. When wholly we possess and enjoy our strengths of impulsion, wholly all that men offer as a sacrifice, then I receive the ray of the Truth in its illumination and shining energy. 2

4. Verily he creates the light of perception even for one who sits far off in the night, when himself undecaying the purifier compresses the lords 3, of the woodland of delight.

5. When in his circling men cast the sweat 4, of their toil as an offering on the paths, then they ascend to him where he sits self-joyous 5 like climbers who arrive upon large levels. 6

6. Him shall mortal man come to know as the godhead who has this multitude of his desires that

2. Or, "of the light, the luminous force, the truth."

3. *Vanaspatin*, in its double sense, the trees, the lords of the forest, growths of the earth, our material existence, and lords of delight. Soma, producer of the immortalising wine, is the typical *Vanaspati*.

4. An equivoque on the double sense of the word, sweat and the rich droppings of the food-offering. 5. Or, self-victorious.

6. These are the wide free infinite planes of existence founded on the Truth, the open levels opposed elsewhere to the uneven crookednesses which shut in men limiting their vision and obstructing their journey. 7. The home of man, the higher divine world of his existence which is being formed by the gods in his being through the sacrifice. This home is the complete Beatitude into which all human desires and enjoyings have to be transformed and lose themselves. Therefore Agni, the purifier, devours all the forms of material existence and enjoyment in order to reduce them to their divine equivalent. 8. The material existence not watered by the streams or rivers which descend from the superconscient Bliss and Truth,

he may establish in us the all ; for he reaches forward to the sweet taste of all foods and he builds a home for this human being.

7. Yea, he teareth to pieces this desert 8 in which we dwell as the Animal that teareth its food; the beard of this Beast is of the golden light, his fang is a purity and the force in him is not afflicted by his heats.

8. Pure indeed is he for whom as for the eater of things there is the flowing progression by Nature 9, as by an axe, and with a happy travail she, his Mother, brought him forth that he may accomplish her works and taste of the enjoyment. 10

9. O strength, O presser out on us of the running richness, when thou findest one who is a glad peace 11 for the establishing of thy works, in such mortals illumination establish and inspired knowledge and the conscious soul.

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9. Again an equivoque on the double sense of *svadhi-ti*, an axe or other cleaving instrument and the self-ordering power of Nature, Swadha. The image is of the progress of the divine Force through the forests of the material existence as with an axe. But the axe is the natural self-arranging progression of Nature, the World-Energy, the Mother from whom this divine Force, son of Energy, is born. 10. The divine enjoyment, *bhaga*, typified by the, god Bhaga, the Enjoyer in the power of the Truth. 11. *Çam* and *çarma* in the Veda express the idea of peace and joy, the joy that comes of the accomplished labour, *çamî*, or work of the sacrifice: the toil of the battle and the journey find their rest, a foundation of beatitude is acquired which is already free from the pain of strife and effort.

10. For to this end I born in the material existence receive as thy gift the emotional mind and the animal being 12. Yea, O Will, may the eater of things overpower the Dividers 13 who minister not to his fullness; these souls that rush upon him with their impulses may he overcome.

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12. Literally, passion-mind and the animal; but the word *paçu* may also mean, as it does oftenest in the Veda, the symbolic Cow of light; in that case the sense will be the emotional mind and the illumined mind. But the first rendering agrees better with the general sense of the hymn and with its previous use of the word. 13. The Dasyus who hack and cut up the growth and unity of the soul and seek to assail and destroy its divine strength, joy and knowledge. They are powers of Darkness, the sons of Dānu or Diti the divided being.



# The Eternal Wisdom

## THE CONQUEST OF TRUTH

### THE MASTERY OF THE MIND

- 1 They had attained to the supreme perfection of be-  
2 ing completely masters of their thought.—Be master of  
thy thoughts, O thou who wrestlest for perfection.—  
3 Be master of thy soul, O seeker of the eternal truths,  
4 if thou wouldst attain the goal.—The soul not being  
mistress of itself, one looks but sees not, listens but  
hears not.
- 5 The self is master of the self; what other master can  
it have? The sage who has made himself master of  
6 himself, rends his bonds and breaks his chains.—The  
self is master of itself, what other master can it have?  
A self well controlled is a master difficult to procure.
- 7 To be master of one's mind! how difficult that is!  
it has been compared, not without reason, to a mad  
8 monkey.—The mind is difficult to restrain, light, run-  
ning whither it pleases; to control it is a helpful thing;  
9 controlled, it secures happiness.—The mind is restless,  
violent, powerful, obstinate; its control seems to me  
as difficult a task as to control the wind.
- 10 Just as the fly settles now on an unclean sore and  
now on the sweetmeats offered to the gods, so a world-  
ly man's thoughts stop for a moment on religious sub-  
jects and the next stray into the pleasures of luxury

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1) The Lotus of Bliss.— 2) Book of Golden Precepts.— 3) id.—  
4) Tseng-tsen-ta-hio VII. 2.— 5) Udanavarga.— 6) Dhammapada.  
180.— 7) Vivekananda.— 8) Dhammapada. 35.— 9) Bhagavad Gita  
VI. 34.— 10) Ramakrishna.— (11) id.

- 11 and lust.—So long as the mentality is inconstant and inconsequent, it is worthless, though one have a  
 12 good teacher and the company of holy men.—On his mind vacillating, mobile, difficult to hold in, difficult to master the intelligent man should impose the same straightness as an arrow-maker gives to an arrow.—  
 13 Abandoning without exception all desires born of the will, controlling by the mind the senses in all directions, a man should gradually cease from mental action by the force of an understanding held in the grasp of a constant will; he should fix his mind in the self and think of nothing at all, and whenever the restless and mobile mentality ranges forth he should draw it back from whatever direction it takes and bring it again under control in the self alone: for when the mind has thus been quieted, there comes to man the  
 14 highest peace.—The wise man should rein in intently this mental action like a chariot drawn by untrained horses.  
 15 A half-attention prepares the way for fresh errors, fresh illusions and allows the old to increase. Prevent by a sustained attention the birth of new errors and destroy the old.  
 16 Under all circumstances be vigilant.

\* \* \*

- 17 Let us watch over our thoughts.  
 18 A bad thought is the most dangerous of thieves.—  
 19 Let not worldly thoughts and anxieties trouble your  
 20-21 minds.—Have no vicious thoughts.—When a thought rises in us, let us see whether it is not in touch with  
 22 the inferior worlds.—When the disciple considering an idea sees rise in him bad or unhealthy thoughts, thoughts of covetousness, hatred or error, he should

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12) Dhammapada-33.— 13) Bhagavad Gita. VI. 24-26.— 14) Svetasvatara Upanishad.— 15) Majjhima Nikaya.— 16) Baha-ullah.— 17) Fo-sho-hing-tsan-king.— 18) Buddhist scriptures from the Chinese.— 19) Ramakrishna.— 20) Confucius.— 21) Antoine the Healer: Revelations.— 22) Mahayana; the Book of the Faish.

either turn his mind away from that idea or concentrate it upon a healthy thought, or else examine the fatal nature of the idea, or analyse it and decompose it into its different elements, or, making appeal to all his strength and applying the greatest energy, suppress it from his mind; thus are removed and disappear these bad and unhealthy ideas and the mind becomes firm, calm, unified, full of vigour.

- 23 By dominating the senses one increases the intelligence.

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- 24 The mind is a clear and polished mirror and our continual duty is to keep it pure and never allow dust to  
25 accumulate upon it.—When a mirror is covered with dust it cannot reflect images; it can only do so when it is clear of stain. So is it with beings. If their minds are not pure of soil, the Absolute cannot reveal itself in them. But if they free themselves from soil, then of itself it will be revealed.

- 26 Action like inaction may find its place in thee; if thy body is in movement, let thy mind be calm, let  
27 thy soul be as limpid as a mountain lake.—When water is still, it reflects objects like a mirror. This stillness, this perfect level is the model of the sage. If water is translucent when it is in perfect rest, much more so must it be with the intellectual essence. The heart of the sage in perfect repose is the mirror of earth and  
28 heaven and all existences.—Even as the troubled surface of rolling waters cannot properly reflect the full moon, but only gives broken images of it, so a mind troubled by the desires and passions of the world cannot fully reflect the light of the Ineffable.

- 29 The Eternal is seen when the mind is at rest. When the sea of the mind is troubled by the winds of desire, it cannot reflect the Eternal and all divine vision is impossible.

# The Secret of the Veda

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## CHAPTER XIV

### THE SEVEN-HEADED THOUGHT, SWAR AND THE DAÇAGWAS

The language of the hymns establishes, then, a double aspect for the Angiras Rishis. One belongs to the external garb of the Veda ; it weaves together its naturalistic imagery of the Sun, the Flame, the Dawn, the Cow, the Horse, the Wine, the sacrificial Hymn ; the other extricates from that imagery the internal sense. The Angirases are sons of the Flame, lustres of the Dawn, givers and drinkers of the Wine, singers of the Hymn, eternal youths and heroes who wrest for us the Sun, the Cows, the Horses and all treasures from the grasp of the sons of darkness. But they are also seers of the Truth, finders and speakers of the word of the Truth and by the power of the Truth they win for us the wide world of Light and Immortality which is described in the Veda as the Vast, the True, the Right and as the own home of this Flame of which they are the children. This physical imagery and these psychological indications are closely interwoven and they cannot be separated from each other. Therefore we are obliged by ordinary common sense to conclude that the Flame of which the Right and the Truth is the own home is itself a Flame of that Right and Truth, that the Light which is won by the Truth and by the force of true thought is not merely a physical light, the cows which Sarama finds on the path of the Truth not merely physical herds, the Horses not merely the wealth of the Dravidians conquered by invading Aryan tribes, nor even merely images of the physical

Dawn, its light and its swiftly moving rays and the darkness of which the Panis and Vritra are the defenders not merely the darkness of the Indian or the Arctic night. We have even been able to hazard a reasonable hypothesis by which we can disentangle the real sense of this imagery and discover the true godhead of these shining gods and these divine, luminous sages.

The Angiras Rishis are at once divine and human seers. This double character is not in itself an extraordinary feature or peculiar in the Veda to these sages. The Vedic gods also have a double action ; divine and pre-existent in themselves, they are human in their working upon the mortal plane when they grow in man to the great ascension. This has been strikingly expressed in the allocution to Usha, the Dawn, "goddess human in mortals", *devi martyeshu mânushi*. But in the imagery of the Angiras Rishis this double character is farther complicated by the tradition which makes them the human fathers, discoverers of the Light, the Path and the Goal. We must see how this complication affects our theory of the Vedic creed and the Vedic symbolism.

The Angiras Rishis are ordinarily described as seven in number : they are *sapta vipráh*, the seven sages who have come down to us in the Puranic tradition\* and are enthroned by Indian astronomy in the constellation of the Great Bear. But they are also described as Navagwas and Daçagwas, and if in VI. 22 we are told of the ancient fathers, the seven seers who were Navagwas, *púrve pitaro navagvâh sapta vipráso*, yet in III. 39. 5 we have mention of two different classes, Navagwas, and Daçagwas, the latter ten in number, the former presumably, though it is not expressly stated, nine. *Sakhâ ha yatra sakhibhir navagvair, abhijnvâ satvabhir gâ anugman; satyam tad indro daçabhir daçagvair, sūryam viveda tamasi kshīyantam* ; "where, a friend with his friends the Navagwas, following the cows Indra with the ten Daçagwas found that truth, even the Sun dwelling

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\* Not that the names given them by the Purana need be those which the Vedic tradition would have given.

in the darkness ." On the other hand we have in IV.51 a collective description of the Angiras seven-faced or seven mouthed, nine-rayed, ten-rayed, *navagve angire daçagve saplâsye*. In X. 108.2 we have another Rishi Ayasya associated with the Navagwa Angirases. In X. 67 this Ayasya is described as our father who found the vast seven-headed Thought that was born out of the Truth and as singing the hymn to Indra. According as the Navagwas are seven or nine, Ayasya will be the eight or the tenth Rishi.

Tradition asserts the separate existence of two classes of Angiras Rishis, the one Navagwas who sacrificed for nine months, the other Daçagwas whose sessions of sacrifice endured for ten. According to this interpretation we must take Navagwa and Daçagwa as " nine-cowd " and " ten-cowd ", each cow representing collectively the thirty Dawns which constitute one month of the sacrificial year. But there is at least one passage of the Rig-Veda which on its surface is in direct conflict with the traditional interpretation. For in the seventh verse of V. 45 and again in the eleventh we are told that it was the Navagwas, not the Daçagwas, who sacrificed or chanted the hymn for ten months. This seventh verse runs, *Anânôd atra hastayuto adrir, archan yena daçamâso navagvâh ; r'itam yatî saramâ gâ avindad, viçvani satyâ angirâç cakâra*, " Here cried ( or, moved ) the stone impelled by the hand, whereby the Navagwas chanted for ten months the hymn ; Sarama travelling to the Truth found the cows ; all things the Angiras made true." And in verse 11 we have the assertion repeated ; *Dhiyam vo apsu dadhishe svarshâm, yayâtaran daço mâsa navagvâh ; ayâ dhiyâ syâma devagopâ, ayâ dhiyâ tuturyâma ati anah*. " I hold for you in the waters ( i.e. the seven Rivers ) the thought that wins possession of heaven \* ( this is once more the seven-headed thought born from the Truth and found by Ayasya ), by which the Navagwas

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\* Sayana takes it to mean, " I recite the hymn for water " i.e. in order to get rain ; the case however is the locative plural, and *dadhishe* means " I place or hold " or, with the psychological sense, " think " or " hold in thought, meditate." *Dhishanâ* like *dht* means thought ; *dhiyam dadhishe* would thus mean " I think or meditate the thought."

passed through the ten months ; by this thought may we have the gods for protectors, by this thought may we pass through beyond the evil ". The statement is explicit. Sayana indeed makes a faint-hearted attempt to take *daça māsō* in v. 7, ten months, as if it were an ephithet *daça-māsō*, the ten-month ones *i. e.* the Daçagwas; but he offers this improbable rendering only as an alternative and abandons it in the eleventh rik.

Must we then suppose that the poet of this hymn had forgotten the tradition and was confusing the Daçagwas and Navagwas ? Such a supposition is inadmissible. The difficulty arises because we suppose the Navagwas and Daçagwas to have been in the minds of the Vedic Rishis two different classes of Angiras Rishis ; rather these seem to have been two different powers of Angirashood and in that case the Navagwas themselves might well become Dacagwas by extending the period of the sacrifice to ten months instead of nine. The expression in the hymn, *daça māsō ataran*, indicates that there was some difficulty in getting through the full period of ten months. It is during this period apparently that the sons of darkness had the power to assail the sacrifice ; for it is indicated that it is only by the confirming of the thought which conquers Swar, the solar world, that the Rishis are able to get through the ten months, but this thought once found they become assured of the protection of the gods and pass beyond the assault of the evil, the harms of the Panis and Vritras. This Swar-conquering thought is certainly the same as that seven-headed thought which was born from the Truth and discovered by Ayasya the companion of the Navagwas; for by it, we are told, Ayasya becoming universal, embracing the births in all the worlds, brought into being a fourth world or fourfold world, which must be the supramental beyond the three lower sessions, Dyaus, Antariksha and Prithivi, that which, according to Kanwa son of Ghora, men reach by crossing beyond the two Rodasi after killing Vritra. This fourth world must be therefore Swar. The seven-headed thought of Ayasya enables him to become *viçvajanya*, which means probaby that he occupies or pos-

esses all the worlds or births of the soul, and to manifest or give being to a certain fourth world (Swar), *turiyam svij janayad viçvajanayah*; and the thought established in the seven rivers which enables the Navagwa Rishis to pass through the ten months, is also *svarshâ*, that which brings about the possession of Swar. The two are evidently the same. Must we not then conclude that it is the addition of Ayasya to the Navagwas which raises the nine Navagwas to the number of ten and enables them by his discovery of the seven-headed Swar-conquering thought to prolong their nine-months' sacrifice through the tenth month? Thus they become the ten Daçagwas. We may note in this connection that the intoxication of the Soma by which Indra manifests or increases the Might of Swar (*Svarnara*) is described as ten-rayed and illuminating (*daçagvam vepayantam*.)

This conclusion is entirely confirmed by the passage in III.39.5 which we have already cited. For there we find that it is with the help of the Navagwas that Indra pursues the trace of the lost kine, but it is only with the aid of the ten Daçagwas that he is able to bring the pursuit to a successful issue and find that Truth, *satyam tat*, the Sun that was lying in the darkness. In other words, it is when the nine-months' sacrifice is prolonged through the tenth, it is when the Navagwas become the ten Daçagwas by the seven-headed thought of Ayasya, the tenth Rishi, that the Sun is found and the luminous world of Swar is disclosed and conquered. This conquest of Swar is the aim of the sacrifice and the great work accomplished by the Angiras Rishis.

But what is meant by the figure of the months? for it now becomes clear that it is a figure, a parable; the year is symbolic, the months are symbolic. \* It is in the revolution of the year that the recovery of the lost Sun and the lost cows is effected, for we have the explicit statement in X.62.2, *r'itenâ bhandan parivatsare valam*, "by the truth, in the revolution of the year, they broke

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\* Observe that in the Puranas the Yugas, moments, months, etc. are all symbolic and it is stated that the body of man is the year.



Vala," or, as Sayana interprets it, "by sacrifice lasting for a year." This passage certainly goes far to support the Arctic theory, for it speaks of a yearly and not a daily return of the Sun. But we are not concerned with the external figure, nor does its validity in any way affect our own theory; for it may very well be that the striking Arctic experience of the long night, the annual sunrise and the continuous dawns was made by the Mystics the figure of the spiritual night and its difficult illumination. But that this idea of Time, of the months and years is used as a symbol seems to be clear from other passages of the Veda, notably from Gritsamada's hymn to Brihaspati, II.24.

In this hymn Brihaspati is described driving up the cows, breaking Vala by the divine word *brahman'ā*, concealing the darkness and making Swar visible. The first result is the breaking open by force of the well which has the rock for its face and whose streams are of the honey, *madhu*, the Soma sweetness, *açmāsyam avatam madhu-dhâram*. This well of honey covered by the rock must be the Ananda or divine beatitude of the supreme threefold world of bliss, the Satya, Tapas and Jana worlds of the Puranic system based upon the three supreme principles, Sat, Chit-Tapas and Ananda; their base is Swar of the Veda, Mahar of the Upanishads and Puranas, the world of Truth. \* These four together make the fourfold fourth world and are described in the Rig Veda as the four supreme and secret seats, the source of the "four upper rivers." Sometimes, however, this upper world seems to be divided into two, Swar the base, Mayas or the divine beatitude the summit, so that there are five worlds or births of the ascending soul. The three other rivers are the three lower powers of being, supply the principles of the three lower worlds.

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\* In the Upanishads and Puranas there is no distinction between Swar and Dyaus; therefore a fourth name had to be found for the world of Truth, and this is the Mahar discovered according to the Taittiriya Upanishad by the Rishi Mahachanagya as the fourth Vyahrti, the other three being Swar, Bhuvor and Ilur, i.e. Dyaus, Antariksha and Prithivi of the Veda.

This secret well of honey is drunk by all those who are able to see Swar and they pour out its billowing fountain of sweetness in manifold streams together, *tam eva viṣve papire swardriṣo bahu sâkam sisichur utsam udrin'am*. These many streams poured out together are the seven rivers poured down the hill by Indra after slaying Vritra, the rivers or streams of the Truth, *r'itasya dhârâh*; and they represent, according to our theory, the seven principles of conscious being in their divine fulfilment in the Truth and Bliss. This is why the seven-headed thought,—that is to say, the knowledge of the divine existence with its seven heads or powers, the seven-rayed knowledge of Brihaspati, *saptagum*, has to be confirmed or held in thought in the waters, the seven rivers, that is to say the seven forms of divine consciousness are to be held in the seven forms or movements of divine being; *dhiyam vo apsu dadishe svarsham*, I hold the Swar-conquering thought in the waters.

That the making visible of Swar to the eyes of the Swar-seers, *swardriṣah*, and their drinking of the honeyed well and the outpouring of the divine waters amounts to the revelation of new worlds or new states of existence is clearly told us in the next verse, II. 24. 5, *sanâ tâ kâ chid bhuvanâ bhavîtvâ, mâdbhih saradbhih duro varanta vah; ayatantâ charato anyad anyad id, yâ chakâra vayunâ brahmanaspatih* "certain eternal worlds (states of existence) are these which have to come into being, their doors are shut \* to you (or, opened) by the months and the years; without effort one (world) moves in the other, and it is these that Brahmanaspati has made manifest to knowledge." These are the four (or two) eternal worlds hidden in the *guha*, the secret, unmanifest or superconscious parts of being which although in themselves eternally present states of existence (*sanâ bhuvanâ*) are for us non-existent and in

\* Sayana says *varanta* is here "opened," which is quite possible, but *vr'i* means ordinarily to shut, close up, cover, especially when applied to the doors of the hill whence flow the rivers and the cows come forth; Vritra is the closer of the doors. *Vi vr'i* and *apa vr'i* mean to open. Nevertheless, if the word means here to open, that only makes our case all the stronger.

the future ; they have to be brought into being, created. Therefore the Veda sometimes speaks of Swar being made visible, as here (*vyachakshayat svah*,) or discovered and taken possession of, *avidat*, *asanat*, sometimes of its being created or made (*bhû*, *kr'i*.) These secret eternal worlds have been closed to us, says the Rishi, by the movement of Time, by the months and years ; therefore naturally they have to be discovered, revealed, conquered, created in us by the movement of Time, yet in a sense against it. This development in an inner or psychological Time is, it seems to me, that which is symbolised by the sacrificial year and by the ten months that have to be spent before the revealing hymn of the soul (*brahma*) is able to discover the seven-headed, heaven-conquering thought which finally carries us beyond the harms of Vritra and the Panis.

We get the connection of the rivers and the worlds very clearly in I.62. where Indra is described as breaking the hill by the aid of the Navagwas and breaking Vala by the aid of the Daçagwas. Hymned by the Angiras Rishis Indra opens up the darkness by the Dawn and the Sun and the Cows, he spreads out the high plateau of the earthly hill into wideness and upholds the higher world of heaven. For the result of the opening up of the higher planes of consciousness is to increase the wideness of the physical, to raise the height of the mental. " This, indeed " says the Rishi Nodha, " is his mightiest work, the fairest achievement of the achiever " *dasmasya çârutamam asti dansah*, "that the four upper rivers streaming honey nourish the two worlds of the crookedness," *upahvare yad uparâ apinvan madhvarn'aso nadyaç chatasrah*. This is again the honey-streaming well pouring down its many streams together ; the four higher rivers of the divine being, divine conscious force, divine delight, divine truth nourishing the two worlds of the mind and body into which they descend with their floods of sweetness. These two, the Rodasi, are normally worlds of crookedness, that is to say of the falsehood,—the *r'itam* or Truth being the straight, the *anr'itam* or Falsehood the crooked,—because they are exposed to the harms of the undivine powers, Vri-

tras and Panis, sons of darkness and division. The Rishi then proceeds to define the result of the work of Ayasya, which is to reveal the true eternal and unified form of earth and heaven. "In their twofold (divine and human ?) Ayasya uncovered by his hymns the two, eternal and in one nest ; perfectly achieving he upheld earth and heaven in the highest ether (of the revealed superconscient, *param guhyam*) as the Enjoyer his two wives." The soul's enjoyment of its divinised mental and bodily existence in the eternal joy of the spiritual being could not be more clearly and beautifully imaged.

These ideas and many of the expressions are the same as those of the hymn of Gritsamada. Nodha says of the Night and Dawn, the dark physical and the illumined mental consciousness that they new-born (*punarbhavā*) about heaven and earth move into each other with their own proper movements, *svabhir evair...charanto anyānyā*, in the eternal friendship that is worked out by the high achievement of their son who thus upholds them, *śanemi śakhyam svapasyamānah, sūnur dadhāra çavasā sadansāh*. In Gritsamada's hymn as in Nodha's the Angirases attain to Swar,—the Truth from which they originally came, the "own home" of all divine Purushas,—by the attainment of the truth and by the detection of the falsehood. "They who travel towards the goal and attain that treasure of the Panis, the supreme treasure hidden in the secret cave, they, having the knowledge and perceiving the falsehoods, rise up again thither whence they came and enter into that world. Possessed of the truth, beholding the falsehoods they, seers, rise up again into the great path," *mahas pathah*, the path of the Truth, or the great and wide realm, Mahas of the Upanishads.

We begin now to unravel the knot of the Vedic imagery. Brihaspati is the seven-rayed Thinker, *saptaguh*, *saptaraçmih*, he is the seven-faced or seven-mouthed Angiras, born in many forms, *saptāsyas tuvijātah*, nine-rayed, ten-rayed. The seven mouths are the seven Angirases who repeat the divine word (*brahma*) which comes from the seat of the Truth, Swar, and of which he is the lord (*brah*

*man'aspatih.*) Each also corresponds to one of the seven rays of Brihaspati; therefore they are the seven seers, *sapta viprah*, *sapta r'ishayah*, who severally personify these seven rays of the knowledge. These rays are, again, the seven brilliant horses of the sun, *sapta haritah*, and their full union constitutes the seven-headed Thought of Ayasya by which the lost sun of Truth is recovered. That thought again is established in the seven rivers, the seven principles of being divine and human, the totality of which founds the perfect spiritual existence. The winning of these seven rivers of our being withheld by Vritra and these seven rays withheld by Vala, the possession of our complete divine consciousness delivered from all falsehood by the free descent of the truth, gives us the secure possession of the world of Swar and the enjoyment of mental and physical being lifted into the godhead above darkness, falsehood and death by the in-streaming of our divine elements. This victory is won in twelve periods of the upward journey, represented by the revolution of the twelve months of the sacrificial year, the periods corresponding to the successive dawns of a wider and wider truth, until the tenth secures the victory. What may be the precise significance of the nine rays and the ten, is a more difficult question which we are not yet in a position to solve; but the light we already have is sufficient to illuminate all the main imagery of the Rig Veda.

The symbolism of the Veda depends upon the image of the life of man as a sacrifice, a journey and a battle. The ancient Mystics took for their theme the spiritual life of man, but, in order both to make it concrete to themselves and to veil its secrets from the unfit, they expressed it in poetical images drawn from the outward life of their age. That life was largely an existence of herdsmen and tillers of the soil for the mass of the people varied by the wars and migrations of the clans under their kings, and in all this activity the worship of the gods by sacrifice had become the most solemn and magnificent element, the knot of all the rest. For by the sacrifice were won the rain which fertilised the soil, the herds of cattle and horses

necessary for their existence in peace and war, the wealth of gold, land (*kshetrā*), retainers, fighting-men which constituted greatness and lordship, the victory in the battle, safety in the journey by land and water which was so difficult and dangerous in those times of poor means of communication and loosely organised inter-tribal existence. All the principal features of that outward life which they saw around them the mystic poets took and turned into significant images of the inner life. The life of man is represented as a sacrifice to the gods, a journey sometimes figured as a crossing of dangerous waters, sometimes as an ascent from level to level of the hill of being, and, thirdly, as a battle against hostile nations. But these three images are not kept separate. The sacrifice is also a journey; indeed the sacrifice itself is described as travelling, as journeying to a divine goal; and the journey and the sacrifice are both continually spoken of as a battle against the dark powers.

The legend of the Angirases takes up and combines all these three essential features of the Vedic imagery. The Angirases are pilgrims of the light. The phrase *nakshantah* or *abhinakshantah* is constantly used to describe their characteristic action. They are those who travel towards the goal and attain to the highest, *abhinakshanto abhi ye tam ānaçur nidhim paramam* (II. 24. 6). Their action is invoked for carrying forward the life of man farther towards its goal, *sahasrasāve pra tiranta āyuh* (III. 53. 7). But this journey, if principally of the nature of a quest, the quest of the hidden light, becomes also by the opposition of the powers of darkness an expedition and a battle. The Angirases are heroes and fighters of that battle, *goshu yodhah*. Indra marches with them *saran'yubhih*, as travellers on the path, *sakhibhih*, comrades, *r'itvabhih* and *kavibhih*, seers and singers of the sacred chant, but also *satvabhih*, fighters in the battle. They are frequently spoken of by the appellation *nr'i* or *vīra*, as when Indra is said to win the luminous herds *asmakēbhih nr'ibhih*, "by our men". Strengthened by them he conquers in the journey and reaches the goal, *nakshad dābham taturim*. This journey or march pro-

ceeds along the path discovered by Sarama, the hound of heaven, the path of the Truth, *r'itasya pantha*, the great path, *mahas pathah*, which leads to the realms of the Truth. It is also the sacrificial journey; for its stages correspond to the periods of the sacrifice of the Navagwas and it is effected by the force of the Soma-wine and the sacred Word.

The drinking of the Soma-wine as the means of strength, victory and attainment is one of the pervading figures of the Veda. Indra and the Aṣwins are the great Soma-drinkers, but all the gods have their share of the immortalising draught. The Angirases also conquer in the strength of the Soma. Sarama threatens the Panis with the coming of Ayasya and the Navagwa Angirases in the keen intensity of their Soma rapture, *cha gamann r'ishayah somaçitâ ayâsyo angiraso navagvâh*. It is the great force by which men have the power to follow the path of the Truth. "That rapture of the Soma we desire by which thou, O Indra, didst make to thrive the Might of Swar (or the Swar-soul, *svarnaram*), that rapture ten-rayed and making a light of knowledge (*daçagvam vepayantam*) by which thou didst foster the ocean; that Soma-intoxication by which thou didst drive forward the great waters (the seven rivers) like chariots to the sea,—that we desire that we may travel on the path of the truth", *panthâm r'itasya yâtave tam imahe*. It is in the power of the Soma that the hill is broken open, the sons of darkness overthrown. This Soma-wine is the sweetness that comes flowing from the streams of the upper hidden world, it is that which flows in the seven waters, it is that with which the *ghr'ita*, the clarified butter of the mystic sacrifice, is instinct; it is the honeyed wave which rises out of the ocean of life. Such images can have only one meaning; it is the divine delight hidden in all existence which, once manifest, supports all life's crowning activities and is the force that finally immortalises the mortal, the *amr'itam*, ambrosia of the gods.

But it is especially the Word that the Angirases possess; their seerhood is their most distinguishing characteristic. They are *brâhmanâso pitarah somyâsah...r'itâvr'idhah*

(VI. 75. 10), the fathers who are full of the Soma and have the word and are therefore increasers of the Truth. Indra in order to impel them on the path joins himself to the chanted expressions of their thought and gives fullness and force to the words of their soul, *angirasām uchathā jujushvān brahma tūtoḍ gātum ishn'an* (II. 20. 5). It is when enriched in light and force of thought by the Angirases that Indra completes his victorious journey and reaches the goal on the mountain; "In him our primal fathers, the seven seers, the Navagwas, increase their plenty, him victorious on his march and breaking through (to the goal), standing on the mountain, inviolate in speech, most luminous-forceful by his thinkings," *nakshad dābham taturim parvāteshām, adroghavāc'am matibhih çavistham*. It is by singing the Rik, the hymn of illumination, that they find the solar illuminations in the cave of our-being, *archanto gā avindan*. It is by the *stubh*, the all-supporting rhythm of the hymn of the seven seers, by the vibrating voice of the Navagwas that Indra becomes full of the power of Swar, *svaren'a svaryāh* and by the cry of the Daçagwas that he rends Vala in pieces (I. 62. 4). For this cry is the voice of the higher heaven, the thunder that cries in the lightning-flash of Indra, and the advance of the Angirases on their path is the forward movement of this cry of the heavens, *pra brahmāno angiraso nakshante, pra krandanur nabhanyasya vetu* (VII. 42. 1.); the voice of Brihaspati the Angirasa discovering the sun and the Dawn and the Cow and the light of the Word is the thunder of Heaven, *br'īhaspatir ushasam sūryam gām, arkam viveda svanayann iva dyauh*. It is by the *satya mantra*, the true thought expressed in the rhythm of the truth, that the hidden light is found and the Dawn brought to birth, *gudham jyotih pitaro avindan, satyamantrā ajanayann ushāsam*. For these are the Angirases who speak aright, *itthā-vadadbhih angirobhih* (VI. 18. 5.), masters of the Rik who place perfectly their thought, *svā-dhībhir r'ikvabhih* (VI. 32. 2.); they are the sons of heaven, heroes of the Mighty Lord who speak the truth and think the straightness and therefore they are able to hold the seat of illumined knowledge, to mentalise the supreme a-



bode of the sacrifice, *r'itam çansanta r'iju dīdhyāna divas putrāso āsurasya vīrāh; vipram padam angiraso dadhānā, yaj-nasya dhāma prathamam mananta* (X. 67. 1)

It is impossible that such expressions should convey nothing more than the recovery of stolen cows from Dravidian cave-dwellers by some Aryan seers led by a god and his dog or else the return of the Dawn after the darkness of the night. The wonders of the Arctic dawn themselves are insufficient to explain the association of images and the persistent stress on the idea of the Word, the Thought, the Truth, the journey and the conquest of the falsehood which meets us always in these hymns. Only the theory we are enouncing, a theory not brought in from outside but arising straight from the language and the suggestions of the hymns themselves, can unite this varied imagery and bring an easy lucidity and coherence into this apparent tangle of incongruities. In fact, once the central idea is grasped and the mentality of the Vedic Rishis and the principle of their symbolism are understood, no incongruity and no disorder remain. There is a fixed system of symbols which, except in some of the later hymns, does not admit of any important variations and in the light of which the inner sense of the Veda everywhere yields itself up readily enough. There is indeed a certain restricted freedom in the combination of the symbols, as in those of any fixed poetical imagery,—for instance, the sacred poems of the Vaishnavas; but the substance of thought behind is constant, coherent and does not vary.

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# The Ideal of Human Unity

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## V

The problem of the unification of mankind resolves itself into two distinct difficulties; first, whether the collective egoisms already created in the natural evolution of humanity can at this time be so modified or abolished that even an external unity in some effective form can now in the present stage of our moral and social progress be securely established; secondly, whether, even if any such external unity can be established, it will not be at the price of crushing both the free life of the individual and the free play of the various collective units already created in which there is a real and active life and substituting a State organisation which will mechanise human existence. And apart from these two uncertainties, there is a third question whether a really living unity can be achieved by the mere economical, political, administrative unification, whether it ought not to be preceded by at least the strong beginnings of a moral and spiritual oneness. It is the first question that we shall now consider.

At the present stage of human progress the nation is the really living collective unit of humanity. Empires exist, but they are as yet only political and not real units; they have no life from within and owe their continuance to a force imposed on their constituent elements or else to a political convenience felt or acquiesced in by the constituents and favoured by the world outside. Austria is the standing example of such an empire; it was and to some extent still is a political convenience favoured by the world outside, acquiesced in until recently by its constituent elements and maintained by the force of the central Germanic element incarnated in the Hapsburg dynasty with the active aid of its Magyar partner. If the political convenience ceases, if the constituent elements cease

to acquiesce and are drawn more powerfully by a centrifugal force, as is now actually the case, if at the same time the world outside ceases to favour the combination, then force alone remains as the one agent of an artificial unity. There is indeed a new political convenience which the existence of Austria serves, but that is the convenience of the Germanic idea which makes it an inconvenience to the rest of Europe and deprives it of the acquiescence of important constituent elements which are drawn towards other combinations outside the Austrian formula. From that moment the existence of the Austrian empire is in jeopardy and depends, not on any inner necessity, but first on the power of the Austro-Magyar partnership to crush down the Slav nations within it and, secondly, on the continued power and dominance of Germany and the Germanic idea in Europe,—that is to say, on force alone. And although in Austria the weakness of the imperial form of unity is singularly conspicuous and its conditions, as it were, exaggerated, still those conditions are the same for all Empires which are not at the same time national units. It was not so long ago that most political thinkers perceived at least the strong possibility of an automatic dissolution of the British Empire by the self-detachment of the colonies, in spite of the close links of race, language and origin that should have bound them to the mother country. This was because the political convenience of imperial unity, though enjoyed by the colonies, was not sufficiently appreciated by them and, on the other hand, there was no living principle of national unity, the Australian and Canadian regarding themselves as belonging to new separate nations rather than as limbs of an extended British nationality. Things are now changed in both respects and the British Empire proportionately stronger.

Nevertheless, why should this distinction be made of the political and the real unit? It must be made because it is of the greatest utility to a true and profound political science and involves the most important consequences. Supposing an empire like Austria, a non-national empire, to be broken up as it threatens to break, it will perish for good; there will be no innate tendency to recover the outward unity, because there is no real unity, only a politically manufactured aggregation. On the other hand a real national unity broken up by circumstances will always preserve a tendency to recover and reassert its oneness. The Greek Empire has gone the way of all empires, but the Greek nation after many centuries of political non-

existence again possesses its separate body, because it has preserved its separate ego and therefore really existed under the covering rule of the Turk. So has it been with all the races under the Turkish yoke, because that powerful suzerainty, stern as it was in many respects, never attempted to obliterate their national characteristics or substitute an Ottoman nationality. And these nations have revived and are naturally attempting to reconstitute themselves in the measure in which they have preserved their real national sense; the Serbian national idea attempts to recover all territory in which the Serb exists or predominates; Greece attempts to reconstitute herself in her mainland, islands and Asiatic colonies, but cannot now reconstitute the old Greece since even Thrace is rather Bulgar than Hellenic. So also we see Italy rebecome an external unity after so many centuries because, though no longer a State, she never ceased to be a nation.

So strong is this truth of a real unity, that even nations which have never realised an outward unification, to which Fate and circumstance and their own selves have been adverse, which have been full of centrifugal forces and easily overpowered by foreign intrusions, have yet always developed centripetal force as well and arrive inevitably at organised oneness. Ancient Greece clung to her separatist tendencies, her self-sufficient city or regional states, her little mutually repellent autonomies, but the centripetal force was always there manifested in leagues, associations of States, suzerainties like the Spartan and Athenian, and finally realised itself, first, imperfectly and temporarily by the Macedonian overrule, then, by a strange enough development, through the evolution of the Eastern Roman world into a Greek and Byzantine Empire. So also, we have seen in our own day Germany, constantly disunited since ancient times, develop at last to portentous issues its innate sense of oneness formidably embodied in the Empire of the Hohenzollerns. Nor would it at all be surprising to those who study the workings of forces and not merely the trend of outward circumstances, if one result of the present war, near or more remote, were to be the fusion of the one Germanic element still left outside, the Austro-German, into the Germanic whole,—although possibly in some other embodiment than a Hohenzollern empire or a Prussian hegemony. In both these historic instances, as in so many others, the unification of Saxon England, mediaeval France, the formation of the United States of America, it was a real unity, a psychologically

distinct unit which, first, tended ignorantly by the subconscious necessity of its being and afterwards with a sudden or gradual awakening to the sense of political oneness, towards an inevitable external unification. It is a distinct group-soul which is driven by onward necessity and uses outward circumstances to constitute for itself an organised body.

But the most striking example in history is the evolution of India. Nowhere else have the centrifugal forces been so strong, numerous, complex, obstinate; the mere time taken by the evolution has been prodigious; the disastrous vicissitudes through which it has had to work itself out have been appalling; and yet through all the inevitable tendency has worked constantly, pertinaciously, with the dull, obscure, indomitable, relentless obstinacy of Nature when she is opposed in her instinctive purposes by man, and finally, after a struggle enduring through millenniums, has triumphed. And, as usually happens when she is thus opposed by her own mental and human material, it is the most adverse circumstances which the subconscious worker has turned into her most successful instruments. The beginnings of the centripetal tendency in India go back to the earliest times of which we have record and are typified in the ideal of the Samrat or Chakravarti Raja and the military and political use of the Aśvamedha sacrifice. The two great national epics might almost have been written to illustrate it, for the one recounts the establishment of the unifying *dharmarajya* or imperial reign of justice, the other starts with an idealised description of such a rule pictured as existing in the ancient and sacred past of the country. And the political history of India is that of a succession of empires indigenous and foreign, each of them destroyed by centrifugal forces, but each of them bringing the centripetal tendency nearer to its triumphant emergence. And it is a significant circumstance that the more foreign the rule, the greater has been its force for the unification of the subject people. This is always a sure sign that the essential nation-unit is already there and that there is an indissoluble national vitality necessitating the inevitable emergence of the organised nation. In this instance we see that the conversion of the psychological unity on which nationhood is based into the external organised unity by which it perfectly realises itself, has taken a period of more than two thousand years and is not yet complete and yet the essentiality of the thing being once there not even the most formidable difficulties and delays, not

even the most persistent incapacity for union in the people, not even the most disintegrating shocks from outside have prevailed against the obstinate subconscious necessity. And this is only the extreme illustration of a general law.

It will be useful to dwell a little upon this aid lent by foreign rule to the process of nation-making and see how it works. History abounds with illustrations. But in some cases the phenomenon of foreign domination is momentary and imperfect, in others long-enduring and complete, in others often repeated in various forms; in some instances the foreign element is rejected, its use once over, in others it is absorbed, in others accepted with more or less assimilation for a longer or briefer period as a ruling caste. The principle is the same, but worked variously, as always, by Nature according to the needs of the particular case. There is no modern nation in Europe except the Swedish which has not had to pass through a phase more or less prolonged, more or less complete, of foreign domination in order to realise its nationality. In Russia and England it was the domination of a foreign conquering race which rapidly became a ruling caste and was in the end assimilated and absorbed, in Spain the succession of the Roman, Goth and Moor, in Italy the overlordship of the Austrian, in the Balkans the long suzerainty of the Turk, in Germany the transient yoke of Napoleon. But in all cases the essential has been a shock or a pressure which would either waken a loose psychological unity to the necessity of organising itself from within or would crush out, dispirit or deprive of power, vitality and reality the more obstinate factors of disunion. In some cases even an entire change of name, culture and civilisation has been necessary, as well as a more or less profound modification of the race. Notably has this been so in the formation of French nationality. The ancient Gallic nation, in spite of or perhaps because of their Druidic civilisation and early greatness, were more incapable of organising a firm political unity than even the ancient Greeks or the old Indian kingdoms and republics. It needed the Roman rule and Latin culture, the superimposition of a Teutonic ruling caste and finally the shock of the temporary and partial English conquest to found the unequalled unity of modern France. Yet though, name, civilisation and all else seem to have changed, the French nation of today is still and has always remained the old Gallic nation, with its Basque, Gaelic and Armorican elements modified by the French and Latin admixture,

Thus the nation is a persistent psychological unit which Nature has been developing throughout the world in the most various forms and educating into physical and political unity. The political unity is not the essential; it may not yet be realised, but the nation persists and moves inevitably towards its realisation; it may be destroyed, but the nation persists and travails and suffers but refuses to be annihilated. In former times the nation was not always a real and vital unit; the tribe, the clan, the commune, the regional people were the living groups. Therefore those unities which in the attempt at national evolution destroyed these living groups without arriving at a vital nationhood, disappeared once the artificial or political unit was broken. But now the nation stands as the one living group unit of humanity into which all others must merge or to which they must become subservient. Even old persistent race unities and cultural unities are powerless against it. The Catalonian in Spain, the Breton and Provençal and Alsatian in France, the Welsh in England may cherish the signs of their separate existence; but the attraction of the greater living unity of the Spanish, the French, the British nation is too powerful to be injured by these persistences. For this reason the nation in modern times is practically indestructible, unless it dies from within. Poland, torn asunder and crushed under the heel of three powerful empires, has ceased to exist; the Polish nation survives. Alsace after forty years of the German yoke remains faithful to her French nationhood in spite of her affinities of race and language with the conqueror. All modern attempts to destroy by force or break up a nation are foolish and futile, because they ignore this law of the natural evolution. Empires are still perishable political units; the nation is immortal; and so it will remain until a greater living unit can be found into which the nation idea can merge itself obeying a superior attraction.

And then the question arises whether the empire is not precisely that destined unit in course of evolution. The mere fact that at present not the empire, but the nation is the vital unity can be no bar to a future reversal of the relations. Obviously, in order that they may be reversed the empire must cease to be a mere political and become rather a psychological entity. But there have been instances in the evolution of the nation in which the political unity preceded and became a basis for the psychological as in the union of Scotch, English and Welsh to form the British nation. There is therefore no insurmountable reason

why a similar evolution should not take place and the imperial unity be substituted for the national. Nature has long been in travail of the imperial grouping, long casting about to give it a greater force of permanence, and the emergence of the conscious imperial ideal all over the earth and its attempts, though still rude, violent and blundering, to substitute itself for the national, may not irrationally be taken as the precursory sign of one of those rapid leaps and transitions by which she so often accomplishes what she has long been gradually and tentatively preparing. This then is the possibility we have next to consider before we examine the established phenomenon of nationhood in relation to the ideal of human unity. For two different ideals and therefore two different possibilities have been precipitated much nearer to realisation by the present European conflict,—a federation of free European nations, and on the other hand the distribution of the earth into a few great empires or imperial hegemonies. A practical combination of the two ideas is, indeed, the most tangible possibility of the not distant future. We must therefore pause and consider, whether, as one element of this possible combination is already a living unit, so the other also can be converted into a living unit and the combination, if realised, be made the foundation of an enduring new order of things and not merely a transient device without the conditions of a real stability.

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## A PHILOSOPHICAL REVIEW

15th February 1916.

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# The Life Divine

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## CHAPTER XIX

### LIFE.

Pranic energy is the life of creatures; for that is said to be the universal principle of life.

*Taittiriya Upanishad*

### ARGUMENT

[ Mind as a final action of Supermind is a creative and not only a perceptive power; in fact, material force itself being only a Will in things working darkly as the expression of subconscious Mind, Mind is the immediate creator of the material universe. But the real creator is Supermind; for wherever there is Mind conscious or subconscious, there must be Supermind regulating from behind the veil its activities and educing from them their truth of inevitable result. Not a mental Intelligence, but Supermind is the creator of the universe.—Mind manifests itself in the form of Force to which we give the name of Life, and Life in Matter is an energy or power in dynamic movement which builds up forms, energises, maintains, disintegrates and recreates; death itself is only a process of life. It is one all-pervading Life or constant movement of dynamic energy which creates all these forms of the material universe and is not destroyed in the destruction of its forms. — The distinction between animal and plant life is unreal and that between the animate and the inanimate unessential. Plant-life has been found to be identical in organisation with animal life and, although the organisation may differ, life is also present in the metal, the earth, the atom. This life-force pervades the universe and is present in every form of it and there is a constant interchange of its

energies which creates the symptoms and characteristics of vitality recognised by us; but even where these are suspended, Life is present and only withdraws by a process of dispersion which replaces the process of continual reconstitution of the form. The presence of these symptoms and characteristics is not the essential nor is their absence a sign of the absence of Life-force. Even where we do not detect Life, it exists.—Conscious nervous sensation accompanies life in the animal, but much of the action of nervous or life energy is subconscious; in the plant, as in many actions of man, the nervous sensation is present but the mentality of the sensation is subconscious. In the very atom there is a subconscious will and desire which must also be present in all atomic aggregates because they are present in the Force which constitutes the atom. That force is Chit-shakti, force of conscious being, variously represented in various forms of life. —Life is an energising of conscious being in substance of Matter, which on one side is constantly supplying the material of physical formation and on the other labouring to release mind and sense from their subconscious sleep in Matter. It is therefore the dynamic link between Mind and Matter. To create form and evolve consciousness out of its imprisonment in form is the sense of the omnipresent Life in the universe. ]\*

We perceive, then, what Mind is in its divine origin and how it is related to the Truth-consciousness,—Mind, the first of the three lower principles which constitute our human existence. It is a special action of the divine consciousness, or rather it is the final strand of its whole creative action. It enables the Purusha to hold apart the relations of different forms and forces of himself to each other; it creates phenomenal differences which to the individual soul fallen from the Truth-consciousness take the appearance of real differences and is by that original perversion the parent of all the resultant perversions which appear

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\* In response to the desire of some of our subscribers we shall prefix henceforth a brief summary or argument to each chapter of the "Life Divine."

as the dualities and oppositions proper to the life of the Soul in the Ignorance. But so long as it is not separated from the Supermind it supports not perversions and falsehoods, but the various working of the universal Truth.

Mind thus appears as a creative agency. This is not the impression which we normally have of our mentality; rather we regard it primarily as a perceptive organ, perceptive of things already created by Force working in Matter and the only origination we allow to it is a secondary creation of new combined forms from those already developed by Force in Matter. But the knowledge we are recovering in modern times by the methods of Science begins to show us that in this Force and in this Matter there is a subconscious Mind at work which is certainly responsible for its own emergence first in the forms of life and secondly in the forms of mind itself, first in the nervous consciousness of plant-life and the primitive animal, secondly in the ever-developing mentality of the evolved animal and of man. And as we have already discovered that Matter is only substance-form of Force, so we shall discover that material Force is only energy-form of Mind. Material force is, in fact, a subconscious operation of Will; Will that works in us in what seems to be light, though it is in truth no more than a half-light, and material Force that works in what to us seems to be a darkness of unintelligence, are yet really and in essence the same, as materialistic thought has always instinctively felt from the wrong or lower end of things and as spiritual knowledge working from the summit had long ago discovered. We may say, therefore, that it is a subconscious Mind or Intelligence which, manifesting Force as its driving-power, its executive Nature, its Prakriti, has created this material world.

But since, as we have now found, Mind is no independent and original entity but only a final operation of the Truth-consciousness or Supermind, therefore wherever Mind is, there Supermind must be. Supermind or the Truth-consciousness is the real creative agency of the universal Existence. Even when Mind is in its own darkened con-

consciousness separated from its source, yet is that larger movement always there in the workings of Mind; forcing them to preserve their right relation, evolving from them the inevitable results they bear in themselves, producing the right tree from the right seed it compels even the operations of so brute, inert and darkened a thing as material Force to result in a world of Law, of order, of right relation and not, as it would otherwise be, of hurtling chance and chaos. Obviously, this order and right relation can only be relative and not the supreme order and supreme right which would reign if Mind were not in its own consciousness separated from Supermind; they arrange the results right and proper to the action of darkened Mind and its creation of false oppositions and its dual perversions of the one Truth. The Divine consciousness having conceived and thrown into operation the Idea of this dual or perverted representation of Itself deduces from it in real-idea and educes practically from it in substance of life, by the governing action of the whole Truth-consciousness behind it, its own inferior truth or inevitable result of various relation. For this is the nature of Law or Truth in the world that it is the just working and bringing out of that which is contained in being, implied in the essence and nature of the thing itself, latent in its self-being and self-law, *swabhava* and *swadharma*, as seen by the divine Knowledge. To use one of those wonderful formulas of the Upanishad\* which contain a world of knowledge in a few revealing words, it is the Self-existent who as the seer and thinker becoming everywhere has arranged in Himself all things rightly from years eternal according to the truth of that which they are.

Consequently, the triple world that we live in, the world of Mind-Life-Body, is triple only in its actual accomplished evolution. Life involved in Matter has emerged in the form of thinking and mentally conscious life. But

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\* *Kavir mantst paribhāṣṣvayambhār yāthātathyato 'rthān vyadhādhāch chhasvatibhyah samābhyah. Isha Upanishad.*

with Mind, involved in it and therefore in Life and Matter, is the Supermind that is the origin and ruler of the other three and this also must emerge. We seek for an intelligence at the root of the world, because intelligence is the highest principle of which we are aware and that which seems to us to govern and explain all our own action and creation and therefore, if there is a Consciousness at all in the universe, we presume that it must be an Intelligence, a mental Consciousness. But intelligence only perceives, reflects and uses within the measure of its capacity the work of a Truth of being superior to itself and the power behind that work must therefore be another and superior form of Consciousness proper to that Truth. We have therefore to mend our conception and affirm that not a subconscious Mind or Intelligence, but an involved Supermind putting Mind in front of it as the immediately active special form of its knowledge-will subconscious in Force and using material Force or Will subconscious in substance of being as its executive Nature or Prakriti has created this material universe.

But we see that here Mind manifests in a specialisation of Force to which we give the name of Life. What then is Life? and what relation has it to Supermind, to this supreme trinity of Sachchidananda active in creation by means of the Real Idea or Truth-consciousness? From what principle in the Trinity does it take its birth? or by what necessity divine or undivine, of the Truth or the illusion does it come into being? Life is an evil, rings down the centuries the ancient cry, a delusion, a delirium, an insanity from which we have to flee into the rest of eternal being. Is it so? and why then is it so? Why has the Eternal wantonly inflicted this evil, brought this delirium or insanity upon Himself or else upon the creatures brought into being by His terrible, all-deluding Maya? Or is it rather some divine principle that thus expresses itself, some blissful truth of eternal being that had to express and has thus thrown itself into Time and Space in this constant outburst of the million and million forms of life

which people the countless worlds of the universe?

When we study this Life as it manifests itself upon earth with Matter as its basis, we observe that essentially it is a form of energy, a dynamic movement or current positive and negative, a constant act or play of force which builds up forms, energises them by a continual stream of electric stimulation and maintains them by an unceasing process of disintegration and renewal of their substance. This at once shows us that the natural opposition we make between death and life is an error of our mentality, one of those false oppositions which, deceived by appearances, it is constantly bringing into the universal unity. Death has no reality except as a process of life. Disintegration of substance and renewal of substance, maintenance of form and change of form are the constant process of life; death is merely a rapid disintegration subservient to life's necessity of change and variation of formal experience. Even in the death of the body there is no cessation of Life, only the material of one form of life is broken up to serve as material for other forms of life. Similarly we may be sure, in the uniform law of Nature, that if there is in the bodily form a mental or psychic energy, that also is not destroyed but only breaks out from one form to assume others by some process of metempsychosis or new ensouling of body. All renews itself, nothing perishes.

It would seem also to follow that there is one all-pervading Life or movement of dynamic energy that creates all these forms of the material universe,—Life imperishable and eternal which even if the whole form of the universe were quite abolished would itself still go on existing and be capable of producing a new universe in its place, must indeed, unless it be held back in a state of rest by some higher Power or hold itself back, inevitably go on creating. In that case Life is nothing else than the Force that builds and maintains and destroys forms in the world; it is Life that manifests itself in the form of the earth as much as in the plant that grows upon the earth and the animals that support their existence by devouring the life-



force of the plant or of each other. All existence is a universal Life that takes form of Matter.

It will be said, however, that this is not what we mean by life; we mean a particular result of universal force with which we are familiar and which manifests itself only in the animal and the plant, but not in the metal, the stone, the gas, operates in the animal cell but not in the pure physical atom. We must, therefore, in order to be sure of our ground, examine in what precisely consists this particular result of the play of Force which we call life and how it differs from that other result of the play of Force in inanimate things which, we say, is not life. We see at once that there are here on earth three realms of the play of Force, the animal "kingdom" of the old classification to which we belong, the vegetable, and lastly the mere material void, as we pretend, of life. How does life in ourselves differ from the life of the plant, and the life of the plant from the not-life, say, of the metal, the mineral kingdom of the old phraseology, or that new chemical kingdom which Science has discovered?

Formerly, when we spoke of life, we meant animal life, that which moved, breathed, ate, felt, desired, and, if we spoke of the life of plants, it was rather as a metaphor than a reality. Especially we associated life with breathing; the breath is life, it was said in every language, and the formula is true if we change our conception of what we mean by the Breath of Life. But it is now evident that spontaneous motion or locomotion, breathing, eating are only processes of life and not life itself; they are means for the generation or release of that constantly stimulating energy which is our vitality and for that process of disintegration and renewal by which it supports our substantial existence; but these processes of our vitality can be maintained in other ways than by our respiration and our means of sustenance. It has been proved that even human life can remain in the body and can remain in full consciousness when breathing and the beating of the heart and other conditions formerly deemed essential to it have been suspended.

And it is now also proved that the plant, to which we deny consciousness and desire, has a life identical with our own and even organised essentially like our own though different in its apparent organisation. We must therefore make a clean sweep of our old facile and false conceptions and get beyond symptoms and externalities to the root of the matter.

The recent discoveries of a great Indian physicist have pointed attention to the response to stimulus as an infallible sign of the existence of life. It is especially the phenomenon of plant-life that has been triumphantly proved and illustrated in all its functionings; but we must not forget that in the essential point the same proof of vitality, the response to stimulus, the positive state of life and its negative state which we call death have been established in metals as in the plant. Not indeed with the same abundance, not indeed so as to show an essentially identical organisation of life; but it is possible that could instruments of the right nature and sufficient delicacy be invented, more points of similarity between metal life and plant life could be discovered; and even if it prove not to be so, this simply means that the organisation is different, but the fact of vitality remains. But if life exists in the metal, it seems absurd to deny it to the earth or other existences akin to the metal. We have to pursue our enquiries farther, not to stop short where our immediate means of investigation fail us, and we may be sure from our unvarying experience of Nature that investigations thus pursued will in the end prove to us that there is no such break, no such rigid line of demarcation between, say, the earth and the metal formed in it any more than between the metal and the plant and, pursuing the synthesis farther, that there is none either between the elements and atoms that constitute the earth or metal and the metal or earth that they constitute. Life is everywhere, universal, all-pervading, imperishable; only its forms and organisations differ.

We must remember that the physical response to stimulus is only a sign of life, even as are breathing and lo-

comotion in ourselves. An exceptional stimulus is applied by the experimenter and vivid responses are given which we can at once recognise as indices of vitality in the object of the experiment. But during its whole existence the plant is responding constantly to a constant mass of stimulation from its environment; that is to say, there is a constantly maintained force in it which is capable of responding to the application of force from its surroundings. It is said that the idea of a vital force in the plant or other living organism has been destroyed by these experiments. But what does this mean? When we say that a stimulus has been applied to the plant, we mean that an energised force, a force in dynamic movement has been directed on that object, and when we say that a response is given, we mean that an energised force capable of dynamic movement moves out in answer to the shock. The fact would seem to be then that as there is a constant dynamic force in movement in the universe which takes various material forms more or less subtle or gross, so in each gross living body, plant or animal or metal, there is the same constant dynamic force, and the interchange of these two gives us the phenomena which we associate with the idea of life.

Even when a form appears to us to be dead, this force still exists in it and only its familiar operations of vitality are suspended. Within certain limits that which is dead can be revived; the habitual operations, the response, the circulation of active energy can be restored; and this proves that what we call life was still there in the body, latent, that is to say not active in its usual habits, its habits of ordinary physical functioning, its habits of nervous play and response, its habits in the animal of conscious mental response. It would be absurd to suppose that there is a distinct entity called life which has gone entirely out of the body and gets into it again when it feels that somebody is stimulating the form. In certain cases, such as catalepsy, we see that the outward physical signs and operations of life are suspended, but the mentality is there self-possessed and conscious although unable

to compel the usual physical responses. Certainly, it is not the fact that the man is physically dead but mentally alive or that life has gone out of the body while mind still inhabits it, but only that the ordinary physical functioning is suspended, while the mental is still active.

So also, in certain forms of trance, both the physical functionings and the outward mental are suspended, but afterwards resume their operation, in some cases by external stimulation, but more normally by a spontaneous return to activity from within. What has really happened is that the surface mind-force has been withdrawn into subconscious mind and the surface life-force into subactive life and either the whole man has lapsed into the subconscious existence or else he has withdrawn his outer life into the subconscious while his inner being has been lifted into the superconscient. But the main point for us at present is that the Force, whatever it be, that maintains dynamic energy of life in the body has indeed suspended its outer operations, but still informs the organised substance. A point comes, however, at which it is no longer possible to restore the suspended activities; and this occurs when either such a lesion has been inflicted on the body as makes it useless or incapable of the habitual functionings or in the absence of such lesion when the process of disintegration has begun, that is to say, when the Force that should renew it becomes entirely inert to the pressure of the environing forces with whose mass of stimulation it was wont to keep up a constant interchange. Even then there is Life in the body, but a Life that is busy only with the process of disintegrating the formed substance so that it may escape in its elements and constitute with them new forms. The Will in the universal force that held the form together, now withdraws from constitution and supports instead a process of dispersion. Not till then is there the real death of the body.

Life then is the dynamic play of a universal Force, a Force in which mental consciousness and nervous vitality are in some form or at least in their principle always

inherent and therefore they appear and organise themselves in our world in the forms of Matter. The play of this Force manifests itself as an interchange of stimulation and response to stimulation between the different forms it has built up and in which it keeps up its constant dynamic pulsation ; each form is constantly taking into itself and giving out again the breath and energy of the common Force ; each form feeds upon that and nourishes itself with it by various means whether indirectly by taking in other forms in which the energy is stored or directly by absorbing the dynamic discharges it receives from outside. All this is the play of Life ; but it is chiefly recognizable to us where the organisation of it is sufficient for us to perceive its more outward and complex movements and especially where it partakes of the nervous type of vital energy which belongs to our own organisation. It is for this reason that we are ready enough to admit life in the plant because it manifests symptoms of nervosity and has a vital system not very different from our own, but are unwilling to recognise it in the metal and the earth and the chemical atom where these developments can with difficulty be detected or do not apparently at all exist.

Is there any justification for elevating this distinction into an essential difference ? What, for instance, is the difference between life in ourselves and life in the plant ? We see that they differ first, in our possession of the power of locomotion which has evidently nothing to do with the essence of vitality, and, secondly, in our possession of conscious sensation which is, so far as we know, not yet evolved in the plant. Our nervous responses are largely, though by no means always or in their entirety, attended with the mental response of conscious sensation ; they have a value to the mind as well as to the nerve system and the body agitated by the nervous action. In the plant there are all the symptoms of nervous sensation including those which would be in us rendered as pleasure and pain, waking and sleep, exhilaration, duliness and fatigue and the body is agitated by the nervous action, but there is

no sure sign of the actual presence of mentally conscious sensation. But sensation is sensation whether mentally conscious or no, and sensation is a form of consciousness. When the sensitive plant shrinks from a contact, it is perfectly evident that it is nervously affected, that something in it dislikes the contact and tries to draw away from it; there is, in a word, a subconscious sensation in the plant, just as there are, as we have seen, subconscious operations of the same kind in ourselves. In the human system it is quite possible to bring these subconscious perceptions and sensations to the surface long after they have happened and have ceased to affect the nervous system; and an ever increasing mass of evidence has irrefutably established the existence of a subconscious mentality in us much vaster than the conscious. The mere fact that the plant has no superficially vigilant mind which can be awaked to the valuation of its subconscious sensations, makes no difference to the essential identity of the phenomena. The phenomena being the same, the thing they manifest must be the same and that is a subconscious mind. And it is to be noted in addition that there is a more rudimentary operation of the subconscious sense-mind in the metal, although in the metal there is no bodily agitation corresponding to the nervous response; but the absence of bodily agitation makes no essential difference to the presence of vitality in the metal any more than the absence of bodily locomotion makes an essential difference to the presence of vitality in the plant.

What happens when the conscious becomes subconscious in the body or the subconscious becomes conscious? The real difference lies in the absorption of the conscious energy in part of its work, its more or less exclusive concentration. In certain forms of concentration, what we call the mentality, that is to say, the *prajana* or apprehensive consciousness almost or quite ceases to act consciously, yet the work of the body and the nerves and the sense mind goes on unnoticed but constant and perfect; it has all become subconscious and only in one act-

vity or chain of activities is the mind luminously active. While I write the act of writing is largely or sometimes entirely done by the subconscious mind, the body makes, unconsciously as we say, certain nervous movements; the mind is awake only to the thought with which it is occupied. The whole man indeed may sink into the subconscious, yet habitual movements implying the action of mind may continue, as in many phenomena of sleep; or he may rise into the superconscient and yet be active with the subconscious mind in the body, as in certain phenomena of *samadhi* or Yoga trance. It is evident, then, that the difference between plant sensation and our sensation is simply that in the plant the conscious Force manifesting itself in the universe has not yet fully emerged from the sleep of Matter, from the absorption which entirely divides the worker from his source of work in the superconscient knowledge and therefore does subconsciously what it will do consciously when it emerges in man from its absorption and begins to wake to its knowledge-self. It does exactly the same thing, but in a different way and with a different value in terms of consciousness.

Even materialistic philosophy now begins to admit that in the very atom there is a will and a desire, an attraction and repulsion which are essentially the same thing as the will and desire, liking and disliking in ourselves, but are, as it says, inco-scient or, as we should say, subconscient. This will and desire are evident everywhere in Nature and, what is not yet sufficiently admitted, they are associated with and indeed the expression of a subconscient or, if you will, inconscient sense and intelligence which are equally pervasive. Present in every atom of Matter all this is necessarily present in every thing which is formed by the aggregation of those atoms; and they are present in the atom because they are present in the Force which builds up and constitutes the atom. That Force is the Chit-Tapas or Chit-Shakti of the Vedanta, consciousness-force, inherent conscious force of conscious-being, which manifests itself as nervous energy full of subcon-

scious sensation in the plant, as desire-sense and desire-will in the primary animal forms, as self-conscious sense and force in the developing animal, as mental will and knowledge topping all the rest in man.

Life then reveals itself as essentially the same everywhere from the atom to man, the atom containing the subconscious will, sensation, desire which are released into consciousness in the animal, with plant life as a midway stage in the evolution. Life is really a universal operation of Conscious-Force acting subconsciously on and in Matter; it is the operation that creates, maintains, destroys and recreates forms or bodies and attempts by play of nerve-force, that is to say, by currents of interchange of stimulating energy to awake conscious sensation in those bodies. In this operation there are three stages, the lowest in which the sensation is still in the sleep of Matter, entirely subconscious so as to seem wholly mechanical, the middle stage in which it becomes capable of sensation still subconscious but on the verge of consciousness, and the highest in which life develops conscious mentality in the form of mental sensation, sensation which in the mental world is the basis for the development of mind-sense and intelligence. It is in the middle stage that we catch the idea of Life as distinguished from Matter and Mind, but in reality it is the same in all the stages and always a middle term between Mind and Matter, constituent of the latter and instinct with the former. It is an operation of conscious-force which is neither the mere formation of substance nor the operation of mind with substance and form as its object of apprehension, but rather an energising of conscious being which is cause and support of the formation and source and support of the conscious apprehension. Life is the energising of conscious being so as to liberate on one side a form of the creative force of existence working absorbed in its own substance and on the other the apprehensive consciousness of existence working on its own forms and to connect and support as a middle term between them the mutual commerce of the two. The



means of commerce she provides in the continual currents of her pulsating nerve-energy which carry force of the form as a sensation to modify Mind and bring back force of Mind as will to modify Matter. It is therefore this nerve-energy which we usually mean when we talk of Life, it is the Prana or Life-force of the Indian system. But nerve-energy is only the form it takes in the animal being ; the same Pranic energy is present in all forms down to the atom, since everywhere it is the same in essence and everywhere the same operation of conscious Force supporting and modifying the substantial existence of its own forms with sense and mind active but involved in the form and preparing to emerge from their involution. This is the whole sense of the omnipresent Life that has manifested and inhabits the material universe.

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# **The Synthesis of Yoga**

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## **CHAPTER XV**

### **THE PURIFIED UNDERSTANDING**

**The description of the status of knowledge to which we aspire, determines the means of knowledge which we shall use. That status of knowledge may be summed up as a supramental realisation which is prepared by mental representations through various mental principles in us and once attained again reflects itself more perfectly in all the members of the being. It is a re-seeing and therefore a remoulding of our whole existence in the light of the Divine and One and Eternal free from subjection to the appearances of things and the externalities of our superficial being.**

**Such a passage from the human to the divine, from the divided and discordant to the One, from the phenomenon to the eternal Truth, such an entire rebirth or new birth of the soul must necessarily involve two stages, one of preparation in which the soul and its instruments must become fit and another of actual illumination and realisation in the prepared soul through its fit instruments. There is indeed no rigid line of demarcation in sequence of Time between these two stages; rather they are necessary to each other and continue simultaneously. For in proportion as the soul becomes fit it increases in illumination and rises to higher and higher, completer and completer realisations, and in proportion as these illuminations and**

these realisations increase, becomes fit and its instruments more adequate to their task : there are soul-seasons of unilluminated preparation and soul-seasons of illumined growth and culminating soul-moments more or less prolonged of illumined possession, moments that are transient like the flash of the lightning, yet change the whole spiritual future, moments also that extend over many human hours, days, weeks in a constant light or blaze of the Sun of Truth. And through all these the soul once turned Godwards grows towards the permanence and perfection of its new birth and real existence.

The first necessity of preparation is the purifying of all the members of our being ; especially, for the path of knowledge, the purification of the understanding, the key that shall open the door of Truth ; and a purified understanding is hardly possible without the purification of the other members. An unpurified heart, an unpurified sense, an unpurified life confuse the understanding, disturb its data, distort its conclusions, darken its seeing, misapply its knowledge ; an unpurified physical system clogs or chokes up its action. There must be an integral purity. Here also there is an interdependence ; for the purification of each member of our being profits by the clarifying of every other, the progressive tranquillisation of the emotional heart helping for instance the purification of the understanding while equally a purified understanding imposes calm and light on the turbid and darkened workings of the yet impure emotions. It may even be said that while each member of our being has its own proper principles of purification, yet it is the purified understanding that in man is the most potent cleanser of his turbid and disordered being and most sovereignly imposes their right working on his other members. Knowledge, says the Gita, is the sovereign purity ; light is the source of all clearness and harmony even as the darkness of ignorance is the cause of all our stumblings. Love, for example, is the purifier of the heart and by reducing all our emotions into terms of divine love the heart is perfected and fulfilled ; yet love itself needs to be clarified by divine knowledge. The heart's

love of God may be blind, narrow and ignorant and lead to fanaticism and obscurantism ; it may, even when otherwise pure, limit our perfection by refusing to see Him except in a limited personality and by recoiling from the true and infinite vision. The heart's love of man may equally lead to distortions and exaggerations in feeling, action and knowledge which have to be corrected and prevented by the purification of the understanding.

We must, however, consider deeply and clearly what we mean by the understanding and by its purification. We use the word as the nearest equivalent we can get in the English tongue to the Sanskrit philosophical term *buddhi* ; therefore we exclude from it the action of the sense mind which merely consists of the recording of perceptions of all kinds without distinction whether they be right or wrong, true or mere illusory phenomena, penetrating or superficial. We exclude that mass of confused conception which is merely a rendering of these perceptions and is equally void of the higher principle of judgment and discrimination. Nor can we include that constant leaping current of habitual thought which does duty for understanding in the mind of the average unthinking man, but is only a constant repetition of habitual associations, desires, prejudices, prejudgments, received or inherited preferences, even though it may constantly enrich itself by a fresh stock of concepts streaming in from the environment and admitted without the challenge of the sovereign discriminating reason. Undoubtedly this is a sort of understanding which has been very useful in the development of man from the animal; but it is only one remove above the animal mind; it is a half-animal reason subservient to habit, to desire and the senses and is of no avail in the search whether for scientific or philosophical or spiritual knowledge. We have to go beyond it ; its purification can only be effected either by dismissing or silencing it altogether or by transmuting it into the true understanding.

By the understanding we mean that which at once perceives, judges and discriminates, the true reason of the human being not subservient to the senses, to desire or to

the blind force of habit, but working in its own right for mastery, for knowledge. Certainly, the reason of man as he is at present does not even at its best act entirely in this free and sovereign fashion ; but so far as it fails, it fails because it is still mixed with the lower half-animal action, because it is impure and constantly hampered and pulled down from its characteristic action. In its purity it should not be involved in these lower movements, but stand back from the object, and observe disinterestedly, put it in its right place in the whole by force of comparison, contrast, analogy, reason from its rightly observed data by deduction, induction, inference and holding all its gains in memory and supplementing them by a chastened and rightly-guided imagination view all in the light of a trained and disciplined judgment. Such is the pure intellectual understanding of which disinterested observation, judgment and reasoning are the law and characterising action.

But the term *buddhi* is also used in another and profounder sense. The intellectual understanding is only the lower *buddhi*; there is another and a higher *buddhi* which is not intelligence but vision, is not understanding but rather an over-standing\* in knowledge, and does not seek knowledge and attain it in subjection to the data it observes but possesses already the truth and brings it out in the terms of a revelatory and intuitional thought. The nearest the human mind usually gets to this truth-conscious knowledge is that imperfect action of illumined finding which occurs when there is a great stress of thought and the intellect electrified by constant discharges from behind the veil and yielding to a higher enthusiasm admits a considerable instreaming from the intuitive and inspired faculty of knowledge. For there is an intuitive mind in man which serves as a recipient and channel for these instreamings from a supramental faculty. But the action of intuition and inspiration in us is imperfect in kind as well as intermittent in action ; ordinarily, it comes in res-

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\* The Divine Being is described as the *adhyaksha*, he who seated over all in the supreme ether over-sees things, views and controls them from above.

ponse to a claim from the labouring and struggling heart or intellect and, even before its givings enter the conscious mind, they are already affected by the thought or aspiration which went up to meet them, are no longer pure but altered to the needs of the heart or intellect; and after they enter the conscious mind, they are immediately seized upon by the intellectual understanding and dissipated or broken up so as to fit in with our imperfect intellectual knowledge, or by the heart and remoulded to suit our blind or half-blind emotional longings and preferences, or even by the lower cravings and distorted to the vehement uses of our hungers and passions.

If this higher buddhi could act pure of the interference of these lower members, it would give pure forms of the truth; observation would be dominated or replaced by a vision which could see without subservient dependence on the testimony of the sense-mind and senses; imagination would give place to the self-assured inspiration of the truth, reasoning to the spontaneous discernment of relations and conclusion from reasoning to an intuition containing in itself those relations and not building laboriously upon them, judgment to a thought-vision in whose light the truth would stand revealed without the mask which it now wears and which our intellectual judgment has to penetrate; while memory too would take upon itself that larger sense given to it in Greek thought and be no longer a paltry selection from the store gained by the individual in his present life, but rather the all-recording knowledge which secretly holds and constantly gives from itself everything that we now seem painfully to acquire but really in this sense remember, a knowledge which includes the future† no less than the past. Certainly, we are intended to grow in our receptivity to this higher faculty of truth-conscious knowledge, but its full and unveiled use is as yet the privilege of the gods and beyond our present human stature.

We see then what we mean precisely by the under-

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† In this sense the power of prophecy has been aptly called a memory of the future.

standing and by that higher faculty which we may call for the sake of convenience the ideal faculty and which stands to the developed intellect much in the same relation as that intellect stands to the half-animal reason of the undeveloped man. It becomes evident also what is the nature of the purification which is necessary before the understanding can fulfil rightly its part in the attainment of right knowledge. All impurity is a confusion of working, a departure from the *dharma*, the just and inherently right action of things which in that right action are pure and helpful to our perfection and this departure is usually the result of an ignorant confusion\* of *dharma*s in which the function lends itself to the demand of other tendencies than those which are properly its own.

The first cause of impurity in the understanding is the intermixture of desire in the thinking function, and desire itself is an impurity of the Will involved in the vital and emotional parts of our being. When the vital and emotional desires interfere with the pure will-to-know, the thought-function becomes subservient to them, pursues ends other than those proper to itself and its perceptions are clogged and deranged. The understanding must lift itself beyond the siege of desire and emotion and, in order that it may have perfect immunity, it must get the vital parts and the emotions themselves purified. The will to enjoy is proper to the vital being but not the choice or the reaching after the enjoyment which must be determined and acquired by higher functions; therefore the vital being must be trained to accept whatever gain or enjoyment comes to it in the right functioning of the life in obedience to the working of the divine Will and to rid itself of craving and attachment. Similarly the heart must be freed from subjection to the cravings of the life-principle and the senses and thus rid itself of the false emotions of fear, wrath, hatred, lust, etc. which constitute the chief impurity of the heart. The will to love is proper to the heart, but here also the choice and reaching after love

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\* *Sankara.*

have to be foregone or tranquillised and the heart taught to love with depth and intensity indeed, but with a calm depth and a settled and equal, not a troubled and disordered intensity. The tranquillisation and mastery \* of these members is a first condition for the immunity of the understanding from error, ignorance and perversion. This purification spells an entire equality of the nervous being and the heart ; equality, therefore, even as it was the first word of the path of works, so also is the first word of the path of knowledge.

The second cause of impurity in the understanding is the illusion of the senses and the intermixture of the sense-mind in the thinking functions. No knowledge can be true knowledge which subjects itself to the senses or uses them otherwise than as first indices whose data have constantly to be corrected and overpassed. The beginning of Science is the examination of the truths of the world-force that underlie its apparent workings such as our senses represent them to be; the beginning of philosophy is the examination of the principles of things which the senses mistranslate to us; the beginning of spiritual knowledge is the refusal to accept the limitations of the sense-life or to take the visible and sensible as anything more than phenomenon of the Reality.

Equally must the sense-mind be stilled and taught to leave the function of thought to the mind that judges and understands. When the understanding in us stands back from the action of the sense-mind and repels its intermixture, the latter detaches itself from the understanding and can be watched in its separate action. It then reveals itself as a constantly swirling and eddying undercurrent of habitual concepts, associations, perceptions, desires without any real sequence, order or principle of light: It is a constant repetition in a circle unintelligent and unfruitful. Ordinarily the human understanding accepts this undercurrent and tries to reduce it to a partial order and sequence; but by so doing it becomes itself sub-

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\* *Cama and dāma.*



ject to it and partakes of that disorder, restlessness, unintelligent subjection to habit and blind purposeless repetition which makes the ordinary human reason a misleading, limited and even frivolous and futile instrument. There is nothing to be done with this fickle, restless, violent and disturbing factor but to get rid of it whether by detaching it and then reducing it to stillness or by giving a concentration and singleness to the thought by which it will of itself reject this alien and confusing element.

A third cause of impurity has its source in the understanding itself and consists in an improper action of the will to know. That will is proper to the understanding, but here again choice and unequal reaching after knowledge clog and distort. They lead to a partiality and attachment which makes the intellect cling to certain ideas and opinions with a more or less obstinate will to ignore the truth in other ideas and opinions, cling to certain fragments of a truth and shy against the admission of other parts which are yet necessary to its fullness, cling to certain predilections of knowledge and repel all knowledge that does not agree with the personal temperament of thought which has been acquired by the past of the thinker. The remedy lies in a perfect equality of the mind, in the cultivation of an entire intellectual rectitude and in the perfection of mental disinterestedness. The purified understanding as it will not lend itself to any desire or craving, so will not lend itself either to any predilection or distaste for any particular idea or truth, and will refuse to be attached even to those ideas of which it is the most certain or to lay on them such an undue stress as is likely to disturb the balance of truth and depreciate the values of other elements of a complete and perfect knowledge.

An understanding thus purified would be a perfectly flexible, entire and faultless instrument of intellectual thought and being free from the inferior sources of obstruction and distortion would be capable of as true and complete a perception of the truths of the Self and the universe as the intellect can attain. But for real knowledge

something more is necessary, since real knowledge is by our very definition of it supra-intellectual. In order that the understanding may not interfere with our attainment to real knowledge, we have to reach to that something more and cultivate a power exceedingly difficult for the active intellectual thinker and distasteful to his proclivities, the power of intellectual passivity. The object served is double and therefore two different kinds of passivity have to be acquired.

In the first place we have seen that intellectual thought is in itself inadequate and is not the highest thinking; the highest is that which comes through the intuitive mind and from the supramental faculty. So long as we are dominated by the intellectual habit and by the lower workings, the intuitive mind can only send its messages to us subconsciously and subject to a distortion more or less entire before it reaches the conscious mind; or if it works consciously, then only with an inadequate rarity and a great imperfection in its functioning. In order to strengthen the higher knowledge-faculty in us we have to effect the same separation between the intuitive and intellectual elements of our thought as we have already effected between the understanding and the sense-mind; and this is no easy task, for not only do our intuitions come to us incrustated in the intellectual action, but there are a great number of mental workings which masquerade and ape the appearances of the higher faculty. The remedy is to train first the intellect to recognise the true intuition, to distinguish it from the false and then to accustom it, when it arrives at an intellectual perception or conclusion, to attach no final value to it, but rather look upward, refer all to the divine principle and wait in as complete a silence as it can command for the light from above. In this way it is possible to transmute a great part of our intellectual thinking into the luminous truth-conscious vision,—the ideal would be a complete transition,—or at least to increase greatly the frequency, purity and conscious force of the ideal knowledge working behind the intellect. The latter must learn to be subject and passive to the ideal faculty.

But for the knowledge of the Self it is necessary to have the power of a complete intellectual passivity, the power of dismissing all thought, the power of the mind to think not at all which the Gita in one passage enjoins. This is a hard saying for the occidental mind to which thought is the highest thing and which will be apt to mistake the power of the mind not to think, its complete silence for the incapacity of thought. But this power of silence is a capacity and not an incapacity, a power and not a weakness. It is a profound and pregnant stillness. Only when the mind is thus entirely still, like clear, motionless and level water, in a perfect purity and peace of the whole being and the soul transcends thought, can the Self which exceeds and originates all activities and becomings, the Silence from which all words are born, the Absolute of which all relativities are partial reflections manifest itself in the pure essence of our being. In a complete silence only is the Silence heard; in a pure peace only is its Being revealed. Therefore to us the name of That is the Silence and the Peace.

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# **The Kena Upanishad**

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## **COMMENTARY**

### **X**

But the Brahman-consciousness is not only Mind of our mind, Speech of our speech, Sense of our sense; it is also Life of our life. In other words, it is a supreme and universal energy of existence of which our own material life and its sustaining energy are only an inferior result, a physical symbol, an external and limited functioning. That which governs our existence and its functionings, does not live and act by them, but is their superior cause and the supra-vital principle out of which they are formed and by which they are controlled.

The English word life does duty for many very different shades of meaning; but the word Prana familiar in the Upanishad and in the language of Yoga is restricted to the life-force whether viewed in itself or in its functionings. The popular sense of Prana was indeed the breath drawn into and thrown out from the lungs and so, in its most material and common sense, the life or the life-breath; but this is not the philosophic significance of the word as it is used in the Upanishads. The Prana of the Upanishads is the life-energy itself which was supposed to occupy and act in the body with a fivefold movement, each with its characteristic name and each quite as necessary to the functioning of the life of the body as the act of respiration.

Respiration in fact is only one action of the chief movement of the life-energy, the first of the five,—the action which is most normally necessary and vital to the maintenance and distribution of the energy in the physical frame, but which can yet be suspended without the life being necessarily destroyed.

The existence of a vital force or life-energy has been doubted by western Science, because that Science concerns itself only with the most external operations of Nature and has as yet no true knowledge of anything except the physical and outward. This Prana, this life-force is not physical in itself; it is not material energy, but rather a different principle supporting Matter and involved in it. It supports and occupies all forms and without it no physical form could have come into being or could remain in being. It acts in all material forces such as electricity and is nearest to self-manifestation in those that are nearest to pure force; no material force could exist or act without it, for from it they derive their energy and movement and they are its vehicles. But all material aspects are only field and form of the Prana which is in itself a pure energy, their cause and not their result. It cannot therefore be detected by any physical analysis; physical analysis can only resolve for us the combinations of those material happenings which are its results and the external signs and symbols of its presence and operation.

How then do we become aware of its existence? By that purification of our mind and body and that subtilisation of our means of sensation and knowledge which become possible through Yoga. We become capable of analysis other than the resolution of forms into their gross physical elements and are able to distinguish the operations of the pure mental principle from those of the material and both of these from the vital or dynamic which forms a link between them and supports them both. We are then able to distinguish the movements of the Pranic currents not only in the physical body which is all that we are normally aware of, but in that subtle frame of our

being which Yoga detects underlying and sustaining the physical. This is ordinarily done by the process of Prana-yama, the government and control of the respiration. By Pranayama the Hathayogin is able to control, suspend and transcend the ordinary fixed operation of the Pranic energy which is all that Nature needs for the normal functioning of the body and of the physical life and mind, and he becomes aware of the channels in which that energy distributes itself in all its workings and is therefore able to do things with his body which seem miraculous to the ignorant, just as the physical scientist by his knowledge of the workings of material forces is able to do things with them which would seem to us magic if their law and process were not divulged. For all the workings of life in the physical form are governed by the Prana and not only those which are normal and constant and those which, being always potential, can be easily brought forward and set in action, but those which are of a more remote potentiality and seem to our average experience difficult or impossible.

But the Pranic energy supports not only the operations of our physical life, but also those of the mind in the living body. Therefore by the control of the Pranic energy it is not only possible to control our physical and vital functionings and to transcend their ordinary operation, but to control also the workings of the mind and to transcend its ordinary operations. The human mind in fact depends always on the pranic force which links it with the body through which it manifests itself, and it is able to deploy its own force only in proportion as it can make that energy available for its own uses and subservient to its own purposes. In proportion, therefore, as the Yogin gets back to the control of the Prana, and by the direction of its batteries opens up those nervous centres (*chakras*) in which it is now sluggish or only partially operative, he is able to manifest powers of mind, sense and consciousness which transcend our ordinary experience. The so-called occult powers of Yoga are such faculties which thus open up of them-

selves as the Yogin advances in the control of the Pranic force and, purifying the channels of its movement, opens up communication between the consciousness of his subtle, subliminal being and the consciousness of his gross, physical and superficial existence.

Thus the Prana is vital or nervous force which bears the operations of mind and body, is yoked by them as it were like a horse to a chariot and driven by the mind along the paths on which it wishes to travel to the goal of its desire. Therefore it is described in this Upanishad as yoked and moving forward and again as being led forward, the images recalling the Vedic symbol of the Horse by which the pranic force is constantly designated in the Rig-Veda. It is in fact that which does all the action of the world in obedience to conscious or subconscious mind and in the conditions of material force and material form. While the mind is that movement of Nature in us which represents in the mould of our material and phenomenal existence and within the triple term of the Ignorance the knowledge aspect of the Brahman, the consciousness of the knower, and body is that which similarly represents the being of the existent in the mask of phenomenally divisible substance, so Prana or life-energy represents in the flux of phenomenal things the force, the active dynamis of the Lord who controls and enjoys the manifestation of His own being. It is a universal energy present in every atom and particle of the universe and active in every stirring and current of the constant flux and interchange which constitutes the world.

But just as mind is only an inferior movement of the supreme Conscious-Being and above mind there is a divine and infinite principle of consciousness, will and knowledge which controls the ignorant action of mind, and it is by this superior principle and not by mind that Brahman cognises His own being whether in itself or in its manifestation, so also it must be with this Life-force. The characteristics of the life-force as it manifests itself in us are desire, hunger, an enjoyment which devours the

object enjoyed and a movement and activity which gropes after possession and seeks to pervade, embrace, take into itself the object of its desire.\* It is not in this breath of desire and mortal enjoyment that the true life can consist or the highest, divine energy act, any more than the supreme knowledge can think in the terms of ignorant, groping, limited and divided mind. As the movements of mind are merely representations in the terms of the duality and the ignorance, reflections of a supreme consciousness and knowledge, so the movements of this life-force can only be similar representations of a supreme energy expressing a higher and truer existence possessed of that consciousness and knowledge and therefore free from desire, hunger, transient enjoyment and hampered activity. What is desire here must there be self-existent Love; what is hunger here must there be desireless satisfaction; what is here enjoyment must there be self-existent delight; what is here a groping action, must be there self-possessing energy, — such must be the Life of our life by which this inferior action is sustained and led to its goal. Brahman does not breathe with the breath, does not live by this Life-force and its dual terms of birth and death.

What then is this Life of our life? It is the supreme Energy\* which is nothing but the infinite force in action of the supreme conscious Being in His own illumined self. The Self-existent is luminously aware of Himself and full of His own delight; and that self-awareness is a timeless self-possession which in action reveals itself as a force of infinite consciousness omnipotent as well as omniscient; for it exists between two poles, one of eternal stillness and pure identity, the other of eternal energy and identity of All with itself, the stillness eternally supporting the energy. That is the true existence, the Life from which our life proceeds; that is the immortality, while what we cling to

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\* All these significances are intended by the Vedic Rishis in their use of the word *Açwa*, Horse, for the *Prana*, the root being capable of all of them as we see from the words *âçā*, hope; *açandā*, hunger; *aç*, to eat; *aç*, to enjoy; *âçu*, swift; *aç*, to move, attain, pervade, etc.

\* *Tapas* or *Chit-Shakti*.



as life is "hunger that is death". Therefore the object of the wise must be to pass in their illumined consciousness beyond the false and phenomenal terms of life and death to this immortality.

Yet is this Life-force, however inferior its workings, instinct with the being, will, light of that which it represents, of that which transcends it ; by That it is "led forward" on its paths to a goal which its own existence implies by the very imperfection of its movements and renderings. This death called life is not only a dark figure of that light, but it is the passage by which we pass through transmutation of our being from the death-sleep of Matter into the spirit's infinite immortality.

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# The Hymns of the Atris

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## THE EIGHTH HYMN TO AGNI

### DIVINE WILL, THE UNIVERSAL FULFILLER

[ The Rishi having declared the continuity of the great effort and aspiration from the earliest times hymns divine Will harboured in us, inmate, priest of the sacrifice, master of this dwelling, who fulfils the universal impulse in all its multiplicity and both stimulates and leads it in act and knowledge. ]

1. Will who art by force created in us, thee the pristine Power the pristine seekers of the Truth kindled entirely that they might grow in their being, the god in the sacrifice, who because he has the multitude of his delights establishes the all, 1 domiciled in us, master of the dwelling, inmate supremely desirable.

2. Will, in thee the supreme 2 guest and master of the house with his locks of light the peoples take their foundation because thou hast with thee vast vision and the multitude of thy forms and the extraction of our riches and the perfect peace and perfect being and the destruction of enemies 3 .

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1. Or, fosters all. 2. "First," both original and supreme. 3. The hostile powers who try to break up the unity and completeness of our being and from whom the riches which rightly belong to us have to be rescued, not human enemies.

3. Will, thee the human peoples seek with their adoration who hast knowledge of the powers 4 of the sacrifice and rightly discriminating holdest for us utterly the delight and thou art seated in our secret being, O perfect enjoyer, seeing with a universal vision, pouring the multitude of thy voices, doing aright the sacrifice, agleam with the glory of the clarity.

4. Will who sustainest the law of things in their universality, thee we approach with obeisance of submission and express thee by the words; so do thou, O puissant seer, approve and cleave to us, a godhead set high-blazing by the victory 5 of the mortal, by his right illuminings.

5. Will multiply affirmed, thou takest many forms according to the man and establishest for each his wide manifestation even as of old; thou illuminest in thy force the many things that are thy food and none can do violence to that blaze of thy light when so thou blazest up.

6. Will, youngest vigour, thee the gods have kindled high and made their envoy to man and the bearer of his offerings; wide in thy rapidities, born from the clarity, receiver of the oblation, thee they have set in him as a keen and burning eye that urges his mentality.

7. Will, thee men who seek the bliss kindle high with an entire kindling, fed by their clarities in the front of heaven; 6 so increasing, diffused by its growths that hold its heats, thou enterest widely into all the earth-life's speeding movements.

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4. Or, the process of the oblation. 5. Attainment, or the splendour or glory. 6. Heaven and earth, the pure mental being and the material consciousness.

## THE NINTH HYMN TO AGNI.

DIVINE WILL ASCENDENT FROM THE ANIMAL TO MENTALITY

[ The Rishi speaks of the birth of the divine Will by the working of the pure mental on the material consciousness, its involved action in man's ordinary state of mortal mind emotional, nervous, passionate marked by crooked activities and perishable enjoyments and its emergence on the third plane of our being where it is forged and sharpened into a clear and effective power for liberation and spiritual conquest. It knows all the births or planes of our existence and leads the sacrifice and its offerings by a successive and continuous progress to the divine goal and home. ]

1. Thee the godhead mortals with the oblation seek, O Will ; on thee I meditate who knowest the births ; therefore thou carriest to the goal our offerings without a break.

2. Will is the priest of the oblation for man who gives the offering and forms the seat of sacrifice and attains to his home ; for in him our works of sacrifice converge and in him our plenitudes of the Truth's inspirations.

3. True too it is that thou art born from the two Workings 1 like a new-born infant, thou who art the upholder of the human peoples, Will that leads aright the sacrifice.

4. True too it is that thou art hard to seize as a son of crookednesses 2 when thou devourest the many

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1. The two Aranis or tinders by which the fire is struck out; the word can also mean workings and is related to *Arya*. Heaven and Earth are the two Aranis which produce Agni ; Heaven his father, Earth his mother.

2. Literally, of the crooked ones, possibly the seven rivers or movements of our being winding through the obstructions of our mortal existence.

growths of delight like an Animal that feeds in his pasture.

5. But afterwards thy fiery rays with their smoky passion meet together entirely ; oh then, the third Soul 3 forges him in our heavens like a smith in his smithy ; 'tis as if in the smith himself that he whets him into a weapon of sharpness. 4

6. O Will, may I by thy expandings and thy expressings of the Lord of Love,—yea, may we, as men assailed by enemies, so besieged by discords, pass through and beyond these stumblings of mortals.

7. Bring to us human souls that felicity, O Will, thou forceful one! May he shoot us forward on our path, may he nourish and increase us and be in us for the conquest of the plenitude. March with us in our battles that we may grow.

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3. Trita Aptya, the Third or Triple, apparently the Purusha of the mental plane. In the tradition he is a Rishi and has two companions significantly named Eka, one or single, and Dwita, second or double, who must be the Purushas of the material and the vital or dynamic consciousness. In the Veda he seems rather to be a god. 4. The original is very compressed in style and suggestion beyond even the common Vedic pregnancy of structure and phrase, "When, oh, him Trita forges in heaven like a smith, sharpens as in the smith". In English we have to expand in order to bring out the meaning.

# The Eternal Wisdom

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## THE CONQUEST OF TRUTH

### CONCENTRATION

- 1     **The power of the human intelligence is without bounds; it increases by concentration: that is the secret.**
- 2     **The force of attention properly guided and directed towards the inner life allows us to analyse our soul and will shed light on many things. The forces of the mind resemble scattered rays; concentrate them and they illumine everything. That is the sole source of knowledge, we possess. To conquer this knowledge there**
- 3     **is only one method, concentration.—Just as the penetrating rays of the sun visit the darkest corners, so thought concentrated will master its own deepest secrets.**
- 4     **Once the mind has been trained to fix itself on formed images, it can easily accustom itself to fix on form-**
- 5     **less realities.—So we should acquire the power of concentration by fixing the mind first on forms and when we have obtained in this a full success, we can easily fix it on the formless.**
- 6     **The powers developed are liable to become obstacles to a perfect concentration by reason of the possibility of wonder and admiration which results from their**

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1) Vivekananda.— 2) — 3) — 4) Ramakrishna.— 5) id.—  
6) Patanjali: Aphorisms III. 38

- 7 exercise.—The obstacles met by the seeker after concentration are illness, langour, doubt, negligence, idleness, the domination of the senses, false perception, impotence to attain and instability in a state
- 8 of meditation once attained.—Such difficulties are root and product of both physical and mental workings; they produce their fruits alike in the visible and invisible.
- 9 When we render natural and easy to us perfect concentration (or the operation which consists in fixing attention, contemplation and meditation), a power
- 10 of exact discernment develops.—After long practice one who is master of himself can dispense with diverse aids to concentration...and he will be able to make himself master of any result whatsoever simply by desiring it.
- 11 When by a constant practice a man is capable of effecting mental concentration, then wherever he may be, his mind will always lift itself above his surroundings and will repose in the Eternal.—The greater
- 12 his aspiration and concentration, the more he finds the Eternal.
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# The Secret of the Veda

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## CHAPTER XV

### THE HUMAN FATHERS

These characteristics of the Angiras Rishis seem at first sight to indicate that they are in the Vedic system a class of demigods, in their outward aspect personifications or rather personalities of the Light and the Voice and the Flame, but in their inner aspect powers of the Truth who second the gods in their battles. But even as divine seers, even as sons of Heaven and heroes of the Lord, these sages represent aspiring humanity. True, they are originally the sons of the gods, *devaputrāḥ*, children of Agni, forms of the manifoldly born Brihaspati, and in their ascent to the world of the Truth they are described as ascending back to the place from whence they came; but even in these characteristics they may well be representative of the human soul which has itself descended from that world and has to reascend; for it is in its origin a mental being, son of immortality (*amr'itasya putrah*), a child of Heaven born in Heaven and mortal only in the bodies that it assumes. And the part of the Angiras Rishis in the sacrifice is the human part, to find the word, to sing the hymn of the soul to the gods, to sustain and increase the divine Powers by the praise, the sacred food and the Soma-wine, to bring to birth by their aid the divine Dawn, to win the luminous forms of the all-radiating Truth and to ascend to its secret, far and high-seated home.



In this work of the sacrifice they appear in a double form,\* the divine Angirases, *r'ishayo divyâh*, who symbolise and preside over certain psychological powers and workings like the gods, and the human fathers, *pitaro manu-shyâh*, who like the Ribhus, also described as human beings or at least human powers that have conquered immortality by the work, have attained the goal and are invoked to assist a later mortal race in the same divine achievement. Quite apart from the later Yama hymns of the tenth Mandala in which the Angirases are spoken of as Barhi-shad Pitris along with the Bhrigus and Atharvans and receive their own peculiar portion in the sacrifice, they are in the rest of the Veda also called upon in a less definite but a larger and more significant imagery. It is for the great human journey that they are invoked; for it is the human journey from the mortality to the immortality, from the falsehood to the truth that the Ancestors accomplished, opening the way to their descendants.

We see this characteristic of their working in VII. 42 and VII. 52. The first of these two hymns of Vasishtha is a Sukta in which the gods are invoked precisely for this great journey, *adhvara yajna*, † the sacrifice that travels or is a travel to the home of the godheads and at the same time a battle: for thus it is sung, "Easy of travelling for thee is the path, O Agni, and known to thee from of old. Yoke in the Soma-offering thy ruddy (or, actively-moving) mares which bear the hero. Seated, I call the births divine" (verse. 2). What path is this? It is the path between the home of the gods and our earthly mortality down which the

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\* It is to be noted that the Puranas distinguish specifically between two classes of Pitris, the divine Fathers, a class of deities, and the human Ancestors, to both of whom the *pinda* is offered. The Puranas, obviously, only continue in this respect the original Vedic tradition.

† Sayana takes *a-dhvara yajna*, the unhurt sacrifice; but "unhurt" can never have come to be used as a synonym of sacrifice. *Adhvara* is "travelling", "moving", connected with *adhvan*, a path or journey from the lost root *adh*, to move, extend, be wide, compact, etc. We see the connection between the two words *adhvan* and *adhvara* in *adhva*, air, sky and *adhvara* with the same sense. The passages in the Veda are numerous in which the *adhvara* or *adhvara yajna* is connected with the idea of travelling, journeying, advancing on the path.

gods descend through the *antariksha*, the vital regions, to the earthly sacrifice and up which the sacrifice and man by the sacrifice ascends to the home of the gods. Agni yokes his mares, his variously-coloured energies or flames of the divine Force he represents, which bear the Hero, the battling power within us that performs the journey. And the births divine are at once the gods themselves and those manifestations of the divine life in man which are the Vedic meaning of the godheads. That this is the sense becomes clear from the fourth Rik. " When the Guest that lodges in the bliss has become conscious in knowledge in the gated house of the hero rich (in felicity), when Agni is perfectly satisfied and firmly lodged in the house, then he gives the desirable good to the creature that makes the journey " or, it may be, for his journeying.

The hymn is therefore an invocation to Agni for the journey to the supreme good, the divine birth, the bliss. And its opening verse is a prayer for the necessary conditions of the journey, the things that are said here to constitute the form of the pilgrim sacrifice, *adhvarasya peçah*, and among these comes first the forward movement of the Angirases; " Forward let the Angirases travel, priests of the Word, forward go the cry of heaven (or, of the heavenly thing, cloud or lightning), forward move the fostering Cows that diffuse their waters, and let the two pressing-stones be yoked (to their work) — the form of the pilgrim sacrifice," *pra brahmân'o angiraso nakshanta, pra krandanur nabhanyasya vetu; pra dhenava udapruto navanta, yujyâtâm adri adhvarasya peçah*. The Angirases with the divine Word, the cry of Heaven which is the voice of Swar the luminous heaven and of its lightnings thundering out from the Word, the divine waters or seven rivers that are set free to their flowing by that heavenly lightning of Indra the master of Swar, and with the outflowing of the divine waters the outpressing of the immortalising Soma, these constitute the form, *peçah*, of the *adhvara yajna*. And its general characteristic is forward movement, the advance of all to the divine goal, as emphasised by the three verbs of motion, *nakshanta, vetu,*

*navanta* and the emphatic *pra*, forward, which opens and sets the key to each clause.

But the fifty-second hymn is still more significant and suggestive. The first Rik runs, " O Sons of the infinite Mother (*ādityāso*), may we become infinite beings (*aditayah syāma*); may the Vasus protect in the godhead and the mortality (*devatrā martyatrā*) ; possessing may we possess you, O Mitra and Varuna, becoming may we become you, O Heaven and Earth," *sanema mitrāvarunā sananto, bhavema dyāvāprithivī bhavantah*. This is evidently the sense that we are to possess and become the infinities or children of Aditi, the godheads, *aditayah, ādityāso*. Mitra and Varuna, we must remember, are powers of Surya Savitri, the Lord of the Light and the Truth. And the third verse runs, " May the Angirases who hasten through to the goal move in their travelling to the bliss of the divine Savitri ; and that ( bliss ) may our great Father, he of the sacrifice, and all the gods becoming of one mind accept in heart." *Turan'yavo nakshanta ratnam devasya savitur iyānāh*. It is quite clear therefore that the Angirases are travellers to the light and truth of the solar deity from which are born the luminous cows they wrest from the Panis and to the bliss which, as we always see, is founded on that light and truth. It is clear also that this, journey is a growing into the godhead, into the infinite being (*aditayah syāma*), said in this hymn (verse 2) to come by the growth of the peace and bliss through the action in us of Mitra, Varuna and the Vasus who protect us in the godhead and the mortality.

In these two hymns the Angiras Rishis generally are mentioned ; but in others we have positive references to the human Fathers who first discovered the Light and possessed the Thought and the Word and travelled to the secret worlds of the luminous Bliss. In the light of the conclusions at which we have arrived, we can now study the more important passages, profound, beautiful and luminous, in which this great discovery of the human forefathers is hymned. We shall find there the summary of that great hope which the Vedic mystics held ever before

their eyes; that journey, that victory is the ancient, primal achievement set as a type by the luminous Ancestors for the mortality that was to come after them. It was the conquest of the powers of the circumscribing Night (*rātri paritakmyā*), Vritras, Sambaras and Valas, the Titans, Giants, Pythons, subconscious Powers who hold the light and the force in themselves, in their cities of darkness and illusion, but can neither use it aright nor will give it up to man, the mental being. Their ignorance, evil and limitation have not merely to be cut away from us, but broken up and into and made to yield up the secret of light and good and infinity. Out of this death that immortality has to be conquered. Pent up behind this ignorance is a secret knowledge and a great light of truth; prisoned by this evil is an infinite content of good; in this limiting death is the seed of a boundless immortality. Vala, for example, is Vala of the radiances, *valam goman-tam*, his body is made of the light, *govapusham valam*, his hole or cave is a city full of treasures; that body has to be broken up, that city rent open, those treasures seized. This is the work set for humanity and the Ancestors have done it for the race that the way may be known and the goal reached by the same means and through the same companionship with the gods of Light. "Let there be that ancient friendship between you gods and us as when with the Angirases who spoke aright the word, thou didst make to fall that which was fixed and slewest Vala as he rushed against thee, O achiever of works, and thou didst make to swing open all the doors of his city." At the beginning of all human traditions there is this ancient memory. It is Indra and the serpent Vritra, it is Apollo and the Python, it is Thor and the Giants, Sigurd and Fafner, it is the mutually opposing gods of the Celtic mythology; but only in the Veda do we find the key to this imagery which conceals the hope or the wisdom of a pre-historic humanity.

The first hymn we will take is one by the great Rishi, Viçwamitra, III.39; for it carries us right into the heart of our subject. It sets out with a description of the ances-

tral Thought, *pitryā dhīh*, the Thought of the fathers which can be no other than the Swar-possessing thought hymned by the Atris, the seven-headed thought discovered by Ayasya for the Navagwas ; for in this hymn also it is spoken of in connection with the Angirases, the Fathers. "The thought expressing itself from the heart, formed into the Stoma, goes towards Indra its lord." Indra is, we have supposed, the Power of luminous Mind, master of the world of Light and its lightnings ; the words or the thoughts are constantly imaged as cows or women, Indra as the Bull or husband, and the words desire him and are even spoken of as casting themselves upwards to seek him, e.g. I. 9. *girah prati tvām ud ahāsata vr'ishabham patim*. The luminous Mind of Swar is the goal sought by the Vedic thought and the Vedic speech which express the herd of the illuminations pressing upward from the soul, from the cave of the subconscious in which they were penned ; Indra master of Swar is the Bull, the lord of these herds, *gopatih*.

The Rishi continues to describe the Thought. It is "the thought that when it is being expressed, remains wakeful in the knowledge," does not lend itself to the slumber of the Panis, *yā jagr'ivir vidathe çasamānā* ; "that which is born of thee (or, for thee), O Indra, of that take knowledge." This is a constant formula in the Veda. The god, the divine, has to take cognizance of what rises up to him in man, to become awake to it in the knowledge within us, (*viddhi, chetathah, etc.*), otherwise it remains a human thing and does not "go to the gods," (*deveshu gachhati*). And then, "It is ancient (or eternal), it is born from heaven; when it is being expressed, it remains wakeful in the knowledge ; wearing white and happy robes, *this in us is the ancient thought of the fathers*," *seyam asme sanajā pitryā dhīh*. And then the Rishi speaks of this Thought as "the mother of twins, who here gives birth to the twins ; on the tip of the tongue it descends and stands ; the twin bodies when they are born cleave to each other and are slayers of darkness and move in the foundation of burning force." I will not now discuss what are these luminous twins, for

that would carry us beyond the limits of our immediate subject: suffice it to say that they are spoken of elsewhere in connection with the Angirases and their establishment of the supreme birth (the plane of the Truth) as the twins in whom Indra places the word of the expression (I. 83. 3), that the burning force in whose foundation they move is evidently that of the Sun, the slayer of darkness, and this foundation is therefore identical with the supreme plane, the foundation of the Truth, *r'ilasya budhnah*, and, finally that they can hardly be wholly unconnected with the twin children of Surya, Yama and Yami, —Yama who in the tenth Mandala is associated with the Angiras Rishis.\*

Having thus described the ancestral thought with its twin children, slayers of darkness, Viçwamitra proceeds to speak of the ancient Fathers who first formed it and of the great victory by which they discovered "that Truth, the sun lying in the darkness." "None is there among mortals who can blame (or, as it rather seems to me to mean, no power of mortality that can confine or bind) our ancient fathers, they who were fighters for the cows; Indra of the mightiness, Indra of the achievement released upward for them the fortified pens,—there where, a comrade with his comrades, the fighters, the Navagwas, following on his knees the cows, Indra with the ten Daçagwas found that Truth, *satyam tad*, even the sun dwelling in the darkness." This is the usual image of the conquest of the luminous cattle and the discovery of the hidden Sun; but in the next verse it is associated with two other related images which also occur frequently in the Vedic hymns, the pasture or field of the cow and the honey found in the cow. "Indra found the honey stored in the Shining One, the footed and hooped (wealth) in the pasture † of the

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\* It is in the light of these facts that we must understand the colloquy of Yama and Yami in the tenth Mandala in which the sister seeks union with her brother and is put off to later generations, meaning really symbolic periods of time, the word for later signifying rather "higher," *uttara*.

† *Name zoh*. *Nama* from *nam* to move, range, Greek *nemo*; *nama* is the rango, pasture, Greek *nomos*.

Cow." The Shining One, *usriyâ* (also *usrâ*), is another word which like *go* means both ray and cow and is used as a synonym of *go* in the Veda. We hear constantly of the *ghr'ita* or clarified butter stored in the cow, hidden there by the Panis in three portions according to Vama-deva ; but it is sometimes the honeyed *ghr'ita* and sometimes simply the honey, *madhumad ghr'itam* and *madhu*. We have seen how closely the yield of the cow, the *ghrita*, and the yield of the Soma plant are connected in other hymns and now that we know definitely what is meant by the Cow, this strange and incongruous connection becomes clear and simple enough. *Ghr'ita* also means shining, it is the shining yield of the shining cow ; it is the formed light of conscious knowledge in the mentality which is stored in the illumined consciousness and it is liberated by the liberation of the Cow : Soma is the delight, beatitude, Ananda inseparable from the illumined state of the being ; and as there are, according to the Veda, three planes of mentality in us, so there are three portions of the *ghr'ita* dependent on the three gods Surya, Indra and Soma, and the Soma also is offered in three parts, on the three levels of the hill, *trishu sânushu*. We may hazard the conjecture, having regard to the nature of the three gods, that Soma releases the divine light from the sense mentality, Indra from the dynamic mentality, Surya from the pure reflective mentality. As for the pasture of the cow we are already familiar with it ; it is the field or *kshetra* which Indra wins for his shining comrades from the Dasyu and in which the Atri beheld the warrior Agni and the luminous cows, those of whom even the old became young again. This field, *kshetra*, is only another image for the luminous home (*kshaya*) to which the gods by the sacrifice lead the human soul.

Viçwamitra then proceeds to indicate the real mystic sense of all this imagery. " He having Dakshina with him held in his right hand (*dakshin'e' dakshin'âvân*) the secret thing that is placed in the secret cave and concealed in the waters. May he, knowing perfectly, separate the light from the darkness, *jyotir vr'in'itu tamasô vijânan*, may we

be far from the presence of the evil." We have here a clue to the sense of this goddess Dakshina who seems in some passages to be a form or epithet of the Dawn and in others that which distributes the offerings in the sacrifice. Usha is the divine illumination and Dakshina is the discerning knowledge that comes with the dawn and enables the Power in the mind, Indra, to know aright and separate the light from the darkness, the truth from the falsehood, the straight from the crooked, *vr'in'ita vijānan*. The right and left hand of Indra are his two powers of action in knowledge; for his two arms are called *gabhasti*, a word which means ordinarily a ray of the sun but also forearm, and they correspond to his two perceptive powers, his two bright horses, *harī*, which are described as sun-eyed, *sūrachakshasā* and as vision-powers of the Sun, *sūryasya keti*. Dakshina presides over the right-hand power, *dakshin'a*, and therefore we have the collocation *dakshin'e dakshin'āvān*. It is this discernment which presides over the right action of the sacrifice and the right distribution of the offerings and it is this which enables Indra to hold the herded wealth of the Panis securely, in his right hand. And finally we are told what is this secret thing that was placed for us in the cave and is concealed in the waters of being, the waters in which the Thought of the Fathers has to be set, *apsu dhiyam dhishe*. It is the hidden Sun, the secret Light of our divine existence which has to be found and taken out by knowledge from the darkness in which it is concealed. That this light is not physical is shown by the word *vijānan*, for it is through right knowledge that it has to be found, and by the moral result, *viz.* that we go far from the presence of evil, *duritād*, literally, the wrong going, the stumbling to which we are subjected in the night of our being before the sun has been found, before the divine Dawn has arisen.

Once we have the key to the meaning of the Cows, the Sun, the Honey-Wine, all the circumstances of the Angiras legend and the action of the Fathers, which are such an incongruous patchwork in the ritualistic or naturalistic and so hopelessly impossible in the historical or Arya-Dra-



vidian interpretation of the hymns, become on the contrary perfectly clear and connected and each throws light on the other. We understand each hymn in its entirety and in relation to other hymns; each isolated line, each passage, each scattered reference in the Vedas falls inevitably and harmoniously into a common whole. We know, here, how the Honey, the Bliss can be said to be stored in the Cow, the shining Light of the Truth; what is the connection of the honey-bearing Cow with the Sun, lord and origin of that Light; why the discovery of the Sun dwelling in the darkness is connected with the conquest or recovery of the cows of the Panis by the Angirases; why it is called the discovery of that Truth; what is meant by the footed and hooved wealth and the field or pasture of the Cow. We begin to see what is the cave of the Panis and why that which is hidden in the lair of Vala is said also to be hidden in the waters released by Indra from the hold of Vritra, the seven rivers possessed by the seven-headed heaven-conquering thought of Ayasya; why the rescue of the sun out of the cave, the separation or choosing of the light out of the darkness is said to be done by an all-discerning knowledge; who are Dakshina and Sarama and what is meant by Indra holding the hooved wealth in his right hand. And in arriving at these conclusions we have not to wrest the sense of words, to interpret the same fixed term by different renderings according to our convenience of the moment or to render differently the same phrase or line in different hymns, or to make incoherence a standard of right interpretation; on the contrary, the greater the fidelity to word and form of the Riks, the more conspicuously the general and the detailed sense of the Veda emerge in a constant clearness and fullness.

We have therefore acquired the right to apply the sense we have discovered to other passages such as the hymn of Vasishtha which I shall next examine, VII. 76, although to a superficial glance it would seem to be only an ecstatic picture of the physical Dawn. This first impression however, disappears when we examine it; we see that there, is a constant suggestion of a profounder meaning and, the

moment we apply the key we have found, the harmony of the real sense appears. The hymn commences with a description of that rising of the Sun into the light of the supreme Dawn which is brought about by the gods and the Angirases. "Savitri, the god, the universal Male, has ascended into the Light that is immortal and of all the births, *jyotir amr'itam viçvajanyam* ; by the work (of sacrifice) the eye of the gods has been born (or, by the will-power of the gods vision has been born) ; Dawn has manifested the whole world (or, all that comes into being, all existences, *viçvam bhuvanam* )". This immortal light into which the sun rises is elsewhere called the true light, *ri'tam jyotih*, Truth and immortality being constantly associated in the Veda. It is the light of the knowledge given by the seven-headed thought which Ayasya discovered when he became *viçvajanya*, universal in his being; therefore this light too is called *viçvajanya*, for it belongs to the fourth plane, the *turiyam svid* of Ayasya, from which all the rest are born and by whose truth all the rest are manifested in their large universality and no longer in the limited terms of the falsehood and crookedness. Therefore it is called also the eye of the gods and the divine dawn that makes manifest the whole of existence.

The result of this birth of divine vision is that man's path manifests itself to him and those journeyings of the gods or to the gods (*devayānāh*) which lead to the infinite wideness of the divine existence. "Before me the paths of the journeyings of the gods have become visible, journeyings that violate not, whose movement was formed by the Vasus. The eye of Dawn has come into being in front and she has come towards us (arriving) over our houses." The house in the Veda is the constant image for the bodies that are dwelling-places of the soul, just as the field or habitation means the planes to which it mounts and in which it rests. The path of man is that of his journey to the supreme plane and that which the journeyings of the gods do not violate is, as we see, in the fifth verse where the phrase is repeated, the workings of the gods, the divine law of life into which the soul has to grow. We have

then a curious image which seems to support the Arctic theory. "Many were those days which were before the rising of the Sun (or which were of old by the rising of the Sun), in which thou, O Dawn, wert seen as if moving about thy lover and not coming again." This is certainly a picture of continual dawns, not interrupted by Night, such as are visible in the Arctic regions. The psychological sense which arises out of the verse, is obvious.

What were these dawns? They were those created by the actions of the Fathers, the ancient Angirases. "They indeed had the joy (of the Soma) along with the gods,\* the ancient seers who possessed the truth; the fathers found the hidden Light; they, having the true thought (*satyamantrāh*, the true thought expressed in the inspired Word), brought into being the Dawn." And to what did the Dawn, the path, the divine journeying lead the Fathers? To the level wideness, *samāne ārve*, termed elsewhere the unobstructed vast, *ārāu anibādhe*, which is evidently the same as that wide being or world which, according to Kanwa, men create when they slay Vritra and pass beyond heaven and earth; it is the vast Truth and the infinite being of Aditi. "In the level wideness they meet together and unite their knowledge (or, know perfectly) and strive not together; they diminish not (limit not or hurt not) the workings of the gods, not violating them they move (to their goal) by the (the strength of) the Vasus." It is evident that the seven Angirases, whether human or divine represent different principles of the Knowledge, Thought or Word, the seven-headed thought, the seven-mouthed word of Brihaspati, and in the level wideness these are harmonised in a universal knowledge; the error, crookedness, falsehood by which men violate the workings of the gods and by which different principles of their being, consciousness, knowledge enter into confused conflict with each other, have been removed by the eye or vision of the divine Dawn.

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\* I adopt provisionally the traditional rendering of *sadhamādaḥ* though I am not sure that it is the correct rendering.

The hymn closes with the aspiration of the Vasislthas towards this divine and blissful Dawn as leader of the herds and mistress of plenty and again as leader of the felicity and the truths ( *sānritānām* ). They desire to arrive at the same achievement as the primal seers, the fathers and it would follow that these are the human and not the divine Angirases. In any case the sense of the Angirasas legend is fixed in all its details, except the exact identity of the Panis and the hound Sarama, and we can turn to the consideration of the passages in the opening hymns of the fourth Mandala in which the human fathers are explicitly mentioned and their achievement described. These hymns of Vamadeva are the most illuminating and important for this aspect of the Angiras legend and they are in themselves among the most interesting in the Rig Veda.

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# The Ideal of Human Unity

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## VI

We have to make a clear distinction, to start with, between two political aggregates which go equally in our current language by the name of empire, the homogeneous or national and the heterogeneous composite empire. In a sense, all empires are composites, at any rate if we go back to their origins; but in practice there is a difference between the imperial aggregate in which the component elements are not divided from each other by a strong sense of separate existence in the whole and that in which such a psychological basis of separation is still in vigour. Japan before the absorption of Formosa and Corea was so much a national whole that we might well say it was only an empire in the honorific sense of the word; since that absorption it has become a real and a composite empire. Germany again would be a purely national empire if it were not burdened by three minor acquisitions, Alsace, Poland and Schleswig-Holstein which are not united to it by the sense of German nationality but only by military force. Supposing this Teutonic aggregate to lose these three foreign elements and acquire instead the Teutonic provinces of Austria, we should have an example of a homogeneous aggregate which would yet be an empire in the true and not merely in the honorific sense of the word; since it would be a composite of homogeneous Teutonic nations or, as we may conveniently call them, sub-nations, which would not naturally harbour any sentiment of separatism, but rather,

drawn always to a natural unity, would form easily and inevitably a psychological and not merely a political unit.

But such a form in its purity is now difficult to find. The United States are the one example of such an aggregate, although from the accident of their being ruled by a periodically elected President and not a hereditary monarch, we do not associate the type with the idea of an empire at all. Still if the imperial aggregate is to be changed from a political to a psychological unit, it would seem that it must be by reproducing *mutatis mutandis* something of the system of the United States, a system in which each element could preserve its local independence and separate freedom and yet be part of a really inseparable aggregate. And this would be effected most easily where the elements are fairly homogeneous as it would be in a federation of Great Britain and her colonies.

Such a tendency to large homogeneous aggregations has shown itself recently in political thought, as in the dream of a great Pan-Germanic empire, a great Russian and Pan-Slavic empire or the Pan-Islamic idea of a united Mahomedan world. But such tendencies are usually associated with the control by this homogeneous aggregate of other elements heterogeneous to it under the old principle of military and political compulsion, the retention by Russia of her Mongolian subjects, the seizure by Germany of wholly or partially non-Germanic countries and provinces, the control by the Caliphate of non-Moslem subjects. Even if such ambitions were absent, the actual arrangement of the world would lend itself with difficulty to its remodelling on a racial or cultural basis. Vast aggregates of this kind would find enclaves in their dominion inhabited by elements wholly heterogeneous to them or mixed. Quite apart therefore from the resistance and refusal of kindred nations to renounce their cherished nationality and fuse themselves in combinations of this kind there would be this incompatibility of mixed or heterogeneous factors recalcitrant to the idea and the culture that sought to absorb them. Thus a Pan-Slavonic empire would necessitate the control of the Balkan Peninsula

by Russia as the premier Slav State ; but such a scheme would have to meet not only the independent Serbian nationality and the imperfect Slavism of the Bulgar but the quite incompatible Roumanian, Greek and Albanian elements. Thus it does not appear that this tendency towards vast homogeneous aggregates, although it has for some time played an important part in the world's history and is not exhausted or finally baffled, is likely to be the eventual solution ; for even if it triumphed, it would still have to meet in a greater or less degree the difficulties of the heterogeneous type. The true problem of empire therefore still remains, how to transform the artificial political unity of a heterogeneous empire, heterogeneous in racial composition, language and culture, into a real and psychological unity.

History gives us only one great and definite example of an attempt to solve this problem on that large scale and with those antecedent conditions which could at all afford any guidance for the vast heterogeneous modern empires, those of Russia, England, France to whom the problem now offers itself. The Chinese empire of the five nations, admirably organised indeed, yet is not a case in point ; for all its constituent parts were Mongolian in race and presented no formidable cultural difficulties. But the imperial Roman had to face essentially the same problems as the modern minus one or two very important complications and he solved them, up to a certain point, with a masterly success. His empire endured through many centuries and, though often threatened with disruption, yet by its inner principle of unity, by its overpowering centripetal attraction triumphed over all disruptive tendencies. Its one failure was the bisection into the Eastern and Western Empires which hastened its final ending. Still when that end came it was not by a disruption from within but simply by the decaying of its centre of life, and it was not till then that the pressure of the barbarian world without, to which its ruin is wrongly attributed, could prevail over its magnificent solidarity.

The Roman effected his sway by military conquest and

military colonisation ; but once that conquest was assured he was not content with holding it together as an artificial, political unity, nor did he trust solely to that political convenience of a good, efficient and well-organised government economically and administratively beneficent which made it at first acceptable to the conquered peoples; he had too sure a political instinct to be so easily satisfied. And it is certain that if he had stopped short there the empire would have broken up at a much earlier date ; for the peoples under his sway would have preserved their sense of separate nationality and once accustomed to Roman efficiency and administrative organisation would inevitably have tended to the separate enjoyment of these advantages as independent organised nations. It was this sense of separate nationality which the Roman rule succeeded in blotting out wherever it established itself and this not by the stupid expedient of a brutal force after the Teutonic fashion, but by a peaceful pressure. Rome first compounded with the one rival culture that was superior in certain respects to her own by accepting it as part of her own cultural existence and even as its most valuable part ; she created a Graeco-Roman civilisation and leaving the Greek tongue to spread and secure it in the East she introduced it everywhere else by the medium of the Latin language and a Latin education and succeeded in peacefully overcoming the decadent or inchoate cultures of Gaul and her other conquered provinces. Even this, however, might not have been sufficient to abolish all separatist tendency and therefore she not only admitted her Latinised subjects to the highest military and civil offices and even to the imperial purple so that within less than a century after Augustus first an Italian Gaul and then an Iberian Spaniard held the name and power of the Cæsars, but she proceeded rapidly enough to deprive of all vitality and then even nominally to abolish all the grades of civic privilege with which she had started and extended the full Roman citizenship to all her subjects Asiatic, European and African without distinction.

The result was that the whole empire became psy-



chologically and not only politically a single Graeco-Roman unity ; not only superior force or the recognition of the Roman peace and good government, but all the desires, associations, pride, cultural affinities of the provinces made them firmly attached to the maintenance of the empire. Therefore every attempt of provincial ruler or military chief to start provincial empires in their own benefit failed because it found no basis, no supporting tendency, no national sentiment and no sense of either material or other advantage to be gained by the change in the population on whom the successful continuity of the attempt had to depend. So far the Roman succeeded ; where he failed, it was due to the essential vice of his method. By crushing out, however peacefully, the living cultures or the incipient individuality of the nations he ruled, he deprived the nations themselves of vitality ; and therefore, though he removed all positive causes of disruption and secured a passive force of opposition to all disruptive change, his empire lived only at the centre and when that centre tended to become exhausted, there was no positive and abounding life throughout the body from which it could replenish itself. In the end Rome could not even depend for a supply of vigorous individuals from the peoples whose life she had pressed out under the weight of a borrowed civilisation ; she had to draw on the frontier barbarians. And when she fell to pieces, it was these barbarians and not the old peoples resurgent who became her heirs. For their barbarism was at least a living force and a principle of life, but the Græco-Roman civilisation had become a principle of death ; and it had destroyed the living cultures by whose contact it could have modified and renewed its own being. Therefore it had to be destroyed in its form and its principle resown in the field of the vital and vigorous culture of mediaeval Europe. What the Roman had not the wisdom to do by his organised empire,—for even the profoundest and surest political instinct is not wisdom,—had to be done by Nature herself in the loose but living unity of mediaeval Christendom.

The example of Rome has haunted the political ac-

tion of Europe ever since; not only has it been behind the Holy Roman empire of Charlemagne and Napoleon's gigantic attempt and the German dream of a world-empire governed by Teutonic efficiency and Teutonic culture, but all the imperial nations, including France and England, have followed to a certain extent in its footsteps. But, significantly enough, every attempt at renewing the Roman success has failed. The modern nations have not been able to follow Rome completely in the lines she had traced out or following them have clashed against different conditions and either failed or been obliged to call a halt. It is as if Nature had said, "That experiment has been carried once to its logical consequences and once is enough. I have made new conditions; find you new means or at least mend and add to the old where they were deficient or went astray."

The European nations have extended their empires by the old Roman method of military conquest and colonisation, abandoning for the most part the pre-Roman principle of simple overlordship or hegemony which was practised by the Assyrian and Egyptian kings, the Indian States and the Greek cities; yet this principle has also been sometimes used in the shape of the protectorate to prepare the more normal means of occupation. The colonies have not been of the pure Roman, but of a mixed Carthaginian and Roman type, official and military and enjoying like the Roman colonies superior civic rights to the indigenous population but, at the same time and far more, commercial colonies of exploitation. The nearest to the Roman type has been the English settlement in Ulster, while the German system in Poland has developed under modern conditions the old Roman principle of expropriation. But these are exceptions.

The conquered territory once occupied and secured the modern nations have found themselves brought up short by a difficulty which they have not been able to surmount as the Romans surmounted it, — the difficulty of uprooting the indigenous culture and with it the indigenous sense of nationality. All these empires have at

first carried with them the idea of imposing their culture along with the flag, first simply as an instinct of the conqueror and as a necessary adjunct to the fact of political domination and a security for its permanence but latterly with the conscious intention of extending, as it is somewhat pharisaically put, the benefits of civilisation to the "inferior" races. It cannot be said that the attempt has anywhere been very prosperous. It was tried with considerable thoroughness and ruthlessness in Ireland, but although the Irish speech was stamped out except in the wilds of Connaught and all distinctive signs of the old Irish culture disappeared, the outraged nationality simply clung to whatever other means of distinctiveness it could find, however exiguous, its Catholic religion, its Celtic race and nationhood, and even when it became Anglicised, refused to become English. The removal of the pressure has resulted in a violent recoil, an attempt to revive the Gaelic speech, to reconstitute the old Celtic spirit and culture. The German has failed to Prussianise Poland or even his own kin who speak his own language, the Alsatians; the Finn remains unconquerably Finnish in Russia, the mild Austrian methods have left the Austrian Pole as Polish as his oppressed brother in German Posen. Accordingly we see everywhere except in the dour and unteachable Prussian mind a growing sense of the inutility of the endeavour and the necessity of leaving the soul of the subject nation free, confining the action of the sovereign State to the enforcement of new administrative and economic conditions with as much social change as may be freely accepted or may come about by education and the force of circumstances.

The German, indeed, a new and inexperienced nation, clings to the old Roman idea of assimilation which he seeks to execute both by Roman and un-Roman methods. He shows even a tendency to go back beyond the Cæsars of old to the methods of the Jew in Canaan and the Saxon in eastern Britain, methods of massacre and expulsion; yet being after all modernised and having some sense of economic necessity and advantage he cannot really carry out this policy with any thoroughness or in times of peace. Still he insists on the

old Roman method seeking to substitute the German speech and culture for the indigenous and since he cannot do it by peaceful pressure, he will try it by force. The attempt was bound to fail ; instead of bringing about the psychological unity at which it aims, it succeeds only in accentuating the national spirit and planting a rooted and invincible hatred which is dangerous to the Empire and might well destroy it if the opposed elements are not too small in number and weak in force. And if this effacing of heterogeneous cultures is impossible in Europe where the differences are only variations of a common type and with such small and weak elements to overcome, it is obviously out of the question for those empires which have to deal with great Asiatic and African masses rooted for many centuries in an old and well-formed national culture. If a psychological unity has to be created, it must be by other means.

Certainly, the impact of different cultures upon each other has not ceased, rather it has been accentuated by the conditions of the modern world, but the nature of the impact, the ends towards which it moves and the means by which the ends can most successfully be worked out are profoundly altered. The earth is in travail now of one common, large and flexible civilisation for the whole human race into which each modern and ancient culture shall bring its contribution and each clearly defined human aggregate shall introduce its necessary element of variation. In the working out of this aim there must necessarily be some struggle for survival, the fittest to survive being all that will best serve the tendencies Nature is working out in humanity, — not only the tendencies of the hour, but the reviving tendencies of the past and the yet inchoate tendencies of the future,—and also all that can best help as liberating and combining forces that shall make for adaptation and adjustment and for deliverance of the hidden sense of the great Mother in her strivings. But success in this struggle is worst and not best served by military violence or political pressure. German culture for good or ill was making rapid conquests throughout the world before the rulers of Germany were ill-advised enough to rouse the latent force of opposing ideals by armed vio-

lence, and even now that which is essential in it, the State idea and the organisation of the life of the community by the State which is common both to German imperialism and to German Socialism, is far more likely to succeed by the defeat of the former in this war than by its victory.

This change in the movement and orientation of the world's tendencies points to a law of interchange and adaptation and to the emergence of a new birth out of the meeting of many elements. Only those imperial aggregates are likely to succeed and eventually endure which recognise the new law and shape their organisation accordingly. Immediate victories of an opposite kind may indeed be gained and violence done to the law, but such present successes are won, as history has repeatedly shown, at the cost of a nation's whole future. The recognition of the new truth had already commenced as a result of increased communication and the widening of knowledge ; the value of variations had begun to be acknowledged and the old arrogant claims of this or that culture to impose itself and crush out all others were losing their force and self-confidence when the old outworn creed suddenly leaped up armed with the German sword to vindicate itself, if it might, before it perished. The only result has been to give added force and clear recognition to the truth it sought to deny. The importance even of the smallest States, Belgium, Serbia, as cultural units in the European whole has been lifted almost to the dignity of a creed ; the recognition of the value of Asiatic cultures, confined formerly to the thinker, scholar and artist, has now been brought into the popular mind by association on the battle-field ; the theory of "inferior" races, inferiority and superiority being measured by approximation to one's own form of culture, has received what may well be its death-blow. The seeds of a new order of things are being rapidly sown in the conscious mentality of the race.

This new turn of the impact of cultures shows itself most clearly where the European and the Asiatic meet. French culture in northern Africa, English culture in India cease at once to be French or English and become

simply the common European civilisation in face of the Asiatic ; it is no longer an imperial domination seeking to secure itself by assimilation, but rather continent parleying with continent. The political motive sinks into insignificance ; the world-motive takes its place. And in this confrontation it is no longer the self-confident European civilisation offering its light and good to the semi-barbarous Asiatic and the latter gratefully accepting. Even adaptable Japan has begun to return upon its first enthusiasm of acceptance and everywhere else the European current has met the opposition of an inner voice and force which cries halt to its victorious impetus . The East is on the whole in spite of certain questionings and scruples willing and, where not wholly willing, forced by circumstances and the general tendency of mankind to accept the really valuable parts of modern European culture , its science, its curiosity, its ideal of universal education and uplift, its abolition of privilege, its broadening, liberalising, democratic tendency, its instinct of freedom and equality, its call for the breaking down of narrow and oppressive forms, for air, space, light. But at a certain point the East refuses to proceed farther and that is precisely in the things which are deepest, most essential to the future of mankind, the things of the soul, the profound things of the mind and temperament. Here again all points not to substitution and conquest, but to mutual understanding and interchange, mutual adaptation and new formation.

The old idea is not entirely dead. There are still those who dream of a Christianised India, the English tongue permanently dominating if not replacing the indigenous languages or the acceptance of European social forms and manners as the necessary precondition for an equal status between Asiatic and European. But they are those who belong in spirit to a past generation and cannot value the signs of the hour which point to a new era. Christianity, for instance, has only succeeded where it could apply its one or two features of distinct superiority, the readiness to stoop and uplift the fallen and oppressed where the Hindu bound in the forms of caste would not

touch nor succour, its greater swiftness to give relief where it is needed, in a word the active compassion and helpfulness which it inherited from its parent Buddhism; where it could not apply this lever, it has failed totally and even this lever it may easily lose; for the soul of India reawakened by the new impact is beginning to recover its lost tendencies. The social forms of the past are changing where they are unsuited to the new political and economic conditions and ideals or incompatible with the increasing urge towards freedom and equality; but there is no sign that anything but a new Asiatic society broadened and liberalised will emerge from this travail. The signs everywhere are the same; the forces everywhere work in the same sense. Neither France nor England has the power — and they are losing the desire — to destroy and replace the Islamic culture in Africa or the Indian in India. They can only give what they have of value to be assimilated according to the needs and the inner spirit of the older nations.

We have had to dwell on this question because it is vital to the future of Imperialism. The replacement of the local by the imperial culture and so far as possible by the speech of the conqueror was essential to the old imperial theory, but the moment that becomes out of question and the very desire of it has to be renounced as impracticable, the old Roman model of empire ceases to be of any avail for the solution of the problem. Something of the Roman lesson remains valid, — those features especially that are essential to the very essence of imperialism and the meaning of empire; but a new model is demanded. That new model has already begun to evolve in obedience to the requirements of the age; it is the model of the federal Empire. The problem we have to consider then narrows itself down to this, is it possible to create a securely federated empire of a vast extent and composed of heterogeneous races and cultures? and granting that in this direction lies the future, how can such an empire so artificial in appearance be welded into a natural and psychological unit?

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## **A Hymn of the Thought-Gods**

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**The shining host has arisen in my soul, the host of the Thought-gods and they sing a hymn as they march upward, a hymn of the heart's illumination. March thou on, O my soul, impetuously to their violent and mighty music. For they are drunken with the joy of an inspiration that betrays not to falsehood, because the truth of eternal Nature is its guide. They are the comrades of a firm and blazing Light and in the force of the Light they work out their lofty aggressions ; conquerors, violently they march on their path, self-protecting they guard of themselves the soul against falsehood ; for they are many and march without a gap in their brilliant ranks. Violent are they as a herd of rushing bulls; the nights come against them, but they overleap the nights; they possess the earth in our thoughts and they rise with them to the heavens. No half-lights, no impotent things are they, but mighty in aggression and puissant to attain. Spears of light they hold and they loose them from their hands at the children of Darkness ; the flashing lightnings of the Thought-gods search the night and the light of heaven rises of itself on our souls at their battle-call. Truth is their shining strength ; the host of the Thought-gods are the artificers of the soul and they fashion its immortality ; themselves they yoke their coursers to the chariot of our life and they drive galloping to the joy that is its goal.**

**They have bathed their limbs in the waters of Purushni, in the stream that has a multitude of currents, they have put on their divine raiment and now with the wheels of their chariots they break open all Nature's secret caves. Sometimes they march on a thousand branching paths,**



sometimes they rush direct at their goal ; sometimes their paths are within, sometimes they follow outward Nature's thousand ways ; the world-sacrifice fulfils itself by the many names of their godhead and by their ever-widening march. Now they make themselves as galloping forces of our life, now they are gods and powers of the soul ; at last they put on forms of a supreme world, forms of vision, forms of light. They have attained to the goal, they support the rhythms of the world, chanting they weave their glorious dance round the very fountain of things ; they are creators of supreme forms, they expand the soul in vision and make it a divine blaze of light. For these are rushing seekers of the Truth ; for the Truth their lightnings stab and search ; they are seers, they are creators and ordainers ; their aggressions are inspired by the might and force of heaven, therefore affirmed in our thoughts they speed carrying us confidently on their way. When the mind is full of them, it is borne on towards godhead, for they have the radiant inspiration of the path.

Who has known the place of their birth or who has sat in their high beatitudes ? Who desires and seeks his Friend beyond ? A Mother bore them many-hued in her soul and of her they tell him ; a Violent One was their Father whose impulse drives all beings that are born, and him they reveal. Seven and seven the Thought-gods came to me and seven times they gave a hundred-fold ; in Yamuna I will bathe the shining herds of my thoughts which they have given, I will purify my swiftnesses in the river of my soul.

Lo, they march on in their cohorts and their companies ; let us follow in their steps with the pace of our thinkings. For they bear with them an imperishable seed of creation and the grain of immortal forms and this if they plant in the fields of the soul, there shall grow as its harvest life universal and bliss transcendent. They will put by all that derides our aspiration and pass beyond all that limits us ; they will destroy all fault and dumbness and the soul's poverties. For theirs is the rain of the abundance of heaven and theirs the storms that set flowing the rivers of life ; their thunders are the chant of the hymn

of the gods and the proclamations of the Truth. They are the eye that leads us on a happy path and he who follows them shall not stumble, nor have pain nor hurt, nor decay nor die ; their plenitudes are not destroyed nor their felicities diminished ; they make of man a seer and a king. Their vastness is the blazing of a divine Sun ; they shall place us in the seats of Immortality.

Of all that was of old and of all that is new, of all that rises from the soul and all that seeks expression they are the impellers. They stand in the upper, and the lower and the middle heaven ; they have descended from the highest supreme. They are born of the Truth ; they are luminous leaders of the mind ; they shall drink the sweet wine of delight and give us the supreme inspirations. The Woman, the Divine is with them who shall put away from us hurt and thirst and desire and refashion man's mind in the form of the godhead. Lo, these are knowers of the Truth, seers whom the Truth inspires, vast in expression, vast in diffusion, young for ever and immortal.

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## A PHILOSOPHICAL REVIEW

15th March 1916.

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# The Life Divine

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## CHAPTER XX

### DEATH, DESIRE AND INCAPACITY

In the beginning all was covered by Hunger that is Death ; that made for itself Mind so that it might attain to possession of self.

*Brihadaranyaka Upanishad*

This Force has the multitude of its desires that it may establish the All ; it seeks the taste of all foods and builds his home for the being.

*Rig Veda.*

### ARGUMENT

[Life is the same whatever its workings and its terms need not be limited to those proper to physical existence. Life is a final operation of divine conscious-force for individualising existence ; it is the energy-aspect of Mind when that creates and relates itself to form of substance : it has all the universal conscious-force of existence behind it and is not a separate entity or movement. Life in us must become conscious of this divine Force behind it in order to become divine.—Life, at first darkened, ignorant, divided and helplessly subject, seeks as it develops to become master and enjoyer, to grow in Power ; but until it escapes from the bonds of individuality it must be subject to its three badges of limitation, Death, Desire and Incapacity.—The nature of physical life imposes death because all life exists by a mutual devouring and struggle and Life

itself feeds upon the forms it creates ; but the fundamental justification of Death is the necessity of a constant variation of experience in succession of Time, the soul seeking thus to enlarge itself and move towards the realisation of its own infinity.—The process of Death results inevitably from the division of substance. ; life's attempt to aggrandise its being thus divided and limited translates itself into the hunger that devours. This hunger is the crude form of Desire, and Desire is the necessary lever for self-affirmation; but eventually Desire has to grow out of the law of Hunger into the law of Love. —Desire itself is the result of the limitation of capacity which is the consequence of divided Life working as the energy of ignorant mind, all-force being only possible to all-knowledge. Therefore growth by struggle is the third Law of Life. This strife again has to divinise itself and become the clasp of Love. Until then Death, Desire and Strife are and must be the triple mask of the divine Life-principle in its cosmic self-affirmation.]

In our last chapter we have considered Life from the point of view of the material existence and the appearance and working of the vital principle in Matter and we have reasoned from the data which this evolutionary terrestrial existence supplies. But it is evident that wherever it may appear and however it may work, under whatsoever conditions, this principle must be everywhere the same Life is universal Force working so as to create, energise, maintain and modify even to the extent of dissolving and reconstructing substantial forms with mutual play and interchange of energy as its fundamental character. In the material world we inhabit Mind is involved and subconscious in Life, just as Supermind is involved and subconscious in Mind, and this Life instinct with subconscious Mind is again involved in Matter. Therefore Matter is here the basis and the apparent beginning ; in the language of the Upanishads, Prithivi the Earth-principle is our foundation. The material universe starts from the formal atom surcharged with energy, instinct with subconscious desire, will, intelligence. Out of this Matter apparent Life manifests and it delivers out of itself by means

of the living body the Mind it contains imprisoned within it; and Mind also has still to deliver out of itself the Supermind concealed in its workings. But we can conceive a world otherwise constituted in which Mind consciously uses its innate energy to create substantial forms and not, as here, only subconsciously. Still though the working of such a world would be quite different from ours, the operation of that energy would always be Life. The thing itself would be the same, even if the process were entirely reversed.

But then it appears immediately that as Mind is only a final operation of Supermind, so Life is only a final operation of the Conscious-Force of which Real Idea is the form and creative agent. Consciousness that is Force is the nature of Being and this conscious Being manifested as a creative Knowledge-Will is the Real-Idea or Supermind. Knowledge-Will is Consciousness-Force rendered operative for the creation of forms of being in an ordered harmony to which we give the name of world or universe; so also Mind and Life are the same Consciousness-Force, the same Knowledge-Will operating for the maintenance of distinctly individual forms in a sort of demarcation, opposition and interchange in which the soul in each form of being works out its own mind and life as if they were separate from the others though in reality they are never separate but are the play of the one Soul, Mind, Life in different forms. In other words, as Mind is the final individualising operation of the all-comprehending and all-apprehending Supermind, the process by which its consciousness works individualised in each form from the standpoint proper to it and with the cosmic relations which proceed from that standpoint, so Life is the final operation by which the Force of Conscious-Being acting through the all-possessing and all-creative Will of the universal Supermind maintains and energises, constitutes and reconstitutes individual forms and acts in them as the basis of all the activities of the soul thus embodied. Life is the energy of the Divine continually generating itself in forms as in a dynamo and not only playing with the outgoing battery of it shocks on

surrounding forms of things but receiving itself the incoming shocks of all life around as they pour in upon and penetrate the form from outside.

Thus Life appears to be simply the form of energy of consciousness appropriate to Mind ; in a sense, it may be said to be the energy aspect of Mind when it creates and relates itself to forms of substance. But it must immediately be added that just as Mind is not a separate entity, but has all Supermind behind it and it is Supermind that creates with Mind only as its final individualising operation, so Life also is not a separate entity or movement but has all conscious-Force behind it in every one of its workings and it is that Conscious-Force alone which exists and acts in created things. Life is only its final operation intermediary between Mind and Body. All that we say of Life must therefore be subject to the qualifications arising from this dependence. We do not really know Life whether in its nature or its process unless and until we are aware and grow conscious of that Conscious-Force working in it of which it is only the external aspect and instrumentation. Then only can we perceive and execute with knowledge as individual soul-forms and mental and bodily instruments of the Divine the will of God in Life ; then only can Life and Mind proceed in paths and movements of an ever-increasing straightness of the truth in ourselves and things by a constant diminishing of the crooked perversions of the Ignorance. Just as Mind has to unite itself consciously with the Supermind from which it is separated by the action of Avidya, so Life has to become aware of the Conscious-Force which operates in it for ends and with a meaning of which the life in us, because it is absorbed in the mere process of living as our mind is absorbed in the mere process of mentalising life and matter, is unconscious in its darkened action so that it serves them blindly and ignorantly and not, as it must and will in its liberation and fulfilment, luminously or with a self-fulfilling knowledge, power and bliss.

In fact, our Life being subservient to the darkened and dividing operation of Mind, is itself darkened and di-



vided and undergoes all that subjection to death, limitation, weakness, suffering, ignorant functioning of which the bound and limited creature-Mind is the parent and cause. The original source of the perversion was, we have seen, the self-limitation of the individual soul bound to self-ignorance because it regards itself by an exclusive concentration as a separate self-existent individuality and regards all cosmic action only as it presents itself to its own individual consciousness, knowledge, will, force, enjoyment and limited being instead of seeing itself as a conscious form of the One and embracing all consciousness, all knowledge, all will, all force, all enjoyment and all being as its own. The universal life in us obeying this direction of the soul imprisoned in mind itself becomes imprisoned in an individual action. It exists and acts as a separate life with a limited working helplessly undergoing and not freely embracing the shock and pressure of all the cosmic life around it. Thrown into the constant cosmic interchange of Force in the universe as a poor, limited, individual existence Life at first helplessly suffers and obeys the giant interplay with only a mechanical reaction upon all that attacks, devours, enjoys, uses, drives it. But as consciousness develops, as the light of its own being emerges from the inert darkness of the involutory sleep, the individual becomes dimly aware of the power in it and seeks first nervously and then mentally to master, use and enjoy the play. This awakening to the Power in it is the gradual awakening to self. For Life is Force and Force is Power and Power is Will and Will is the working of the Master-consciousness. Life in the individual becomes more and more aware that it too is the Will-Force of Sachchidananda which is master of the universe and it aspires itself to be individually master of its own world. To realise its own power and to master as well as to know its world is therefore the increasing impulse of all individual life; that impulse is an essential feature of the growing self-manifestation of the Divine in cosmic existence.

But though Life is Power and the growth of individual life means the growth of the individual Power, still

the mere fact of its being a divided individualised life and force prevents it from really becoming master of its world. For that would mean to be master of the All-Force and it is impossible for a divided and individualised consciousness with a divided, individualised and therefore limited power and will to be master of the All-Force ; only the All-Will can be that and the individual only, if at all, by becoming again one with the All-Will and therefore with the All-Force. Otherwise, the individual life in the individual form must be always subject to the three badges of its limitation, Death, Desire and Incapacity.

Death is imposed on the individual life both by the conditions of its own existence and by its relations to the All-Force which manifests itself in the universe. For the individual life is a particular play of energy specialised to constitute, maintain, energise and finally to dissolve when its utility is over one of myriad forms which all serve, each in its own place, time and scope, the whole play of the universe. The energy of life in the body has to support the attack of the energies external to it in the universe; it has to draw them in and feed upon them and is itself being constantly devoured by them. All Matter according to the Upanishad is food, and the formula of the material world is that "the eater eating is being constantly eaten." The life organised in the body is constantly exposed to the possibility of being broken up by the attack of the life external to it or, its devouring capacity being insufficient or not properly served or there being no right balance between the capacity of devouring and the capacity or necessity of providing food for the life outside, it is unable to protect itself and is devoured or is unable to renew itself and therefore wasted away.

Not only so but, again in the language of the Upanishad, the life-force is the food of the body and the body of the life-force ; in other words, the life-energy in us both supplies the material by which the form is built up and constantly maintained and renewed and is at the same time constantly using up the substantial form of itself which it thus creates and maintains. If the balance be-

tween these two operations is imperfect or is disturbed or if the ordered play of the different currents of life-force is thrown out of gear, then disease and decay intervene and commence the process of disintegration. And the very struggle for conscious mastery and even the growth of mind make the maintenance of the life more difficult. For there is an increasing demand of the life-energy on the form, a demand which is in excess of the original system of supply and disturbs the original balance of supply and demand, and before a new balance can be established, many disorders are introduced inimical to the harmony and to the length of maintenance of the life ; in addition the attempt at mastery creates always a corresponding reaction in the environment which is full of forces that also desire fulfilment and are therefore intolerant of, revolt against and attack the existence which seeks to master them. There too a balance is disturbed, a more intense struggle is generated, and, however strong the mastering life, unless either it is unlimited or else succeeds in establishing a new harmony with its environment, it cannot always resist and triumph but must one day be overcome and disintegrated.

But apart from all these necessities there is the one fundamental necessity of the nature and object of embodied life itself, which is to seek infinite experience on a finite basis; and since the form, the basis by its very organisation limits the possibility of experience, this can only be done by dissolving it and seeking new forms. For the soul having once limited itself by concentrating on the moment and the field, is driven to seek its infinity again by the principle of succession, by adding moment to moment and thus storing up a Time-experience which it calls its past ; in that Time it moves through successive fields, successive experiences or lives, successive accumulations of knowledge, capacity, enjoyment, and all this it holds in subconscious or superconscious memory as its fund of past acquisition in Time. To this process change of form is essential, and for the soul involved in individual body change of form means dissolution of the body in subjection to the law and compulsion of the All-life in the material

universe, its law of supply of the material of form and demand on the material, its principle of constant intershock and the struggle of the embodied life to exist in a world of mutual devouring. And this is the law of Death.

This then is the necessity and justification of Death not as a denial of Life, but as a process of Life; because eternal change of form is the sole immortality to which the finite living substance can aspire and eternal change of experience the sole infinity to which the finite mind involved in living body can attain. This change of form cannot be allowed to remain merely a constant renewal of the same form-type such as constitutes our bodily life between birth and death; for unless the form-type is changed and the experiencing mind is thrown into new forms in new circumstances of time, place and environment, the necessary variation of experience which the very nature of existence in Time and Space demands, cannot be effectuated. And it is only the process of Death by dissolution and by the devouring of life by Life, it is only the absence of freedom, the compulsion, the struggle, the pain, the subjection to something that appears to be Not-Self which makes this necessary and salutary change appear terrible and undesirable to our mortal mentality. It is the sense of being devoured, broken up, destroyed or forced away which is the sting of Death and which even the belief in personal survival of death cannot wholly abrogate.

But this process is a necessity of that mutual devouring which we see to be the initial law of Life in Matter. Lifee says the Upanishad, is Hunger who is Death, and by this Hunger who is Death, Aṇāyā Mrityu, the material world has been created. For Life here assumes as its mould material substance, and material substance is Being infinitely divided and seeking infinitely to aggregate itself; between these two impulses of infinite division and infinite aggregation the material existence of the universe is constituted. The attempt of the individual, the atom to maintain and aggrandise itself is the whole sense of Desire; a physical, vital, moral, mental increase by a more and more all-embracing experience, a more and more all-embracing posses-

sion, absorption, assimilation, enjoyment is the inevitable, fundamental, irradicable impulse of Existence once divided and individualised, yet ever secretly conscious of its all-embracing, all-possessing infinity. The impulse to realise that secret consciousness is the spur of the cosmic Divine, the lust of the embodied Self within every individual creature; and it is inevitable, just, salutary that it should seek to realise it first in the terms of life by an increasing growth and expansion. In the physical world this can only be done by feeding on the environment, by aggrandising oneself through the absorption of others or of what is possessed by others; and this necessity is the universal justification of Hunger in all its forms. Still what devours, must also be devoured; for the law of interchange, of action and reaction, of limited capacity and therefore of a final exhaustion and succumbing governs all life in the physical world.

In the conscious mind that which was still only a vital hunger in subconscious life, transforms itself into higher forms; hunger in the vital parts becomes craving of Desire in the mentalised life, straining of Will in the intellectual or thinking life. This movement of desire must and ought to continue until the individual has grown sufficiently so that he can now at last become master of himself and by increasing union with the Infinite possessor of his universe. Desire is the lever by which the divine Life-principle effects its end of self-affirmation in the universe and the attempt to extinguish it in the interests of inertia is a denial of the divine Life-principle, a Will-not-to-be which is necessarily ignorance; for one cannot cease to be individually except by being infinitely. Desire too can only cease rightly by becoming the desire of the infinite and satisfying itself with a supernal fulfilment and an infinite satisfaction in the all-possessing bliss of the Infinite. Meanwhile it has to progress from the type of a mutually devouring hunger to the type of a mutual giving, of an increasingly joyous sacrifice of interchange;—the individual gives himself to other individuals and receives them back in exchange; the lower give itself to the higher and the higher to the lower so that they may be fulfilled in each other; the human

gives itself to the Divine and the Divine to the human ; the All in the individual gives itself to the All in the universe and receives its realised universality as a divine recompense. Thus the law of Hunger must give place progressively to the law of Love, the law of Division to the law of Unity, the law of Death to the law of Immortality. Such is the necessity, such the justification, such the culmination and self-fulfilment of the Desire that is at work in the universe.

As this mask of Death which Life assumes results from the movement of the finite seeking to affirm its immortality, so Desire is the impulse of the Force of Being individualised in Life to affirm progressively in the terms of succession in Time and of self-extension in Space, in the framework of the finite, its infinite Bliss, the Ananda of Sachchidananda. The mask of Desire which that impulse assumes comes directly from the third phenomenon of Life, its law of incapacity. Life is an infinite Force working in the terms of the finite ; and therefore throughout its overt individualised action in the finite its omnipotence must appear and act as a limited capacity and a partial impotence, although behind every act of the individual however weak, however futile, however stumbling there must be the whole superconscious and subconscious presence of infinite omnipotent Force ; without that presence behind it no least single movement in the cosmos can happen ; into its sum of universal action each single act and movement falls by the fiat of the omnipotent omniscience which works as the Supermind inherent in things. But the individualised life-force is to its own consciousness limited and full of incapacity ; for it has to work not only against the mass of other environing individualised life-forces, but also subject to control and denial by the infinite Life itself with whose total will and trend its own will and trend may not immediately agree. Therefore limitation of force, phenomenon of incapacity is the third of the three characteristics of individualised and divided Life. On the other hand, the impulse of self-enlargement and all-possession remains and it does not and is not meant to measure or limit

itself by the limit of its present force or capacity. Hence from the gulf between the impulse to possess and the force of possession desire arises ; for if there were no such discrepancy, if the force could always take possession of its object, always attain securely its end, desire would not come into existence but only a calm and self-possessed Will without craving such as is the Will of the Divine.

If the individualised force were the energy of a mind free from ignorance, no such limitation, no such necessity of desire would intervene. For a mind not separated from supermind, a mind of divine knowledge would know the intention, scope and inevitable result of its every act and would not crave or struggle but put forth an assured force self-limited to the immediate object in view. It would, even in stretching beyond the present, even in undertaking movements not intended to succeed immediately, yet not be subject to desire or limitation. For the failures also of the Divine are acts of its omniscient omnipotence which know the right time and circumstance for the incipience, the vicissitudes, the immediate and the final results of all its cosmic undertakings. The mind of knowledge being in unison with the divine Supermind would participate in this science and this all-determining power. But, as we have seen, individualised life-force is an energy of individualising and ignorant Mind, Mind that has fallen from the knowledge of its own Supermind. Therefore incapacity is necessary to its relations in Life and inevitable in the nature of things, the practical omnipotence of an ignorant force even in a limited sphere being unthinkable, since in that sphere such a force would set itself against the working of the divine and omniscient omnipotence and unfix the fixed purpose of things, — an impossible cosmic situation. The struggle of limited forces increasing their capacity by that struggle under the driving impetus of instinctive or conscious desire is therefore the first law of Life. As with desire, so with this strife ; it must rise into a mutually helpful trial of strength, a conscious wrestling of brother forces in which the victor and vanquished or rather that which influences by action from above and that which influences by retort of

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action from below must equally gain and increase. And this again has eventually to become the happy shock of divine interchange, the strenuous clasp of Love replacing the convulsive clasp of strife. Still, strife is the necessary and salutary beginning. Death, Desire and Strife are the trinity of divided living, the triple mask of the divine Life-principle in its first essay of cosmic self-affirmation.

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# The Synthesis of Yoga

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## CHAPTER XVI

### CONCENTRATION

Along with purity and as a help to bring it about, concentration. Purity, and concentration are indeed two aspects, feminine and masculine, passive and active, of the same status of being ; purity is the condition in which concentration becomes entire, rightly effective, omnipotent; by concentration purity does its works and without it would only lead to a state of peaceful quiescence and eternal repose. Their opposites are also closely connected ; for we have seen that impurity is a confusion of dharmas, a lax, mixed and mutually entangled action of the different parts of the being; and this confusion proceeds from an absence of right concentration of its knowledge on its energies in the embodied Soul. The fault of our nature is first an inert subjection to the impacts of things \* as they come in upon the mind pell-mell without order or control and then a haphazard imperfect concentration managed fitfully, irregularly with a more or less chance emphasis on this or on that object according as they happen to interest, not the higher soul or the judging and discerning intellect, but the restless, leaping, fickle, easily tired, easily distracted lower mind which is the chief enemy of our progress. In such a condition purity, the right working

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\* *Bhāgyasparśha*

of the functions, the clear, unstained and luminous order of the being is an impossibility ; the various workings, given over to the chances of the environment and external influences, must necessarily run into each other and clog, divert, distract, pervert. Equally, without purity the complete, equal, flexible concentration of the being in right thought, right will, right feeling or secure status of spiritual experience is not possible. Therefore the two must proceed together, each helping the victory of the other, until we arrive at that eternal calm from which may proceed some partial image in the human being of the eternal, omnipotent and omniscient activity.

But in the path of knowledge as it is practised in India concentration is used in a special and more limited sense. It means that removal of the thought from all distracting activities of the mind and that concentration of it on the idea of the One by which the soul rises out of the phenomenal into the one Reality. It is by the thought that we dissipate ourselves in the phenomenal ; it is by the gathering back of the thought into itself that we must draw ourselves back into the real. Concentration has three powers by which this aim can be effected. By concentration on anything whatsoever we are able to know that thing, to make it deliver up its concealed secrets ; we must use this power to know not things, but the one Thing-in-itself. By concentration again the whole will can be gathered up for the acquisition of that which is still ungrasped, still beyond us ; this power, if it is sufficiently trained, sufficiently single-minded, sufficiently sincere, sure of itself, faithful to itself alone, absolute in faith, we can use for the acquisition of any object whatsoever ; but we ought to use it not for the acquisition of the many objects which the world offers to us, but to grasp spiritually that one object worthy of pursuit which is also the one subject worthy of knowledge. By concentration of our whole being on one status of itself, we can become whatever we choose ; we can become, for instance, even if we were before a mass of weaknesses and fears, a mass instead of strength and courage, or we can become all a great purity, holiness and

peace or a single universal soul of Love ; but we ought, it is said, to use this power to become not even these things, high as they may be in comparison with what we now are, but rather to become that which is above all things and free from all action and attributes, the pure and absolute Being. All else, all other concentration can only be valuable for preparation, for previous steps, for a gradual training of the dissolute and self-dissipating thought, will and being towards their grand and unique object.

This use of concentration implies like every other a previous purification ; it implies also in the end a renunciation, a cessation and lastly an ascent into the absolute and transcendent state of Samadhi from which if it culminates, if it endures, there is, except perhaps for one soul out of many thousands, no return. For by that we go to the "supreme state of the Eternal whence souls revert not" into the cyclic action of Nature ;\* and it is into this Samadhi that the Yogin who aims at release from the world seeks to pass away at the time of leaving his body. We see this succession in the discipline of the Rajayoga. For first the Rajayogin must arrive at a certain moral and spiritual purity ; he must get rid of the lower or downward activities of his mind, but afterwards he must stop all its activities and concentrate himself in the one idea that leads from activity to the quiescence of status. The Rajayogic concentration has several stages, that in which the object is seized, that in which it is held, that in which the mind is lost in the status which the object represents or to which the concentration leads, and only the last is termed Samadhi in the Rajayoga although the word is capable, as in the Gita, of a much wider sense. But in the Rajayogic Samadhi there are different grades of status,—that in which the mind, though lost to outward objects, still muses, thinks, perceives in the world of thought, that in which the mind is still capable of primary thought-formations and that in which, all out-darting of the mind even within itself having ceased, the soul rises beyond thought

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\* *Yato naiva nirantare tad dhūma paramam mama.*

into the silence of the Incommunicable and Ineffable. In all Yoga there are indeed many preparatory objects of thought-concentration, forms, verbal formulas of thought, significant names, all of which are supports\* to the mind in this movement, all of which have to be used and transcended; the highest support according to the Upanishads is the mystic syllable AUM, whose three letters represent the Brahman or Supreme Self in its three degrees of status, the Waking Soul, the Dream Soul and the Sleep Soul, and the whole potent sound rises towards that which is beyond status as beyond activity.† For of all Yoga of knowledge the final goal is the Transcendent.

We have, however, conceived as the aim of an integral Yoga something more complex and less exclusive — less exclusively positive of the highest condition of the soul, less exclusively negative of its divine radiations. We must aim indeed at the Highest, the Source of all, the Transcendent but not to the exclusion of that which it transcends, rather as the source of an established experience and supreme state of the soul which shall transform all other states and remould our consciousness of the world into the form of its secret Truth. We do not seek to excise from our being all consciousness of the universe, but to realise God, Truth and Self in the universe as well as transcendent of it. We shall seek therefore not only the Ineffable, but also His manifestation as infinite being, consciousness and bliss embracing the universe and at play in it. For that triune infinity is His supreme manifestation and that we shall aspire to know, to share in and to become; and since we seek to realise this Trinity not only in itself but in its cosmic play, we shall aspire also to knowledge of and participation in the universal divine Truth, Knowledge, Will, Love which are His secondary manifestation, His divine becoming. With this too we shall aspire to identify ourselves, towards this too we shall strive

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\* Avalambana

† Mandukya Upanishad

to rise and, when the period of effort is passed, allow it by our renunciation of all egoism to draw us up into itself in our being and to descend into us and embrace us in all our becoming. This not only as a means of approach and passage to His supreme transcendence, but as the condition, even when we possess and are possessed by the Transcendent, of a divine life in the manifestation of the cosmos.

In order that we may do this, the terms concentration and Samadhi must assume for us a richer and profound meaning. All our concentration is merely an image of the divine Tapas by which the Self dwells gathered in itself, by which it manifests within itself, by which it maintains and possesses its manifestation, by which it draws back from all manifestation into its supreme oneness. Being dwelling in consciousness upon itself for bliss, this is the divine Tapas; and a Knowledge-Will dwelling in force of consciousness on itself and its manifestations is the essence of the divine concentration, the Yoga of the Lord of Yoga. Given the self-differentiation of the Divine in which we dwell, concentration is the means by which the individual soul identifies itself with and enters into any form, state or psychological self-manifestation (*bhāva*) of the Self. To use this means for unification with the Divine is the condition for the attainment of divine knowledge and the principle of all Yoga of knowledge.

This concentration proceeds by the Idea, using thought, form and name as keys which yield up to the concentrating mind the Truth that lies concealed behind all thought, form and name; for it is through the Idea that the mental being rises beyond all expression to that which is expressed, to that of which the Idea itself is only the instrument. By concentration upon the Idea the mental existence which at present we are breaks open the barrier of our mentality and arrives at the state of consciousness, the state of being, the state of power of conscious-being and bliss of conscious-being to which the Idea corresponds and of which it is the symbol, movement and rhythm. Concentration by the Idea is, then, only a means, a key to open to us the superconscious planes of our existence; a certain self-gathered state of our

whole existence lifted into that superconscious truth, unity and infinity of self-aware, self-blissful existence is the aim and culmination ; and that is the meaning we shall give to the term Samadhi. Not merely a state withdrawn from all consciousness of the outward, withdrawn even from all consciousness of the inward into that which exists beyond both whether as seed of both or transcendent even of their seed-state ; but a settled existence in the One and Infinite, united and identified with it, and this status to remain whether we abide in the waking condition in which we are conscious of the forms of things or we withdraw into the inward activity which dwells in the play of the principles of things, the play of their names and typical forms or we soar to the condition of static inwardness where we arrive at the principles themselves and at the principle of all principles, the seed of name and form. \* For the soul that has arrived at the essential Samadhi and is settled in it (*samadhi-stha*) in the sense the Gita attaches to the word, has that which is fundamental to all experience and cannot fall from it by any experience however distracting to one who has not yet ascended the summit. It can embrace all in the scope of its being without being bound by any or deluded or limited.

When we arrive at this state, all our being and consciousness being concentrated, the necessity of concentration in the Idea ceases. For there in that supramental state the whole position of things is reversed. The mind is a thing that dwells in diffusion, in succession ; it can only concentrate on one thing at a time and when not concentrated runs from one thing to another very much at random. Therefore it has to concentrate on a single idea, a single subject of meditation, a single object of contemplation, a single object of will in order to possess or master it, and this it must do to at least the temporary exclusion of all others. But that which is beyond the mind and into which we seek to rise is superior to the running process of the thought, superior to the division of ideas. The Divine is

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\* The Waking, Dream and Sleep states of the soul.

centred in itself and when it throws out ideas and activities does not divide itself or imprison itself in them, but holds them and their movement in its infinity; undivided, its whole self is behind each Idea and each movement and at the same time behind all of them together. Held by it, each spontaneously works itself out, not through a separate act of will, but by the general force of consciousness behind it; if to us there seems to be a concentration of divine Will and Knowledge in each, it is a multiple and equal and not an exclusive concentration, and the reality of it is rather a free and spontaneous working in a self-gathered unity and infinity. The soul which has risen to the divine samadhi participates in the measure of its attainment in this reversed condition of things,—the true condition, for that which is the reverse of our mentality is the truth. It is for this reason that, as is said in the ancient books, the man who has arrived at Self-possession attains spontaneously without the need of concentration in thought and effort the knowledge or the result which the Idea or the Will in him moves out to embrace.

To arrive then at this settled divine status must be the object of our concentration. The first step in concentration must be always to accustom the discursive mind to a settled unwavering pursuit of a single course of connected thought on a single subject and this it must do undistracted by all lures and alien calls on its attention. Such concentration is common enough in our ordinary life, but it becomes more difficult when we have to do it inwardly without any outward object or action on which to keep the mind; yet this inward concentration is what the seeker of knowledge must effect. Nor must it be merely the consecutive thought of the intellectual thinker, whose only object is to conceive and intellectually link together his conceptions. It is not, except perhaps at first, a process of reasoning that is wanted so much as a dwelling so far as possible

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\* In the elementary stages of internal debate and judgment, *vitarka* and *vichara*, for the correction of false ideas and arrival at the intellectual truth.

on the fruitful essence of the idea which by the insistence of the soul's will upon it must yield up all the facets of its truth. Thus if it be the divine Love that is the subject of concentration, it is on the essence of the idea of God as Love that the mind should concentrate in such a way that the various manifestation of the divine Love should arise luminously, not only to the thought, but in the heart and being and vision of the sadhaka. The thought may come first and the experience afterwards, but equally the experience may come first and the knowledge arise out of the experience. Afterwards the thing attained has to be dwelt on and more and more held till it becomes a constant experience and finally the dharma or law of the being.

This is the process of concentrated meditation; but a more strenuous method is the fixing of the whole mind in concentration on the essence of the idea only, so as to reach not the thought-knowledge or the psychological experience of the subject, but the very essence of the thing behind the idea. In this process thought ceases and passes into the absorbed or ecstatic contemplation of the object or by a merging into it in an inner Samadhi. If this be the process followed, then subsequently the state into which we rise must still be called down to take possession of the lower being, to shed its light, power and bliss on our ordinary consciousness. For otherwise we may possess it, as many do, in the elevated condition or in the inward Samadhi, but we shall lose our hold of it when we awake or descend into the contacts of the world; and this truncated possession is not the aim of an integral Yoga.

A third process is neither at first to concentrate in a strenuous meditation on the one subject nor in a strenuous contemplation of the one object of thought-vision, but first to still the mind altogether. This may be done by various ways; one is to stand back from the mental action altogether not participating in but simply watching it until, tired of its unsanctioned leaping and running, it falls into an increasing and finally an absolute quiet. Another is to reject the thought-suggestions, to cast them away from the mind whenever they come and firmly hold



to the peace of the being which really and always exists behind the trouble and riot of the mind. When this secret peace is unveiled, a great calm settles on the being and there comes usually with it the perception and experience of the all-pervading silent Brahman, everything else at first seeming to be mere form and eidolon. On the basis of this calm every thing else may be built up in the knowledge and experience no longer of the external phenomena of things but of the deeper truth of the divine manifestation.

Ordinarily, once this state is obtained, strenuous concentration will be found no longer necessary. A free concentration of will \* using thought merely for suggestion and the giving of light to the lower members will take its place. This Will will then insist on the physical being, the vital existence, the heart and the mind remoulding themselves in the forms of the Divine which reveal themselves out of the silent Brahman. By swifter or slower degrees according to the previous preparation and purification of the members, they will be obliged with more or less struggle to obey the law of the will and its thought-suggestion, so that eventually the knowledge of the Divine takes possession of our consciousness on all its planes and the image of the Divine is formed in our human existence even as it was done by the old Vedic Sadhakas. For the integral Yoga this is the most direct and powerful discipline.

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\* This subject will be dealt with more in detail when we come to the Yoga of self-perfection.

# The Kena Upanishad

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## XI

The thought of the Upanishad, as expressed in its first chapter in the brief and pregnant sentences of the Upanishadic style, amounts then to this result that the life of the mind, senses, vital activities in which we dwell is not the whole or the chief part of our existence, not the highest, not self-existent, not master of itself. It is an outer fringe, a lower result, an inferior working of something beyond; a superconscient Existence has developed, supports and governs this partial and fragmentary, this incomplete and unsatisfying consciousness and activity of the mind, life and senses. To rise out of this external and surface consciousness towards and into that superconscient is our progress, our goal, our destiny of completeness and satisfaction.

The Upanishad does not assert the unreality, but only the incompleteness and inferiority of our present existence. All that we follow after here is an imperfect representation, a broken and divided functioning of what is eternally in an absolute perfection on that higher plane of existence. This mind of ours unpossessed of its object, groping, purblind, besieged by error and incapacity, its action founded on an external vision of things, is only the shadow thrown by a superconscient Knowledge which possesses, creates and securely uses the truth of things because nothing is external to it, nothing is other than itself, nothing is divided or at war within its all-comprehensive self-awareness. That is the Mind of our mind. Our speech, limited, mechanical,

imperfectly interpretative of the outsides of things, restricted by the narrow circle of the mind, based on the appearances of sense is only the far-off and feeble response, the ignorant vibration returned to a creative and revelatory Word which has built up all the forms which our mind and speech seek to comprehend and express. Our sense, a movement in stuff of consciousness vibratory to outward impacts, attempting imperfectly to grasp them by laboured and separately converging reactions, is only the faulty image of a supreme Sense which at once, fully, harmoniously unites itself with and enjoys all that the supreme Mind and Speech create in the self-joyous activity of the divine and infinite existence. Our life, a breath of force and movement and possession attached to a form of mind and body and restricted by the form, limited in its force, hampered in its movement, besieged in its possession and therefore a thing of discords at war with itself and its environment, hungering and unsatisfied, moving inconstantly from object to object and unable to embrace and retain their multiplicity, devouring its objects of enjoyment and therefore transient in its enjoyments is only a broken movement of the one, undivided, infinite Life which is all-possessing and ever satisfied because in all it enjoys its eternal self unimprisoned by the divisions of space, unoccupied by the moments of Time, undeluded by the successions of Cause and Circumstance.

This superconscient Existence, one, conscious of itself, conscious both of its eternal peace and its omniscient and omnipotent force is also conscious of our cosmic existence which it holds in itself, inspires secretly and omnipotently governs. It is the Lord of the Isha Upanishad who inhabits all the creations of His Force, all form of movement in the ever mobile principle of cosmos. It is our self and that of which and by which we are constituted in all our being and activities, the Brahman. The mortal life is a dual representation of That with two conflicting elements in it, negative and positive. Its negative elements of death, suffering, incapacity, strife, division, limitation are a dark figure which conceal and serve the development of

that which its positive elements cannot yet achieve,—immortality hiding itself from life in the figure of death, delight hiding itself from pleasure in the figure of suffering, infinite force hiding itself from finite effort in the figure of incapacity, fusion of love hiding itself from desire in the figure of strife, unity hiding itself from acquisition in the figure of division, infinity hiding itself from growth in the figure of limitation. The positive elements suggest what the Brahman is, but never are what the Brahman is, although their victory, the victory of the gods is always the victory of the Brahman over its own self-negations, always the self-affirmation of His vastness against the denials of the dark and limiting figure of things. Still, it is not this vastness merely, but the absolute infinity which is Brahman itself. And therefore within this dual figure of things we cannot attain to our self, our Highest ; we have to transcend in order to attain. Our pursuit of the positive elements of this existence, our worship of the gods of the mind, life, sense is only a preparatory to the real travail of the soul, and we must leave this lower Brahman and know that Higher if we are to fulfil ourselves. We pursue, for instance, our mental growth, we become mental beings full of an accomplished thought-power and thought-acquisition, *dhīrāh*, in order that we may by thought of mind go beyond mind itself to the Eternal. For always the life of mind and senses is the jurisdiction of death and limitation ; beyond is the immortality.

The wise, therefore, the souls seated and accomplished in luminous thought-power put away from them the dualities of our mind, life and senses and go forward from this world ; they go beyond to the unity and the immortality. The word used for going forward is that which expresses the passage of death ; it is also that which the Upanishad uses for the forward movement of the Life-force yoked to the car of embodied mind and sense on the paths of life. And in this coincidence we can find a double and most pregnant suggestion.

It is not by abandoning life on earth in order to pursue immortality on other more favourable planes of exist-

ence that the great achievement becomes possible. It is here, *ihaiva*, in this mortal life and body that immortality must be won, here in this lower Brahman and by this embodied soul that the Higher must be known and possessed. "If here one find it not, great is the perdition." This life-force in us is led forward by the attraction of the supreme Life on its path of constant acquisition through types of the Brahman until it reaches a point where it has to go entirely forward, to go across out of the mortal life, the mortal vision of things to some Beyond. So long as death is not entirely conquered, this going beyond is represented in the terms of death and by a passing into other worlds where death is not present, where a type of immortality is tasted corresponding to that which we have found here in our soul-experience; but the attraction of death and limitation is not overpassed because they still conceal something of immortality and infinity which we have not yet achieved; therefore there is a necessity of return, an insistent utility of farther life in the mortal body which we do not overcome until we have passed beyond all types to the very being of the Infinite, One and Immortal.

The worlds of which the Upanishad speaks are essentially soul-conditions and not geographical divisions of the cosmos. This material universe is itself only existence as we see it when the soul dwells on the plane of material movement and experience in which the spirit involves itself in form, and therefore all the framework of things in which it moves by the life and which it embraces by the consciousness is determined by the principle of infinite division and aggregation proper to Matter, to substance of form. This becomes then its world or vision of things. And to whatever soul-condition it climbs, its vision of things will change and correspond to that condition, and in that framework it will move in its living and embrace it in its consciousness. These are the worlds of the ancient tradition.

But the soul that has entirely realised immortality passes beyond all worlds and is free from frameworks. It enters

into the being of the Lord ; like this supreme superconscient Self and Brahman, it is not subdued to life and death. It is no longer subject to the necessity of entering into the cycle of rebirth, of travelling continually between the imprisoning dualities of death and birth, affirmation and negation ; for it has transcended name and form. This victory, this supreme immortality it must achieve here as an embodied soul in the mortal framework of things. Afterwards, like the Brahman, it transcends and embraces the cosmic existence without being subject to it. Personal freedom, personal fulfilment is then achieved by the liberation of the soul from imprisonment in the form of this changing personality and its by ascent to the One that is the All. If afterwards there is any assumption of the figure of mortality, it is an assumption and not a subjection, a help brought to the world and not a help to be derived from it, a descent of the ensouled superconscient existence not from any personal necessity, but from the universal need in the cosmic labour for those yet unfree and unfulfilled to be helped and strengthened by the force that has already described the path up to the goal in its experience and achieved under the same conditions the Work and the Sacrifice.

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# Hymns of the Atris

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## THE TENTH HYMN TO AGNI

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### A HYMN OF THE SPLENDID SOULS WHO ATTAIN

[The Rishi prays to the divine Flame to work in him by the triple force of Power, Knowledge and Delight. He speaks of the splendid souls of knowledge in our humanity who attain to the Truth and Vastness ; they are the burning and overpowering flame-rays of this transcendent Conscious-Force of the Divine that is at work in us to climb to divine mastery. Some have become such souls, others are still hampered but growing. He desires the increasing affirmation of Agni so that all may advance to a rich and all-comprehending universality.]

1. O Flame, O Ray in our limited existence, bring for us an illumination full of utter energy, by an all-encompassing felicity cleave forward our path towards the plenitude.

2. O Flame, thou supreme and wonderful thing, it is thou who by force of will becomest in us the greatness of discerning power ; in thee the all-harmonising Friend 1 in the sacrifice accomplishes the work and climbs to divine mastery. 2

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1. Mitra, the Lord of Love, who introduces the principle of harmony into the workings of the divine effort in us and thus combines all the lines of our advance, all the strands of our sacrifice until the work is accomplished in the supreme unity of Knowledge, Power and Delight.

2. Asuryam, the god-power, the mastering force of the Lord, the divine "Asura" in us.

3. Thou, O Strength, increase the advancing 3 and the growth of these who are splendid souls of knowledge that by their affirmations of thee attain to our fullnesses.

4. These are they, O Strength, O Delight, who have a happy richness of the swift forces of life and turn to a happy light the words of the thought, souls puissant with hero-puissances, for whom even in heaven 4 is the Vastness; of itself its perfect working awakes to knowledge for these.

5. These are thy flaming rays, O Strength, that go blazing violently and are like lightnings that run over all the quarters and are like a resonant chariot that speeds towards the plenitude.

6. Now, O Strength, alike may those that are beset and hampered attain to expansion and the soul's riches and may these our splendid souls of knowledge traverse all the regions 5 and beyond.

7. O Strength, O Soul of Puissance, when thou art affirmed and in thy affirming, bring to us, O priest of the offering, felicity 6 of an all-pervading forcefulness for all that affirm thee and for thy affirmation again. March with us in our battles that we may grow.

3. Or attainment.

4. That is to stay, on the heights of the pure mentality where it meets with and passes into the vastness of the superconscious. 5. The regions of the heavens of the mental existence which have all to be embraced in our consciousness and overpassed. 6. That richness and abundance in the soul full of divine possessions which is its spiritual prosperity or felicity, an image of the infinite store of the divine Bliss and by which it advances to an ever greater and more richly-equipped wideness of it being.



# THE ELEVENTH HYMN TO AGNI

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## A HYMN TO THE DIVINE PRIEST AND SACRIFICIAL FLAME

[ The Rishi hymns the birth of the wakeful and discerning sacrificial Flame who is vision and will-power, the seer whose passion of effort turns into a divine knowledge, in the heavens of mind. This seer-will the inspired words the of Thought have to increase. It is a thing of puissance, the Son of Force, and found by the ancient Souls of luminous puissance concealed in the growths of earth, in all the experiences that the soul here seeks to enjoy. ]

1. The protector of the creature is born, the Flame that is wakeful and perfect in discernment, for a new march to felicity. His front is of the clarities, luminously he shines wide so that the vastness of him touches the heavens, he is pure for the bringers of the riches.

2. Men have kindled high in the triple world 1 of the session the Flame supreme to be vision in the sacrifice and the vicar set in front; he comes in one chariot with the God-Mind and the divine Powers and sits on the seat of sacrifice, the Priest of the oblation perfect in will-power for the sacrificing.

3. Unovercome and pure 2 thou art born from thy mothers twain; thou hast risen up a rapturous seer from the all-luminous sun; they have increased thee with the clarity, O Flame, and the passion-smoke of thee becomes vision when it reaches and lodges in the heavens.

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1. The triple world of mind, life and body in which the session of our sacrifice takes place or in which the work of self-perfection proceeds. 2. Or, pure without cleansing.

4. May the Flame come to our sacrifice with power to accomplish ; the Flame men carry into every room of their dwelling - place ; the Flame has become our messenger and the bearer of our offering ; when men accept the Flame into themselves, it is the seer-will that they accept.

5. For thee, O Flame, this Word fraught fullest with the honey, 3 for thee this Thought and may it be the peace and bliss in thy heart. For the words of the Thought satisfy and increase thee as those great fostering streams 4 fill and increase that ocean.

6. O Flame, the souls of puissance 5 discovered thee hidden in the secret place, 6 lodging in every object of delight ; by our pressure on thee thou art born, a mighty force ; the Son of Force they have called thee, O Puissance.

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3. The honeyed Soma-wine, outflowing of the principle of Delight in things. 4. The seven rivers or movements which descend from the superconscient being and fill the conscious ocean of our existence. They are called the Mothers, the fostering Cows, the Mighty Ones of Heaven, the Waters of Knowledge, the streams of the Truth, etc. 5. The seven ancient seers or fathers, the Angiras Rishis, sons of Agni and divine or human types of the seer-will. 6. The subconscious heart in things.

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# The Eternal Wisdom

## THE CONQUEST OF TRUTH

### CONTEMPLATION

- 1     Whoever applies himself intelligently to profound meditation, soon finds joy in what is good; he becomes conscious that beauty and riches are transient
- 2     things and wisdom the fairest ornament. — He thinks actively, he opens his heart, he gathers up his internal illuminations.
- 3     How can he be long in peace who troubles himself with foreign cares, who seeks to diffuse himself into the outward and withdraws little or rarely into himself?
- 4     — Without contemplation there is no tranquillity and without tranquillity how shall there be happiness? The mind that orders itself according to the motions of the senses, carries away the intelligence as the wind carries away a ship on the sea. Therefore only he whose senses are drawn back from the objects of sense, has a firmly seated wisdom.
- 5     Let him destroy by deep meditation the qualities
- 6     that are opposed to the divine nature. — As in a house with a sound roof the rain cannot penetrate, so in a mind where meditation dwells passion cannot enter.
- 7     Having attained to that unalterable calm which nothing can trouble one can afterwards meditate and form an assured judgment on the essence of things;

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1) Fo-sho-hing-tsan-king.— 2) Lao Tse.— 3) Imitation of Christ I. 11. 7. 4) Bhagavad Gita II. 66-68.— 5) Laws of Manu VI. 72.— 6) Dhammapada.— 7) Ramakrishna.

when one has meditated and formed a sure judgment on the essence of things, afterwards one can attain to the desired state of perfection.

- 8 One who during his contemplation is entirely inconscient of all external things to such a point that if birds made a nest in his hair he would not know it,  
 9 has acquired the perfection of meditation. — He will go from doubt to certitude, from the night of error to the light of the Guidance; he will see with the eye of knowledge and begin to converse in secret with  
 10 the Well-beloved. — " To him who is perfect in meditation salvation is near " is an old saying. Do you know when a man is perfect in meditation? When as soon as he sits to meditate, he is surrounded with the divine atmosphere and his soul communes with the Ineffable.

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- 11 Meditate on the Eternal either in an unknown nook or in the solitude of the forests or in the solitude  
 12 of thy own mind. — Silence thy thoughts and fix all thy attention on the Master within whom thou seest  
 13 not yet, but of whom thou hast a presentiment. — His form stands not within the vision of any, none seeth Him with the eye. By the heart and the thought and the mind He is experienced; who seize this with the  
 14 knowledge, they become immortal. — He is not seized by the eye, nor by the speech, nor by the other gods, nor by the austerity of force, nor by action; when a man's being has been purified by a calm clarity of knowledge, he meditating beholds that which  
 15 has not parts nor members. — One who has not ceased from evil living or is without peace or without concentration or whose mind has not been tranquillised,  
 16 cannot attain to Him by the intelligence. — This self can always be won by truth and austerity, by purity and by entire knowledge.

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8) Ramakrishna. — 9) Baha-ullah: The Seven Valleys. — 10) Ramakrishna. — 11) id. — 12) The Book of Golden Precepts. — 13) Katha Upanishad VI. 9. 14) Mundaka Upanishad III. 1-8. — 15) Katha Upanishad II. 24. — 16) Mundaka Upanishad III. 1-5.

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- 17 When thy understanding shall stand immovable and unshakeable in concentration, then thou shalt attain to the divine Union.
- 18 Those who pursue attentively their contemplation, have no sorrow to fear, nor can any vicissitude of Fate affect them. They contemplate this history written in ourselves to guide us in the execution of the divine laws which, equally, are engraved in our hearts.

# The Secret of the Veda

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## CHAPTER XVI

### THE VICTORY OF THE FATHERS

The hymns addressed by the great Rishi Vamadeva to the divine Flame, to the Seer-Will, Agni are among the most mystic in expression in the Rig-Veda and though quite plain in their sense if we hold firmly in our mind the system of significant figures employed by the Rishis, will otherwise seem only a brilliant haze of images baffling our comprehension. The reader has at every moment to apply that fixed notation which is the key to the sense of the hymns; otherwise he will be as much at a loss as a reader of metaphysics who has not mastered the sense of the philosophical terms that are being constantly used or, let us say, one who tries to read Panini's Sūtras without knowing the peculiar system of grammatical notation in which they are expressed. We have, however, already enough light upon this system of images to understand well enough what Vamadeva has to tell us about the great achievement of the human forefathers.

In order to hold clearly in our minds at the start what that great achievement was we may put before ourselves the clear and sufficient formulas in which Paraçara Çaktya expresses them. "Our fathers broke open the firm and strong places by their words, yea, the Angirases broke open the hill by their cry; they made in us the path to the great heaven; they found the Day and Swar and vision

and the luminous Cows." *chakrur divo bri'hato gâtum asme, ahah svar vividuh ketum usrdh*, (I. 71-2.). This path, he tells us, is the path which leads to immortality; "they who entered into all things that bear right fruit formed a path towards the immortality; earth stood wide for them by the greatness and by the Great Ones, the mother Aditi with her sons came (or, manifested herself) for the upholding." (I. 72. 9).<sup>\*</sup> That is to say, the physical being visited by the greatness of the infinite planes above and by the power of the great godheads who reign on those planes breaks its limits, opens out to the Light and is upheld in its new wideness by the infinite Consciousness, mother Aditi, and her sons, the divine Powers of the supreme Deva. This is the Vedic immortality.

The means of this finding and expanding are also very succinctly stated by Paraçara in his mystic, but still clear and impressive style. "They held the truth, they enriched its thought; then indeed, aspiring souls (*aryah*), they, holding it in thought, bore it diffused in all their being, *dadh-ann r'itam dhanayann asya dhîtim, âd id 'aryo didhishvo vibhr'ttrâh*, I. 71. 3). The image in *vibhr'ttrah* suggests the upholding of the thought of the Truth in all the principles of our being or, to put it in the ordinary Vedic image, the seven-headed thought in all the seven waters, *apsu dhiyam dhishe*, as we have seen it elsewhere expressed in almost identical language; this is shown by the image that immediately follows, — "the doers of the work go towards the unthirsting (waters) which increase the divine births by the satisfaction of delight," *atrishyantîr apaso yanti achchâ, devân janma prayasâ vardhayantîh*. The sevenfold Truth-consciousness in the satisfied sevenfold Truth-being increasing the divine births in us by the satisfaction of the soul's hunger for the Beatitude this is the growth of immortality. It is the manifestation of that trinity of divine being, light and bliss which the Vedantins afterwards called Sachchidananda.

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<sup>\*</sup> *A ye vicvâ srapatyâni tasthuk hr'in'vânâso amritatvâya gâtum; mahnâ mahadbhih prithivi vi tatthe, mâtu putrair aditir dhâyasô vek.*

The sense of this universal diffusion of Truth and the birth and activity of all the godheads in us assuring an universal and immortal life in place of our present limited mortality is made yet clearer by Paraçara in I. 68. Agni, the divine Seer-Will, is described as ascending to heaven and unrolling the veil of the nights from all that is stable and all that is mobile, "when he becomes the one God encompassing all these godheads with the greatness of his being. Then indeed all accept and cleave to the Will (or the Work) when, O godhead, thou art born a living soul from the dryness (i. e from the material being, the desert, as it is called, unwatered by the streams of the Truth); all enjoy godhead attaining to the truth and the immortality by their movements, *bhajanta viçve devatvam nâma, r'itam sapanto amr'itam evaih*. The impulse of the Truth, the thinking of the Truth becomes a universal life, (or pervades all the life) and in it all fulfil their workings," *r'itasya preshâ r'itasya dhîtir, viçvâyur viçve apânsi chakruh*.

And in order that we may not, haunted by the unfortunate misconstruction of the Veda which European scholarship has imposed on the modern mind, carry with us the idea of the seven earthly rivers of the Punjab into the super-terrestrial achievement of the human forefathers, we will note what Paraçara in his clear and illuminating fashion tells us about the seven rivers. "The fostering cows of the Truth (*dhenavah*, an image applied to the rivers, while *gâvah* or *usrâh* expresses the luminous cows of the Sun) nourished him, lowing, with happy udders, enjoyed in heaven; obtaining right thinking as a boon from the supreme (plane) the rivers flowed wide and evenly over the hill; *r'itasya hi dhenavo vâvaçânâh. smadâdhnih pîpayanta dyubhaktâh; pîrâvalah sumatim bhikshamânâ, vi sindhavah samayâ sas-rur adrim*, (I. 73. 6). And in I. 72. 8. speaking of them in a phrase which is applied to the rivers in other hymns, he says "The seven mighty ones of heaven, placing aright the thought, knowing the Truth, discerned in knowledge the doors of felicity; Sarama found the fastness, the wide-ness of the luminous cows; thereby the human creature enjoys the bliss," *ṛṣādhyo diva ā sapta yajvîh, rāyo duro*



*vi r'itajñā ajānan ; vidad gavyam saramā dr'idham ūrvam, yēnā nu kam mānushi bhojate vit'.* These are evidently not the waters of the Punjab, but the rivers of Heaven, the streams of the Truth,\* goddesses like Saraswati, who possess the Truth in knowledge and open by it the doors of the beatitude to the human creature. We see here too what I have already insisted on, that there is a close connection between the finding of the Cows and the outflowing of the Rivers ; they are parts of one action, the achievement of the truth and immortality by men, *r'itam sapanto am-r'itam evaih.*

It is now perfectly clear that the achievement of the Angirases is the conquest of the Truth and the Immortality, that Swar called also the great heaven, *br'ihat dyauh,* is the plane of the Truth above the ordinary heaven and earth which can be no other than the ordinary mental and physical being ; that the path of the great heaven, the path of the Truth created by the Angirases and followed by the hound Sarama is the path to the Immortality, *amr'itatvāya gatum ;* that the vision (*ketu*) of the Dawn, the Day won by the Angirases, is the vision proper to the Truth-consciousness ; that the luminous cows of the Sun and Dawn wrested from the Panis are the illuminations of this truth-consciousness which help to form the thought of the Truth, *r'itasya dhītiḥ,* complete in the seven-headed thought of Ayasya ; that the Night of the Veda is the obscured consciousness of the mortal being in which the Truth is subconscious, hidden in the cave of the hill ; that the recovery of the lost sun lying in this darkness of Night is the recovery of the sun of Truth out of the darkened subconscious condition ; and that the downflowing earthward of the seven rivers must be the outstreaming action of the sevenfold principle of our being as it is formulated in the Truth of the divine or immortal existence. Equally

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\* Note that in I. 32 Hiranyastupa Angirasa describes the waters released from Vritra as "ascending the mind", *manoruhān'āh,* and elsewhere they are called the waters that have the knowledge, *āpo vichetasuh.*

then must the Panis be the powers that prevent the Truth from emerging out of the subconscious condition and that constantly strive to steal its illuminations from man and throw him back into the Night, and Vritra must be the power that obstructs and prevents the free movement of the illumined rivers of the Truth, obstructs the impulsion of the Truth in us, *r'itasya presha*, the luminous impulsion, *jyotirmayīm isham*, which carries us beyond the Night to the immortality. And the gods, the sons of Aditi, must be on the contrary the luminous divine powers, born of the infinite consciousness Aditi, whose formation and activity in our human and mortal being are necessary for our growth into the godhead, into the being of the Deva (*devatvam*) which is the Immortality. Agni, the truth-conscious seer-will, is the principal godhead who enables us to effect the sacrifice ; he leads it on the path of the Truth, he is the warrior of the battle, the doer of the work, and his unity and universality in us comprehending in itself all the other godheads is the basis of the Immortality. The plane of the Truth to which we arrive is his own home and the own home of the other gods, and the final home also of the soul of man. And this immortality is described as a beatitude, a state of infinite spiritual wealth and plenitude, *ratna, rayi, vāja, rādhas*, etc ; the opening doors of our divine home are the doors of the felicity, *rāyo durah*, the divine doors which swing wide open to those who increase the Truth (*r'itāvr'idhah*) and which are discovered for us by Saraswati and her sisters, by the seven Rivers, by Sarama; to them and to the wide pasture (*kshetra*) in the unobstructed and equal infinities of the vast Truth Brihaspati and Indra lead upward the shining Herds.

With these conceptions clearly fixed in our minds we shall be able to understand the verses of Vamadeva which only repeat in symbolic language the substance of the thought expressed more openly by Paraçara. It is to Agni the Seer-Will that Vamadeva's opening hymns are addressed. He is hymned as the friend or builder of man's sacrifice who awakes him to the vision, the knowledge (*ketu*), *sa chetayan manusho yajnabandhuh* ( IV. 1. 9 ) ; so

doing, "he dwells in the gated homes of this being, accomplishing; he, a god, has come to be the means of accomplishment of the mortal," *sa ksheti asya duryâsu sâ-dhan, devo martyasya sadhanitvam âpa*. What is it that he accomplishes? The next verse tells us. "May this Agni lead us in his knowledge towards that bliss of him which is enjoyed by the gods, that which by the thought all the immortals created and Dyauspita the father out-pouring the Truth"; *sa no agniṛ nayaṭu prajānān, achchhā ratnam devabhaktam yad asya; dhiyā yad viṣve amr'itā akr'in'van, dyaushpitā janitā satyam ukshan*. This is Paraçara's beatitude of the Immortality created by all the powers of the immortal godhead doing their work in the thought of the Truth and in its impulsion, and the out-pouring of the Truth is evidently the out-pouring of the waters as is indicated by the word *ukshan*, Paraçara's equal diffusion of the seven rivers of the truth over the hill.

Vamadeva then goes on to tell us of the birth of this great, first or supreme force, Agni, in the Truth, in its waters, in its original home. "He was born, the first, in the waters, in the foundation of the vast world (Svar), in its womb, (i. e. its seat and birthplace, its original home); without head and feet, concealing his two extremities, setting himself to his work in the lair of the Bull." The Bull is the Deva or Purusha, his lair is the plane of the Truth, and Agni the Seer-Will, working in the truth-consciousness, creates the worlds; but he conceals his two extremities, his head and feet; that is to say, his workings act between the superconscient and the subconscient in which his highest and his lowest states are respectively concealed, one in an utter light, the other in an utter darkness. From that he goes forth as the first and supreme force and is born to the Bull or the Lord by the action of the seven powers of the Bliss, the seven Beloved. "He went forward by illumined knowledge as the first force, in the seat of the Truth, in the lair of the Bull, desirable, young, full in body, shining wide; the seven Beloved bore him to the Lord."

The Rishi then comes to the achievement of the

human fathers, *asmâkam atra pitaro manushyâ, abhi prasedur r'itam âçushân'âh*: " here our human fathers seeking possession of the Truth went forward to it ; the bright cows in their covering prison, the good milkers whose pen is in the rock they drove upward ( to the Truth ), the Dawns answered their call. They rent the hill asunder and made them bright ; others all around them declared wide this ( Truth ) of theirs ; drivers of the herds they sang the hymn to the doer of works ( Agni ), they found the light, they shone in their thoughts ( or, they accomplished the work by their thoughts ). They with the mind that seeks the light ( the cows, *gavyatâ manasâ* ) rent the firm and compact hill that environed the luminous cows ; the souls that desire opened by the divine word, *vachasâ daiv-yena*, the firm pen full of the kine." These are the ordinary images of the Angiras legend, but in the next verse Vamadeva uses a still more mystic language. " They conceived in mind the first name of the fostering cows, they found the thrice seven supreme ( seats ) of the Mother ; the females of the herd knew that and they followed after it ; the ruddy one was manifested by the victorious attainment ( or, the splendour ) of the cow of Light," *te manvata prathamam nâma dhenos, trih sapta mâtuh paramâni vindani taj jânatîr abhyanûshata vrâ, âvirbhuvad arunîr yaçasâ goh*. The Mother here is Aditi, the infinite consciousness, who is the Dhenu or fostering Cow with the seven rivers for her sevenfold streaming as well as Gau the Cow of Light with the Dawns for her children ; the Ruddy One is the divine Dawn and the herd or rays are her dawning illuminations. The first name of the Mother with her thrice seven supreme seats, that which the dawns or mental illuminations know and move towards, must be the name or deity of the supreme Deva, who is infinite being and infinite consciousness and infinite bliss, and the seats are the three divine worlds, called earlier in the hymn the three supreme births of Agni, Satya Tapas and Jana of the Puranas, which correspond to these three infinities of the Deva and each fulfil in its own way the sevenfold principle of our existence: thus we get the series of thrice

seven seats of Aditi manifested in all her glory by the opening out of the Dawn of Truth.\* Thus we see that the achievement of the Light and Truth by the human fathers is also an ascent to the Immortality of the supreme and divine status, to the first name of the all-creating infinite Mother, to her thrice seven supreme degrees of this ascending existence, to the highest levels of the eternal hill (*sānu, adri*).

This immortality is the beatitude enjoyed by the gods of which Vamadeva has already spoken as the thing which Agni has to accomplish by the sacrifice, the supreme bliss with its thrice seven ecstasies (I. 20. 1). For he proceeds; "Vanished the darkness, shaken in its foundation; Heaven shone out (*rochata dyauh*, implying the manifestation of the three luminous worlds of Swar, *divo rochanāni*); upward rose the light of the divine Dawn; the Sun entered the vast fields (of the Truth) beholding the straight things and the crooked in mortals. Thereafter indeed they awoke and saw utterly (by the sun's separation of the straight from the crooked, the truth from the falsehood); then indeed they held in them the bliss that is enjoyed in heaven, *ratnam dhārayanta dyubhaktam*. Let all the gods be in all our homes, let there be the truth for our thought, O Mitra, O Varuna;" *viṣvé viṣvāsu duryāsu devā, mitra dhiye varun'a satyam. astu*. This is evidently the same idea as has been expressed in different language by Paraçara Çaktya, the pervasion of the whole existence by the thought and impulse of the Truth and the working of all the godheads in that thought and impulsion to create in every part of our existence the bliss and the immortality.

The hymn closes thus: "May I speak the word towards Agni shining pure, the priest of the offering greatest in sacrifice who brings to us the all; may he press out both the pure udder of the Cows of Light and the purified

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\* The same idea is expressed by Medhatithi Kanwa (I. 20. 7) as the thrice seven ecstasies of the Beatitude, *ratnāni triḥ sapthāni*, or more literally, the ecstasies in their three series of seven, each of which the Ribhus bring out in their separate and complete expression, *ekam ekam suçastibhiḥ*.

food of the plant of delight (the Soma) poured out everywhere. He is the infinite being of all the lords of sacrifice (the gods) and the guest of all human beings; may Agni, accepting into himself the increasing manifestation of the gods, knower of the births, be a giver of happiness."

In the second hymn of the fourth Mandala we get very clearly and suggestively the parallellism of the seven Rishis who are the divine Angirases and the human fathers. The passage is preceded by four verses, IV. 2. 11-14, which bring in the idea of the human seeking after the Truth and the Bliss. "May he the knower discern perfectly the Knowledge and the Ignorance, the wide levels and the crooked that shut in mortals; and, O God, for a bliss fruitful in offspring, lavish on us Diti and protect Aditi." This eleventh verse is very striking in its significance. We have the opposition of the Knowledge and the Ignorance familiar to Vedanta; and the Knowledge is likened to the wide open levels which are frequently referred to in the Veda; they are the large levels to which those ascend who labour in the sacrifice and they find there Agni seated self-blissful (V. 7.5); they are the wide being which he makes for his own body (V. 4. 6), the level wideness, the unobstructed vast. It is therefore the infinite being of the Deva to which we arrive on the plane of the Truth, and it contains the thrice seven supreme seats of Aditi the Mother, the three supreme births of Agni within the Infinite, *anante antah* (IV. 1. 7). The Ignorance on the other hand is identified with the crooked or uneven levels\* which shut in mortals and it is therefore the limited, divided mortal existence. Moreover it is evident that the Ignorance is the Diti of the next half-verse, *ditim cha rāsua aditim urushya*, and the Knowledge is Aditi. Diti, called also Dānu, means division and the obstructing powers or Vritras are her

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\* *Chittim achittim chinavad vi vidān, prithiva vītā vr̥jina cha marān*. *Vr̥jina* means crooked, and is used in the Veda to indicate the crookedness of the falsehood as opposed to the open straightness of the Truth, but the poet has evidently in his mind the verbal sense of *vr̥j*, to separate, screen off, and it is this verbal sense in the adjective that governs *marān*.

children, Dānus, Dānavas, Daityas, while Aditi is existence in its infinity and the mother of the gods. The Rishi desires a bliss fruitful in offspring, that is in divine works and their results and this is to be effected through the conquest of all the riches held in itself by our divided mortal being but kept from us by the Vritras and Panis and through the holding of them in the infinite divine being. The latter is to be in us protected from the ordinary tendency of our human existence, from subjection to the sons of Danu or Diti. The idea is evidently identical with that of the Isha Upanishad which declares the possession of the Knowledge and the Ignorance, the unity and the multiplicity in the one Brahman as the condition for the attainment of Immortality.

We then come to the seven divine seers. "The seers unconquered declared the Seer (the Deva, Agni) holding him within in the homes of the human being; thence (from this embodied human being) mayst thou, O Agni, aspiring by the work (*aryah*), behold by thy advancing movements these of whom thou must have the vision, the transcendent ones (the godheads of the Deva)"; *kavim çaçāsuh kavayo adabdhâh, nidhârayanto duryâsu âyoh; atas tvam driçyan agna etân, pad'bhih paçyer adbhutân aya evaih*. This is again the journey to the vision of the Godhead. "Thou, O Agni, youngest power, art the perfect guide (on that journey) to him who sings the word and offers the Soma and orders the sacrifice; bring to the illumined who accomplishes the work the bliss with its vast delight for his increasing, satisfying the doer of the work (or, the man, *charshan'iprâh*). Now, O Agni, of all that we have done with our hands and our feet and our bodies the right thinkers (the Angirases) make as it were thy chariot by the work of the two arms (Heaven and Earth, *bhurijoh*); seeking to possess the Truth they have worked their way to it (or won control of it)," *r'itam yemuh sudhya âçushan'âh*. "Now as the seven seers of Dawn the Mother the supreme disposers (of the sacrifice), may we beget for, ourselves the gods; may we become the Angirases, sons of Heaven, breaking open the wealth-filled hill, shining in

purity." We have here very clearly the seven divine Seers as the supreme ordainers of the world-sacrifice and the idea of the human being " becoming " these seven Seers, that is to say, creating them in himself and growing into that which they mean, just as he becomes the Heaven and Earth and the other gods or, as it is otherwise put, begets or creates or forms (*jan, kr'i, tan*) the divine births in his own being.

Next the example of the human fathers is given as the original type of this great becoming and achievement. " Now also, even as our supreme ancient fathers, O Agni, seeking to possess the Truth, expressing the Word, travelled to the purity and the light ; breaking open the earth ( the material being ) they uncovered the ruddy ones ( the Dawns, the Cows ) ; perfected in works and in light, seeking the godheads, gods, forging the Births like iron ( or, forging the divine births like iron ), making Agni a pure flame, increasing Indra, they attained and reached the wideness of the Light ( of the Cows, *gavyam ūrvam* ). As if herds of the Cow in the field of riches, that was manifested to vision which is the Births of the Gods within, O puissant One ; they both accomplished the wide enjoyments ( or, longings ) of mortals and worked as aspirers for the increase of the higher being ; *â yâtheva kshumati paçvo, akhyad devânâm yaj janimâni anti ugra ; martânâm chid ūrvāçir akr'ipran, vr'idhe chid arya uparusya âyoh*. Evidently, this is a repetition in other language of the double idea of possessing the riches of Diti, yet safeguarding Aditi. " We have done the work for thee, we have become perfect in works, the wide-shining Dawns have taken up their home in the Truth ( or, have robed themselves with the Truth ), in the fullness of Agni and his manifold delight, in the shining eye of the god in all his brightness."

The Angirases are again mentioned in IV. 3. 11, and some of the expressions which lead up to this verse, are worth noting ; for it cannot be too often repeated that no verse in the Veda can be properly understood except by reference to its context, to its place in the thought of the



sukta, to all that precedes and all that follows. The hymn opens with a call to men to create Agni who sacrifices in the truth, to create him in his form of golden light (*hiraṇ'ya-rūpam*, the gold being always the symbol of the solar light of the Truth, *r'itam jyotiḥ*) before the Ignorance can form itself, *purā tanayitnor achittāt*. The god is asked to awaken to the work of man and the truth in him as being himself "the Truth-conscious who places aright the thought", *r'itasya bodhi r'itachit svādhīh*, — for all falsehood is merely a wrong placing of the Truth. He is to refer all fault and sin and defect in man to the various godheads or divine powers of the Divine Being so that it may be removed and the man declared finally blameless before the Infinite Mother—*aditaye anāgasah*, or for the infinite existence, as it is elsewhere expressed.

Then in the ninth and tenth verses we have, expressed in various formulas, the idea of the united human and divine existence, Diti and Aditi, the latter founding, controlling and flooding with itself the former. "The Truth controlled by the Truth I desire (i. e. the human by the divine), together the unripe things of the Cow and her ripe and honeyed yield (again the imperfect human and the perfect and blissful divine fruits of the universal consciousness and existence); she (the cow) being black (the dark and divided existence, Diti) is nourished by the shining water of the foundation, the water of the companion streams (*jāmaryen'a payasā*). By the Truth Agni the Bull, the Male, sprinkled with the water of its levels, ranges unquivering, establishing wideness (wide space or manifestation); the dappled Bull milks the pure shining teat." The symbolic opposition between the shining white purity of the One who is the source, seat, foundation and the variegated colouring of the Life manifested in the triple world is frequent in the Veda; this image of the dappled Bull and the pure-bright udder or source of the waters only repeats therefore, like the other images, the idea of the multiple manifestations of the human life purified, tranquillised in its activities, fed by the waters of the Truth and the Infinity.

Finally the Rishi proceeds to the coupling, which we so repeatedly find, of the luminous Cows and the Waters. "By the Truth the Angirases broke open and hurled asunder the hill and came to union with the Cows; human souls, they took up their dwelling in the blissful Dawn, Swar became manifest when Agni was born. By Truth the divine immortal waters, unoppressed, with their honeyed floods, O Agni, like a horse breasting forward in its gallopings ran in an eternal flowing." These four verses in fact are meant to give the preliminary conditions for the great achievement of the Immortality. They are the symbols of the grand Mythus, the mythus of the Mystics in which they hid their supreme spiritual experience from the profane and, alas! effectively enough from their posterity. That they were secret symbols, images meant to reveal the truth which they protected but only to the initiated, to the knower, to the seer, Vamadeva himself tells us in the most plain and emphatic language in the last verse of this very hymn; "All these are secret words that I have uttered to thee who knowest, O Agni, O Disposer, words of leading, words of secret-knowledge that express their meaning to the seer, — I have spoken them illumined in my words and my thinkings;" *etā viçvā vidushe tūbhyam vedho, nīthāni agne nin'yā vachānsi; nivachanā kavaye kavyāni, aṣansisham matibhir vipra ukthaiḥ*. Secret words that have kept indeed their secret ignored by the priest, the ritualist, the grammarian, the pandit, the historian, the mythologist, to whom they have been words of darkness or seals of confusion and not what they were to the supreme ancient forefathers and their illumined posterity, *nin'yā vachānsi nīthāni nivachanā kavyāni*.

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# Review

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## SANSKRIT RESEARCH \*

The appearance of this Anglo-Sanskrit Quarterly "devoted to research work in all fields of Indian Antiquity" is a welcome sign of the recent development towards a wider culture, a more flexible and strenuous scholarship and a more original thinking which promises to lift the Indian mind out of the rut of secondhand provincialism and sterile repetition of commonplaces into which the vices of its school and university education had betrayed it and to equip it for the important contribution we may expect it to make to the world's increasing stock of knowledge. There has been a considerable expansion in this country, both in English and the vernaculars, of that ordinary periodical literature which caters for the popular mind and supplies it with snippets of knowledge, facile information and ready but not always very valuable opinions on all sorts of subjects. But there has been hitherto little or nothing corresponding to those more serious publications common in every European country which appeal to a more limited audience but succeed in popularising within those limits a more serious and original thinking and a more thorough knowledge in each branch of human enquiry. Attempts have been made but, outside the field of religion and philosophy, they have usually foundered in their inception for want of adequate support; they have not found, as they would have found elsewhere, an interested

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\* An Anglo-Sanskrit Quarterly, conducted by the Sanskrit Academy of India, Bangalore, and edited by Pundit Lingēṣa Mahābhāṣawat.

We regret that this review comes out very belated as it had to be held over last month for want of space.

circle of readers. Now, however, there ought to be a sufficient number of cultivated minds interested and competent in Sanskrit scholarship and the research into Indian antiquity to ensure an adequate support and an increasing usefulness for this new Quarterly.

The second (October) number of the Quarterly is before me and its sound editing and the value and interest of its contents promise well for its future. There are especially two very solid articles, one by Mr. Tilak on "A Missing Verse in the Sankhya Karikas," and another by Professor R. D. Ranade of the Ferguson College headed "Greek and Sanskrit: a Comparative Study," but there is no article without its interest and value. I note that in this number all the contributors, with one exception, are either from Maharashtra or the Madras Presidency. It is to be hoped that the editor will be able to secure the cooperation of Sanskrit scholars in the north so that this Review may become an All-India organ of Indian research.

Mr. Tilak's article shows all the thoroughness and acuteness which that great scholar brings to his work great or small whether he is seeking for the original home of the Aryans in the cryptic mass of the Rig Veda or restoring with his rare powers of deduction a lost verse in the Karikas. The point he seeks to establish, though apparently a small one, has really a considerable importance. He points out that there is a consensus of authority for the existence of 70 verses in Ishwarakrishna's Sankhya-Karikas, but, if we exclude the last three which do not belong to the doctrinal part of the text, we have both in the Indian text and in the Chinese version only 69; at the same time he shows that both Gaudapada's Bhashya and the commentary in the Chinese version contain a passage developing a refutation of four possible subtler causes of the world Ishwara, Purusha, Kala and Swabhava (God, the Soul, Time and Nature) rejected by the Sankhyas, a refutation which logically ought to be but is not found in the text itself. From the passage in the Bhashya he seeks to reestablish the sense and even the language of the missing verse. It seems to me that he has established both the fact of the missing verse and its substance. But the interesting point is the reason assigned by him for the loss of the verse; it was, he

thinks, no accident, but a deliberate suppression made at a time when the Sankhya philosophy was being re-explained by thinkers like Vijnanabhikshu in a Vedantic sense. If so, the point made sheds a very interesting light on the historic course of philosophical thought in India.

The general line which that development followed arises more indirectly from an interesting and carefully reasoned article by Mr. Y. Subbarao on the question of the originality of Shankara's philosophy. Mr. Subbarao seeks to establish his point that it was no new system of thought which Shankara created, but only the re-statement perhaps in a more developed form of a very ancient school of Vedantic interpretation. Certainly, it cannot be supposed that Shankara invented a new philosophy out of his own brain; he believed himself to be establishing against attack the real sense of the Vedantic philosophy founded on the original texts of its canon and supported by the best tradition. Nor does any greater thinker really invent a system new-born from his own intellect; what he does is to take up the material available to him in the past history of thought, to choose, select, reject; to present new lights on old ideas, to develop latent suggestions, to bring into prominence what was before less prominent or not so trenchant and definite, to give a fresh, striking and illuminating sense to old terms, to combine what was before not at all or else ill-combined; in doing so he creates; his philosophy, though not new in its materials, is new in the whole effect it produces and the more powerful light that in certain directions it conveys to the thinking mind. The question is whether Shankara's system was not new in this sense and, though the previous material still subsisting is insufficient to decide the question, it must, I think, be answered provisionally in the affirmative. Advaitavada undoubtedly existed before, but it was the form Shankara gave it which made it a clear, well-thought-out and powerfully trenchant philosophy and put his name at the head of Indian metaphysicians.

Mr. Subbarao admits that it is impossible to establish an exclusive Advaitavada, much less the Mayavada, from the Veda, Upanishads, Brahmasutras or the Gita. It is impossible not because the great thinkers who gave us these writings thought confusedly or without a clear grasp of principles, but

because theirs was an entirely different method. India began with a synthetic and intuitive manner of thinking based not upon logical distinctions and verbal oppositions, but upon the facts of spiritual experience and vision. In such synthetic and intuitive philosophies truths are arranged according to the place of each in the actual fact of things, as different laws and generalisations are arranged in Science, each positive in its own field and each having its proper relation to the others. The perfection of this method is to be found in the Upanishads and the Gita ; and that is the reason why all attempts to interpret these great works by the methods of logical debate and the rigorous exclusions dear to the analytic metaphysician always fail even in the strongest hands ; they raise questions about the sense of these works which cannot be conclusively solved, but must necessarily lead to eternal debate, because the method is wrong and the original work itself never intended to cause or countenance such discussions. Only a synthetic method of interpretation can explain a synthetic and intuitive philosophy.

The analytical tendency began with the gradual divisions which ended in the establishment of the six philosophical schools. Each of them claims to be justified by the Veda and from its own point of view each is quite in the right, for the primary data of each are there in the sacred writings. It is where they press to exclusive conclusions and deny and refute each other that they can no longer truly claim Vedic authority. Even the Buddhists could, if they had chosen, have based themselves on the Veda, for there are passages which, if taken by themselves, seem to deny the Atman and attribute all to Karma or to assert the Non-Existent as the source of things. The perfect resort to the analytical method came later; it was employed with great effect though often rather naively by the Buddhists, but it was Shankara who applied rigorously the analytical method of the intellectual reason in all its trenchant clearness and force to metaphysics. Hence the greatness of his position in the history of Indian thought. From his time forward Indian metaphysics was bound to the wheels of the analytical and intellectual

mind. Still, it is to be noted that while the philosophers thus split the catholicity of the ancient Truth into warring schools, the general Indian mind was always overpoweringly attracted by the synthetical tendency. The Gita seems to be in part the expression of such a synthetic reaction, the Puranas show constantly the same tendency and even into the philosophical schools it made its entry.

Prof. Ranade's article on Greek and Sanskrit carries us into another field, that of Comparative Philology. His object is in a brief scope to establish the identical origin of Greek and Sanskrit in that which is most essential in the growth of a language, its grammatical forms and syntactical peculiarities. He has had to allow himself only a very small space for so large and important a subject, but within these narrow limits he has done his work with great thoroughness and, subject to a few minor reservations, with a minute accuracy. It is to be regretted that by printing the Greek words in their proper character instead of in Roman type Mr. Ranade has made this interesting essay unintelligible to all but a very few Indian readers. He lays down the principle that the words of each language should be printed in its own type and that anyone who wishes to study Comparative Philology must take the trouble to familiarise himself with the original alphabets. This is a counsel of perfection which is not practicable in India, nor indeed on any large scale in Europe either. If for instance a scholar were dealing with the philology of the Aryan languages and had to cite largely verbal forms both from the European tongues and from Sanskrit and its Indian descendants he would be compelled on this principle to require at least nine different types from the Press to which he entrusted his work. No Press would be able to meet the demand and very few even of his learned readers but would be baffled by the variety. Mr. Ranade himself gives us German words and a German sentence, but not in the Gothic character which alphabetical purism would demand.

There are three or four statements in the article to which objection can be taken and, since in philology even the smallest details are of importance, the learned writer will not object to my pointing them out with some emphasis ; in

one case at last he has fallen into a serious error by correcting which he may add an interesting and not unimportant subsection to his array of grammatical and syntactical identities between the two languages. I do not understand in the first place what is meant by the statement that "in Greek no difference is made between the dentals and the linguals and they are *fused* together." If it is meant that the Greek language possessed both dental and lingual sounds but expressed them by the same characters, I do not think this can be correct. The distribution of dentals and linguals in the various languages is one of the most curious phenomena in the history of linguistic phonetics and deserves a closer inquiry than has been accorded to it. The Latin and Celtic languages reject the lingual and use only the dental ; English on the other hand prefers the linguals, though it uses occasionally the dental *t*, *th* and *d*, all of which it represents by *th*, as in *with*, *thin*, *though*.—a desperately clumsy device thoroughly in keeping with the chaotic wildness of English orthography. Every one in India knows the difficulty an Englishman finds in pronouncing the Indian dentals ; he turns then resolutely into linguals. On the contrary a Frenchman who has not educated himself into the right English pronunciation, will turn the English lingual into a dental ; he will say *feasth* instead of *feast*, *noth* instead of *not* and pronounce *do* as if it were the English *though*. A similar peculiarity is one of the chief features of the brogue, the Irish mispronunciation of English speech ; for the natural Irish tongue cannot manage the hard lingual sound in such words as *Peter* and *shoulder*, it mollifies them into true dentals. I have noticed the same peculiarity in the pronunciation of a Spanish actress playing in English on a London stage ; otherwise perfect, it produced a strange impression by its invariable transformation of the harder English into the softer Latin sound. Now Greek must certainly have belonged to the Latin Celtic group in this phonetic peculiarity ; otherwise the difference would have been too striking to escape the sensitive ear of the ancient poets and scholars. It seems to me therefore that in the comparative scheme of the two alphabets the Sanskrit linguals should be marked as absent in the Greek and, not as Mr. Ranade represents them, cor-



respondent equally with the dentals to the Greek *tan*, *theta*, and *delta*.

In the comparison of the declensions Mr. Ranade asserts that Greek feminine nouns in long *a* like *chôra* correspond in their endings to Sanskrit nouns of the type of *bhâryâ* and Greek nouns in long *e* like *timê* to Sanskrit nouns of the type of *dâstî*. Surely this is an error. The writer has fallen into it because he was looking only at the Attic dialect, but the Attic is only one variation of the Greek language and it is misleading to study it by itself. As a matter of fact, this *a* and this *e* both represent the same original sound which must have been the feminine termination in *a*; only the Doric dialect prefers always the original *a*, the Ionic modifies it into *e*, and the Attic standing between the Doric and the Ionic belts makes a compromise. In the Attic when this feminine *a* is preceded by a vowel it remains unmodified, as also usually when it is preceded by *r*, but if it is preceded by a consonant it becomes *e*; thus *philid*, *chôra*, but *timê*, *kômê*. Ionic will say *philidê* and not *philid*; Doric *timâ* and not *timê*. This is enough to negative Mr. Ranade's identification of this Attic *e* with the Sanskrit feminine *tî*. Certainly there are cases in which Sanskrit uses this *tî* termination where Attic has the *e*, as in *chaturthî* and *tetartê*; but this simply means that the Greek has rejected the Sanskrit deviation into the *tî* form and kept to the more regular *a* which here too will appear in its pure form in the Doric. \*

In the comparison of tenses Mr. Ranade makes the rather curious assertion that the Sanskrit Conditional does not occur in any other language except perhaps German; but surely if the German "*wurden getodet worden sein*" corresponds to the Sanskrit *abhavishyat*, the French conditionals e. g. *auraient été tués* and the English "would have been killed" ought equally to be considered as parallel syntactical constructions; they have the same sense and with a slight difference the same form as the German.

Finally, Mr. Ranade tells us that there are no such compounds in Greek as in Sanskrit and again that there are no

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\* This phonetic variation is a general rule in the dialects and not confined to the feminine termination.

*dwandwa*, *karmadhraya* and *bahuvrhi* compounds in Greek, although there are verbs compounded with prepositions. I am at a loss to understand how so sound a scholar can have come to make a statement so contrary to all the facts. The power of the Greek language to make compounds is one of its most notable characteristics and its rich though never intemperate use is one of the great beauties of the Greek poetical style. When the Romans came into contact with Greek literature, their earlier poets tried to introduce this faculty into Latin and even Virgil describes the sea as *velivolum*, sail-flying, i.e. with sails flying over it like the wings of birds through the air, but the usage was too contrary to the Latin genius to succeed. Not only did the Greek compound prepositions with its verbs, but it compounded nouns and verbs together. Thus from *nau-archos*, ship-ruler, i.e. admiral, they made *nau-archein*, to be an admiral; nor did they hesitate before such forms as *paido-poiein*, to beget children, *paido-tribhein*, to train boys, *mnēsikakein*, to remember wrongs, *neottotropheisthai*, to be brought up like the young of a bird. In fact with the exception of nominal *dwandwas* the Greek illustrates all the main varieties of the Sanskrit compound. For it is capable of such compounds as *pseudo-martur*, a false witness, *pseudo-christos*, a false Christ, *chauno-polites*, a silly cit; as *andro-phonos*, man-killing, *paid-oletor*, a destroyer of one's children, *phusi-zoos*, life-producing, *koruth-aiolos*, helmet-glancing, *lao-kataratos*, cursed by the people, *thumo-leon*, heart-lion, as *anabadēn* and *katabadēn* answering to the Sanskrit *avyayibhāva*; as *oxu-thumos*, sharp-passioned, *oxu-schoinos*, having sharp reeds, *polu-teknos*, having many children, *io-stephanos*, violet-crowned. The language indeed pullulates with compounds. It is true that they are usually composed of two members only, but compounds of three members are found, as *tris-kako-daimon*, thrice-evil-fated and Aristophanes even perpetrates such forms as *glischr-antilog-exepitriptos* and *sphragid-onuch-argo-kometes*.

I have dwelt on these points because they leap to the eye in the perfection otherwise complete of an admirable essay which, I hope, is only the first sketch of a more important treatise. But with the exception of the last they are minor points and do not seriously detract from the complet-

ness of the exposition. Especially new and interesting are the parallel between Greek and Vedic accents and the rearrangement of Greek conjugations according to the Sanskrit classification. The common origin of Greek and Sanskrit is apparent enough, but like other philologists Mr. Ranade is far too sure of the conclusion he draws from it. I believe him to be right in thinking that the Indian Aryans and the Greeks came from one stock, but when he says that this has been proved beyond dispute by the discoveries of the philologist he is going much too fast. Common origin of language or even common language does not prove common ethnic origin. The French and Spaniards are not Latins nor the Irish of Dublin and Munster Anglo-Saxons. From the possible causes of linguistic similarity which the writer has given he has omitted one, conquest and cultural pressure. According to the theory of the Italian ethnologist, Sergi, all the Mediterranean races of Northern Africa and Southern Europe belong to one "Mediterranean" stock ancient and highly civilised which was conquered by Aryan savages and this accounts for their "Aryan" languages. It is the same theory that now prevails in a different form with regard to the Aryan conquest of a highly civilised Dravidian India. Philology can bring no sufficient argument to contradict it.

Mr. Ranade deprecates the scorn of the linguistically ignorant for philology, but we must not forget that in Europe it is not the ignorant alone who feel this contempt, but the scientists, and that there is a certain justification for their contempt; this was admitted by so great a philological scholar as Renan when in the evening of his days he had to apologise for his favourite pursuits as "our petty conjectural sciences." Philology is in fact not yet a science, but rather far too largely a structure of ingenuities and plausible conjectures. It set out with the hope of discovering the origin of language and the scientific laws of its development, but it has failed entirely; and it failed not because they are undiscoverable, — I believe the clue is there lying ready to our hands in the Sanskrit language,—but because it strayed off to the facile pursuit of obvious similarities and identities instead of delving patiently and scrupulously, as all true Science must do, behind the outward appearances of things

to get back at origins and embryonic indices. And on its scanty and uncertain data it began to build up enormous structures of theory such as the common origin of Aryan-speaking races, their original habitat, their common form of culture before separation, etc. Such facile play of an ingenious imagination is still the failing of the scholar and justifies to a certain extent the scorn of the patient, accurate and scrupulous physical scientist for the freaks and pretensions of the “ philolog.”

Not altogether is it justified, for philology has made several interesting and useful discoveries, established a few minor generalisations and, above all, substituted a sounder though not yet entirely sound critical method for the fantastic license of the old unscientific philology which, once it left the sure ground of grammar, was capable of anything and everything however absurd or impossible. But much has to be learned and a great deal more unlearned before we can measure ourselves with the physical scientist or deserve his approval. It is here that much is to be hoped from the Indian intellect which is more accustomed than the European to move with a penetrating subtlety and accuracy in the things of the mind. But to justify the hope it must first get rid on one side of its attachment to the methods of the Pundit and his subservience to traditional authority and on the other not give itself bound hand and foot to the method of the European scholar or imitate too freely that swiftly leaping ingenious mind of his which gives you in a trice a Scythian or a Persian Buddha, identifies conclusively Murghab and Maurya, Mayasura and Ahura Mazda and generally constructs with magical rapidity the wrong animal out of the wrong bone. We have to combine the laboriousness of the Pundit, the slow and patient conscientiousness of the physical scientist abhorrent of a too facile conclusion and the subtlety of the psychologist in order to deserve the same success in these other sciences and to lift them beyond the shifting field of conjecture.

*Sanskrit Research* gives us Sanskrit articles as well as English with the laudable object of bringing together with a view to mutual helpfulness the old and the new scholarship. Sanskrit ought still to have a future as a language of the

learned and it will not be a good day for India when the ancient tongue ceases entirely to be written or spoken. But if it is to survive, it must get rid of the curze of the heavy pedantic style contracted by it in its decline with the lumbering impossible compounds and the overweight of hair-splitting erudition. The Sanskrit articles in this number are learned and laborious, but they suffer heavily from this defect of style. If the contact established by the *Sanskrit Research* can teach the new scholarship the patient thoroughness of the old and the old the flexibility and penetrating critical sense of the new, it will have done to both a great and much-needed service.

A. G.

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# The Ideal of Human Unity

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## VII

The problem of a federal empire founded on the sole firm foundation, the creation of a true psychological unity between heterogeneous elements, resolves itself into two different factors, the question of the form and the question of the reality which the form is intended to serve. The former is of great practical importance, but the latter alone is vital. A form of unity may render possible, may favour or even help actively to create the corresponding reality, but it can never replace it. And, as we have seen, the true reality is in this order of Nature the psychological, since the mere physical fact of political and administrative union may be nothing more than a temporary and artificial creation destined to collapse irretrievably as soon as its immediate usefulness is over or the circumstances favouring its continuance are radically or even seriously altered. The first question, then, that we have to consider is what this reality may be that it is intended to create in the form of a federal empire and especially whether it is to be merely an enlargement of the nation-type of human aggregate already evolved by Nature or rather a new type of aggregate which is to exceed and must tend to supersede the nation, as that has replaced the tribe, the clan and the city or regional State.

The first natural idea of the human mind in facing such a problem is to favour the idea which most flatters and seems to continue its familiar notions. For the human mind is, in the mass, averse to a radical change of conception and accepts it most easily when it veils itself behind a habitual form of things or else a ceremonial, legal, intellectual or sentimental fiction. It is such a fiction that some think to create as a bridge from the nation-idea to the empire-idea of natural unity. That which unites men most securely now is the physical unity of a common country to live in and defend, a common economical life dependent on that geographical oneness and the sentiment of the motherland which grows up around the phy-

sical and economical fact and either creates a political and administrative unity or keeps it to a secure permanence once it has been created. Let us then extend this powerful sentiment by a fiction; let us demand of the heterogeneous constituents of the empire that each shall regard not his own physical motherland but the empire as the mother or at least, if he clings to the old sentiment, learn to regard the empire first and foremost as the greater mother. A variation of this idea is the French notion of the mother country, France; all the other possessions of the empire, although in English phraseology they would rather be classed as dependencies in spite of the large share of political rights conceded to them, are to be regarded as colonies of the mother-country, grouped together in idea as France beyond the seas and educated to centre their national sentiments around the greatness, glory and loveableness of France, the common mother. It is a notion natural to the Celto-Latin temperament though alien to the Teutonic and it is supported by a comparative weakness of the race and colour prejudice and by that remarkable power of attraction and assimilation which the French share with all the Celtic nations.

The power, the often miraculous power of such fictions ought not for a moment to be ignored. They constitute Nature's most common and effective method when she has to deal with her own ingrained resistance to change in her mentalised animal, man. Still, there are conditions without which a fiction cannot succeed; it must in the first place be based on a plausible superficial resemblance; secondly, it must lead to a realisable fact strong enough either to replace the fiction itself or eventually to justify it; thirdly, this realisable fact must progressively realise itself and not remain too long in the stage of the formless nebula. There was a time when these conditions were less insistently necessary, a time when the mass of men were more imaginative, unsophisticated, satisfied with a sentiment or an appearance; but as the race advances, it becomes more mentally alive, self-conscious, critical and quick to seize dissonances between fact and pretention

Moreover, the thinker is abroad ; his words are listened to and understood to an extent unprecedented in the known history of mankind ; and the thinker tends to become more and more an inquisitor, a critic, an enemy of fictions.

Is, then, this fiction based upon a realisable parallel, — in other words, is it true that the true imperial unity when realised will be only an enlarged national unity ? or, if not, what is the realisable fact which this fiction is intended to prepare ? There have been plenty of instances in history of the composite nation and, if the former idea is to be preferred, it is such a composite nation on a large scale which it is the business of the federal empire to create. We must, therefore, cast a glance at the most typical instances of the successful composite nation and see how far the parallel applies and whether there are difficulties in the way which point rather to the necessity of a new evolution than to the variation of an old success. To have a just idea of the difficulties may help us to see how they can be overcome.

The instance most before our eyes both of the successfully evolved composite or heterogeneous nation and of the fortunately evolving heterogeneous empire is that of the British nation in the past and the British empire in the present, — successfully, but with a qualification, fortunately, but subject to the perils of a mass of problems yet unsolved. The British nation has been composed of an English-speaking Anglo-Norman England, a Welsh-speaking Cymric Wales, a half-Saxon, half Gaelic English-speaking Scotland and very imperfectly, very partially of a Gaelic Ireland with a dominant Saxon-Norman colony holding it by force to the united body but unable to compel a true union. Ireland was, until recently, the element of failure in this formation and it is only now and under other circumstances to its other members that her psychological unity with the whole is becoming possible and beginning to realise itself. What were the determining circumstances of this general success and this partial failure and what light do they shed on the possibilities of the larger problem ?



In building up her human aggregates Nature has followed in general principle the same law that she observes in her physical aggregates. She has provided first a natural body, secondly a common life and vital interest for the constituents of the body, thirdly a conscious sentiment of unity and a centre or governing organ through which that common ego-sense can realise itself and act. There must be in her ordinary process either a common bond of descent and past association enabling like to adhere to like and distinguish itself from unlike or else a common habitation, a country, so disposed that all who inhabit within its natural boundaries are under a sort of geographical necessity to unite. In earlier times when communities were less firmly rooted to the soil, the first of these conditions was the more important; in settled modern communities the second predominates; but the unity of the race, pure or mixed—for it need not have been one in its origin,—remains a factor of importance and strong disparity and difference may easily create serious difficulties in the way of the geographical necessity imposing itself. In order that it may impose itself, there must be a considerable force of the second natural condition, that is to say, a necessity of economical unity or habit of common sustenance and a necessity of political unity or habit of common vital organisation for survival, functioning and aggrandisement. And in order that this second condition may fulfil itself in complete force there must be nothing to depress or destroy the third in its creation or its continuance; that is to say, nothing must be done which will have the result of emphasizing disunity in sentiment or perpetuating the feeling of separateness from the totality of the rest of the organism and thus making the centre or governing organ psychologically unrepresentative of the whole and therefore not a true centre of its ego-sense. Separatism, we must always understand, is not the absence of particularism, but the sentiment of the impossibility of true union.

The geographical necessity of union was obviously present in the forming of the British nation; the conquest of Wales and Ireland and the union with Scotland were

historical events which merely represented the working of this necessity; but the unity of race and past association were wholly absent and had with greater or less difficulty to be created. It was effected successfully with Wales and Scotland in a greater or less lapse of time, not at all with Ireland. Geographical necessity is only a relative force; it can be overridden by a powerful sentiment of disunion when nothing is done effectively to dissolve the disintegrating impulsion; so that even when the union has been politically effected, it tends to be destroyed, especially when there is within the geographical unity a physical barrier or line of division sufficiently strong to be the base of conflicting economic interests,—as in that which divides Belgium and Holland, Sweden and Norway, Ireland and Great Britain. In the case of Ireland the British rulers not only did nothing to bridge over or dissolve this line of economical division and counteract the sentiment of a separate body, a separate physical country in the Irish mind, but by a violent miscalculation of cause and effect they emphasised both in the strongest possible manner.


In the first place, the economical life and prosperity of Ireland were deliberately crushed in the interests of British trade and commerce. After that it was of little use to bring about by means which one shrinks from scrutinising the political "union" of the two islands in a common legislature, a common governing organ; for that governing organ was not a centre of psychological unity. Where the most vital interests were not only different, but in conflict, it could only represent the continued control and assertion of the interests of the "predominant partner" and the continued subjection and denial of the interests of the foreign body bound by legislative fetters to the larger mass but not united through a real fusion. The famine which depopulated Ireland while England thrived and prospered was Nature's terrible testimony to the sinister character of this "union" which was not unity but the sharpest opposition of the most essential interests; and the Irish movements of Home Rule and separatism were the natural and inevitable expression of the will to survive; they

amounted to nothing more than the instinct of self-preservation divining and insisting on the one obvious means of self-preservation.

In human life economic interests are those which are, ordinarily, violated with the least impunity; for they are bound up with the life itself and the persistent violation of them, if it does not destroy the oppressed organism, provokes necessarily the bitterest revolt and end in one of Nature's inexorable retaliations. But in the third order of natural conditions also British statesmanship in Ireland committed an equally radical mistake in its attempt to get rid by violence of all elements of Irish particularism. Wales like Ireland was acquired by conquest, but no such elaborate attempt was made to assimilate it; after the first unease that follows a process of violence, after one or two abortive attempts at resistance, Wales was left to undergo the peaceful pressure of natural conditions and its preservation of its own race and language have been no obstacle to the gradual union of the Cymric race and the Saxon in a common British nationality. A similar non-interference, apart from the minor problem of the Highland clans, has resulted in a still more rapid fusion of the Scotch race with the English. There is now in the island of Great Britain a composite British race with a common country bound together by the community of mingled blood, by a settled past association in oneness, by geographical necessity, by a common political and economic interest, by the realisation of a common ego. The opposite process in Ireland, the attempt to substitute an artificial process where the working of natural conditions with a little help of management and conciliation would have sufficed, the application of old-world methods to a new set of circumstances has resulted in the opposite effect. And when the error was discovered, the result of the past Karma had to be recognised and the union has had to be effected through the method demanded by Irish interests and Irish particularist sentiments, by Home Rule and not under a complete legislative union.

This result has reached beyond itself; it has created

the necessity of an eventual remodelling not only of the British Empire but of the whole Anglo-Celtic nation on new lines with the principle of federation at the base. For Wales and Scotland have not been fused into England with the same completeness as Breton, Alsatian, Basque and Provençal were fused into the indivisible unity of France. Although no economical interest, no pressing physical necessity demands the application of the federative principle to Wales and Scotland, yet a sufficient, though minor particularist sentiment remains to feel the repercussion of the Irish settlement and to awake to the satisfaction and convenience of a similar recognition for the provincial separateness of these two Celtic countries. And this sentiment is bound to receive fresh strength and encouragement by the practical working out of the federative principle in the now inevitable reorganisation of the colonial empire hitherto governed by Great Britain on the basis of Home Rule without federation. The peculiar circumstances both of the national and the colonial formation and expansion of the races inhabiting the British isles have indeed been such as to make it almost appear that this empire has throughout been intended and prepared by Nature in her workings to be the great field of experiment for the creation of this new type in the history of human aggregates, the heterogeneous federal empire.



# आयं

## A PHILOSOPHICAL REVIEW

15th April 1916.

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# The Life Divine

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## CHAPTER XXI

### THE ASCENT OF LIFE

Let the path of the soul to the  
godhead lead up towards the origin-  
al ocean by the working of the Mind.

*Rig Veda*

The great Delight of things con-  
quering the third law of status affirms  
and governs all by the soul of univer-  
sality; then in his winged and wide  
ascent he manifests the fourth status  
and adheres firmly to the ocean that  
is the fountain of these waters.

*id.*

These are three steps of his  
movement that Vishnu has made,  
uplifted out of the primal dust, but  
from beyond he upholds their laws.  
Scan the workings of Vishnu and see  
from whence he has manifested their  
laws. That is his highest pace and  
seat, for that the awakened soul here  
heaps the fuel and turns it into a blaze  
of light, even Vishnu's supreme status.

*id.*

### ARGUMENT.

[The development of Life starts from an original status of division, subconscious will and inert subjection to mechanical forces. This is the type of material existence.—The terms of the second status which we recognise as vitality,

are death, hunger and conscious desire, sense of limited capacity and the struggle for survival and mastery. This is the basis of the Darwinian conception of Life, the struggle for life and the survival of the fittest. But this struggle involves a third status whose preparation is marked by the emergence of the conscious principle of love.—The third status contradicts the others in appearance, but really fulfils them. Life begins with division and aggregation based on the refusal of the atom, the first principle of ego and individuality to accept death and fusion by dissolution. This gives a firm basis for the creation of aggregate forms to be occupied by vital and mental individualities. In the next stage we have the general principle of death and dissolution by which the individual form fuses itself in its elements into other lives. This principle of constant fusion and interchange is the law of Life and extends into vital and mental existence as well as the physical. The two principles of individual persistence and mutual fusion have to be harmonised and this can only be done by the emergence and full development of mind which alone is subtle enough to persist in individual consciousness beyond all fusion and dissolution of forms. Here the union and harmony of the persistent individual and the persistent aggregate life become possible.—Love is the power by which this union and harmony are worked out; for love exists by the persistence of the individual and his conscious acceptance of the necessity and desire of interchange and self-giving. Its growth means the emergence of Mind imposing its law on the material existence, for Mind does not need to devour in order to possess and grow; it increases by giving and confirms itself by fusion with others.—Subconscious will in the atom becomes hunger and conscious desire in the vital being. Love is the transfiguration of desire, a desire of possessing others but also of self-giving; at first subject to hunger and the desire of possession it reveals its own true law by an equal or greater joy in self-giving.—The inert subjection of the will in the atom to the not-self becomes in the vital being the sense of limited capacity and the struggle for possession and mastery. In the third status the not-self is recognised as a greater self and subjection to its law and need freely accepted; at the same time the individual by making the aggregate life and all it has to give his



own, fulfils his impulse of possession. This is the Mind's reconciliation of the two conflicting principles which we find at the root of all existence.—But the true and perfect reconciliation can only come by passing beyond Mind and founding all the operations of life on the essential freedom and unity of the spirit.]

We have seen that as the divided mortal Mind, parent of limitation and ignorance and the dualities, is only a dark figure of the supermind, of the self-luminous divine Consciousness in its first dealings with the apparent negation of itself from which our cosmos commences, so also Life as it emerges in our material universe, an energy of the dividing Mind subconscious, submerged, imprisoned in Matter, Life as the parent of death, hunger and incapacity is only a dark figure of the divine superconscient Force whose highest terms are immortality, satisfied delight and omnipotence. This relation fixes the nature of that great cosmic procession of which we are a part ; it determines the first, the middle and the ultimate terms of our evolution. The first terms of Life are division, a force-driven subconscient will and the impotence of an inert subjection to the mechanical energies that govern the interchange between the form and its environment. This is the type of the material universe as the physical scientist sees it and which he tries mistakenly to extend to the whole of existence ; it is the conscience of Matter and the accomplished type of material living. But there comes a new equipoise, there intervene a new set of terms which increase in proportion as Life delivers itself out of the form and begins to evolve towards conscious Mind ; for the middle terms of Life are death and mutual devouring, hunger and conscious desire, the sense of limited capacity and the struggle to increase, to conquer and to possess. These three terms are the basis of that status of evolution which the Darwinian theory first made plain to human knowledge.

For the phenomenon of death involves in itself a struggle to survive since death is only the negative term in which Life hides from itself and tempts its own positive being to seek for immortality ; the phenomenon of hunger and desire involves a struggle towards a status of satisfaction and security, since desire is only the stimulus by which Life tempts its own positive being to rise out of that negation towards the full possession of the delight of existence ; the phenomenon of limited capacity involves a struggle towards mastery and possession, the possession of the self and the conquest of the environment, since limitation and defect are only the negation by which Life tempts its own positive being to seek for the perfection of which it is eternally capable. The struggle for life is not only a struggle to survive, it is also a struggle for possession and perfection ; since only by taking hold of the environment whether more or less, whether by self-adaptation to it or by adapting it to oneself either by accepting and conciliating it or by conquering and changing it, can survival be secured ; and equally is it true that only by a greater and greater perfection can a continual permanence, a lasting survival be assured. It is this truth that Darwinism sought to express in the formula of the survival of the fittest.

But as the scientific mind sought to extend the mechanical principle proper to the existence and conscience of Matter to Life, not seeing that a new principle has entered whose very reason of being is to subject to itself the mechanical, so Darwinism sought to extend too largely the aggressive principle of Life, the vital selfishness of the individual, the instinct and process of self-preservation, self-assertion and aggressive living. For these two first states of Life contain in themselves the seeds of a new principle and another state which must increase in proportion as Mind evolves out of matter through the vital formula into its own law ; and still more must all things change when as Life evolved upwards towards Mind, so Mind evolves upward towards Supermind and Spirit. Precisely because the struggle for survival, the impulse towards per-

manence is contradicted by the law of death, the individual life is compelled to secure permanence rather for its species than for itself and this it cannot do without the co-operation of others; and the principle of co-operation and mutual help, the desire of others, the desire of the wife, the child, the friend and helper, the associated group are the seeds of the principle of love. Let us grant that at first love may only be an extended selfishness and that this aspect of extended selfishness may persist and dominate, as it does still persist and dominate, in higher stages of the evolution: still as mind evolves and more and more finds itself, it comes by the experience of life and love and mutual help to perceive that the individual is only a minor term of being and exists only by the universal. Once this is discovered, as it is inevitably discovered by man the mental being, his destiny is determined; for he has reached the point at which Mind perceives that there is something beyond itself and from that moment his evolution towards that superior something, towards supermind, towards supermanhood is inevitably predetermined.

Therefore Life is predestined by its own nature to a third status, a third set of terms of its self-expression. If we examine this ascent of Life we shall see that the last terms of its evolution, the terms of that which we have called its third status, must necessarily be in appearance the very contradiction and opposite but in fact the very fulfilment and transfiguration of its first conditions. Life starts with the extreme divisions and rigid forms of Matter, and of this rigid division the atom, which is the basis of all material form, is the very type. The atom stands apart from all others even in its union with them, rejects death and dissolution under any ordinary force and is the physical type of the separate ego defining its existence against the principle of fusion in Nature. But unity is as strong a principle in Nature as division; it is indeed the master principle of which division is only a subordinate term and to the principle of unity every divided form must therefore subordinate itself in some fashion or other. There-

fore, if Nature for her own ends, in order principally to have a firm basis for her combinations and a fixed seed of forms, allows the atom ordinarily to resist the process of fusion by dissolution, she compels it to subserve the process of fusion by aggregation; the atom is the first basis of aggregate unities.

When Life reaches its second status, that which we recognise as vitality, the contrary phenomenon takes the lead and the physical basis of the vital ego is obliged to consent to dissolution. Its constituents are broken up so that the elements of one life can be used to enter into the elemental formation of other lives. The extent to which this law reigns in Nature has not yet been fully recognised and indeed cannot be until we have a science of mental life and spiritual existence as sound as our present science of physical life and the existence of Matter. Still we can see broadly that not only the elements of our physical body, but those of our subtler vital being, our life-energy, our desire-energy, our powers, strivings, passions enter both during our life and after our death into the life-existence of others. The science of Indian Yoga tells us that we have a vital frame as well as a physical and this too is after death dissolved and lends itself to the constitution of other vital bodies. A similar law governs the mutual relations of our mental life with the mental life of other beings. There is a constant dissolution and reconstruction effected by the shock of mind upon mind with a constant interchange and fusion of elements.

We have then two principles in Life, the will of the separate ego to survive in its distinctness and guard its identity and the compulsion imposed upon it by Nature to fuse itself with others. In the physical world at least she begins with the former impulse, since it is her first and really her most difficult problem to create and maintain any such thing as a survival of individuality in the unity of the infinite. In the atomic life therefore the individual persists as the basis and secures by his aggregation with others the more or less prolonged existence of aggregate

forms which shall be the basis of vital and mental individualisations. But as soon as Nature has secured a sufficient firmness in this respect for the safe conduct of her ulterior operations, she reverses the process; the individual form perishes and the aggregate life profits by the elements of the form that is thus dissolved. This, however, cannot be the last stage; that can only be reached when the two principles are harmonised, when the individual is able to persist in the consciousness of his individuality and yet fuse himself with others.

The terms of the problem presuppose the full emergence of Mind; for in vitality without conscious mind there can be no equation, but only a temporary unstable equilibrium ending in the death of the body, the dissolution of the individual and the dispersal of its elements into the universality. The nature of physical Life forbids the idea of an individual form possessing the same inherent power of persistence and therefore of continued individual existence as the atoms of which it is composed. Only a mental being can hope to persist by his power of linking on the past to the future in a stream of continuity which the breaking of the form may break in the physical memory but need not destroy in the mental being itself and which may even by an eventual development bridge over the gap of physical memory created by death and birth of the body. Even as it is, even in the present imperfect development of embodied mind the mental being is conscious in the mass of a past and a future extending beyond the life of the body; he is conscious of an individual past, of individual lives that have created his and of which he is a development and modified reproduction and of future individual lives which his is creating out of itself; he is conscious also of an aggregate life past and future through which his own continuity runs as one of its fibres. This which is evident to physical Science in the terms of heredity, becomes otherwise evident to the developing soul in the terms of persistent personality. The mental being is therefore the nodus of the persistent individual and the

persistent aggregate life ; in him their union and harmony become possible.

Love is the type, the power of this new relation and love therefore is the governing principle of the development into the third status of life. The conscious preservation of individuality with the consciously accepted necessity and desire of interchange, self-giving and fusion with other individuals is the principle of love ; for if either is abolished, the working of love ceases whatever may take its place. Fulfilment of love by entire self-immolation, even with an illusion of self-annihilation, is indeed an idea and an impulse in the mental being, but it points to a development beyond this third status of Life. This third status is a condition in which we rise progressively beyond the struggle for life by mutual devouring and the survival of the fittest by that struggle ; for there is more and more a survival by mutual help and a self-perfectioning by mutual adaptation, interchange and fusion. The individuals and the aggregates who develop most the law of love, who harmonise most successfully survival and mutual self-giving, the aggregate increasing the individual and the individual the aggregate, as well as individual increasing individual and aggregate aggregate by mutual interchange, will be the fittest for survival in this tertiary status of the evolution.

This development is really the increasing predominance of Mind which progressively imposes its own law more and more upon the material existence. For Mind by its greater subtlety does not need to devour in order to assimilate, possess and grow ; rather the more it gives, the more it receives and grows ; and the more it fuses itself into others, the more it fuses others into itself and increases the scope of its being. Physical life exhausts itself by too much giving and ruins itself by too much devouring ; but though Mind in proportion as it leans on the law of Matter suffers the same limitation, yet on the other hand in proportion as it grows into its own law it tends to overcome this limitation, and in proportion as it overcomes

the material limitation giving and receiving become one. For it grows in its upward ascent towards the rule of conscious unity in differentiation which is the divine law of the manifest Sachchidananda.

The second term of the original status of life is subconscious will which in the secondary status becomes hunger and conscious desire,—hunger and desire the first seed of conscious mind. The growth into the third status of life by the principle of love does not abolish the law of desire, but rather transforms and fulfils it. Love is in its nature the desire to give oneself to others and to receive others in exchange, it is a commerce between being and being. Physical life does not desire to give itself, it desires only to receive. It is true that it is compelled to give itself, for the life which only receives and does not give, must become barren, wither and perish if indeed such life in its entirety is possible at all here or in any world; but it is compelled, not willing, it obeys the subconscious impulse of Nature rather than consciously shares in it. Even when love intervenes, the self-giving at first still preserves to a large extent the mechanical character of the subconscious will in the atom. Love itself at first obeys the law of hunger and enjoys the receiving and the exacting from others rather than the giving and surrendering to others which it admits chiefly as a necessary price for the thing that it desires. But here it has not yet attained to its true nature; its true law is to establish an equal commerce in which the joy of giving is equal to the joy of receiving and tends in the end to become even greater; but that is when it is shooting beyond itself to attain to the fulfilment of utter unity and has therefore to realise that which seemed to it not-self as an even greater and dearer self than its own individuality. Essentially, the law of love is the impulse to realise and fulfil oneself in others and by others, to be enriched by enriching, to possess and be possessed because without being possessed one does not possess oneself utterly.

The inert incapacity of atomic existence to possess

itself, the subjection of the material individual to the not-self belongs to the first status of life. The consciousness of limitation and the struggle to possess, to master both self and the not-self is the type of the secondary status. Here too the development to the third status brings a transformation of the original terms into a fulfilment and a harmony which repeat the terms while seeming to contradict them. There comes about through love a recognition of the not-self as a greater self and therefore a consciously accepted submission to its law and need which fulfils the increasing impulse of aggregate life to absorb the individual ; and there is a possession again by the individual of the life of others as his own and of all that it has to give him as his own which fulfils the opposite impulse of individual possession. Nor can this relation between the individual and the world he lives in be complete or secure unless the same relation is established between individual and individual and between aggregate and aggregate. All the difficult effort of man towards the harmonisation of freedom by which he possesses himself with love or fraternity in which he gives himself to others and equality by which he creates a balance of the two opposites, is really an attempt inevitably predetermined in its lines to solve the original problem of Nature, the very problem of Life itself by the resolution of the conflict between the two opposites which present themselves in the very foundations of Life in Matter. The resolution is attempted by the higher principle of Mind which alone can find the road to the harmony intended.

But if the data with which we have started are correct, the end of the road, the goal itself can only be reached by Mind passing beyond itself into that which is beyond Mind, since of That Mind itself is only an inferior term and an instrument first for descent into form and individuality and secondly for reascension into that reality which the form embodies and the individuality represents. Therefore the perfect solution of the problem of Life is not likely to be realised by the interchange and accommodations of love



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alone or through the law of the mind and the heart alone, It must come by a fourth status of life in which the eternal unity of the many is realised through the spirit and the conscious foundation of all the operations of life are laid no longer in the divisions of body, nor in the passions and hungers of the vitality, nor in the groupings and the harmonies of the mind, nor in a combination of all these, but in the unity and freedom of the Spirit.

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# The Synthesis of Yoga

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## CHAPTER XVII

### RENUNCIATION.

If discipline of all the members of our being by purification and concentration may be described as the right arm of the body of Yoga, renunciation is its left arm. By discipline or positive practice we confirm in ourselves the truth of things, truth of being, truth of knowledge, truth of love, truth of works and replace with these the falsehoods that have overgrown and perverted our nature ; by renunciation we seize upon the falsehoods, pluck up their roots and cast them out of our way so that they shall no longer hamper by their persistence, their resistance or their recurrence the happy and harmonious growth of our divine living. Renunciation is an indispensable instrument of our perfection.

How far shall this renunciation go ? what shall be its nature ? and in what way shall it be applied ? There is an established tradition long favoured by great religious teachings and by men of profound spiritual experience that renunciation must not only be complete as a discipline but definite and final as an end and that it shall fall nothing short of the renunciation of life itself and of our mundane existence. Many causes have contributed to the growth of this pure, lofty and august tradition. There is first the profounder cause of the radical opposition between the sullied and imperfect nature of life in the world as it now is in

the present stage of our human evolution and the nature of spiritual living; and this opposition has led to the entire rejection of world-existence as a lie, an insanity of the soul, a troubled and unhappy dream or at best a flawed, specious and almost worthless good or to its characterisation as a kingdom of the world, the flesh and the devil, and therefore for the divinely led and divinely attracted soul only a place of ordeal and preparation or at best a play of the All-existence, a game of cross-purposes which He tires of and abandons. A second cause is the soul's hunger for personal salvation, for escape into some farther or farthest height of unalloyed bliss and peace untroubled by the labour and the struggle; or else it is its unwillingness to return from the ecstasy of the divine embrace into the lower field of work and service. But there are other slighter causes incidental to spiritual experience,—strong feeling and practical proof of the great difficulty, which we willingly exaggerate into an impossibility, of combining the life of works and action with spiritual peace and the life of realisation; or else the joy which the mind comes to take in the mere act and state of renunciation,—as it comes indeed to take joy in any thing that it has attained or to which it has inured itself,—and the sense of peace and deliverance which is gained by indifference to the world and to the objects of man's desire. Lowest causes of all are the weakness that shrinks from the struggle, the disgust and disappointment of the soul baffled by the great cosmic labour, the selfishness that cares not what becomes of those left behind us so long as we personally can be free from the monstrous ever-circling wheel of death and rebirth, the indifference to the cry that rises up from a labouring humanity.

For the sadhaka of an integral Yoga none of these reasons are valid. With weakness and selfishness, however spiritual in their guise or trend, he can have no dealings; a divine strength and courage and a divine compassion and helpfulness are the very stuff of that which he would be, they are that very nature of the Divine which he would

take upon himself as a robe of spiritual light and beauty. The revolvings of the great wheel bring to him no sense of terror or giddiness; he rises above it in his soul and knows from above their divine law and their divine purpose. The difficulty of harmonising the divine life with human living, of being in God and yet living in man is the very difficulty that he is set here to solve and not to shun. He has learned that the joy, the peace and the deliverance are an imperfect crown and no real possession if they do not form a state secure in itself, inalienable to the soul, not dependent on aloofness and inaction but firm in the storm and the race and the battle, unsullied whether by the joy of the world or by its suffering. The ecstasy of the divine embrace will not abandon him because he obeys the impulse of divine love for God in humanity; or if it seems to draw back from him for a while, he knows by experience that it is to try and test him still farther so that some imperfection in his own way of meeting it may fall away from him. Personal salvation he does not seek except as a necessity for the human fulfilment and because he who is himself in bonds cannot easily free others,—though to God nothing is impossible; for a heaven of personal joys he has no hankerings even as a hell of personal sufferings has for him no terrors. If there is an opposition between the spiritual life and that of the world, it is that gulf which he is here to bridge, that opposition which he is here to change into a harmony. If the world is ruled by the flesh and the devil, all the more reason that the children of Immortality should be here to conquer it for God and the Spirit. If life is an insanity, then there are so many million souls to whom there must be brought the light of divine reason; if a dream, yet is it real within itself to so many dreamers who must be brought either to dream nobler dreams or to awaken; or if a lie, then the truth has to be given to the deluded. Nor, if it be said that only by the luminous example of escape from the world can we help the world, shall we accept that dogma, since the contrary example of great Avatars is there to show that not only by rejecting the life of the

world as it is can we help, but also and more by accepting and uplifting it. And if it is a play of the All-Existence, then we may well consent to play out our part in it with grace and courage, well take delight in the game along with our divine Playmate.

But, most of all, the view we have taken of the world forbids the renunciation of world-existence so long as we can be anything to God and man in their working-out of its purposes. We regard the world not as an invention of the devil or a self-delusion of the soul, but as a manifestation of the Divine, although as yet a partial because a progressive and evolutionary manifestation. Therefore for us renunciation of life cannot be the goal of life nor rejection of the world the object for which the world was created. We seek to realise our unity with God, but for us that realisation involves a complete and absolute recognition of our unity with man and we cannot cut the two asunder. To use Christian language, the Son of God is also the Son of Man and both elements are necessary to the complete Christhood; or to use an Indian form of thought, the divine Narayana of whom the universe is only one ray is revealed and fulfilled in man; the complete man is Nara-Narayana and in that completeness he symbolises the supreme mystery of existence.

Therefore renunciation must be for us merely an instrument and not an object; nor can it be the only or the chief instrument since our object is the fulfilment of the Divine in the human being, a positive aim which cannot be reached by negative means. The negative means can only be for the removal of that which stands in the way of the positive fulfilment. It must be a renunciation, a complete renunciation of all that is other than and opposed to the divine self-fulfilment and a progressive renunciation of all that is a lesser or only a partial achievement. We shall have no attachment to our life in the world; if that attachment exists, we must renounce it and renounce utterly; but neither shall we have any attachment to the escape from the world, to salvation, to the great self-annihilation;

if that attachment exists, that also we must renounce and renounce it utterly.

Again our renunciation must obviously be an inward renunciation; especially and above all, a renunciation of attachment and the craving of desire in the senses and the heart, of self-will in the thought and action and of egoism in the centre of the consciousness. For these things are the three knots by which we are bound to our lower nature and if we can renounce these utterly, there is nothing else that can bind us. Therefore attachment and desire must be utterly cast out; there is nothing in the world to which we must be attached, not wealth nor poverty, nor joy nor suffering, nor life nor death, nor greatness nor littleness, nor vice nor virtue, nor friend, nor wife, nor children, nor country, nor our work and mission, nor heaven nor earth, nor all that is within them or beyond them. And this does not mean that there is nothing at all that we shall love, nothing in which we shall take delight; for attachment is egoism in love and not love itself, desire is limitation and insecurity in a hunger for pleasure and satisfaction and not the seeking after the divine delight in things. A universal love we must have, calm and yet eternally intense beyond the brief vehemence of the most violent passion; a delight in things rooted in a delight in God that does not adhere to their forms but to that which they conceal in themselves and that embraces the universe without being caught in its meshes.\*

Self-will in thought and action has, we have already seen, to be quite renounced if we would be perfect in the way of divine works; it has equally to be renounced if we are to be perfect in divine knowledge. This self-will means an egoism in the mind which attaches itself to its preferences, its habits, its past or present formations of thought and view and will because it regards them as itself or its own, weaves around them the delicate threads of "I-ness"

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\**Nirlipta* The divine Ananda in things is *nishkama* and *nirlipta*, free from desire and therefore not attached.

and "my-ness" and lives in them like a spider in its web. It hates to be disturbed, as a spider hates attack on its web, and feels foreign and unhappy if transplanted to fresh view-points and formations as a spider feels foreign in another web than his own. This attachment must be entirely excised from the mind. Not only must we give up the ordinary attitude to the world and life to which the unawakened mind clings as its natural element; but we must not remain bound in any mental construction of our own or in any intellectual thought-system or arrangement of religious dogmas or logical conclusions; we must not only cut asunder the snare of the mind and the senses, but flee also beyond the snare of the thinker, the snare of the theologian and the church-builder, the meshes of the Word and the bondage of the Idea. All these are within us waiting to wall in the spirit with forms; but we must always go beyond, always renounce the lesser for the greater, the finite for the Infinite; we must be prepared to proceed from illumination to illumination, from experience to experience, from soul-state to soul-state so as to reach the utmost transcendence of the Divine and its utmost universality. Nor must we attach ourselves even to the truths we hold most securely, for they are but forms and expressions of the Ineffable who refuses to limit himself to any form or expression; always we must keep ourselves open to the higher Word from above that does not confine itself to its own sense and the light of the Thought that carries in it its own opposites.

But the centre of all resistance is egoism and this we must pursue into every covert and disguise and drag it out and slay it; for its disguises are endless and it will cling to every shred of possible self-concealment. Altruism and indifference are often its most effective disguises; so draped, it will riot boldly in the very face of the divine spies who are missioned to hunt it out. Here the formula of the supreme knowledge comes to our help; we have nothing to do in our essential standpoint with these distinctions, for there is no I nor thou, but only one divine Self equal in all

embodiments, equal in the individual and the group, and to realise that, to express that, to serve that, to fulfil that is all that matters. Self-satisfaction and altruism, enjoyment and difference are not the essential thing. If the realisation, fulfilment, service of the one Self demands from us an action that seems to others self-service or self-assertion in the egoistic sense or seems egoistic enjoyment and self-indulgence, that action we must do; we must be governed by the guide within rather than by the opinions of men. The influence of the environment works often with great subtlety; we prefer and put on almost unconsciously the garb which will look best in the eye that regards us from outside and we allow a veil to drop over the eye within; we are impelled to drape ourselves in the vow of poverty, or in the garb of service, or in outward proofs of indifference and renunciation and a spotless sainthood because that is what tradition and opinion demand of us and so we can make best an impression on our environment. But all this is vanity and delusion. We may be called upon to assume these things, for that may be the uniform of our service; but equally it may not. The eye of man outside matters nothing; the eye within is all.

We see in the teaching of the Gita how subtle a thing is the freedom from egoism which is demanded. Arjuna is driven to fight by the egoism of strength, the egoism of the Kshatriya; he is turned from the battle by the contrary egoism of weakness, the shrinking, the spirit of disgust, the false pity that overcomes the mind, the nervous being and the senses,—not that divine compassion which strengthens the arm and clarifies the knowledge. But this weakness comes garbed as renunciation, as virtue: "Better the life of the beggar than to taste these blood-stained enjoyments; I desire not the rule of all the earth, no, nor the kingdom of the gods." How foolish of the Teacher, we might say, not to confirm this mood, to lose this sublime chance of adding one more great soul to the army of Sannyasins, one more shining example before the world of a holy renunciation. But the Guide sees otherwise, the Guide who



is not to be deceived by words; "This is weakness and delusion and egoism that speak in thee. Behold the Self, open thy eyes to the knowledge, purify thy soul of egoism." And afterwards? "Fight, conquer, enjoy a wealthy kingdom." Or to take another example from ancient Indian tradition. It was egoism, it would seem, that drove Rama, the Avatara, to raise an army and destroy a nation in order to recover his wife from the King of Lunka. But would it have been a lesser egoism to drape himself in indifference and misusing the formal terms of the knowledge to say, "I have no wife, no enemy, no desire; these are illusions of the senses; let me cultivate the Brahman-knowledge and let Ravana do what he will with the daughter of Janaka".

The criterion is within, as the Gita insists. It is to have the soul free from craving and attachment, but free from the attachment to inaction as well as from the egoistic impulse to action, free from attachment to the forms of virtue as well as from the attraction to sin. It is to be rid of "I-ness" and "my-ness" so as to live in the one Self and act in the one Self; to reject the egoism of refusing to work through the individual centre of the universal Being as well as the egoism of serving the individual mind and life and body to the exclusion of others. To live in the Self is not to dwell for oneself alone in the Infinite immersed and oblivious of all things in that ocean of impersonal self-delight; but it is to live as the Self and in the Self equal in this embodiment and all embodiments and beyond all embodiments. This is the integral knowledge.

It will be seen that the scope we give to the idea of renunciation is different from the meaning currently attached to it. Currently its meaning is self-denial, inhibition of pleasure, rejection of the objects of pleasure. Self-denial is a necessary discipline for the soul of man, because his heart is ignorantly attached; inhibition of pleasure is necessary because his sense is caught and clogged in the mud-honey of sensuous satisfactions; rejection of the objects of pleasure is imposed because the mind fixes on the object and will not leave it to go beyond it and

within itself. If the mind of man were not thus ignorant, attached, bound even in its restless inconstancy, deluded by the forms of things, renunciation would not have been needed; the soul could have travelled on the path of delight, from the lesser to the greater, from joy to diviner joy. At present that is not practicable. It must give up from within everything to which it is attached in order that it may gain that which they are in their reality. The external renunciation is not the essential, but even that is necessary for a time, indispensable in many things and sometimes useful in all; we may even say that a complete external renunciation is a stage through which the soul must pass at some period of its progress,—though always it should be without those self-willed violences and fierce self-torturings which are an offence to the Divine seated within us. But in the end this renunciation or self-denial is always an instrument and the period for its use passes. The rejection of the object ceases to be necessary when the object can no longer ensnare us because what the soul enjoys is no longer the object as an object but the Divine which it expresses; the inhibition of pleasure is no longer needed when the soul no longer seeks pleasure but possesses the delight of the Divine in all things equally without the need of a personal or physical possession of the thing itself; self-denial loses its field when the soul no longer claims anything, but obeys consciously the will of the one Self in all beings. It is then that we are freed from the Law and released into the liberty of the Spirit.

We must be prepared to leave behind on the path not only that which we stigmatise as evil, but that which seems to us to be good, yet is not the one good. There are things which were beneficial, helpful, which seemed perhaps at one time the one thing desirable, and yet once their work is done, once they are attained, they become obstacles and even hostile forces when we are called to advance beyond them. There are desirable states of the soul which it is dangerous to rest in after they have been mastered, because then we do not march on to the wider

kingdoms of God beyond. Even divine realisations must not be clung to, if they are not the divine realisation in its utter essentiality and completeness. We must rest at nothing less than the All, nothing short of the utter transcendence. And if we can thus be free in the spirit, we shall find out all the wonder of God's workings; we shall find that in inwardly renouncing everything we have lost nothing. "By all this abandoned thou shalt come to enjoy the All." For everything is kept for us and restored to us but with a wonderful change and transfiguration into the All-Good and the All-Beautiful, the All-Light and the All-Delight of Him who is for ever pure and infinite and the mystery and the miracle that ceases not through the ages.

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# The Kena Upanishad

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## COMMENTARY

### XII

Before we can proceed to the problem how, being what we are and the Brahman being what it is, we can effect the transition from the status of mind, life and senses proper to man over to the status proper to the supreme Consciousness which is master of mind, life and senses, another and prior question arises. The Upanishad does not state it explicitly, but implies and answers it with the strongest emphasis on the solution and the subtlest variety in its repetition of the apparent paradox that is presented.

The Master-Consciousness of the Brahman is that for which we have to abandon this lesser status of the mere creature subject to the movement of Nature in the cosmos; but after all this Master-Consciousness, however high and great a thing it may be, has a relation to the universe and the cosmic movement; it cannot be the utter Absolute, Brahman superior to all relativities. This Conscious-Being who originates, supports and governs our mind, life, senses is the Lord; but where there is no universe of relativities, there can be no Lord, for there is no movement to transcend and govern. Is not then this Lord, as one might say in a later language, not so much the creator of Maya as himself a creation of Maya? Do not both Lord and cosmos

disappear when we go beyond all cosmos? And is it not beyond all cosmos that the only true reality exists? Is it not this only true reality and not the Mind of our mind, the Sense of our sense, the Life of our life, the Word behind our speech, which we have to know and possess? As we must go behind all effects to the Cause, must we not equally go beyond the Cause to that in which neither cause nor effects exist? Is not even the immortality spoken of in the Veda and Upanishads a petty thing to be overpassed and abandoned? and should we not reach towards the utter Ineffable where mortality and immortality cease to have any meaning?

The Upanishad does not put to itself the question in this form and language which only became possible when Nihilistic Buddhism and Vedantic Illusionism had passed over the face of our thought and modified philosophical speech and concepts. But it knows of the ineffable Absolute which is the utter reality and absoluteness of the Lord even as the Lord is the absolute of all that is in the cosmos. Of That it proceeds to speak in the only way in which it can be spoken of by the human mind.

Its answer to the problem is that That is precisely the Unknowable \* of which no relations can be affirmed † and about which therefore our intellect must for ever be silent. The injunction to know the utterly Unknowable would be without any sense or practical meaning. Not that That is a Nihil, a pure Negative, but it cannot either be described by any of the positives of which our mind, speech or perception is capable, nor even can it be indicated by any of them. It is only a little that we know; it is only in the terms of the little that we can put the forms of our knowledge. Even when we go beyond to the real form of the Brahman which is not this universe, we can only indicate, we cannot really describe. If then we think we have known it perfectly, we betray our ignorance; we

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\* *Ajneyam atarkyam.*

† *Avyavahāryam.*

show that we know very little indeed, not even the little that we can put into the forms of knowledge. For the universe is the little, the divided, the parcelling out of existence and consciousness in which we know and express things by fragments, and we can never really cage in our intellectual and verbal fictions that infinite totality. Yet it is through the principles manifested in the universe that we have to arrive at That, through the life, the mind and that knowledge which grasps at the fundamental Ideas that are like doors concealing behind them the Brahman and yet seeming to reveal Him.

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

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

only two, ourselves and the gods.

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

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

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\* Chhandogya and Brihadaranyaka Upanishad.

the cosmos could not continue,—of the Lord. The one supreme Self is the essentiality of all these individual existences; the one supreme Lord is the Godhead in the gods.

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

But at once we have to qualify our assertion. I think not that I know perfectly, for that is impossible in the terms of our instruments of knowledge. I do not think for a moment that I can know the Unknowable, that that can be put into the forms through which I must arrive at the Self and Lord; but at the same time I am no longer in ignorance, I know the Brahman in the only way in which I can know Him, in His self-revelation to me in terms not beyond the grasp of my psychology, manifest as the Self and the Lord. The mystery of existence is revealed in a way that utterly satisfies my being because it enables me first to comprehend it through these figures as far as it can be comprehended by me and, secondly, to enter into, to live in, to be one in law and being with and even to merge myself in the Brahman.

If we fancy that we have grasped the Brahman by the mind and in that delusion fix down our knowledge of Him to the terms our mentality has found, then our knowledge is no knowledge; it is the little knowledge that turns



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

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

This great achievement must be done here in this mortal world, in this limited body ; for if we do it, we arrive at our true existence and are no longer bound down to our phenomenal becoming ; but if here we find it not, great is the loss and perdition ; for we remain continually immersed in the phenomenal life of the mind and body and do not rise above it into the true supramental existence. Nor, if we miss it here, will death give it to us by our passage to another and less difficult world. Only those who use their awakened and enlightened thought to distinguish and discover that One and Immortal in all existences,

the all-originating self, the all-inhabiting Lord, can make the real passage which transcends life and death, can pass out of this mortal status, can press beyond and rise upward into a world-transcending immortality.

This, then, and no other is the means to be seized on and be goal to be reached. " There is no other path for the great journey." The Self and the Lord are that indeterminable, unknowable, ineffable Parabrahman and when we seek rather that which is indeterminable and unknowable to us, it is still the Self and the Lord always that we find, though by an attempt which is not the straight and possible road intended for the embodied soul seeking here to accomplish its true existence.\* They are the self-manifested Reality which so places itself before man as the object of his highest aspiration and the fulfilment of all his activities.

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# Hymns of the Atris

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## THE TWELFTH HYMN TO AGNI

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### A HYMN OF MAN'S ASPIRATION TO THE TRUTH

[ The Rishi invokes this flame of the Divine Force, this vast Lord of the superconscient Truth, this Truth-conscious One, to accept thought and word into himself, become truth-conscient in man and cleave out the many streams of the Truth. Not by mere force of effort nor under the law of the duality can the Truth be attained, but by the Truth itself. But there are not only powers of this Force that battle with the falsehood and guard and conquer, there are others also who have helped so far in the march, but who would keep to the foundation of the falsehood because they cling to the present self-expression of man and refuse to advance beyond it; these in their self-will speak the word of crookedness to the Truth-seeker. By the sacrifice and by submission in the sacrifice man, the ever-advancing pilgrim, brings near to him his wide dwelling-place beyond, the seat and home of the Truth. ]

1. To Will, master of sacrifice, the Mighty One, the vast lord and diffuser of the Truth I bring forward my thought as an offering and it is as the clarified butter of the sacrifice purified in the mouth

of the flame ; my word 1 I bring forward that goes to meet its lord. 2.

2. O conscious seer of the Truth, the Truth alone perceive in my consciousness ; cleave out 3 many flowing streams of the Truth. 4 Not by force, nor by the duality can I achieve the journey nor attain to the Truth of the shining Worker, the fertilising Lord.

3. By what thought in me, O Will, shalt thou seeking the Truth by the Truth become the impeller to knowledge of a new word ? The godhead who guards the times and seasons 5 of the Truth, knows all in me, but him I know not, the lord of that all-possessing felicity.

4. Who are they, O Will, that are thy binders of the Enemy ? who are the shining ones, the guardians, the seekers after possession and conquest ? Who, O Will, protect the foundations of the falsehood ? who are the keepers of a present 6 word ?

5. These are comrades of thine, O Will, who

1. To turn thought and word into form and expression of the superconscient Truth which is hidden beyond the division and duality of the mental and physical existence was the central idea of the Vedic discipline and the foundation of its mysteries. 2. The Bull; the thought is symbolised as the shining cow fronting and offering itself to the Godhead. 3. From the rock in the hill where they are guarded by the opposing powers. 4. The descent of the superconscient into our life was imaged as the rain of heaven ; it formed the seven celestial rivers that flow down upon the earth-consciousness. 5. The periods, sometimes described as years, sometimes as the twelve symbolic months of the progress of the sacrifice.

6. Or, false word. In either case it means the old falsehood as opposed to the "new word" of the Truth of which Agni has to create the knowledge.

have gone astray from thee ; benignant were they, they have become malignant. These do violence to themselves by their words speaking crooked things to the seeker after straightness.

6. But he, O Will, who desires with submission thy sacrifice, guards the truth of the shining Worker, the Fertiliser. 7 To him may there come that wide habitation 8 in which all is perfected, even that which is left 9 for man the pilgrim to accomplish in his forward journeying.

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7. " The shining Bull or Male," but the latter word means also the rainer, fertiliser or diffuser of abundance and sometimes the strong and abundant, the former seems to bear also the sense of active or moving.

8. The plane of the superconscient Truth or world of Swar beyond mental Heaven and physical earth in which all is accomplished that here we strive after; it is described as the wide habitation and the wide and fear-free pasture of the shining cows. 9. This world is sometimes described as what is left or the excess; it is the additional field of being beyond this triplicity of mind, life and body which constitute our normal state of existence.

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## THE THIRTEENTH HYMN TO AGNI

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### A HYMN OF AFFIRMATION OF THE DIVINE WILL

[ The Rishi declares the power of the Word affirming the Divine Will who attains to the touch of heaven for man. That Will affirmed in us by the word becomes the priest of our sacrifice and the winner in us of the divine riches and of the energy that conquers. This godhead contains all the others in its being as the nave of a wheel contains the spokes and therefore brings us all the varied wealth of the spiritual felicity. ]

1. Chanting the word that illumines we call to thee, chanting the word that illumines we kindle thee, O Will, chanting the word that illumines for our increase.

2. To-day we seize with the mind the affirmation all-effective, the hymn of the Will, of the godhead that seeks for us our divine substance, 1 of him who touches the heavens.

3. May the Will accept with love our words, he who is here as the priest in men ; may he offer the sacrifice to the divine people.

4. Very wide and vast art thou, O Will, the priest of our offering desirable and beloved ; by thee men extend wide the form of their sacrifice.

5. Thee, once rightly affirmed, the illumined increase, O Will, so that thou conquerest utterly the plenitude ; therefore do thou lavish on us a complete hero-energy.

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1. The divine riches which are the object of the sacrifice.

6. O Will, as the nave of a wheel contains the spokes, so thou containest in thy being all the gods; thou shalt bring to us a varied joy of those riches.

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## THE FOURTEENTH HYMN TO AGNI:

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### A HYMN OF THE FINDER OF LIGHT AND TRUTH

[ The Rishi declares Agni as the Priest of the sacrifice, the slayer of the powers of Darkness, the finder of the world of the Sun of Truth, of his radiant herds and of his luminous waters; he is the seer in us who is increased by the clarities of right thought and speech. ]

1. Awaken the Flame by the word that affirms him, kindle high the Immortal; let him place our offerings in the godheads.

2. Him in their pilgrim sacrifices mortal men desire and adore, the divine, the immortal, who is strongest for sacrifice in the human creature.

3. Him, the godhead, man's continuous generations adore with the ladle 1 dripping with the clarities; the Will they adore that he may bear their offering.

4. Born, the Flame shines out slaying the Destroyers, 2 yea he smites the Darkness with the Light

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1. This ladle is the constantly lifted movement of man's aspiration towards the Truth and the Godhead.

2. The Titans, dividers of our unity and completeness of being and sons of the Mother of Division, who are powers of the nether cave and the darkness.

and he finds the shining Herds 3 and those Waters and the luminous world. 4

5. The Will serve and seek, the object of our adoration, the Seer with his surface of the clarities ; may he come, may he hearken to my call.

6. The Will men increase by the offering of their clarities, they increase the universal doer of their works by their hymns of affirmation which place a-right the thought, which find the revealing word.

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3. The Herds and the Waters are the two principal images of the Veda; the former are the trooping Rays of the divine Sun, herds of the luminous Consciousness; the waters are the outpouring of the luminous movement and impulse of the divine or supramental existence. 4. Swar, the world of divine solar light to which we have to ascend and which is revealed by the release of the luminous herds from the nether cave and the consequent uprising of the divine Sun.

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## THE FIFTEENTH HYMN TO AGNI

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### A HYMN OF THE DIVINE UPHOLDER AND CONQUEROR

[ The Rishi hymns the Divine Will as the Seer and the Mighty One, the upholder of the Bliss and the Truth, by which men attain to the supreme-seated godheads. He breaks leonine through an army of opposers, sees and confirms for man all the possible births and manifestations of the soul, forms in him the secret superconscient plane and by knowledge delivers him into that vast beatitude. ]

1. To the Seer and Ordainer who is the object of knowledge I bring the offering of the Word, to the glorious and victorious, to the pristine and supreme. He is the Mighty One accomplished in joy who goes forward to the clarities, the strength that is holder of the bliss and holder of the substance.

2. By the Truth they uphold the Truth that holds all, in the power of the Sacrifice, in the supreme ether, even they who by the godheads born in them travel to the godheads unborn, to the Powers who are seated for ever in the Law that upholds the heavens.

3. Putting evil away from them they create wide-extended forms and embodiments of the soul that are a vast birth and indestructible manifestation for this first and supreme godhead ; new-born he shall break through armies that join like converging floods ; they stand encompassing him like hunters who enring an angry lion.

4. Thou art even as a mother when in thy wideness thou bearest in thy arms birth after birth,

to the firm foundation and to the vision. When thou holdest in thee and enjoyest manifestation after manifestation, thou movest abroad with thy self in many different forms.

5. May our plenitude possess the furthest limit of thy might, O godhead, where in its wideness and all-yielding abundance it upholds the bliss. Thou art he that forms and upholds in himself that secret abode to which we move; by thy awakening of him into knowledge thou hast rescued the enjoyer of things for a vast beatitude.

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# The Eternal Wisdom

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## THE CONQUEST OF TRUTH

### SILENCE

- 1 And, first, ordinarily be silent.
- 2 For the ignorant there is no better rule than silence and if he knew its advantage he would not be ignorant.
- 3 The seeker ought to avoid any preference of himself to another; he should efface pride and arrogance from his heart, arm himself with patience and endurance and follow the law of silence so that he may keep himself from vain words.
- 4 My brothers, when you accost each other, two things alone are fitting, instructive words or a grave silence.
- 5 —It is far more useful to commune with oneself than
- 6 with others.—The word echoes more profoundly in thyself than from the mouth of others. If thou canst listen for it in silence, thou shalt hear it at once.—
- 7 Before the soul can understand and remember it must be united to Him who speaks by His silence, as to the mind of the potter the form on which the clay is modelled.
- 8 The eyes of our mentality are incapable as yet of contemplating the incorruptible and incomprehen-

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1) Epictetus 33. 2.— 2) Sadi: Gulistan VIII.— 3) Baha-ullah: Kitab-el-ikon.— 4) Buddhist Scripture.— 5) Demophilus.— 6) Angelius Silosius I. 299.— 7) Book of Golden Precepts.— 8) Hermes: The Key

ble Beauty...Thou shalt see it when thou hast nothing to say concerning it; for knowledge, for contemplation are silence, are the sinking to rest of all sensation.

9 So long as a man cries aloud, O Allah, O Allah, be  
sure he has not yet found his Allah; for whoever has  
10 found Him becomes calm and full of peace.—It is God  
within who hushes the tongue of prayer by a sublimer  
thought. A voice speaks to us in the depths of the  
heart, "I am, my child, and by me are and subsist  
thy body and the luminous world. I am, all things are  
in me and all that is mine is thine."

11 When one considers the clamorous emptiness of  
the world, words of so little sense, actions of so little  
merit, one loves to reflect on the great reign of silence.  
The noble silent men scattered here and there  
each in his province silently thinking and silently acting  
of whom no morning paper makes mention, these  
12 are the salt of the earth.—Real action is done in moments  
of silence.

13 The ancients might well make of silence a god, for  
it is the element of all divinity, of all infinity, of all  
transcendent greatness, at once the source and the  
14 ocean in which all begins and ends.—Silence, the great  
empire of silence, loftier than the stars, profounder  
than the kingdom of Death! It alone is great; all the  
rest is petty.

# The Secret of the Veda

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## CHAPTER XVII

### THE HOUND OF HEAVEN.

There yet remain two constant features of the Angiras legend with regard to which we have to acquire a little farther light in order to master entirely this Vedic conception of the Truth and the discovery of the illuminations of the Dawn by the primeval Fathers; we have to fix the identity of Sarama and the exact function of the Panis, two problems of Vedic interpretation which are very closely related to each other. That Sarama is some power of the Light and probably of the Dawn is very clear; for once we know that the struggle between Indra and the original Aryan seers on the one hand and the sons of the Cave on the other is no strange deformation of primitive Indian history but a symbolic struggle between the powers of Light and Darkness, Sarama who leads in the search for the radiant herds and discovers both the path and the secret hold in the mountain must be a forerunner of the dawn of Truth in the human mind. And if we ask ourselves what power among the truth-finding faculties it is that thus discovers out of the darkness of the unknown in our being the truth that is hidden in it, we at once think of the intuition. For Sarama is not Saraswati, she is not the inspiration, even though the names are similar. Saraswati gives the full flood of the knowledge; she is or awakens the great stream, *maho arnah*, and illumines with plenitude all the thoughts, *vicvâ dhiyo vi râjati*. Saraswati

possesses and is the flood of the Truth; Sarama is the traveller and seeker on its path who does not herself possess but rather finds that which is lost. Neither is she the plenary word of the revelation, the Teacher of man like the goddess Ila ; for even when what she seeks is found, she does not take possession but only gives the message to the seers and their divine helpers who have still to fight for the possession of the light that has been discovered.

Let us see, however, what the Veda itself says of Sarama. There is a verse in I.104.5 which does not mention her name, nor is the hymn itself about the Angirases or Panis, yet the line describes accurately enough the part attributed to her in the Veda :—" When this guide became visible, she went, knowing, towards the seat that is as if the home of the Dasyu," *prati yat syā nīthā adarshi dasyor, oko na acchā sadanam jānātī gāt*. These are the two essential characteristics of Sarama ; the knowledge comes to her beforehand, before vision, springs up instinctively at the least indication and with that knowledge she guides the rest of the faculties and divine powers that seek. And she leads to that seat, *sadanam*, the home of the Destroyers, which is at the other pole of existence to the seat of the Truth, *sadanam r'itasya*, in the cave or secret place of darkness. *guhāyam*, just as the home of the gods is in the cave or secrecy of light. In other words, she is a power descended from the superconscient Truth which leads us to the light that is hidden in ourselves, in the subconscious. All these characteristics apply exactly to the intuition.

Sarama is mentioned by name only in a few hymns of the Veda, and invariably in connection with the achievement of the Angirases or the winning of the highest planes of existence. The most important of these hymns is the Sukta of the Atris we have already had to take note of in our scrutiny of the Navagwa and Daçagwa Angirases, V.45. The first three verses summarise the great achievement. " Severing the hill of heaven by the words he found them, yea, the radiant ones of the arriving Dawn went abroad; he uncovered those that were in the pen, Swarose up ; a god opened the human doors. The Sun attain-

ed widely to strength and glory ; the Mother of the Cows (the Dawn), knowing, came from the wideness ; the rivers became rushing floods, floods that cleft (their channel), heaven was made firm like a well-shaped pillar. To this word the contents of the pregnant hill (came forth) for the supreme birth of the Great Ones (the rivers or, less probably, the dawns) ; the hill parted asunder, heaven was perfected (or, accomplished itself) ; they lodged (upon earth) and distributed the largeness." It is of Indra and the Angirasas that the Rishi is speaking, as the rest of the hymn shows and as is indeed evident from the expressions used ; for these are the usual formulas of the Angiras mythus and repeat the exact expressions that are constantly used in the hymns of the delivery of the Dawn, the Cows and the Sun. We know already what they mean. The hill of our already formed triple existence which rises into heaven at its summit is rent asunder by Indra and the hidden illuminations go abroad ; Swar, the higher heaven of the superconscient, is manifested by the upward streaming of the brilliant herds. The sun of Truth diffuses all the strength and glory of its light, the inner Dawn comes from the luminous wideness instinct with knowledge,—*jānati gāt*, the same phrase that is used of her who leads to the house of the Dasyu in I.104.5 ; and of Sarama in III.31.6, —the rivers of the Truth, representing the outflow of its being and its movement (*r'itasya preshā*) descend in their rushing streams and make a channel here for their waters; heaven, the mental being, is perfected and made firm like a well-shaped pillar to support the vast Truth of the higher or immortal life that is now made manifest and the largeness of that Truth is lodged here in all the physical being. The delivery of the pregnant contents of the hill, *parvatasya garbhah*, the illuminations constituting the seven-headed thought, *r'itasya dhitiḥ*, which come forth in answer to the inspired word, leads to the supreme birth of the seven great rivers who constitute the substance of the Truth put into active movement, *r'itasya preshā*.

Then after the invocation of Indra and Agni by the 'words of perfect speech that are loved of the gods',—

for by those words the Maruts \* perform the sacrifices as seers who by their seer-knowledge do well the sacrificial work, *ukthebhir hi shma kavayah suyajñā...maruto yajanti*,— the Rishi next puts into the mouth of men an exhortation and mutual encouragement to do even as the Fathers and attain the same divine results. " Come now, to-day let us become perfected in thought, let us destroy suffering and unease, let us embrace the higher good," *eto nu adya sudhyo bhavāma, pra duchchhundā minavāma ā varīyah*; "far from us let us put always all hostile things ( all the things that attack and divide, *dveshānsi* ); let us go forward towards the Master of the sacrifice. Come, let us create the Thought, O friends, ( obviously, the seven-headed Angiras-thought ), which is the Mother ( Aditi or the Dawn ) and removes the screening pen of the Cow." The significance is clear enough; it is in such passages as these that the inner sense of the Veda half disengages itself from the veil of the symbol.

Then the Rishi speaks of the great and ancient example which men are called upon to repeat, the example of the Angirases, the achievement of Sarama. " Here the stone was set in motion whereby the Navagwas chanted the hymn for the ten months, Sarama going to the Truth found the cows, the Angiras made all things true. When in the dawning of this vast One ( Usha representing the infinite Aditi, *mâtā gavām aditer anīkam* ) all the Angirases came together with the cows ( or rather, perhaps by the illuminations represented in the symbol of the cows or Rays ); there was the fountain of these ( illuminations ) in the supreme world; by the path of the Truth Sarama found the cows." Here we see that it is through the movement of Sarama going straight to the Truth by the path of the Truth, that the seven seers, representing the seven-headed or seven-rayed thought of Ayasya and Brihaspati, find all the concealed illuminations and by force of these illuminations they all come together, as we have been already told by Vasishtha, in the level wideness, *samāne urve*, from which the Dawn has descended with the knowledge ( *ārvad ja-*

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\* The thought-enlivening powers of the Life as will appear hereafter.



*nañ gdt*, v. 2.) or, as it is here expressed, in the dawning of this vast One, that is to say, in the infinite consciousness. There, as Vasistha has said, they, united, agree in knowledge and do not strive together, *sangatásah sam jánata na yatante mithas te*, that is to say, the seven become as one, as is indicated in another hymn; they become the one seven-mouthed Angiras, an image corresponding to that of the seven-headed thought, and it is this single unified Angiras who makes all things true as the result of Sarama's discovery (verse 7). The harmonised, united perfected Seer-Will corrects all falsehood and crookedness and turns all thought, life, action into terms of the Truth. In this hymn also the action of Sarama is precisely that of the Intuition which goes straight to the Truth by the straight path of the Truth and not through the crooked paths of doubt and error and which delivers the Truth out of the veil of darkness and false appearances; it is through the illuminations discovered by her that the Seer-mind can attain to the complete revelation of the Truth. The rest of the hymn speaks of the rising of the seven-horsed Sun towards his "field which spreads wide for him at the end of the long journey," the attainment of the swift Bird to the Soma and of the young Seer to that field of the luminous cows, the Sun's ascent to the "luminous Ocean," its crossing over it "like a ship guided by the thinkers" and the descent upon man of the waters of that ocean in response to their call. In those waters the sevenfold thought of the Angiras is established by the human seer. If we remember that the Sun represents the light of the super-conscious or truth-conscious knowledge and the luminous ocean the realms of the superconscious with their thrice seven seats of the Mother Aditi, the sense of these symbolic expressions \* will not be difficult to understand. It is the highest attainment of the supreme goal which follows upon the complete achievement of the Angirases, their

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\* It is in this sense that we can easily understand many now obscure expressions of the Veda. eg VIII. 68. 9 "May we conquer by thy aid in our battles the great wealth in the waters and the Sun, *apsu sūrye mahad dhanam*."

united ascent to the plane of the Truth, just as that achievement follows upon the discovery of the herds by Sarama.

Another hymn of great importance in this connection is the thirty-first of the third Mandala, by Viçwamitra. " Agni (the Divine Force) is born quivering with his flame of the offering for sacrifice to the great Sons of the Shining One ( the Deva, Rudra ); great is the child of them, a vast birth; there is a great movement of the Driver of the shining steeds ( Indra, the Divine Mind ) by the sacrifices. The conquering ( dawns ) cleave to him in his struggle, they deliver by knowledge a great light out of the darkness; knowing the Dawns rise up to him, Indra has become the one lord of the luminous cows. The cows who were in the strong place ( of the Panis ) the thinkers clove out; by the mind the seven seers set them moving forward (or upwards towards the supreme ), they found the entire path ( goal or field of travel ) of the Truth; knowing those (supreme seats of the Truth ) Indra by the obeisance entered into them," *vîl'au satîr abhi dhîrâ atrindan, prâchâ ahinvan manasâ sapta viprâh; viçvâm avindan pathyâm r'itasya, prajânann it tâ namasâ viveça*. This is, as usual, the great birth, the great light, the great divine movement of the Truth-knowledge with the finding of the goal and the entry of the gods and the seers into the supreme planes above. Next we have the part of Sarama in this work. " When Sarama found the broken place of the hill, he ( or perhaps she, Sarama ) made continuous the great and supreme goal. She, the fair-footed, led him to the front of the imperishable ones ( the unslayable cows of the Dawn ); first she went, knowing, towards their cry." It is again the Intuition that leads; knowing, she speeds at once and in front of all towards the voice of the concealed illuminations, towards the place where the hill so firmly formed and impervious in appearance ( *vîl'u, dr'idha* ) is broken and can admit the seekers.

The rest of the hymn continues to describe the achievement of the Angirases and Indra. "He went, the greatest seer of them all, doing them friendship; the pregnant hill sent forth its contents for the doer of perfect works,

in the strength of manhood he with the young (Angirases) seeking plenitude of riches attained possession, then singing the hymn of light he became at once the Angiras. Becoming in our front the form and measure of each existing thing, he knows all the births, he slays Çushna;" that is to say, the Divine Mind assumes a form answering to each existing thing in the world and reveals its true divine image and meaning and slays the false force that distorts knowledge and action. "Seeker of the cows, traveller to the seat of heaven, singing the hymns, he, the Friend, delivers his friends out of all defect (of right self-expression). With a mind that sought the Light (the cows) they entered their seats by the illumining words, making the path towards Immortality (*ni gavyatâ manasâ sedur arkair kr'in-vânâso amr'itatvâya gâtum*). This is that large seat of theirs, the Truth by which they took possession of the months (the ten months of the Daçagwas). Harmonised in vision (or, perfectly seeing) they rejoiced in their own (abode, Swar) milking out the milk of the ancient seed (of things). Their cry (of the Word) heated all the earth and heaven (created, that is to say, the burning clarity, *gharma, taṭtam ghr'itum*, which is the yield of the solar cows); they established in that which was born a firm abiding and in the cows the heroes (that is, the battling force was established in the light of the knowledge).

"Indra, the Vritra slayer, by those who were born (the sons of the sacrifice), by the offerings, by the hymns of illumination released upward the shining ones; the wide and delightful Cow (the cow Aditi, the vast and blissful higher consciousness) bringing for him the sweet food, the honey mixed with the ghr'ita, yielded it as her milk. For this Father also (for Heaven) they fashioned the vast and shining abode; doers of perfect works, they had the entire vision of it. Wide-upholding by their support the Parents (Heaven and Earth) they sat in that high world and embraced all its ecstasy. When for the cleaving away (of evil and falsehood) the vast Thought holds him immediately increasing in his pervasion of earth and heaven, —then for Indra in whom are the equal and faultless words,

there are all irresistible energies. He has found the great, manifold and blissful Field ( the wide field of the cows, Swar ); and he has sent forth together all the moving herd for his friends. Indra shining out by the human souls ( the Angirases ) has brought into being, together, the Sun, the Dawn, the Path and the Flame."

And in the remaining verses the same figures continue, with an intervention of the famous image of the rain which has been so much misunderstood. "The Ancient-born I make new that I may conquer. Do thou remove our many un-divine hurters and set Swar for our possessing." The purifying rains are extended before us ( in the shape of the waters ); take us over to the state of bliss that is the other shore of them. Warring in thy chariot protect us from the foe; soon, soon make us conquerors of the Cows. The Vritra-slayer, the Master of the Cows, showed ( to men ) the cows; he has entered with his shining laws ( or lustres ) within those who are black ( void of light, like the Panis ); showing the truths ( the cows of truth ) by the Truth he has opened all his own doors," *pra sūn'r'ita diçamāna r'itena duraç cha viçvā avr'in'od āpa svah*; that is to say, he opens the doors of his own world, Swar, after breaking open by his entry into our darkness ( *antar krishnān gāt* ) the " human doors " kept closed by the Panis.

Such is this remarkable hymn, the bulk of which I have translated because it both brings into striking relief the mystic and entirely psychological character of the Vedic poetry and by so doing sets out vividly the nature of the imagery in the midst of which Sarama figures. The other references to Sarama in the Rig Veda do not add anything essential to the conception. We have a brief allusion in IV. 16. 8, " When thou didst tear the waters out of the hill, Sarama became manifest before thee ; so do thou as our leader tear out much wealth for us, breaking the pens, hymned by the Angirases." It is the intuition manifesting before the Divine Mind as its forerunner when there is the emergence of the waters, the streaming movements of the Truth that break out of the hill in which they were confined by Vritra ( verse 7 ); and it is by means of

the Intuition that this godhead becomes our leader to the rescue of the Light and the conquest of the much wealth hidden within in the rock behind the fortress gates of the Panis.

We find another allusion to Sarama in a hymn by Paraçara Çaktya, I.72. This is one of the Suktas which most clearly reveal the sense of the Vedic imagery, like most indeed of the hymns of Paraçara, a very luminous poet who loves always to throw back something more than a corner of the mystic's veil. It is brief and I shall translate it in full. "He has created, within, the seer-knowings of the eternal Disposer of things, holding in his hand many powers (powers of the divine Purushas, *naryâ purû-ne*); Agni creating together all immortalities becomes the master of the (divine) riches. All the immortals, they who are not limited (by ignorance), desiring, found him in us as if the Calf (of the cow Aditi) existing everywhere; labouring, travelling to the Seat, holding the Thought they attained in the supreme seat to the shining (glory) of Agni. O Agni, when through the three years (three symbolic seasons or periods corresponding perhaps to the passage through the three mental heavens) they, pure, had served thee, the pure one, with the *ghr'ita*, they held the sacrificial names and set moving (to the supreme heaven) forms well born. They had knowledge of the vast heaven and earth and bore them forward, they the sons of Rudra, the lords of the sacrifice; the mortal awoke to vision and found Agni standing in the seat supreme. Knowing perfectly (or in harmony) they kneeled down to him; they with their wives (the female energies of the gods) bowed down to him who is worthy of obeisance; purifying themselves (or, perhaps, exceeding the limits of heaven and earth) they created their own (their proper or divine) forms, guarded in the gaze, each friend, of the Friend. In thee the gods of the sacrifice found the thrice seven secret seats hidden within; they, being of one heart, protect by them the immortality. Guard thou the herds that stand and that which moves. O Agni, having knowledge of all manifestations (or births,) in the worlds (or, knowing all the

knowledge of the peoples) establish thy forces, continuous, for life. Knowing, within, the paths of the journeying of the gods thou becamest their sleepless messenger and the bearer of the offerings. The seven mighty ones of heaven (the rivers) placing aright the thought, knowing the Truth, discerned the doors of the felicity; Sarama found the fastness, the wideness of the cows whereby now the human creature enjoys (the supreme riches). They who entered upon all things that bear right issue, made the path to Immortality; by the great ones and by the greatness earth stood wide; the mother Aditi with her sons came for the upholding. The Immortals planted in him the shining glory, when they made the two eyes of heaven (identical probably with the two vision-powers of the Sun, the two horses of Indra); rivers, as it were, flow down released; the shining ones (the cows) who were here below knew, O Agni."

So runs this hymn of Paraçara, translated with the utmost possible literalness even at the cost of some uncouthness in the English. It is clear at the very first glance that it is throughout a hymn of knowledge, of the Truth, of a divine Flame which is hardly distinguishable from the supreme Deity, of immortality, of the ascent of the gods, the divine powers, by the sacrifice to their godhead, to their supreme names, to their proper forms, to the shining glory of the supreme state with its thrice seven seats of the Godhead. Such an ascent can have no other meaning than the ascent of the divine powers *in man* out of their ordinary cosmic appearances to the shining Truth beyond, as indeed Paraçara himself tells us that by this action of the gods mortal man awakens to the knowledge and finds Agni standing in the supreme seat and goal; *vidan marto nemadhitâ chikitvân, agnim pade parame tasthivânsam*. What is Sarama doing in such a hymn if she is not a power of the Truth, if her cows are not the rays of a divine dawn of illumination? What have the cows of old warring tribes and the sanguinary squabbles of our Aryan and Dravidian ancestors over their mutual plunderings and cattle-liftings to do with this luminous apocalypse

of the immortality and the godhead? Or what are these rivers that think and know the Truth and discover the hidden doors? Or must we still say that these were the rivers of the Panjab dammed up by drought or by the Dravidians and Sarama a mythological figure for an Aryan embassy or else only the physical Dawn?

One hymn in the tenth Mandala is devoted entirely to this "embassy" of Sarama, it is the colloquy of Sarama and the Panis; but it adds nothing essential to what we already know about her and its chief importance lies in the help it gives us in forming our conception of the masters of the cavern treasure. We may note, however, that neither in this hymn, nor in the others we have noticed is there the least indication of the figure of the divine hound which was attributed to Sarama in a possibly later development of the Vedic imagery. It is surely the shining fair-footed goddess by whom the Panis are attracted and whom they desire as their sister,—not as a dog to guard their cattle, but as one who will share in the possession of their riches. The image of the hound of heaven is, however, exceedingly apt and striking and was bound to develop out of the legend. In one of the earlier hymns we have mention indeed of a son for whom Sarama "got food" according to an ancient interpretation which accounts for the phrase by a story that the hound Sarama demanded food for her offspring in the sacrifice as a condition of her search for the lost cows. But this is obviously an explanatory invention which finds no place in the Rig Veda itself. The Veda says "In the sacrifice" or, as it more probably means, "in the seeking of Indra and the Angirases (for the cows) Sarama discovered a foundation for the Son," *vidat saramā tanayāya dhāsim*; for such is the more likely sense here of the word *dhāsim*. The son is in all probability the son born of the sacrifice, a constant element in the Vedic imagery and not the dog-race born of Sarama. We have similar phrases in the Veda as in I.96.4, *mātariṣvā puruvārapuṣhtir vidad gātum tanayāya svarvit*, "Matariṣvan (the Life-god, Vayu) increasing the many desirable things (the higher objects of life) discovered the path for the Son, diṣ-

covered Swar", where the subject is evidently the same but the son has nothing to do with any brood of puppies.

The two Sârameya dogs, messengers of Yama, are mentioned in a late hymn in the tenth Mandala, but without any reference to Sarama as their mother. This occurs in the famous "funeral" hymn X. 14, and it is worth while noting the real character of Yama and his two dogs in the Rig Veda. In the later ideas Yama is the god of Death and has his own special world; but in the Rig Veda he seems to have been originally a form of the Sun,—even as late as the Isha Upanishad we find the name used as an appellation of the Sun,—and then one of the twin children of the wide-shining Lord of Truth. He is the guardian of the dharma, the law of the Truth, *satyadharma*, which is a condition of immortality, and therefore himself the guardian of immortality. His world is Swar, the world of immortality, *amrite loke akshite*, where, as we are told in IX. 113, is the indestructible Light, where Swar is established, *yatra jyotir ajasram, yasmin loke svar hitam*. The hymn X. 14 is indeed not a hymn of Death so much as a hymn of Life and Immortality. Yama and the ancient Fathers have discovered the path to that world which is a pasture of the Cows whence the enemy cannot bear away the radiant herds, *yamo no gâtum prathamô viveda, naishâ gavyâtir apabhartavâ u, yatra nah purve pitarah pareyuh*. The soul of the heaven-ascending mortal is bidden to "outrun the two four-eyed varicoloured Sarameya dogs on the good (or effective) path." Of that path to heaven they are the four-eyed guardians, protecting man on the road by their divine vision, *yâ te çvânau yama rak'shitârau chaturakshâu pathirakshâ nri'chakshasau* and Yama is asked to give them as an escort to the soul on its way. These dogs are "wide-moving, not easily satisfied" and range as the messengers of the Lord of the Law among men. And the hymn prays "May they (the dogs) give us back bliss here in the unhappy (world) so that we may look upon the Sun." We are still in the order of the old Vedic ideas, the Light and the Bliss and the Immortality, and these Sarameya dogs have the essential characteristics of Sarama, the vision, the wide-ranging



movement, the power to travel on the path by which the goal is reached. Sarama leads to the wideness of the cows; these dogs protect the soul on its journey to the inviolable pasture, the field (*kshetra*) of the luminous and imperishable herds. Sarama brings us to the truth, to the sun-vision which is the way to the bliss; these dogs bring the weal to man in this world of suffering so that he shall have the vision of the Sun. Whether Sarama figures as the fair-footed goddess speeding on the path or the heavenly hound, mother of these wide-ranging guardians of the path, the idea is the same, a power of the Truth that seeks and discovers, that finds by a divine faculty of insight the hidden Light and the denied Immortality. But it is to this seeking and finding that her function is limited.

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# The Ideal of Human Unity

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## VIII

If the building up of a composite nation in the British Isles was from the beginning a foregone conclusion, a geographical and economical necessity only delayed in its entire completion by the most violent and perverse errors of statesmanship, the same cannot be said of the swifter but still gradual and almost unconscious process by which the Colonial Empire of Great Britain has been evolving to a point at which it can become a real unity. It was not so long ago that the eventual separation of the Colonies and the evolution of Australia and Canada at least into young independent nations was considered the inevitable end of the colonial empire, its one logical and hardly regrettable conclusion.

There were sound reasons for this mental attitude. The geographical necessity of union was entirely absent ; on the contrary the distance created a positive mental separation, and each colony having a separate physical body seemed predestined on the lines on which human evolution was then running, to become a separate nationality. The economical interests of the mother-country and the colonies were disparate, aloof from each other, often opposite as was shown by the adoption by the latter of protection as against the British free-trade policy. Their sole political interest in the empire was the safety given by the British fleet and army against foreign invasion, and they did not share and took no direct interest in the government of

the Empire or the shaping of its destinies. Psychologically, the sole tie was a frail memory of origin and a tepid sentiment which might easily evaporate and which was combated by a definite separatist sentiment and the natural inclination of strongly marked human groupings to make for themselves an independent life and racial type. The race-origin varied, in Australia British, in South Africa predominantly Dutch, in Canada half French, half English; but in all three countries habits of life, political tendencies, a new type of character and temperament and a culture, if it can be so called, were being developed which were as the poles asunder from the old British culture, temperament, habits of life and social and political tendencies. On the other hand the mother-country derived no tangible political, military or economical advantage from these offshoots, only the prestige which the possession of an Empire in itself could give her. On both sides therefore all the circumstances pointed to an eventual peaceful separation which would leave England only the pride of having been the mother of so many new nations.

Owing to the drawing together of the world by physical Science, the resulting tendency towards larger aggregates, changed political world-conditions and the profound political, economical and social changes towards which Great Britain has been moving, all the conditions now are altered and it is easy to see that the fusion of the Colonial Empire into a great federated nation or something that can plausibly go by that name is practically inevitable. There are difficulties in the way,—economical difficulties, to begin with; for, as we have seen, geographical separation does tend towards a divergence, often an opposition of economical interests and an imperial Zollverein, natural enough between the states of the German Empire or a Central European Confederation such as is now being planned by one side in the great war would be an artificial creation as between widely separated countries and would need constant vigilance and tender handling; yet, at the same time, political unity tends to demand economical union as its natural concomitant and seems to itself hard-

ly complete without it. Political and other difficulties also there are which might become manifest if the practical process of unification were rashly and unwisely handled ; but none of these need be insuperable or even a real stumbling-block. The race difficulty which was at one time serious and menacing in South Africa and is not yet eliminated, need not be more formidable than in Canada ; for in both countries there is the English element which, whether a majority or minority, can by friendly union or fusion attach the foreign element to the Empire. Nor is there any such powerful outside attraction or clash of formed cultures or incompatible temperaments as makes so difficult the real union of Austro-Hungary.

All that is needed is that England should continue to handle the problem with a right instinct and not commit anything like her fatal American blunder or the mistake she committed but fortunately receded from in South Africa. She has to keep it always in mind that her possible destiny is not that of a dominant country compelling all the parts of her dominions to uniformity with her or to perpetual subordination, but that of the centre of a great confederation of States and nations coalescing by her attraction into a new supra-national unity. Here the first condition is that she must scrupulously respect the free internal life and will, the social, cultural, economical tendencies of the colonies while giving them an equal part with herself in the management of the great common questions of the empire. She herself can be nothing more in the future of such a new type of aggregate than a political and cultural centre, the clamp or nodus of the union. Given this orientation of the governing mind in England nothing short of some unforeseen cataclysm can prevent the formation of an empire-unit in which Home Rule with a loose British suzerainty will be replaced by Federation with Home Rule as its basis.

But the problem becomes much more difficult when the question of the other two great constituent parts of the Empire arises, Egypt and India,—so difficult that the first temptation of the political mind, supported as it will be by a hundred prejudices and existing interests, will be

naturally to leave the problem alone and create a federated Colonial Empire with these two great countries as subject dependencies. It is obvious that such a solution if arrived at cannot last and, if obstinately persisted in, will lead to the most undesirable results, if not to eventual disaster. The renaissance of India is as inevitable as the rising of tomorrow's sun and the renaissance of a great nation of three hundred millions with so peculiar a temperament, such unique traditions and ideas of life, so powerful an intelligence and so great a mass of potential energies cannot but be one of the most formidable phenomena of the modern world. It is evident that the new federated empire-unit cannot afford to put itself in permanent antagonism to this renascent nation of three hundred millions and that the short-sighted statesmanship of those servants of to-day and its interests who would stave off the inevitable future as long as possible cannot be allowed to prevail. This has indeed been recognised in principle; the difficulty will be in the handling of the problems that will arise when the practical solution of the Indian question can no longer be put off.

The nature of the difficulties in the way of a practical union between such different aggregates is obvious enough. There is first that geographical separateness which has always made India a country and a nation apart even when it was unable to realise its political unity and was receiving by invasion and mutual communication of cultures the full shock of the civilisations around it. There is the mere mass of its population of three hundred millions whose fusion in any sort with the rest of the nations of the empire will be a far other matter than the fusion of the comparatively insignificant populations of Australia, Canada and South Africa. There is the salient line of demarcation by race, colour and temperament between the European and the Asiatic; there is the age-long past, the absolute divergence of origins, indelible associations, inherent tendencies which forbid any possibility of the line of demarcation being effaced or minimised by India's acceptance of an entirely or predominantly English or European cul-

ture. All these difficulties need not necessarily mean the insolubility of the problem; on the contrary we know that no difficulty can be presented to the human mind which the human mind, if it will, cannot solve. We assume that in this case there will be both the will and the necessary wisdom; that British statesmanship will commit no irreparable error, that from the minor errors which it cannot fail to commit in the handling of such a problem, it will retreat in time as has been its temperament and habit in the past, and that, accordingly, a little sooner or a little later some kind of psychological unity will be created between these two widely disparate aggregates of the human race.

The question remains under what conditions this is possible and of what nature the unity will be. It is clear that the governing race must apply with a far greater scrupulosity and firm resolution the principle it has already applied elsewhere with such success and the departure from which has always after a certain stage been so detrimental to its own wider interests. It must allow, respect and even favour actively the free and separate evolution of India subject to the unity of the empire. So long as India does not entirely govern itself, her interests must take a first place in the mind of those who do govern her, and when she has self-government, it must be of a kind which will not hamper her in her care of her own interests. She must not for example, be forced into an imperial Zollverein which under present conditions would be disastrous to her economical future until or unless those conditions are changed by a resolute policy of stimulating and encouraging her industrial development even though that will necessarily be prejudicial to many existing commercial interests within the empire. No effort must be made to impose English culture or conditions upon her growing life or make them a *sine qua non* for her recognition among the free peoples of the Empire and no effort of her own to depend and develop her own culture and characteristic development must be interfered with or opposed. Her dignity, sentiments, national aspirations must be increasingly recognised in practice as well as in principle. Given these

conditions all her political and economical interests and the care for her own untroubled growth will bind her to the empire and time will be given for the rest, for the more subtle and difficult part of the process of unification to fulfil itself more or less rapidly.

The unity created can never take the form of a Indo-British nation; that is a figment of the imagination, a chimera which it will never do to hunt to the detriment of the real possibilities. The possibilities are, first, a firm political unity secured by common interests, secondly, a sound commercial interchange and mutual industrial helpfulness on healthy lines; thirdly, a new cultural relation of the two most important sections of humanity, Europe and Asia, in which they could exchange all that is great and valuable in either as equal members of one human household; and finally, it may be hoped, in place of the common past association of political and economical development and military glory which have chiefly helped in building up the nation-unit, the greater glory of association and close partnership in the building of a new, rich and various culture for the life of a nobler humanity. Such, surely, should be the type of the supra-national unit which is the possible next step in the progressive aggregation of humanity.

It is evident that this next step would have no reason or value except as a stage which would make possible by practical demonstration and the creation of new habits of sentiment, mental attitude and common life the unity of the whole human race in a single family. The mere creation of a big empire-unit would be a vulgar and even reactionary phenomenon if it had not this greater issue beyond it. The mere construction of a multicoloured Indo-British-Egyptian-Colonial unity arrayed in armour of battle and divided by commercial, political and military egoism from other huge unities Russian, French, German, American, would be a retrogression, not an advance. If at all, therefore, this kind of development is intended—for we have only taken the instance of the British Empire as the best example of a possible new type,—then it must be

as such a half-way house and with this ideal before us, that it can be accepted by the lovers of humanity who are not bound by the limitations of the old local patriotism of nation against nation. Always provided that the political and administrative means are those which are to lead us to the unity of the human race,—for on that doubtful hypothesis we are at present proceeding.

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## **The Passing of War?**

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The progress of humanity proceeds by a series of imaginations which the will in the race turns into accomplished facts and a train of illusions which contain each of them an inevitable truth. The truth is there in the secret Will and Knowledge that are conducting our affairs for us and it reflects itself in the soul of mankind; the illusion is in the shape we give to that reflection, the veil of arbitrary fixations of time, place and circumstance which that deceptive organ of knowledge, the human intellect, weaves over the face of the Truth. Human imaginations are often fulfilled to the letter; our illusions on the contrary find the truth behind them realised most unexpectedly, at a time, in ways, under circumstances far other than those we had fixed for them.

Man's illusions are of all sorts and kinds, some of them petty though not unimportant,—for nothing in the world is unimportant,—others vast and grandiose. The greatest of them all are those which cluster round the hope of a perfected society, a perfected race, a terrestrial millennium. Each new idea religious or social which takes possession of the epoch and seizes on large masses of man, is in turn to be the instrument of these high realisations; each in turn betrays the hope which gave it its force to conquer. And the reason is plain enough to whosoever chooses to see; it is that no change of ideas or of the intellectual outlook upon life, no belief in God or Avatar or prophet, no victorious science or liberating philosophy, no social scheme or system, no sort of machinery internal or external can really bring about the great desire implanted in the race, true

though that desire is in itself and the index of the goal to which we are being led. Because man is himself not a machine nor a device, but a being and a most complex one at that, therefore he cannot be saved by machinery; only by an entire change which shall affect all the members of his being can he be liberated from his discords and imperfections.

One of the illusions incidental to this great hope is the expectation of the passing of war. This grand event in human progress is always being confidently expected and since we are now all scientific minds and rational beings, we no longer expect it by a divine intervention, but assign sound physical and economical reasons for the faith that is in us. The first form taken by this new gospel was the expectation and the prophecy that the extension of commerce would be the extinction of war. Commercialism was the natural enemy of militarism and would drive it from the face of the earth. The growing and universal lust of gold and the habit of comfort and the necessities of increased production and intricate interchange would crush out the lust of power and dominion and glory and battle. Gold-hunger or commodity-hunger would drive out earth-hunger, the dharma of the Vaishya would set its foot on the dharma of the Kshatriya and give it its painless quietus. The ironic reply of the gods has not been long in coming. Actually this very reign of commercialism, this increase of production and interchange, this desire for commodities and markets and this piling up of a huge burden of unnecessary necessities has been the cause of half the wars that have since afflicted the human race. And now we see militarism and commercialism united in a loving clasp, coalescing into a sacred biune duality of national life and patriotic aspiration and causing and driving by their force the most irrational, the most monstrous and merely cataclysmic, the hugest war of modern and indeed of all historic times.

Another illusion was that the growth of democracy would mean the growth of pacifism and the end of war. It was fondly thought that wars are in their nature dynastic

and aristocratic; greedy kings and martial nobles driven by earth-hunger and battle-hunger, diplomatists playing at chess with the lives of men and the fortunes of nations, these were the guilty causes of war who drove the unfortunate peoples to the battle-field like sheep to the shambles. These proletariates, mere food for powder, who had no interest, no desire, no battle-hunger driving them to armed conflict, had only to become instructed and dominant to embrace each other and all the world in a free and fraternal amity. Man refuses to learn from that history of whose lessons the wise prate to us; otherwise the story of old democracies ought to have been enough to prevent this particular illusion. In any case the answer of the gods has been, here too, sufficiently ironic. If kings and diplomatists are still often the movers of war, none more ready than the modern democracy to make itself their enthusiastic and noisy accomplice, and we see even the modern spectacle of governments and diplomats hanging back in affright or doubt from the yawning and clamorous abyss while angry shouting peoples impel them to the verge. Bewildered pacifists who still cling to their principles and illusions, find themselves howled down by the people and, what is piquant enough, by their own recent comrades and leaders. The socialist, the syndicalist, the internationalist of yesterday stands forward as a banner-bearer in the great mutual massacre and his voice is the loudest to cheer on the dogs of war.

Another recent illusion was the power of Courts of Arbitration and Concerts of Europe to prevent war. There again the course that events immediately took was sufficiently ironic; for the institution of the great Court of international arbitration was followed up by a series of little and great wars which led by an inexorable logical chain to the long-dreaded European conflict and the monarch who had first conceived the idea, was also the first to unsheathe his sword in a conflict dictated on both sides by the most unrighteous greed and aggression. In fact this series of wars, whether fought in Northern or Southern Africa, in Manchuria or the Balkans, were marked most prominently by

the spirit which disregards cynically that very idea of inherent and existing rights, that balance of law and equity upon which alone arbitration can be founded. As for the Concert of Europe, it seems far enough from us now, almost antediluvian in its antiquity,—as it belongs indeed to the age before the deluge; but we can remember well enough what an unmusical and discordant concert it was, what a series of fumbings and blunderings and how its diplomacy led us fatally to the inevitable event against which it struggled. Now it is suggested by many to substitute a United States of Europe for the defunct Concert and for the poor helpless Hague tribunal an effective Court of international Law with force behind it to impose its decisions. But so long as men go on believing in the sovereign power of machinery, it is not likely that the gods either will cease from their studied irony.

There have been other speculations and reasonings; ingenious minds have searched for a firmer and more rational ground of faith. The first of these was propounded in a book by a Russian writer which had an enormous success in its day but has now passed into the silence. Science was to bring war to an end by making it physically impossible. It was mathematically proved that with modern weapons two equal armies would fight each other to a standstill, attack would become impossible except by numbers thrice those of the defence and war therefore would bring no military decision but only an infructuous upheaval and disturbance of the organised life of the nations. When the Russo-Japanese war almost immediately proved that attack and victory were still possible and the battle-fury of man superior to the fury of his death-dealing engines, another book was published, called by a title which has turned into a jest upon the writer, the *Great Illusion*, to prove that the idea of a commercial advantage to be gained by war and conquest was an illusion and that as soon as this was understood and the sole benefit of peaceful interchange realised, the peoples would abandon a method of settlement now chiefly undertaken from motives of commercial expansion, yet whose disastrous result was only to

disorganise fatally the commercial prosperity it sought to serve. The present war came as the immediate answer of the gods to this sober and rational proposition. It has been fought for conquest and commercial expansion and it is proposed, even when it has been fought out on the field, to follow it up by a commercial struggle between the belligerent nations.

The men who wrote these books were capable thinkers but they ignored the one thing that matters, human nature. The present war has justified to a certain extent the Russian writer though by developments he did not foresee; scientific warfare has brought military movement to a standstill and baffled the strategist and the tactician, it has rendered decisive victory impossible except by overwhelming numbers or an overwhelming weight of artillery. But this has not made war impossible, it has only changed its character; it has at the most replaced the war of military decisions by that of military and financial exhaustion aided by the grim weapon of famine. The English writer on the other hand erred by isolating the economic motive as the one factor that weighed; he ignored the human lust of dominion which, carried into the terms of commercialism, means the undisputed control of markets and the exploitation of helpless populations. Again, when we rely upon the disturbance of organised national and international life as a preventive of war, we forget the boundless power of self-adaptation which man possesses; that power has been shown strikingly enough in the skill and ease with which the organisation and finance of peace were replaced in the present crisis by the organisation and finance of war. And when we rely upon Science to make war impossible, we forget that the progress of Science means a series of surprises and that it means also a constant effort of human ingenuity to overcome impossibilities and find fresh means of satisfying our ideas, desires and instincts. Science may well make war of the present type with shot and shell and mines and battleships an impossibility and yet develop or leave in their place other and simpler means which may bring back the type of ancient warfare.

So long as war does not become psychologically impossible, it will remain or, if banished for a while, return. War itself, it is hoped, will end war; the expense, the horror, the butchery, the disturbance of tranquil life, the whole confused sanguinary madness of the thing has reached or will reach such colossal proportions that the human race will fling the monstrosity behind it in weariness and disgust. But weariness and disgust, horror and pity, even the opening of the eyes to reason by the practical fact of the waste of human life and energy and the harm and extravagance are not permanent factors; they last only while the lesson is fresh. Afterwards, there is forgetfulness; human nature recuperates itself and recovers the instincts that were temporarily dominated. A long peace, even a certain organisation of peace may conceivably result, but so long as the heart of man remains what it is, the peace will come to an end, the organisation will break down under the stress of human passions. War is no longer, perhaps, a biological necessity, but it is still a psychological necessity; what is within us, must manifest itself outside.

Meanwhile it is well that every false hope and confident prediction should be answered as soon as may well be by the irony of the gods; for only so can we be driven to the perception of the real remedy. Only when man has developed not merely a fellow-feeling with all men, but a dominant sense of unity and commonalty, only when he is aware of them not merely as brothers,—that is a fragile bond,—but as parts of himself, only when he has learned to live not in his separate personal and communal ego-sense, but in a larger universal consciousness can the phenomenon of war, with whatever weapons, pass out of his life without the possibility of return. Meanwhile that he should struggle even by illusions towards that end, is an excellent sign; for it shows that the truth behind the illusion is pressing towards the hour when it may become manifest as reality.

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## A PHILOSOPHICAL REVIEW

15th May 1916.

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# The Life Divine

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## CHAPTER XXII

### THE PROBLEM OF LIFE

This it is that is called the universal Life.

*Taittiriya Upanishad.*

The Lord seated in the heart of all existences turns all as upon a machine by his Maya.

*Gita.*

Man when he knows the Eternal who is Truth, Knowledge and Infinity shall enjoy, in association with the Eternal who has the all-discerning consciousness, all that he now desires.

*Taittiriya Upanishad.*

### ARGUMENT.

[ Life being a divided movement of consciousness a though really an undivided force becomes a clash of opposing truths each striving to fulfil itself. Mind has to solve the thousand and one problems resulting but in Life itself, not merely in thought. The difficulty lies in its ignorance of itself and the world. Man knows only the surface of his own being and does not know the universality of the Force of which he is a part ; therefore he can master neither himself nor the world. He has to know and solve the problem or else give place to some higher evolutionary being.—The

poise of Life is determined by the relation of the Force to the Consciousness which drives it. Accordingly we have, besides the Infinite Existence, first the life of material Nature ruled by the infallible Inconscient; secondly the life of conscious being in material Nature emerging out of the Inconscient, fallible, bewildered, only half-potent, which is our own; and thirdly the life of the real Man to which we are moving where Consciousness and Force are fulfilled and in harmony and the One at unison with the many. That life will be founded on the awareness of one Consciousness in many minds, one Force working in many lives, one Delight of being in many hearts and bodies.—Man's difficulties; first, he only knows and governs a part of himself, the greater part of himself is subconscious and it is this greater cosmic part that really governs his surface being. This is what is meant by his being governed by his Nature and by the Lord seated within through the Maya or apparent denial of Sachchidananda by Himself. It is only by becoming one with the Lord that man can be master of himself, but this union must be in the Divine Maya, in the superconscient and not only or chiefly in this lower Maya of the mental existence.—Secondly, he is separated by his individuality from the universal and does not know his fellow-beings. He must be not only in sympathy with them, but arrive at a conscious unity with all and this conscious unity exists only in what is now superconscient to us.—Thirdly, Life is at war with body, Mind at war with the life and the body, each trying to subject the others to its own law. Only the supramental can find the law of immortal harmony which shall reconcile this discord of our mortality. Each of these principles has besides a soul in it which seeks a self-fulfilment beyond what the present force of life, mind or body can give. There is a conflict between opposing instincts of the body, opposing desires and impulses of the life, opposing ideas of the mind. The principle of unity is above in the supermind.—Man as he develops becomes acutely aware of all these discords and seeks a reconciliation with himself and with his fellow-beings. This can only come by the perfection of his own existence through the principle in himself to which he has not yet attained and by embracing consciously the life of others in his own through an universal consciousness which

must also be gained by the superconscient becoming conscient in us through an upward evolution. ]

Life is, we have seen, the putting forth, under certain cosmic circumstances, of a Conscious-Force which is in its own nature infinite, absolute, untrammelled, inalienably possessed of its own unity and bliss, the Conscious-Force of Sachchidananda. The central circumstance of this cosmic process, in so far as it differs in its appearances from the purity of the infinite Existence and the self-possession of the undivided Energy, is the dividing faculty of the Mind obscured by ignorance. There results from this divided action of an undivided Force the apparition of dualities, oppositions, seeming denials of the nature of Sachchidananda which exist as the reality for the mind, but only as a phenomenon for the divine cosmic consciousness concealed behind the veil of mind. Hence the world takes the appearance of a clash of opposing truths each seeking to fulfil itself, each having the right to fulfilment and therefore of a mass of problems and mysteries which have to be solved because behind all this confusion there is the concealed Truth and unity pressing for the solution and by the solution for its own unveiled manifestation in the world.

This solution has to be made by the mind, but not by the mind alone ; it has to be a solution in Life, in act of being as well as in consciousness of being. Consciousness as Force has created the world-movement and its problems ; consciousness as Force has to solve the problems it has created and carry the world-movement to the inevitable fulfilment of its secret sense and evolving Truth. But this Life has taken successively three appearances ; first, material, submerged consciousness concealed in its own superficial expressive action and its representative forms of force, where the consciousness disappears from view in the act and is lost in the form ; secondly, vital, emerging consciousness half-apparent as power of life and process of the growth, activity and decay of form, where the consciousness, half-delivered out of its original imprisonment, is vibrant in power,

as vital craving and satisfaction of repulsion, but at first not at all and then only imperfectly vibrant in light as knowledge of its own self-existence and its environment ; thirdly, mental, emerged consciousness reflecting fact of life as mental sense while as new idea it tries to become fact of life, modifies the internal and attempts to modify conformably the external existence of the being. Here, in mind, consciousness is delivered out of its imprisonment in the act and form of its own force, but it is not yet master of the act and form because it has emerged as an individual consciousness and is aware therefore only of a fragmentary movement of its own total activities.

The whole crux and difficulty of human life lies here. Man is this mental being, this mental consciousness working as mental force, aware in a way of the universal force and life of which he is part but, because he has not knowledge of its universality or even of the totality of his own being, unable to deal either with life in general or with his own life in a really effective and victorious movement of mastery. He seeks to know Matter in order to be master of the material environment, to know Life in order to be master of the vital existence, to know Mind in order to be master of the great obscure movement of mentality in which he is not only a jet of light of self-consciousness like the animal but also more and more a flame of growing self-knowledge. Thus he seeks to know himself in order to be master of himself ; to know the world in order to be master of the world. This is the impulse of Existence in him, the impulse of the Consciousness he is, of the Force that is his life, the impulse of Sachchidananda appearing as the individual in a world in which He expresses and yet seems to deny Himself. To find the conditions under which this impulse is satisfied is the problem man must strive always to resolve and to that he is compelled by the very nature of his own existence and of the Deity seated within him ; and until the problem is solved, the impulse satisfied, the human race cannot rest from its labour. Either man must fulfil himself by satisfying the Divine within him or he must produce out of himself a new and greater being who

will be more capable of satisfying it. He must either himself become a divine humanity or give place to Superman.

This simply means that the mental consciousness of man not being the completely illumined consciousness entirely emerged out of the obscuration of Matter but only a progressive term in the great emergence, the line of evolutionary creation in which he has appeared cannot stop where he now is, but must go either beyond its present term in him or else beyond him if he himself has not the force to go forward. Mental idea trying to become fact of life must pass on till it becomes the whole Truth of existence delivering itself out of its successive wrappings and becoming progressively fulfilled in consciousness and joyously fulfilled in power ; for in and through these two terms of power and light Existence manifests itself, because existence is in its nature Consciousness and Force ; but the third term in which these, its two constituents, meet, become one and are fulfilled, is satisfied Delight of self-existence. For an evolving life like ours this inevitable fulfilment must necessarily mean the finding of the self that was contained in the seed of its own birth and with that self-finding the fulfilment of the potentialities deposited in the movement of conscious-force from which this life took its rise. The potentiality thus contained in our human existence is Sachchidananda realising Himself in a certain harmony and unification of the individual life and the universal so that mankind shall express in a common consciousness, common movement of power, common delight the transcendent Something which has cast itself into this form of things.

All life depends for its nature on the fundamental poise of its own constituting consciousness; for as the Consciousness is, so will the Force be. Where the Consciousness is infinite, one, transcendent of its acts and forms even while embracing and informing and executing them as is the consciousness of Sachchidananda, so will be the Force, infinite in its scope, one in its works, transcendent in its power and self-knowledge. Where the Consciousness is like that of material Nature submerged, self-oblivious, driving

along in the drift of its own Force without seeming to know it even though by the very nature of the eternal relation between the two terms it really determines the drift which drives it, so will be the Force; it will be a monstrous movement of the Inert and Inconscient, unaware of what it contains, seeming mechanically to fulfil itself by a sort of inexorable accident, an inevitably happy chance, even ~~while~~ all the while it really obeys faultlessly the law of the Right and Truth fixed for it by the will of the supernal Conscious-Being concealed within its movement. Where the Consciousness is divided in itself, as in Mind, limiting itself in various centres, setting each to fulfil itself without knowledge of what is in other centres and of its relation to others, aware of things and forces in their apparent division and opposition to each other but not in their real unity, such will be the Force; it will be a life like that we are and see around us; it will be a clash of individual lives seeking each its own fulfilment without knowing its relation to others, a conflict of divided and opposing forces and, in the mentality, a shock and wrestle of divided and opposing ideas which cannot arrive at the simple knowledge of their necessity to each other or grasp their place as elements of that Unity behind which is expressing itself through them and in which their discords must cease. But where the Consciousness is in possession of both the diversity and the unity and the latter contains and governs the former, where it is aware at once of the Law, Truth and Right of the All and the Law, Truth and Right of the individual and the two become consciously harmonised in a mutual unity, where the whole nature of the consciousness is the One knowing itself as the Many and the Many knowing themselves as the One, there the Force also will be of the same nature; it will be a Life that consciously obeys the law of Unity and yet fulfils each thing in the diversity according to its proper rule and function; it will be a life in which all the individuals live at once in themselves and in each other as one conscious Being in many souls, one power of Consciousness in many minds, one joy of Force working in many lives, one reality of Delight ful-

filling itself in many hearts and bodies.

The first of these four positions, the source of all this progressive relation between Consciousness and Force, is their poise in the being of Sachchidananda where they are one; for the Force is simply consciousness of being working itself out without ever ceasing to be consciousness and the Consciousness is simply luminous Force of being eternally aware of itself and of its own Delight and never ceasing to be this power of utter light and self-possession. The second relation is that of material Nature, it is the poise of being in the material universe which is the great denial of Sachchidananda by Himself; for here there is the utter apparent separation of Force from Consciousness, the specious miracle of the all-governing and infallible Inconscient which is only the mask but which modern knowledge has mistaken for the real face of the cosmic Deity. The third relation is the poise of being in Mind and in the Life which we see emerging out of this denial, bewildered by it, struggling—without any possibility of cessation by submission but also without any clear knowledge or instinct of a victorious solution—against the thousand and one problems involved in this perplexing apparition of man the half-potent conscient being out of the omnipotent Inconscience of the material universe. The fourth relation is the poise of being in Supermind; it is the fulfilled existence which will eventually solve all this complex problem created by the partial affirmation emerging out of the total denial; and it must needs solve it in the only possible way, by the complete affirmation fulfilling all that was secretly there contained in potentiality and intended in fact of evolution behind the mask of the great denial. That is the real life of the real Man towards which this partial life and partial unfulfilled manhood is striving forward with a perfect knowledge and guidance in the so-called Inconscient within us, but in our conscient parts with only a dim and struggling prevision, with fragments of realisation, with glimpses of the ideal, with flashes of revelation and inspiration in the poet and prophet, the seer and the transcendentalist, the mystic and the thinker,

the great intellects and the great souls of humanity.

From the data we have now before us we can see that the difficulties which arise from the imperfect poise of Consciousness and Force in man in his present status of mind and life are principally three. First, he is aware only of a small part of his own being; his surface mentality, his surface life, his surface physical being is all that he knows and he does not know even all of that; below is the huge surge of his subconscient mind, his subconscious life-impulses, his subconscious corporeality which he does not know and which he cannot govern, but which rather know and govern him. For existence and consciousness and force being one we can only have real power over so much of our existence as we are identified with by self-awareness, the rest must be governed by its own consciousness which is subliminal to our surface mind and life and body. And yet the two being one movement and not two separate movements the larger and more potent part of ourselves must govern and determine in the mass the smaller and less powerful; therefore we are governed by the subconscient even in our conscious existence and in our very self-mastery and self-direction we are only instruments of what seems to us the Inconscient within us.

This is what the old wisdom meant when it said that man imagines himself to be the doer of the work by his free will, but in reality Nature determines all his works and even the wise are compelled to follow their own Nature. But since Nature is the creative force of consciousness of the Being within us who is masked by His own inverse movement and apparent denial of Himself, they called that inverse creative movement of His consciousness the Maya or Illusion-power of the Lord and said that all existences are turned as upon a machine through His Maya by the Lord seated within the heart of all existences. It is evident then that only by man so far exceeding mind as to become one in self-awareness with the Lord can he become master of his own being. And since this is not possible in the inconscience or subconscient itself, since profit cannot come by plunging down into our depths back



towards the Inconscient, it can only be by ascending into that which is still superconscient to us, into the Supermind, that this unity can be wholly established. For there in the higher and divine Maya is the conscious knowledge, in its law and truth, of that which works in the subconscious by the lower Maya under the conditions of the Denial which seeks to become the Affirmation. For this lower Nature works out what is willed and known in that higher Nature. The Illusion-Power of the divine knowledge in the world which creates appearances is governed by the Truth-Power of the same knowledge which knows the truth behind the appearances and keeps ready for us the Affirmation towards which they are working. The partial and apparent Man here will find there the perfect and real Man capable of an entirely self-aware being by his full unity with that Self-existent who is the omniscient lord of His own cosmic evolution and procession.

The second difficulty is that man is separated in his mind, his life, his body from the universal and therefore, even as he does not know himself, is equally and even more incapable of knowing his fellow-creatures. He forms by inferences, theories, observations and a certain imperfect capacity of sympathy a rough mental construction about them; but this is not knowledge. Knowledge can only come by conscious identity, for that is the only true knowledge,—existence aware of itself. We know what we are so far as we are consciously aware of ourself, the rest is hidden; so also we can come really to know that with which we become one in our consciousness, but only so far as we can become one with it. If the means of knowledge are indirect and imperfect, the knowledge attained will also be indirect and imperfect. It will enable us to work out with a certain precarious clumsiness but still perfectly enough from our mental standpoint certain limited practical aims, necessities, conveniences, a certain imperfect and insecure harmony of our relations with that which we know; but only by a conscious unity with it can we arrive at a perfect relation. Therefore we must arrive at a conscious

unity with our fellow-beings and not merely at the sympathy created by love or the understanding created by mental knowledge, which will always be the knowledge of their superficial existence and therefore imperfect in itself and subject to denial and frustration by the uprush of the unknown and unmastered from the subconscious in them and us. But this conscious oneness can only be established by entering into that in which we are one with them, the universal; and the fullness of the universal exists consciously only in that which is superconscious to us, in the Supermind; for here in our normal being the greater part of it is subconscious and therefore in this normal poise of mind, life and body it cannot be possessed. The lower nature is bound down to ego in all its activities, chained triply to the stake of differentiated individuality. The Supermind alone commands unity in diversity.

The third difficulty is the division between force and consciousness in the evolutionary existence. There is, first, the division which has been created by the evolution itself in its three successive formations of Matter, Life and Mind each with its own law of working. The Life is at war with the body; it attempts to force it to satisfy life's desires, impulses, satisfactions and demands of its limited capacity what could only be possible to an immortal and divine body; and the body, enslaved and tyrannised over, suffers and is in constant dumb revolt against the demands made upon it by the Life. The Mind is at war with both; sometimes it helps the Life against the Body, sometime restrains the vital urge and seeks to protect the corporeal frame from life's desires, passions and over-driving energies; it seeks also to possess the Life and turn its energy to the mind's own ends, to the utmost joys of the mind's own activity, to the satisfaction of mental, aesthetic, emotional aims and their fulfilment in human existence; and the Life too finds itself enslaved and misused and is in frequent insurrection against the ignorant, half-wise tyrant seated above it. This is the war of our members which the mind cannot satisfactorily resolve because it has to deal with a problem insoluble to it, the aspiration of an immor-

tal being in a mortal life and body. It can only arrive either at a succession of compromises or end in an abandonment of the problem either by submission with the materialist to the mortality of our apparent being or with the ascetic and the religionist by the rejection and condemnation of the earthly life and withdrawal to happier and easier fields of existence. But the true solution lies in finding the principle beyond Mind of which Immortality is the law and conquering by it the mortality of our existence.

But there is also that fundamental division between the force and the consciousness which is the original cause of this incapacity. Not only is there a division between the mental, the vital and the physical being, but each of them is also divided against itself. The capacity of the body is less than the capacity of the instinctive soul within it, the capacity of the vital force less than the capacity of the impulsive soul within it, the capacity of the mental energy less than the capacity of the intellectual and emotional soul within it. For the soul is the inner consciousness which aspires to its own complete self-realisation and therefore always exceeds the individual formation of the moment, and the Force which has taken its poise in the formation is always pushed by its soul to that which is abnormal to the poise, transcendent of it; thus constantly pushed it has much trouble in answering, more in evolving from the present to a greater capacity. In trying to fulfil the demands of this triple soul it is distracted and driven to set instinct against instinct, impulse against impulse, emotion against emotion, idea against idea, satisfying this, denying that, then repenting and returning on what it has done, adjusting, compensating, readjusting *ad infinitum*, but not arriving at any principle of unity. And in the mind again the conscious-power that should harmonise and unite is not only limited in its knowledge and in its will, but the knowledge and the will are disparate and often at discord. The principle of unity is above in the supermind; for there alone is the conscious unity of all diversities; there alone will and knowledge are equal and in perfect

harmony ; there alone Consciousness and Force arrive at their divine equation.

Man, in proportion as he becomes self-conscious and a truly thinking being, becomes acutely aware of all this discord and disparateness in the members of his being and he seeks to arrive at a harmony of his mind, life and body, a harmony of his knowledge and will and emotion, a harmony of all his members. Sometimes this desire stops short at the attainment of a workable compromise which will bring with it a relative peace ; but compromise can only be a halt on the way, since the Deity within will not be satisfied eventually with less than a perfect harmony combining in itself the integral development of our many-sided potentialities. Less than this would be an evasion of the problem, not its solution, or else only a temporary solution provided as a resting-place for the soul in its continual self-enlargement and ascension. Such a perfect harmony would demand as essential terms a perfect mentality, a perfect play of vital force, a perfect physical existence. But where in the radically imperfect shall we find the principle and power of perfection ? Mind rooted in division and limitation cannot provide it to us nor can life and the body which are the energy and the frame of dividing and limiting mind. The principle and power of perfection are there in the subconscious wrapped up in the tegument or veil of the lower Maya and in the super-conscious open and eternally realised but separated from us by the veil of our self-ignorance. It is above, then, and not either in our present poise nor below it that we must seek for the reconciling power and knowledge.

Equally, man as he develops, becomes acutely aware of the discord and ignorance that governs his relations with the world, acutely intolerant of it, more and more set upon finding a principle of harmony, peace, joy and unity. This too can only come to him from above. For only by developing a mind which shall have knowledge of the mind of others as of itself, free from our mutual ignorance and misunderstanding, a will that feels and makes itself one with the will of others, an emotional heart that contains

the emotions of others as its own, a life-force that feels the energies of others and accepts them for its own and seeks to fulfil them as its own and a body that is not a wall of imprisonment and defence against the world, and all this under the law of a Light and Truth that shall transcend the aberrations and errors, the much sin and falsehood of our minds, wills, emotions, life-energies,—only so can the life of man practically become one with that of his fellow-beings and the individual recover his own universal self. The subconscious has this life of the All and the super-conscious has it, but under conditions which necessitate our motion upwards. For not towards the Godhead concealed in the “inconscious ocean where darkness is wrapped within darkness”,\* but towards the Godhead seated in the sea of eternal light, in the highest ether of our being, is the original impetus which has carried upward the evolving soul to the type of our humanity.

Unless therefore the race is to fall by the wayside and leave the victory to other and new creations of the eager travailing Mother, it must aspire to this ascent, conducted indeed through love, mental illumination and the vital urge to possession and self-giving but leading beyond to the supramental unity which transcends and fulfils them; in the founding of human life upon the supramental realisation of conscious unity with all in our being and in all its members humanity must seek its final good and salvation. And this is what we have described as the fourth status of Life in its ascent towards the Godhead.

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\* *Rig Veda.*

# **The Synthesis of Yoga**

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## **CHAPTER XVIII**

### **THE SYNTHESIS OF THE DISCIPLINE OF KNOWLEDGE**

In the last chapter we have spoken of renunciation in its most general scope, even as we spoke of concentration in all its possibilities; what has been said, applies therefore equally to the path of Works and the path of Devotion as to the path of Knowledge; for on all three concentration and renunciation are needed, though the way and spirit in which they are applied may vary. But we must now turn more particularly to the actual steps of the Path of Knowledge on which the double force of concentration and renunciation must aid us to advance. Practically, this path is a reascent up the great ladder of being down which the soul has descended into the material existence.

The central aim of Knowledge is the recovery of the Self, of our true self-existence, and this aim presupposes the admission that our present mode of being is not our true self-existence. No doubt, we have rejected the trenchant solutions which cut the knot of the riddle of the universe; we recognise it neither as a fiction of material appearance created by Force, nor as an unreality set up by the Mind, nor as a bundle of sensations, ideas and results of idea and sensation with a great Void or a great blissful Zero behind it to strive towards as our true truth of eternal non-existence. We accept the Self as a reality and the universe as a reality of the Self, a reality of its consciousness and not of mere material force and formation, but none the less or rather all the more for that reason a real-

ity. Still, though the universe is a fact and not a fiction, a fact of the divine and universal and not a fiction of the individual self, our state of existence here is a state of ignorance, not the true truth of our being. We conceive of ourselves falsely, we see ourselves as we are not ; we live in a false relation with our environment, because we know neither the universe nor ourselves for what they really are but with an imperfect view founded on a temporary fiction which the Soul and Nature have established between themselves for the convenience of the evolving ego. And this falsity is the root of a general perversion, confusion and suffering which besiege at every step both our internal life and our relations with our environment. Our personal life and our communal life, our commerce with ourselves and our commerce with our fellows are founded on a falsity and are therefore false in their recognised principles and methods, although through all this error a growing truth continually seeks to express itself. Hence the supreme importance to man of Knowledge, not what is called the practical knowledge of life, but of the profoundest knowledge of the Self and Nature\* on which alone a true practice of life can be founded.

The error proceeds from a false identification. Nature has created within her material unity separate-seeming bodies which the Soul manifested in material Nature enfolds, inhabits, possesses, uses ; the Soul forgetting itself experiences only this single knot in Matter and says " I am this body." It thinks of itself as the body, suffers with the body, enjoys with the body, is born with the body, is dissolved with the body ; or so at least it views its self-existence. Again, Nature has created within her unity of universal life separate-seeming currents of life which form themselves into a whorl of vitality around and in each body, and the Soul manifested in vital Nature seizes on and is seized by that current, is imprisoned momentarily in that little whirling vortex of life. The Soul, still forgetting itself, says " I am this life " ; it thinks of itself as the life,

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\* *Atmajñāna* and *tattvajñāna*.

craves with its cravings or desires, wallows in its pleasures, bleeds with its wounds, rushes or stumbles with its movements. If it is still mainly governed by the body-sense, it identifies its own existence with that of the whorl and thinks " When this whorl is dissipated by the dissolution of the body round which it has formed itself, then *I* shall be no more ." If it has been able to sense the current of life which has formed the vortex, it thinks of itself as that current and says " I am this stream of life; I have entered upon the possession of this body, I shall leave it and enter upon the possession of other bodies : I am an immortal life revolving in a cycle of constant rebirth ."

But again Nature has created within her mental unity, formed in the universal Mind separate-seeming dynamos as it were of mentality, constant centres for the generation, distribution and reabsorption of mental force and mental activities, stations as it were in a system of mental telegraphy where messages are conceived, written, sent, received, deciphered, and these messages and these activities are of many kinds, sensational, emotional, perceptual, conceptual, intuitional, all of which the Soul manifested in mental Nature accepts, uses for its outlook on the world and seems to itself to project and to receive their shocks, to suffer or to master their consequences. Nature instals the base of these dynamos in the material bodies she has formed, makes these bodies the ground for her stations and connects the mental with the material by a nerve-system full of the movement of vital currents through which the mind becomes conscious of the material world and, so far as it chooses, of the vital world of Nature. Otherwise the mind would beconscious of the mental world first and chiefly and would only indirectly glimpse the material. As it is, its attention is fixed on the body and the material world in which it has been installed and it is aware of the rest of existence only dimly, indirectly or subconsciously in that vast remainder of itself with regard to which superficially it has become irresponsible and oblivious.

The Soul identifies itself with this mental dynamo or



station and says "I am this mind." And since the mind is absorbed in the bodily life, it thinks "I am a mind in a living body" or, still more commonly, "I am a body which lives and thinks." It identifies itself with the thoughts, emotions, sensations of the embodied mind and imagines that because when the body is dissolved all this will dissolve, itself also will cease to exist. Or if it becomes conscious of the current of persistence of mental personality, it thinks of itself as a mental soul occupying the body whether once or repeatedly and returning from earthly living to mental worlds beyond; the persistence of this mental being mentally enjoying or suffering sometimes in the body, sometimes on the mental or vital plane of Nature it calls its immortal existence. Or else, because the mind is a principle of light and knowledge, however imperfect, and can have some notion of what is beyond it, it sees the possibility of a dissolution of the mental being into that which is beyond, some Void or some eternal Existence, and it says, "There I, the mental soul, cease to be." Such dissolution it dreads or desires, denies or affirms according to its measure of attachment to or repulsion from this present play of embodied mind and vitality.

Now, all this is a mixture of truth and falsehood. Mind, Life, Matter exist and mental, vital, physical individualisation exists as facts in Nature, but the identification of the soul with these things is a false identification. Mind, Life and Matter are ourselves only in this sense that they are principles of being which the true self has evolved by the meeting and interaction of Soul and Nature in order to express a form of its one existence as the Cosmos. Individual mind, life and body are a play of these principles which is set up in the commerce of Soul and Nature as a means for the expression of that multiplicity of itself of which the one Existence is eternally capable and which it holds eternally involved in its unity. Individual mind, life and body are forms of ourselves in so far as we are centres of the multiplicity of the One; universal Mind, Life and Body are also form of our self, because we are that One in our being. But the self is more than universal

or individual mind, life and body and when we limit ourselves by identification with these things, we found our knowledge on a falsehood, we falsify our determining view and our practical experience not only of our self-being but of our cosmic existence and of our individual activities.

The Self is an eternal utter Being and pure existence of which all these things are becomings. From this knowledge we have to proceed ; this knowledge we have to realise and make it the foundation of the inner and the outer life of the individual. The Yoga of Knowledge, starting from this primary truth, has conceived a negative and positive method of discipline by which we shall get rid of these false identifications and recoil back from them into true self-knowledge. The negative method is to say always " I am not the body " so as to contradict and root out the false idea " I am the body," to concentrate on this knowledge and by renunciation of the attachment of the soul to the physical get rid of the body-sense. We say again " I am not the life " and by concentration on this knowledge and renunciation of attachment to the vital movements and desires, get rid of the life-sense. We say, finally, " I am not the mind, the motion, the sense, the thought " and by concentration on this knowledge and renunciation of the mental activities, get rid of the mind-sense. When we thus constantly create a gulf between ourselves and the things with which we identified ourselves, their veils progressively fall away from us and the Self begins to be visible to our experience. Of that then we say " I am That, the pure, the eternal, the self-blissful " and by concentrating our thought and being upon it we become That and are able finally to renounce the individual existence and the Cosmos. Another positive method belonging rather to the Rajayoga is to concentrate on the thought of the Brahman and shut out from us all other ideas, so that this dynamo of mind shall cease to work upon our external or varied internal existence ; by mental cessation the vital and physical play also shall fall to rest in an eternal samadhi, some inexpressible deepest trance of the being

in which we shall pass into the absolute Existence.

This discipline is evidently a self-centred and exclusive inner movement which gets rid of the world by denying it in thought and shutting the eyes of the soul to it in vision. But the universe is there as a truth in God even though the individual soul may have shut its eyes to it and the Self is there in the universe really and not falsely, supporting all that we have rejected, truly immanent in all things, really embracing the individual in the universal as well as embracing the universe in that which exceeds and transcends it. What shall we do with this eternal Self in this persistent universe which we see encompassing us every time we come out of the trance of inner meditation? The ascetic Path of Knowledge has its solution and its discipline for the soul that looks out on the universe. It is to regard the immanent and all-encompassing and all-constituting Self in the image of the ether in which all forms are, which is in all forms, of which all forms are made. In that ether cosmic Life and Mind move as the Breath of things, an atmospheric sea in the ethereal, and constitute from it all these forms; but what they constitute are merely name and form and not realities; the form of the pot we see is a form of earth only and goes back into the earth, earth a form resolvable into the cosmic Life, the cosmic Life a movement that falls to rest in that silent immutable Ether. Concentrating on this knowledge, rejecting all phenomenon and appearance, we come to see the whole as an illusion of name and form in the ether that is Brahman; it becomes unreal to us; and the universe becoming unreal the immanence becomes unreal and there is only the Self upon which our mind has falsely imposed the name and form of the universe. Thus are we justified in the withdrawal of the individual self into the Absolute.

Still, the Self goes on with its imperishable aspect of immanence, its immutable aspect of divine envelopment, its endless trick of becoming each thing and all things; our detection of the cheat and our withdrawal do not seem to effect one tittle either the Self or the universe. Must we not then know also what it is that thus persists

superior to our acceptance and rejection and too great, too eternal to be affected by it ? Here too there must be some invincible reality at work and the integrality of Knowledge demands that we shall see and realise it ; otherwise it may prove that our own knowledge and not the Lord in the universe was the cheat and the illusion. Therefore we must concentrate again and see and realise also this which persists so sovereignly and must know the Self as no other than the Supreme Soul which is the Lord of Nature, the upholder of cosmic existence by whose sanction it proceeds, whose will compels its multitudinous actions and determines its perpetual cycles. And we must yet concentrate once again and see and realise and must know the Self as the one Existence who is both the Soul of all and the Nature of all, at once Purusha and Prakriti and so able both to express himself in all these forms of things and to be all these formations. Otherwise we have excluded what the Self does not exclude and made a wilful choice in our knowledge.

The old ascetic Path of Knowledge admitted the unity of things and the concentration on all these aspects of the one Existence, but it made a distinction and a hierarchy. The Self that becomes all these forms of thing is the Virat or universal Soul ; the Self that creates all these forms is Hiranyagarbha, the luminous or creatively perceptive Soul ; the Self that contains all these things involved in it is Prajna, the conscious Cause or originally determining Soul ; beyond all these is the Absolute who permits all this unreality, but has no dealings with it. Into That we must withdraw and have no farther dealings with the universe, since Knowledge means the final Knowledge, and therefore these lesser realisations must fall away from us or be lost in That. But evidently from our point of view these are practical distinctions made by the mind which have a value for certain purposes, but no ultimate value. Our view of the world insists on unity ; the universal Self is not different from the perceptive and creative, nor the perceptive from the causal, nor the causal from the Absolute, but it is one " Self-being which has become all becomings,"

and which is not any other than the Lord who manifests Himself as all these individual existences nor the Lord any other than the sole-existing Brahman who verily is all this that we can see, sense, live or mentalise. That Self, Lord, Brahman we would know that we may realise our unity with it and with all that it manifests and in that unity we would live. For we demand of knowledge that it shall unite; the knowledge that divides must always be a partial knowing good for certain practical purposes; the knowledge that unites is *the* knowledge.

Therefore our integral Yoga will take up these various disciplines and concentrations, but harmonise and if possible fuse them by a synthesis which removes their mutual exclusions. Not realising the Lord and the All only to reject them for silent Self or unknowable Absolute as would an exclusively transcendental, nor living for the Lord alone or in the All alone as would an exclusively Theistic or an exclusively Pantheistic Yoga, the seeker of integral knowledge will limit himself neither in his thought nor in his practice nor in his realisation by any religious creed or philosophical dogma. He will seek the Truth of existence in its completeness. The ancient disciplines he will not reject, for they rest upon eternal truths, but he will give them an orientation in conformity with his aim.

We must recognise that our primary aim in knowledge must be to realise our own supreme Self more than that Self in others or as the Lord of Nature or as the All; for that is the pressing need of the individual, to arrive at the highest truth of his own being, to set right its disorders, confusions, false identifications, to arrive at its right concentration and purity and to know and mount to its source. But we do this not in order to disappear into its source, but so that our whole existence and all the members of this inner kingdom may find their right basis, may live in our highest self, live for our highest self only and obey no other law than that which proceeds from our highest self and is given to our purified being without any falsification in the transmitting mentality. And if we do this rightly we shall discover that in finding this supreme Self we have

found the one Self in all, the one Lord of our nature and of all Nature, the All of ourselves who is the All of the universe. For this that we see in ourselves we must necessarily see everywhere, since that is the truth of His unity. By discovering and using rightly the Truth of our being the barrier between our individuality and the universe will necessarily be forced open and cast away and the Truth that we realise in our own being cannot fail to realise itself to us in the universality which will then be our self. Realising in ourselves the "I am He" of the Vedanta, we cannot but realise in looking upon all around us the identical knowledge on its other side, "Thou art That." We have only to see how practically the discipline must be conducted in order that we may arrive successfully at this great unification.

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# **The Kena Upanishad**

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## **COMMENTARY**

### **XIII**

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

The gods, the powers that affirm the Good, the Light, the Joy and Beauty, the Strength and Mastery have found

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

But such is not the full intention of Brahman in the universe or in the creature. The greatness of the gods is His own victory and greatness, but it is only given in order that man may grow nearer to the point at which his faculties will be strong enough to go beyond themselves and realise the Transcendent. Therefore Brahman manifests Himself before the exultant gods in their well-ordered world and puts to them by His silence the heart-shaking, the world-shaking question, "If ye are all, then what am I? for see, I am and I am here." Though He manifests, He does not reveal Himself, but is seen and felt by them as a vague and tremendous presence, the Yaksha, the Daemon, the Spirit, the unknown Power, the Terrible beyond good and evil for whom good and evil are instruments towards His final self-expression. Then there is alarm and confusion in the divine assembly; they feel a demand and a me-



nace, on the side of the evil the possibility of monstrous and appalling powers yet unknown and unmastered which may wreck the fair world they have built, upheave and shatter to pieces the brilliant harmony of the intellect, the aesthetic mind, the moral nature, the vital desires, the body and senses which they have with such labour established, on the side of the good the demand of things unknown which are beyond all these and therefore are equally a menace, since the little which is realised cannot stand against the much that is unrealised, cannot shut out the vast, the infinite that presses against the fragile walls we have erected to define and shelter our limited being and pleasure. Brahman presents itself to them as the Unknown; the gods knew not what was this Daemon.

Therefore Agni first arises at their bidding to discover its nature, limits, identity. The gods of the Upanishad differ in one all-important respect from the gods of the Rig Veda; for the latter are not only powers of the One, but conscious of their source and true identity; they know the Brahman, they dwell in the supreme Godhead, their origin, home and proper plane is the superconscient Truth. It is true they manifest themselves in man in the form of human faculties and assume the appearance of human limitations, manifest themselves in the lower cosmos and assume the mould of its cosmic operations; but this is only their lesser and lower movement and beyond it they are for ever the One, the Transcendent and Wonderful, the Master of Force and Delight and Knowledge and Being. But in the Upanishads the Brahman idea has grown and cast down the gods from this high preeminence so that they appear only in their lesser human and cosmic workings. Much of their other Vedic aspects they keep. Here the three gods Indra, Vayu, Agni represent the cosmic Divine on each of its three planes, Indra on the mental, Vayu on the vital, Agni on the material. In that order, therefore, beginning from the material they approach the Brahman.

Agni is the heat and flame of the conscious force in Matter which has built up the universe; it is he who has

made life and mind possible and developed them in the material universe where he is the greatest deity. Especially he is the primary impeller of speech of which Vayu is the medium and Indra the lord. This heat of conscious force in Matter is Agni Jâtavedas, the knower of all births; of all things born, of every cosmic phenomenon he knows the law, the process, the limit, the relation. If then it is some mighty Birth of the cosmos that stands before them, some new indeterminate developed in the cosmic struggle and process, who shall know him, determine his limits, strength, potentialities if not Agni Jâtavedas ?

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

Another god rises to the call. It is Vayu Mâtariçwan, the great Life-Principle, he who moves, breathes, expands infinitely in the mother element. All things in the universe are the movement of this mighty Life ; it is he who has brought Agni and placed him secretly in all existence ; for him the worlds have been upbuilt that Life may move in them, that it may act, that it may riot and enjoy. If this Daemon be no birth of Matter, but some stupendous Life-force active whether in the depths or on the heights of being, who shall know it, who shall seize it in his universal expansion if not Vayu Mâtariçwan ?

There is the same confident advance upon the object, the same formidable challenge " Who art thou ? What is

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

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

But Indra does not turn back from the quest like Agni and Vayu; he pursues his way through the highest ether of the pure mentality and there he approaches the Woman, the many-shining, Uma Haimavati; from her he learns that this Daemon is the Brahman by whom alone the gods of mind and life and body conquer and affirm themselves, and in whom alone they are great. Uma is the supreme Nature from whom the whole cosmic action takes its birth; she is the pure summit and highest power of the One who here shines out in many forms. From this

supreme Nature which is also the supreme Consciousness the gods must learn their own truth ; they must proceed by reflecting it in themselves instead of limiting themselves to their own lower movement. For she has the knowledge and consciousness of the One, while the lower nature of mind, life and body can only envisage the many. Although therefore Indra, Vayu and Agni are the greatest of the gods, the first coming to know the existence of the Brahman, the others approaching and feeling the touch of it, yet it is only by coming into contact with the supreme consciousness and reflecting its nature and by the elimination of the vital, mental, physical egoism so that their whole function shall be to reflect the One and Supreme that Brahman can be known by the gods in us and possessed. The conscious force that supports our embodied life must become simply and purely a reflector of that supreme Consciousness and Power of which its highest ordinary action is only a twilight figure ; the Life must become a passively potent reflection and pure image of that supreme Life which is greater than all our utmost actual and potential vitality ; the Mind must resign itself to be no more than a faithful mirror of the image of the superconscient Existence. By this conscious surrender of mind, life and senses to the Master of our senses, life and mind who alone really governs their action, by this turning of the cosmic existence into a passive reflection of the eternal being and a faithful reproducer of the nature of the Eternal we may hope to know and through knowledge to rise into that which is superconscient to us ; we shall enter into the Silence that is master of an eternal, infinite, free and all-blissful activity.

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# The Hymns of the Atris

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## THE SIXTEENTH HYMN TO AGNI

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### A HYMN TO THE BRINGER OF ALL DESIRABLE GOOD

[ The Rishi affirms the Divine Will in man as the offering and representative priest who brings light and strength and inspired knowledge and every desirable good; for he is the aspirer by works in whom is the puissance of all the gods and the full plenitude of their force. ]

1. Sing thou out by the word a vast manifestation for the shining Light, for the divine, for the Will whom mortals by their expressions of his godhead as the Friend I put in their front.

2. The Will is the priest of offering of the peoples; by the illuminations of the discerning mind he bears abroad in both his arms the continuous or-

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1. Mitra. Agni contains and is all the gods. Mortals have to discover in the action of the divine Will the light, love and harmony of the true knowledge and true existence, the Mitra-power; it is in this aspect that he has to be set in front of the human consciousness as the representative priest in the sacrifice.

der 2 of their offerings and as the divine enjoyer 3 he moves to his good.

8. In the affirmation of him and in his comradeship when he has increased his flame of purity are all the lords of the plenitude ; 4 for all things are in the sound of his many voices and on him, the aspirer in his works, they have laid the burden of their strength.

4. Even now, O Will, may there be the full plenitude of their utter force. Around this mighty Will earth and heaven have become as if one voice of inspired knowledge. 5

5. Even now come to us, O Will, hymned by our words and bring to us our desirable good. May we who are here and those luminous masters of knowledge together found that blissful state of our being. March with us in our battles that we may grow.

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2. As the Purohit, the representative priest in the sacrifice and the leader in the van of its march. He stands in front of our consciousness, leader of all our powers, to guide and carry on our Godward work, so that there shall be no interruption, no gap in the order of the sacrifice, the right stages of its march to the gods, the right placing of its works according to the times and seasons of the Truth.

3. The Divine Will becomes the Enjoyer Bhaga, brother power of Mitra, who enjoys all delight of existence but by Mitra's power of pure discernment and according to the light, truth and harmony of the divine living. 4. The gods; the Divine Force contains and sustains all the other divine powers in their working; in him resides therefore the power of all the other godheads. 5. The whole physical and the whole mental consciousness become full of the knowledge which streams into them from the supramental plane and they, as it were, turn into the supramental light and action around the divine Seer-Will as he moves about in them at his work of transfiguration.

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## THE SEVENTEENTH HYMN TO AGNI

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### A HYMN OF ENLARGEMENT AND ULTIMATE ASPIRATION

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

1. I am mortal who call thee, O godhead, for thy strength is greater than mine and it is righteous in its acts. Let the man of multiple soul when he has made perfect his sacrifice, adore the Will for his increasing.

2. Man, thou who hast won to the wide law of thy being, 1 by the mouth of this flame thou shalt be self-mightier to attain and shalt mentalise the paradise of his richest flamings, the paradise of rapture beyond the thought of the mind. 2

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1. The larger working of consciousness and power in the being by which the rigid limitations of the ordinary mind and life and physical being are broken and man is able to experience a full inner life and open himself to communication with all the planes of his own and of the cosmic existence. 2. The state of bliss of which Swar, the supramental plane of existence, is the basis.

3. For by the mouth and radiance of his flame he has yoked himself with the impelling force and the word, and vast as if with the seed of heaven blazes out the purity of his rays.

4. Because by the force of his workings he has the embracing knowledge and the achieving power, his chariot carries a divine wealth ; therefore in all creatures he is the godhead to be expressed and the helper to whom men call.

5. Even now and even for us may the luminous masters of knowledge be firm by the mouth of the flame to our supreme good. 3 O Son of Energy, guard us so that we may enter in, be mighty to attain our blissful state. March with us in our battles that we may grow.

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3. The luminous gods in us must keep our consciousness firmly attached to the light and truth that is brought by the workings of the Will so that we may not fall away from the right movement and its divine joy.

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## THE EIGHTEENTH HYMN TO AGNI

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### A HYMN OF THE LORDS OF THE PLENITUDE

[ The Divine Will is invoked to complete the manifestation of the divine powers after the second state of the soul when it has passed beyond the mere physical being and is full of the, perfect energy of the vital plane; for the gods have given all the life's fifty steeds of swiftness, Agni is there as the light and flame of its far-extended existence which has broken the limitations of the materi-



al being and he is full of the joys of this new and rich supra-physical life. Now the third state, the free mental being, is to be perfected by a richly varied and luminous play of thought and word ending in the manifestation of the highest reach of the mental realms, the power of the supramental Light in the mentality; there begins the manifestation of the intuitive and inspired mind. Agni has to create that vastness and light and divinity of the Truth-knowledge and so crown with it the already attained free swiftness of force and wide range of life and enjoyment proper to the perfected and god-filled vitality. ]

1. Let the Will be affirmed in the dawning, 1 guest of the creature with his many delights who, immortal in mortals, takes joy in all their offerings.

2. He is the plenitude of his own discerning mind for the second soul 2 when it bears the purified intelligence ; then it holds in itself the continual wine of delight and affirms thee, O Immortal.

3. Such art thou I call, the pure flame of this far-extending existence for the lords of the plenitude whose chariot inviolate ranges wide, 3 O giver of the steeds of swiftness,—

4. The lords of the plenitude in whom is rich light of the thought and they keep the words of our

1. The dawning of the divine Dawn of the higher knowledge in the mind. 2. Dwita, the god or Rishi of the second plane of the human ascent. It is that of the Life-force, the plane of fulfilled force, desire, free range of the vital powers which are no longer limited by the strict limitations of this mould of Matter. We become conscious of and conscious in new realms, immense ranges of life, the "far-extending existence" of the next verse, which are screened off from our ordinary physical consciousness. Trita is the god or Rishi of the third plane, full of luminous mental kingdoms unknown to the physical mind.

3. In these new worlds of life the divine movement is now fulfilled there and ranges unpierced by the "harm" of the powers of Death and Darkness.

utterance in their mouth ; 4 the fullness of the soul has been spread as a seat of sacrifice in the power<sup>5</sup> of the luminous world and all its inspirations are set round about.

5. They who have given me fifty steeds of swiftness<sup>6</sup> with a perfect affirming, the divine souls that are lords of the plenitude, for them, O Flame-Immortal, create the large, the vast, the luminous knowledge full of the godheads.

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4. This verse describes the farther ascent of the movement from the realms of Dwita to the realms of Trita. 5. Swarnara, often spoken of as if it were a country; it is not Swar itself, the utter superconscient plane, but the power of itself which the light of that world forms in the pure mentality. Here its inspirations and illuminations descend and take their place round the seat of the sacrifice. These are elsewhere called the scouts, "eclaireurs", of the solar Deity, Varuna. 6 The Açwa or Horse is the symbol of the Life-Force as the Cow is the symbol of the Light. Fifty, hundred, a thousand are numbers symbolic of completeness.

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## THE NINETEENTH HYMN TO AGNI

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A HYMN OF THE REVEALING RAY AND CONQUERING WILL

[ That epiphany of the soul is sung in which all the coverings of its higher states are penetrated and open to the divine light. It is the opening of the whole third plane of our existence which was before as a fortified city with its gates closed to the soul embodied in Matter. By this new action of the Divine Force the mental and physical consciousness are wedded to the high supramental which

was till now separated from them and the life-force blazing in its works with the heat of the divine Sun is harmonised with the play of the sun-ray of the divine knowledge.]

1. State upon state is born, covering upon covering opens to consciousness of knowledge; in the lap of its Mother 1 the soul sees. 2

2. Awakened to an embracing knowledge men cast in thee the offering, they guard a sleepless manhood, they enter into the fortified city.

3. Men who are born in the world and labour at the work increase the luminous state of the son of the white-shining Mother, 3 he wears the golden necklace, 4 he utters the vast word; with that and with the honey wine of delight he becomes a seeker of the plenitude.

4. He is as the delightful and desirable yield of the Mother, 5 he is that which being without a fellow 6 yet dwells with the two companions, he is the heat of the Light and the belly of the plenitude, he is the eternal unconquerable who tramples all things under his feet.

5. O Ray, be born in us and dwell there at play harmonising thy knowledge with the blazing

1, Aditi, the infinite consciousness, Mother of all things. 2. With the all-embracing vision of the supramental infinite consciousness. 3. Aditi; her dark state or black form is Diti, mother of the powers of Darkness. 4. Of the rays of the divine Sun of Truth.

5. The milk of the Cow, Aditi. 6. The all-creating and self-sufficing Supermind high and remote and separated in our consciousness from the mental and physical planes; yet it is really there behind their action and reaction upon each other and in the liberated state of man the separation is abolished.

life-god . 7 May these flames of the will that bear our works be violent and keen and sharpened to a perfect intensity and firmly founded in the Bearer of all things.

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7. Vayu.

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## THE TWENTIETH HYMN TO AGNI

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### A HYMN OF THE WORK AND THE ATTAINMENT

[ The Rishi desires a state of spiritual wealth full of the divine working in which nothing shall fall away to the division and the crookedness. So, increasing by our works the divine Force in us daily, we shall attain to the Bliss and the Truth, the rapture of the Light and the rapture of the Force. ]

1. O Will, O conqueror of our plenitude, the felicity which thou alone canst conceive in the mind, that make full of inspiration by our words and set it to labour in the gods as our helper.

2. They who are powers increased of thee in the fierceness of thy flame and strength, yet impel us not on the path, they fall away to the division, they cleave to the crookedness of a law that is other than thine.

3. Thee, O Will, we take to us as the priest of the offering and the accomplisher of a discerning knowledge ; holding for thee all our delights we call

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thee the ancient and supreme to our sacrifices by the word ;

4. Rightly and in such wise that, O forceful god, O perfect power of works, we may increase thee day by day, that we may have the Bliss, that we may have the Truth, that we may have perfect rapture by the Rays of the knowledge, that we may have perfect rapture by the Heroes of the Force.

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# **The Eternal Wisdom**

## **THE PRACTICE OF TRUTH TO PRACTISE**

- 1 If you live one sixth of what is taught you, you will surely attain the goal.
- 2 Since the important thing is to practise, it is in vain that one is near the master, if one does not practise oneself; no profit of any kind comes out of it.—The mind may be compared to a precious stone which is pure and brilliant in itself, but hidden in a coarse coating of foulness. There is no reason to suppose that anyone will be able to clean and purify it simply by
- 4 gazing at it without any process of cleansing.—It is not difficult to know the good, but it is difficult to put it in practice.
- 5 The man who knows the principles of right reason is less than the man who loves them and he less than the man who makes of them his delight and practises
- 6 them.—Better are those who have read than those who have studied little; preferable those who possess what they have read to those who have read and forgotten; more meritorious those who understand than those who know by heart; those to be more highly valued who do their duty than those who merely know it.
- 7 Hindu almanachs contain predictions about the annual rains foretelling how many centimetres will fall in the country; but by pressing the book which is so full of predictions of rain, you will extract not a drop of water. So also many good words are to be found in pious books, but the mere reading of them does not give spirituality.

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1) Ramakrishna.— 2) Sūtra in 42 articles.— 3) Aṣṭaśloka.—  
4) Tsu King.— 5) Confucius: Lun-yu: — 6) Laws of Manu. — 7) Ramakrishna.

- 8 There are two persons who have given themselves  
 useless trouble and made efforts without profit. One  
 is he who has amassed wealth and has not spent it  
 and the other is he who has acquired knowledge and  
 9 has made no use of it.—The man of knowledge with-  
 10 out a good heart is like the bee without honey.—The  
 11 knowledge one does not practise is a poison.—Intelli-  
 gence divorced from virtue is no longer intelligence.—  
 12 All good thoughts, good words, good actions are works  
 of intelligence; all bad thoughts, bad words, bad actions  
 13 are works of unintelligence.—Freedom from pride and  
 arrogance, harmlessness, patience, sincerity, purity,  
 constancy, self-control, indifference to the objects of  
 sense, absence of egoism,...freedom from attachment  
 to son and wife and house, constant equality of heart  
 towards desirable or undesirable events, love of solitude  
 and withdrawal from the crowd, perpetual knowledge  
 of the Supreme and study of the principles of things,  
 this is knowledge ; what is contrary in nature to this,  
 is ignorance.
- 14 One may say boldly that no man has a just percep-  
 tion of any truth, if that truth has not reacted on  
 him so intensely that he is ready to be its martyr.

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- 15 Speak well, act better.
- 16 Apply thyself to think what is good, speak what is  
 17 good, do what is good. — Let your words corres-  
 pond with your actions and your actions with your  
 18-19 words.—Act as you speak.—As the perfect man speaks  
 so he acts ; as he acts, so the perfect man speaks. It  
 is because he speaks as he acts and acts as he speaks  
 20 that he is called the perfect.—Who is the superior  
 man ? It is he who first puts his words in practice  
 21 and then speaks in agreement with his acts.—Ordi-  
 nary men pronounce a sackful of discourses on reli-

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8) Sadi; Gulistan.— 9) id.— 10) Hitopadesha.— 11) Minokhired.  
 — 12) Avesta.— 13) Bhagavad Gita.— 14) Emerson.— 15) Catinat.—  
 16) Avesta.— 17) Confucius.— 18) Lalita-vistara.— 19) Buddhist  
 Scripture.— 20) Confucius.— 21) Ramakrishna.

gion, but do not put a grain into practice, while the sage speaks little, but his whole life is religion put into action.—Fine language not followed by acts in harmony with it is like a splendid flower brilliant in colour but without perfume.

23 To conform one's conduct to one's talk is an eminent virtue ; attain to that virtue and then you may  
24 speak of the duties of others.—Thou wouldst exhort men to good ? but hast thou exhorted thyself ? Thou wouldst be useful to them ? Show by thy own example what men philosophy can make and do not prate  
25 uselessly.—Improve others not by reasoning but by example. Let your existence, not your words be your preaching.

26 Make yourself loved by the example of your life.—  
27 Bad example is a spiritual poisoning of men.

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28-29 The tree is known by its fruit.—Gold is tested by the fire, the good man by his acts, heroes by perils, the prudent man by difficult circumstances, friends and enemies by great needs.

30 Virtue shows itself in the lowest as well as in the  
31 sublimest things.—Now that you have learned to know the truth, let your hearts henceforth enlightened take  
32 pleasure in a conduct in conformity with it.—Be holy  
33 in every kind of action.—Be unshakeable in the accomplishment of your duties great and small ; lead a life proof against censure in accordance with the precepts and let your words likewise be above reproach.  
34 —The man who doeth these things shall live by  
35 them.—Happy is his portion who knows and performs and has knowledge of the ways.

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22) Dhammapada.— 23) Li-Ki.— 24) Epictetus.— 25) Amiel.— 26) St. Vincent de Paul.— 28) Matthew.— 29) Mahabharata.— 30) Confucius.— 31) Fo-sho-hing-tsin-king.— 32) Bhagavad Gita.— 33) Mahaparinibbana Sutta. 34) Epistle to the Romans.— 35) Labor.



# The Secret of the Veda

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## CHAPTER XVIII

### THE SONS OF DARKNESS

We have seen, not once but repeatedly, that it is impossible to read into the story of the Angirases, Indra and Sarama, the cave of the Panis and the conquest of the Dawn, the Sun and the Cows an account of a political and military struggle between Aryan invaders and Dravidian cave-dwellers. It is a struggle between the seekers of Light and the powers of Darkness; the cows are the illuminations of the Sun and the Dawn, they cannot be physical cows; the wide fear-free field of the Cows won by Indra for the Aryans is the wide world of Swar, the world of the solar Illumination, the threefold luminous regions of Heaven. Therefore equally the Panis must be taken as powers of the cave of Darkness. It is quite true that the Panis are Dasyus or Dāsas; they are spoken of constantly by that name, they are described as the Dāsa Varna as opposed to the Arya Varna, and *varna*, colour, is the word used for caste or class in the Brahmanas and later writings, although it does not therefore follow that it has that sense in the Rig Veda. The Dasyus are the haters of the sacred word; they are those who give not to the gods the gift or the holy wine, who keep their wealth of cows and horses and other treasure for themselves and do not give them to the seers; they are those who do not the sacrifice. We may, if we like, suppose that there was a struggle between two different cults in India and that the Rishis took their

images from the physical struggle between the human representatives of these cults and applied them to the spiritual conflict, just as they employed the other details of their physical life to symbolise the spiritual sacrifice, the spiritual wealth, the spiritual battle and journey. But it is perfectly certain that in the Rig Veda at least it is the spiritual conflict and victory, not the physical battle and plunder of which they are speaking.

It is either an uncritical or a disingenuous method to take isolated passages and give them a particular sense which will do well enough there only while ignoring the numerous other passages in which that sense is patently inapplicable. We must take as a whole all the references in the Veda to the Panis, their wealth, their characteristics, the victory of the Gods, the seers and the Aryans over them and adopt uniformly that conclusion which arises from all the passages thus taken together. When we follow this method we find that in many of these passages the idea of the Panis as human beings is absolutely impossible and that they are powers either of physical or of spiritual darkness ; in others that they cannot at all be powers of physical darkness, but may well be either human enemies of the god-seekers and sacrificers or else enemies of the spiritual Light ; in yet others that they cannot be either human enemies or enemies of the physical Light, but are certainly the enemies of the spiritual Light, the Truth and the Thought. From these data there can be only one conclusion, that they are always and only enemies of the spiritual Light.

We may take as the master-clue to the general character of these Dasyus the rik V.14.4, " Agni born shone out slaying the Dasyus, the darkness by the Light ; he found the Cows, the Waters, Swar," *agnir jāto arochata, ghnān dasyūn jyotishā tamah, avindad gā apah svah*. There are two great divisions of the Dasyus, the Panis who intercept both the cows and the waters but are especially associated with the refusal of the cows, the Vritras who intercept the waters and the light, but are especially associated with the withholding of the waters ; all Dasyus

without exception stand in the way of the ascent to Swar and oppose the acquisition of the wealth by the Aryans. The refusal of the light is their opposition to the vision of Swar, *svardriç*, and the vision of the sun, to the supreme vision of knowledge, *upamā ketuh*; the refusal of the waters is their opposition to the abundant movement of Swar, *svarvatir apah*, the movement or streamings of the Truth, *r'itasya preshā*, *r'itasya dhārāh*; the opposition to the wealth-acquisition is their refusal of the abundant substance of Swar, *vasu*, *dhana*, *vāja*, *hiran'ya*, that great wealth which is found in the sun and in the waters, *apsu sūrye mahad dhanam*. Still since the whole struggle is between the Light and the Darkness, the Truth and the Falsehood, the divine Maya and the undivine, all the Dasyus alike are here identified with the Darkness; and it is by the birth and shining of Agni that the Light is created with which he slays the Dasyus and the Darkness. The historical interpretation will not do at all here, though the naturalistic may pass if we isolate the passage and suppose the lighting of the sacrificial fire to be the cause of the daily sunrise; but we have to judge from a comparative study of the Veda and not on the strength of isolated passages.

The opposition between the Aryans and the Panis or Dasyus is brought out in another hymn of the fifth Mandala and in III. 34 we have the expression Arya Varna. We must remember that the Dasyus have been identified with the Darkness; therefore the Aryans must be connected with the Light and we actually find that the light of the Sun is called in the Veda the Aryan Light in contradistinction evidently to the Dāsa darkness. Vasishtha also speaks of the three Aryan peoples who are *jyotiragrāh*, led by the light, having the light in their front. The Aryan-Dasyu question can only be adequately treated by an exhaustive discussion in which all the relevant passages are scrutinised and the difficulties faced, but for my present purpose this is a sufficient starting-point. We must remember also that we have in the Veda the expressions *r'itam jyotih*, *hiran'yam jyotih*, the true light, the golden light,

which give us an additional clue. Now these three epithets of the solar light, *ārya*, *r'ita*, *hiran'ya* are, I suggest, mutually illuminative and almost equivalent. The Sun is the Lord of Truth, therefore its light is the *r'itam jyotih*; this light of truth is that which the Aryan, god or mortal, possesses, and which constitutes his Arya-hood; again the epithet golden is constantly applied to the Sun and gold is in Veda probably the symbol of the substance of the truth, for its substance is the light which is the golden wealth found in Surya and in the waters of Swar, *apsu sūrye*,—therefore we have the epithet *hiran'yam jyotih*. This golden or shining light is the hue, *varna*, of the truth; it is also the hue of the thoughts full of that illumination won by the Aryan, the cows who are bright in colour, *çukra*, *çveta*, the colour of Light; while the Dasyu, being a power of darkness, is black in hue. I suggest that the brightness of the light of the truth, *āryam jyotih*, is the Arya *varna*, the hue of these Aryans who are *jyotiragrâh*; the darkness of the night of the ignorance is the hue of the Panis, the Dāsa *varna*. In this way *varna* would come to mean almost the nature or else all those of that particular nature, the colour being the symbol of the nature; and that this idea was a current notion among the ancient Aryans seems to me to be shown by the later use of different colours to distinguish the four castes, white, red, yellow and black.

The passage in V. 34. runs as follows. "He (Indra) desires not to ascend by the five and by the ten; he cleaves not to him who gives not the Soma even though he grow and increase; he overcomes him or else he slays in his impetuous movement; he gives to the god-seeker for his enjoyment the pen full of the Cows. Cleaver (of the foe) in the battle-shock, firm holder of the discus (or the wheel), averse from him who gives not the Soma but increaser of the Soma-giver, terrible is Indra and the tamer of all; Aryan, he brings into utter subjection the Dāsa. He comes driving this enjoyment of the Pani, robbing him of it, and he apports entirely to the giver for his enjoyment the wealth rich in hero-powers (lit, in men, *sūnaram vasu*,

*vīra* and *nr'i* being often used synonymously); that man who makes wroth the strength of Indra is held back manifoldly in a difficult journeying, (*durge \* chana dhr'i yate ā puru*). When Maghavan has known in the shining cows the Two who are rich in wealth and have all forces, he growing in knowledge makes a third his helper and rushing impetuously looses upward the multitude of the cows (*gavyam*) by the help of his fighters." And the last rik of the Sukta speaks of the Aryan (god or man) arriving at the highest knowledge-vision (*upamām ketum aryah*), the waters in their meeting nourishing him and his housing a strong and brilliant force of battle, *kshatram amavat tvesham*.

From what we already know of these symbols we can easily grasp the inner sense of the hymn. Indra, the Divine Mind-Power takes their secret wealth from the powers of the Ignorance with whom he refuses to ally himself even when they are rich and prosper; he gives the imprisoned herds of the illumined Dawn to the man of the sacrifice who desires the godheads. He is himself the Aryan who brings the life of the ignorance into complete subjection to the higher life so that it yields up to it all the wealth it holds. The use of the words *ārya* and *arya* to signify the gods, not only in this but in other passages, tends to show in itself that the opposition of Arya and Dasyu is not at all a national or tribal or merely human distinction, but has a deeper significance. The fighters are certainly the seven Angirases; for they and not the Maruts, which is Sayana's interpretation of *satvabhīh*, are Indra's helpers in the release of the Cows. But the three persons whom Indra finds or comes to know by entering among the bright cows, by possessing the trooping illuminations of the Thought, are more difficult to fix. In all probability it is these three by whom the seven rays of the Angiras-knowledge are raised to ten so that they pass successfully through

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\* The Rishis pray always to the gods to make their path to the highest bliss easy of going and thornless, *suga*; *durga* is the opposite of this easy going, it is the path beset by manifold (*puru*) dangers and sufferings and difficulties.

the ten months and release the sun and the cows; for it is after finding or knowing the two and getting the help of the third that Indra releases the cows of the Panis. They may also be connected with the symbolism of the three Aryan peoples led by the light and the three luminous worlds of Swar; for the attainment of the supreme knowledge-vision, *upamā ketuh*, is the final result of their action and this supreme knowledge is that which has the vision of Swar and stands in its three luminous worlds, *rochanāni*, as we find in III.2.14, *swardriṣam ketum divo rochanasthām usharbudham*, "the knowledge-vision that sees Swar, that stands in the shining worlds, that awakes in the dawn."

In III. 34 Viṣwamitra gives us the expression *ārya varna* and at the same time the key to its psychological significance. Three verses of the hymn (8-10) run as follows; "(They hymn)the supremely desirable, the ever overcoming, the giver of strength who wins possession of Swar and the divine waters; the thinkers have joy in the wake of Indra who takes possession of the earth and the heaven. Indra wins possession of the Steeds, wins the Sun, wins the Cow of the many enjoyments; he wins the golden enjoyment, having slain the Dasyus he fosters (or protects) the Aryan *varna*; Indra wins the herbs and the days, the trees and the mid-world; he pierces Vala and impels forward the speaker of the words; so he becomes the tamer of those who set against him their will in works, (*abhikratūm*)."

We have here the symbolic elements of all the wealth won by Indra for the Aryan, and it includes the Sun, the days, the earth, the heavens, the middle world, the horses, the growths of earth, herbs and trees (*vanaspatīn* in the double sense lords of the forest and lords of enjoyment); and we have as against Vala and his Dasyus the Aryan *varna*.

But in the verses that precede (4-6) we have already the word *varna* as the hue of the Aryan thoughts, the thoughts that are true and full of light. "Indra, Swar-conquering, bringing to birth the days assailed and conquered by the desirers (the Angirases) these armies (of the Dasyus); he made to shine for man the knowledge-vision

of the days (*ketum ahnām*), he found the Light for the vast enjoyment;...he made conscious in knowledge these thoughts for his adorer, he carried forward (beyond the obstruction of the Dasyus) this bright *varna* of these (thoughts), *achetayad dhiya imā jaritre, pra imam varn'am atirach chhukram āsam*. They set in action (or, praise) many great and perfect works of the great Indra; by his strength he crushes, in his overwhelming energy, by his workings of knowledge (*māyābhih*) the crooked Dasyus."

We find here the Vedic phrase *ketum ahnām*, the knowledge-vision of the days, by which is meant the light of the Sun of Truth that leads to the vast beatitude; for the "days" are those produced through Indra's conquest of Swar for man following as we know upon his destruction of the Pani armies with the help of the Angirases and the ascent of the Sun and the shining Cows. It is for man and as powers of man that all this is done by the gods, not on their own account since they possess already;—for him that as the *Nri*, the divine Man or Purusha, Indra holds many strengths of that manhood, *nr'ivad...naryā purāni*; him he awakes to the knowledge of these thoughts which are symbolised as the shining cows released from the Panis; and the shining hue of these thoughts *çukram varn'am āsām*, is evidently the same as that *çukra* or *çveta* Aryan hue which is mentioned in verse 9. Indra carries forward or increases the "colour" of these thoughts beyond the opposition of the Panis, *pra varn'am atirach chhukram*; in doing so he slays the Dasyus and protects or fosters and increases the Aryan "colour", *hatvī dasyūn pra āryam varn'am āvat*. Moreover these Dasyus are the crooked ones, *vr'ijin'ān* and are conquered by Indra's works or forms of knowledge, his "*maya*"s by which, as we are elsewhere told, he overcomes the opposing "*maya*"s of the Dasyus, Vritra or Vala. The straight and the crooked are constantly synonymous in Veda with the truth and the falsehood. Therefore it is clear that these Pani Dasyus are crooked powers of the falsehood and ignorance who set their false knowledge, their false strength, will and works against the true knowledge, the true strength, will and works of

the gods and the Aryans. The triumph of the Light is the triumph of the divine knowledge of the Truth against the darkness of this false or demoniac knowledge; that victory is the ascent of the Sun, the birth of the Days, the advent of the Dawn, the release of the herds of the shining Rays and their mounting to the world of Light.

That the cows are the thoughts of the Truth we are told clearly enough in IX. III, a hymn to Soma. " By this brilliant light he, purifying himself, breaks through all hostile powers by his self-yoked horses, as if by the self-yoked horses of the Sun. He shines, a stream of the outpressed Soma, purifying himself, luminous, the brilliant One, when he encompasses all forms ( of things ) with the speakers of the Rik, with the seven-mouthed speakers of the Rik (the Angiras powers). Thou, O Soma findest that wealth of the Panis; thou by the Mothers ( the cows of the Panis, frequently so designed in other hymns) makest thyself bright in thy own home (Swar), by the thoughts of the Truth in thy home. *sam mâtribñih marjayase sva â dama r'itasya dhîtibir dame*. As if the Sâma (equal fulfilment, *samâne ârve*, in the level wideness) of the higher world (*parāvatah*), is that (Swar) where the thoughts (of the Truth) take their delight. By those shining ones of the triple world (or triple elemental nature) he holds the wide manifestation ( of knowledge ), shining he holds the wide manifestation." We see that these cows of the Panis by whom Soma becomes clear and bright in his own home, the home of Agni and the other gods, which we know to be the vast Truth of Swar, *r'itam br'ihat*, these shining cows who have in them the triple nature of the supreme world, *tridhâtubhir arushîbhir*, and by whom Soma holds the birth or wide manifestation of that Truth\*, are the thoughts which realise the Truth. This Swar with its three shining worlds in whose wideness there is the equal fulfil-

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\* *Vajrah*. cf. VI. 21 4, where it is said that Indra who has the knowledge and who upholds our words and is by the words increased in the sacrifice, *in-dram yo vidâno gîrâhasam gîrbhir yajnavr'iddham*, forms by the Sun into that which has manifestation of knowledge the darkness which had extended itself and in which there was no knowledge, *sa it tamo arajunam tatanyat sâren'ia vajunavach chakâra*.



ment of the *tridhātu*, a phrase often used for the supreme triple principle forming the triune highest world, *tisrah parāvatah*, is elsewhere described as the wide and fear-free pasture in which the Cows range at will and take their delight (*ran'yanti*) and here too it is that region where the thoughts of the Truth take their delight, *yatra ran'anti dhītayah*. And it is said in the next verse that the divine chariot of Soma follows, getting knowledge, the supreme direction and labours forward, having vision, by the rays, *purvam anu pradiçam yāti chekitat, sam raçmibhir yatate darçato ratho divyo darçato rathah*. This supreme direction is evidently that of the divine or vast Truth; these rays are evidently the rays of the Dawn or Sun of Truth; they are the cows concealed by the Panis, the illumined thoughts, *dhiyah* of the bright hue, *r'itasya dhītayah*.

All the internal evidence of the Veda wherever this image of the Panis, the Cows, the Angirases occur establishes invariably the same conclusion. The Panis are the withholders of the thoughts of the Truth, dwellers in the darkness without knowledge (*tamo avayunam*) which Indra and the Angirases by the Word, by the Sun replace with Light to manifest in its stead the wideness of the Truth. It is not with physical weapons but with words that Indra fights the Panis (VI. 39-2), *paññr vachobhir abhi yodhad indrah*. It will be enough to translate without comment the hymn in which this phrase occurs so as to show finally the nature of this symbolism. "Of this divine and rapturous seer (Soma), bearer of the sacrifice, this honeyed speaker with the illumined thought, O god, join to us, to the speaker of the word the impulsions that are led by the cows of light (*isho goagrah*). He it was who desired the shining ones (the cows, *usrāh*) all about the hill, truth-yoked, yoking his car with the thoughts of the Truth, *r'itadhītibhir r'itayug yujānah*; (then) Indra broke the unbroken hill-level of Vala, by the words he fought against the Panis. He it was (Soma) who as the Moon-Power (Indu) day and night and through the years made the lightless nights to shine out, and they held the vision of the days; he created the dawns pure in their birth,

He it was becoming luminous who made full of light the lightless ones ; he made the many (dawns) shine by the Truth, he went with horses yoked by the Truth, with the wheel that finds Swar, satisfying (with the wealth) the doer of works." It is always the thought, the Truth, the word that is associated with the Cows of the Panis; by the words of Indra the Divine Mind-Power those who withhold the cows are conquered; that which was dark becomes light; the chariot drawn by the horses yoked by the Truth finds (by knowledge, *svarvidā nābhinā*) the luminous vastnesses of being and consciousness and delight now concealed from our vision. "By the *brahma* Indra pierces Vala, conceals the darkness, makes Swar visible ( II. 24. 3 )," *ud gā ājad abhinad brahman'ā valam agāhat tamo vyachaksh-ayat svah.*

The whole Rig-Veda is a triumph-chant of the powers of Light, and their ascent by the force and vision of the Truth to its possession in its source and seat where it is free from the attack of the falsehood. "By Truth the cows ( illumined thoughts ) enter into the Truth; labouring towards the Truth the Truth one conquers; the aggressive force of the Truth seeks the cows of Light and goes breaking through ( the enemy ); for Truth the two wide ones ( Heaven and Earth ) become multitudinous and deep, for Truth the two supreme Mothers give their yield," *r'itena gāva r'itam ā viveçuh; r'itam yemāna r'itam id vanoti, r'itasya çushmas turajā u gavyuh; ritāya prithvī bahule gabhīre, r'itāya dhenū parame duhâte.*

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# The Ideal of Human Unity

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## IX

But the progress of the imperial idea from the artificial and constructive stage to the position of a realised psychological truth controlling the human mind with the same force and vitality which now distinguish the national idea above all other group-motives, is a possibility, not a certainty. It is even no more than a vaguely nascent possibility and so long as it has not emerged from this inchoate condition in which it is at the mercy of the much folly of statesmen, the formidable passions of great human masses, the obstinate self-interest of established egoisms, we can have no surety that it will not even now die still-born. And if so, what other possibility can there be of the unification of mankind by political and administrative means? That can only come about if either the old ideal of a single world-empire be by developments not now apparently possible converted into an accomplished fact or if the opposite ideal of a free association of free nations overcome the hundred and one powerful obstacles which stand in the way of its practical realisation.

The idea of a world-empire imposed by sheer force is in direct opposition, as we have seen, to the new conditions which the progressive nature of things has introduced into the modern world. Nevertheless let us isolate these new conditions from the problem and admit the theoretical possibility of a single great nation imposing its political rule and its predominant culture on the whole earth as Rome once imposed hers on the Mediterranean peoples

and on Gaul and Britain. Or let us even suppose that one of the great nations might possibly succeed in overcoming all its rivals by force and diplomacy and afterwards, respecting the culture and separate internal life of its subject nations, secure its sway by the attraction of a world-peace, of beneficent administration and of an unparalleled organisation of human knowledge and human resources for the amelioration of the present state of mankind. We have to see whether this theoretical possibility is at all likely to encounter the conditions by which it can convert itself into a practical possibility, and if we consider, we shall find that no such conditions exist, on the contrary all are against the realisation of such a colossal dream.

It is commonly supposed that the impulse which brought Germany to her present struggle with the world was rooted in even such a dream of empire. How far there was any such conscious intention in her directing minds, is a question open to some doubt ; but it is certain that if she had prevailed in the war as she had first expected, the situation created would inevitably have led her to the greater attempt; for she would have enjoyed a dominant position such as no nation has yet possessed during the known period of the world's history ; and the ideas which have recently governed the German intellect, the idea of her mission, her race superiority, the immeasurable excellence of her culture, her science, her organisation of life and her divine right to lead the earth and to impose on it her will and her ideals, these with the all-grasping spirit of modern commercialism would have inevitably impelled her to undertake universal domination as a divinely given task. The fact that a modern nation and indeed the nation most advanced in that efficiency, that scientific utilisation of science, that spirit of organisation, State-help and intelligent dealing with national and social problems and ordering of economic well-being which Europe understands by the word civilisation,—the fact that such a nation should be possessed and driven by such ideas and impulses is certainly a proof that the old gods are not dead, the old ideal of dominant Force conquering, governing and

perfecting the world is still a vital reality and has not let go its hold on the psychology of the human race. Nor is there any certainty that the present War will kill these forces and this ideal; for the war will be decided by force meeting force, by organisation triumphing over organisation, by the superior or at any rate the more fortunate utilisation of those very weapons which have constituted the real strength of this great aggressive Power. The defeat of Germany by her own weapons would not of itself kill the spirit now incarnate in Germany; it might well lead merely to a new incarnation of it in some other race or empire and the whole battle would then have to be fought over again. So long as the old gods are alive, the breaking or depression of the body which they animate is a small matter; they know well how to transmigrate. Germany overthrew the Napoleonic spirit in France in 1813 and broke the remnants of her European supremacy in 1870; the same Germany became the incarnation of that which it had overthrown. The phenomenon is easily capable of renewal on a more formidable scale.

Nor is the present failure of Germany any more a proof of the impossibility of this imperial dream than the previous failure of Napoleon. For the Teutonic combination lacked all the necessary conditions except one for the success of so vast an aim. It had the strongest military, scientific and national organisation which any people has yet developed, but it lacked the gigantic driving impulse which could alone bring an attempt so colossal to fruition, the impulse which France possessed in a much greater degree in the Napoleonic era; it lacked the successful diplomatic genius which creates the indispensable conditions of success; it lacked the companion force of sea-power which is even more necessary than military superiority to the endeavour of world-domination and by its geographical position and the encircling position of its enemies it was especially open to all the disadvantages which must accompany the mastery of the seas by its natural adversary. The combination of overwhelming sea-power with overwhelming land-power can alone bring so vast

an enterprise into the domain of real possibility; Rome itself could only hope for something like a world-empire when it had destroyed the superior maritime force of Carthage. Yet so entirely did German statesmanship miscalculate the problem that it entered into the struggle with the predominant maritime power of the world already ranked in the coalition of its enemies. Instead of concentrating its efforts against this one natural adversary, instead of utilising the old enmity of Russia and France against England, its inlaidroit and brutal diplomacy had already leagued these old enemies against itself; instead of isolating England, it had succeeded only in isolating itself and the manner in which it began and conducted the war still farther separated it morally and gave an added force to the physical isolation effected by the British blockade. In its one-sided pursuit of a great military concentration of central Europe and Turkey it had even wanted only alienated the one maritime Power which might have been on its side.

It is conceivable that the imperial enterprise may be renewed at some future date in the world's history by a nation better situated, better equipped, gifted with a subtler diplomatic genius, a nation as much favoured by circumstances, temperament and fortune as was Rome in the ancient world. What then would be the necessary conditions for its success? In the first place its aim would have small chances of prospering if it could not repeat that extraordinary good luck by which Rome was enabled to meet its possible rivals and enemies one by one and avoid a successful coalition of hostile forces. What possibility is there of such a fortunate progress in a world so alert and instructed as the modern where everything is known, spied on, watched by jealous eyes and active minds under the conditions of modern publicity and swift world-wide communication? The mere possession of a dominant position is enough to set the whole world on its guard and concentrate its hostility against the power whose secret ambitions it instinctively feels. Therefore such a fortunate succession would only seem to be possible if in the first place it

were carried out half unconsciously without any fixed and visible ambition on the part of the advancing power to awaken the general jealousy and, secondly, by a series of favouring occurrences which would lead so near to the desired end that it would be within the grasp before those who could still prevent it had awakened to its possibility. If for instance there were a series of struggles between the four or five great powers now dominating the world each of which left the aggressor broken without hope of recovery and without any new power arising to take its place, it is conceivable that at the end one of them would be left in a position of such natural predominance gained without any deliberate aggression, gained in resisting the aggression of others as to put world-empire naturally into its grasp. But with the present conditions of life, especially with the ruinous nature of modern war, such a succession of struggles, quite natural and possible in former times, seems to be beyond the range of actual possibilities.

We must then assume that the power moving towards world-domination would at some time find inevitably a coalition formed against it by almost all the powers capable of opposing it and this with the sympathy of the world at their back. Given even the happiest diplomacy such a moment seems inevitable. It must then possess such a combined and perfectly organised military and naval predominance as to succeed in this otherwise unequal struggle. But where is the modern empire that can hope to arrive at such a predominance? Of those that already exist Russia might well arrive one day at an overwhelming military power to which the present force of Germany would be a trifle; but that it should combine with this force by land a corresponding sea-power is unthinkable. England has an overwhelming naval predominance which it might so increase under certain conditions as to defy the world in arms; but it could not even with conscription and the aid of all its Colonies compass anything like a similar force by land,—unless indeed it created conditions under which it could utilise all the military possibilities of India and Egypt. Even then we have only to think of the formid-

able masses and powerful empires that it must be prepared to meet and we shall see that the creation of this double predominance is a contingency which the facts themselves show to be chimerical.

Given even inferior numbers a nation might conceivably prevail over the coalition of its opponents by a superior science and a more skilful use of its resources. Germany relied on its superior science for the successful issue of its enterprise; and the principle on which it proceeded was sound. But in the modern world Science is a common possession and even if one nation steals such a march on the others as to leave them in a position of great inferiority at the beginning, yet experience has shown that given a little time,—and a powerful coalition is not likely to be crushed at the first blow,—the lost ground can be rapidly made up or at least methods of defence developed which will largely neutralise the advantage gained. For success, therefore, we should have to suppose the development by the ambitious nation or empire of a new science or new discoveries not shared by the rest which would place it in something like the position of superiority over greater numbers which Cortes and Pizarro enjoyed over the Aztecs and Peruvians. The superiority of discipline and organisation which gave the advantage to the ancient Romans or to the Europeans in India is no longer sufficient.

We see, therefore, that the conditions for the successful pursuit of world-empire are such that we need hardly take this mode of unification as within the bounds of practical possibility. That it may again be attempted, is possible; that it will fail, may almost be prophesied. Certainly we have to take into account the surprises of Nature, the large field we have to allow to the unexpected in her dealings with us. Therefore we cannot pronounce this consummation an absolute impossibility. On the contrary, if that be her intention, she will suddenly or gradually create the necessary means and conditions. But even if it were to come about, the empire so created would have so many forces to contend with it that its maintenance would be more difficult than its creation and either its early col-



lapse would bring the whole problem again into the field for a better solution or else it would have, by stripping itself of the elements of force and domination which inspired its attempt, to contradict the essential aim of its great effort. That however belongs to another side of our subject which we must postpone for the moment. At present we may say that if the gradual unification of the world by the growth of great heterogeneous empires forming true psychological unities is only a vague and nascent possibility, its unification by a single forceful, imperial domination has passed or is passing out of the range of possibilities and can only come about by a new development of the unexpected out of the infinite surprises of Nature.

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## Conservation and Progress

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Mankind thinks naturally in extremes or else reconciles by a patchwork and compromise. Whether he makes a fetish of moderation or surrenders himself to the enthusiasm of the single idea, the human being misses always truth of vision and the right pitch of action because instead of seeing, feeling and becoming in obedience to his nature like other animate existences he tries always to measure things by a standard he has set up in his intelligence. But it is the character of his intelligence that it finds it an easy task to distinguish and separate but is clumsy in combining. When it combines, it tends to artificialise and falsify. It feels at ease in pursuing a single idea to its logical consequences and in viewing things from a single standpoint; but to harmonise different ideas in action and to view the facts from different standpoints is contrary to its native impulse; therefore it does that badly, with an ill grace and without mastery. Oftenest it makes an incongruous patchwork rather than a harmony. The human mind is strong and swift in analysis; it synthesises with labour and imperfectly and does not feel at home in its syntheses. It divides, opposes and placed between the oppositions it creates becomes an eager partisan of one side or another; but to think wisely and impartially and with a certain totality is irksome and disgusting to the normal human being.

All human action as all human thought suffers from these disabilities. For it is seduced by a trenchant idea which it follows without proper attention to collateral

issues, to necessary companion ideas, to the contrary forces in operation or else it regards these merely as enemies, brands them as pure falsehood and evil and strives with more or less violence to crush them out of existence. Then it sees other ideas which it attempts to realise in turn either adding them to its past notions and possessions or else rejecting these entirely for the new light ; it makes a fresh war and a new clearance and denies its past work in the interest of a future attainment. But it has also its repentances, its returns, its recall and reenthroning of banished gods and even of lifeless ghosts and phantoms to which it gives a temporary and false appearance of life. And on the way it has continually its doubts, scruples, hesitations, its portentous assumptions of a sage moderation and a gradual and cautious advance. But human moderation is usually a wiseacre and a botcher ; it sews a patch of new velvet on old fustian or of new fustian on old velvet and admires its deplorable handiwork. And its cautious advance means an accumulation of shams, fictions and dead conventions till the burden of falsehood becomes too great for life to bear and a violent revolution is necessary to deliver the soul of humanity out of the immobilising cerements of the past. Such is the type of our progress ; it is the advance of an ignorant and purblind but always light-attracted spirit, half-animal, half-god, stumbling forward through the bewildering jungle of its own errors.

This characteristic of human mentality shows itself in the opposition we create between conservation and progress. Nothing in the universe can really stand still because everything there is a mould of Time and the very essence of Time is change by a movement forward. It is true that the world's movement is not in a straight line ; there are cycles, there are spirals ; but still it circles, not round the same point always, but round an ever advancing centre and therefore it never returns exactly upon its old path and never goes really backward. As for standing still it is an impossibility, a delusion, a fiction. Only the spirit is stable ; the soul and body of things are in eternal

motion. And in this motion there are the three determining powers of the past, future and present,—the present a horizontal and constantly shifting line without breadth between a vast realised infinity that both holds back and impels and a vast unrealised infinity that both repels and attracts.

The past is a both a drag and a force for progress. It is all that has created the present and a great part of the force that is creating the future. For the past is not dead; its forms are gone and had to go, otherwise the present would not have come into being; but its soul, its power, its essence lives veiled in the present and ever-accumulating, growing, deepening will live on in the future. Every human being is in himself all the past of his own race, of humanity and of himself; these three things determine his starting-point and pursue him through his life's progress. It is in the force of this past, in the strength which its huge conservations give to him that he confronts the unilluminated abysses of the future and plunges forward into the depths of its unrealised infinities. But also it is a drag, partly because man afraid of the unknown clings to the old forms of which he is sure, the old foundations which feel so safe under his feet, the old props round which so many of his attachments and associations cast their tenacious tendrils, but also partly because the forces of the past keep their careful hold on him so as to restrain him in his uncertain course and prevent the progress from becoming a precipitation.

The future, repels us even while it irresistibly attracts. The repulsion lies partly in our own natural recoil from the unknown, because every step into this unknown is a wager between life and death; every decision we make may mean either the destruction or the greater fulfilment of what we now are, of the name and form to which we are attached. But also it lies in the future itself; for there, governing that future, there are not only powers which call us to fulfil them and attract us with an irresistible force but other powers which have to be conquered and do not desire to yield themselves. The future is a sphinx with two minds, an

energy which offers itself and denies, gives itself and resists, seeks to enthrone us and seeks to slay. But the conquest has to be attempted, the wager has to be accepted. We have to face the future's offer of death as well as its offer of life, and it need not alarm us, for it is by constant death to our old names and forms that we shall live most vitally in greater and newer forms and names. Go on we must; for if we do not, Time itself will force us forward in spite of our fancied immobility. And this is the most pitiable and dangerous movement of all. For what can be more pitiable than to be borne helplessly forward clinging to the old that disintegrates in spite of our efforts and shrieking frantically to the dead ghosts and dissolving fragments of the past to save us alive? And what can be more dangerous than to impose immobility on that which is in its nature mobile? This means an increasing and horrible rottenness; it means an attempt to persist on as a rotten and stinking corpse instead of a living and self-renewing energetic creature. The greatest spirits are therefore those who have no fear of the future, who accept its challenge and its wager; they have that sublime trust in the God or Power that guides the world, that high audacity of the human soul to wrestle with the infinite and realise the impossible, that wise and warrior confidence in its ultimate destiny which mark the Avatars and prophets and great innovators and renovators.

If we consider carefully we shall see that the past is indeed a huge force of conservation, but of conservation that is not immobile, that on the contrary offers itself as material for change and new realisation; that the present is the constant change and new actual realisation which the past desires and compels; and that the future is that force of new realisation not yet actual towards which the past was moving and for the sake of which it lived. Then we perceive that there is no real opposition between these three; we see that they are parts of a single movement, a sort of Trinity of Vishnu-Brahma-Maheshwara fulfilling by an inseparable action the one Deity. Yet the human mind in its mania of division and opposition seeks to set

them at strife and ranges humanity into various camps, the partisans of the past, the partisans of the present, the partisans of the future, the partisans of all sorts of compromises between the three forces. Nature makes good use of the struggle between these partisans and her method is necessary in our present state of passionate ignorance and egoistic obstinacy; but none the less is it from the point of view of a higher knowledge a pitifully ignorant struggle.

The partisans of the future call themselves the party of progress, the children of light and denounce the past as ignorant, evil, a mass of errors and abuses; their view alone has the monopoly of the light, the truth, the good—a light, good and truth which will equally be denounced as error and evil by succeeding generations. The partisans of the present look with horror upon all progress as an impious and abominable plunge into error and evil and degeneration and ruin; for them the present is the culmination of humanity,—as previous "present" times were for all the preceding generations and as the future which they abhor will be for these unprogressive souls if they should then reincarnate; they will then defend it with the same passion and asperity against another future as they now attack it in the interests of the present. The partisans of the past are of two kinds, The first admit the defects of the present but still support it in so far as it still cherishes the principles of the high, perfect, faultless, adorable past, that golden age of the race or community, and because even if somewhat degenerate, its forms are a bulwark against the impiety of progress; if they admit any change, it is in the direction of the past that they seek it. A second kind condemn the present root and branch as degenerate, hateful, horrible, vicious, accursed; they erect a past form as the hope of a humanity returning to the wisdom of its forefathers. And to such quarrels of children the intellectuals and the leaders of thought and faith lend the power of the specious or moving word and the striking idea and the emotional fervour or religious ardour which they conceive to be the very voice and light and force of Truth itself in its utter self-revelation.

The true thinker can dispense with the eclat which attaches to the leader of partisans. He will strive to see this great divine movement as a whole, to know in its large lines the divine intention and goal in it without seeking to fix arbitrarily its details; he will strive to understand the greatness and profound meaning of the past without attaching himself to its forms, for he knows that forms must change and only the formless endures and that the past can never be repeated, but only its essence, its power, its soul of good and its massed impulse towards a greater self-fulfilment preserved; he will accept the actual realisations of the present as a stage and nothing more, keenly appreciating its defects, self-satisfied errors, presumptuous pretensions because these are the chief enemies of progress, but not ignoring the truth and good that it has gained; and he will sound the future to understand what the Divine in it is seeking to realise not only at the present moment, not only in the next generation but beyond, and for that he will speak, strive, if need be battle, since battle is the method still used by Nature in humanity, even while all the while he knows that there is more yet beyond beside which, when it comes to light, the truth he has seized will seem erroneous and limited. Therefore he will act without presumption and egoism, knowing that his own errors and those which he combats are alike necessary forces in that labour and movement of human life towards the growing Truth and Good by which there increases shadowily the figure of a far-off divine Ideal.

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# Thoughts and Glimpses

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

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

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

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

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

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

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

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

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

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## A PHILOSOPHICAL REVIEW

15th June 1916.

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# The Life Divine

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## CHAPTER XXIII

### THE DOUBLE SOUL IN MAN

Wence shall he have grief, how  
shall he be deluded who sees every-  
where the Oneness?

*Isha Upanishad*

He who knows this self who is  
the eater of the honey of existence  
and the lord of what is and shall be,  
has thence forward no shrinking.

*Katha Upanishad*

### ARGUMENT

[ The ascent of Life is in its nature the ascent of the divine Delight in things from its dumb conception in Matter to its luminous consummation in Spirit. Like the other original divine principles, this Delight also must be represented in us by a cosmic principle corresponding to it in the apparent existence. It is the soul or psychic being.—As there is a subliminal luminous mind behind our surface mind, a subliminal life behind our mortal life, a subliminal wider corporeality behind our gross body, so we have a double soul, the superficial desire-soul and the true psychic entity.—The superficial in us is the small and egoistic, the subliminal is in touch with the universal. So our subliminal or true psychic being is open to the universal delight of things, the su-

perfcial desire-soul is shut off from it. It feels the outward touches of things, not their essence and therefore not their ~~7137~~ or true touch; and because it cannot reach the universal world-soul, it cannot find its own true soul which is one with the world-soul.—The desire-soul returns the triple response of pleasure, pain and indifference. but the psychic being behind it has the equal delight of all its experiences; it compels the desire-soul to more and more experience and to a change of its values. By bringing this soul to the surface we can overcome the duality of pleasure and pain, as is actually done in certain directions of experience by the artist, Nature-lover, God-lover, etc. each in his own fashion. But the difficulty is to do it in the desire-soul at its centre where it comes into contact with practical living; for here the human mind shrinks from the application of the principle of equality.—To bring this subliminal soul to the surface is not enough; for it is open passively to the world-soul but cannot possess the world. Those who thus arrive, become close to the universal delight, but not masters of life. For there are two principles of order and mastery, one false, the ego-sense, the other true, the Lord who is one in the manv. By merely suppressing the ego-sense in the impersonal delight we gain the centreless Impersonal and are fulfilled in our static being but not in our active being. We must therefore gain the other centre in the Supermind by which we shall consciously possess and not merely undergo the delight of the One in His universal existence. ]

The first status of Life we found to be characterised by a dumb inconscient will in the material or atomic existence not free and possessor of itself or its works or their results but entirely possessed by the universal movement in which it arises as the seed of individuality. The stamp of the second status was desire eager to possess but limited in capacity; the bud of the third Love which seeks both to possess and be possessed, to receive and to give itself; the flower of the fourth we conceive as the fulfilment of the original will, fulfilment of the intermediate desire, fulfilment of the conscious interchange of Love by the unifi-

cation of the state of the possessor and possessed in the divine unity of souls which is the foundation of the supra-mental existence. If we scrutinise these terms carefully we shall see that they are shapes and stages of the soul's seeking for the individual and universal delight of things; the ascent of Life is in its nature the ascent of the divine Delight in things from its dumb conception in Matter to its luminous consummation in Spirit.

The world being what is, it could not be otherwise. For the world is a masked form of Sachchidananda and the nature of the consciousness of Sachchidananda and therefore the thing in which His force must always find and achieve itself is divine Bliss, an omnipresent self-delight. Life being a movement of His conscious-force, the secret of all its movements must be a hidden delight inherent in all things which is at once cause, motive and object of its activities; and if by reason of egoistic division that delight is missed, if it is held back behind a veil, if it is represented as its own opposite, even as being is masked in death, consciousness figures as the inconscient and force mocks itself with the guise of incapacity, then that which lives cannot be satisfied, cannot either rest from the movement or fulfil the movement except by laying hold on this universal delight which is at once the secret total delight of its own being and the original, all-encompassing, all-informing, all-upholding delight of the transcendent and immanent Sachchidananda. To seek for delight is therefore the fundamental impulse and sense of Life; to find and possess and fulfil it is its whole motive.

But where in us is this principle of Delight? through what term of our being does it manifest and fulfil itself in the action of the cosmos as the principle of Conscious-Force manifests and uses Life for its cosmic term and the principle of Supermind manifests and uses mind? We have distinguished a fourfold principle of divine Being creative of the universe,—Existence, Conscious-Force, Bliss and Supermind. Supermind, we have seen, is omnipresent in the material cosmos but veiled; it is behind the actual

phenomenon of things and expresses itself there effectively through its own subordinate term, Mind. The divine Conscious-Force is omnipresent in the material cosmos, but veiled, operative secretly behind the actual phenomenon of things and expresses itself there characteristically through its own subordinate term Life. And, though we have not yet examined separately the principle of Matter, yet we can already see that the divine All-existence also is omnipresent in the material cosmos, but veiled, hidden behind the actual phenomenon of things, and manifests itself there initially through its own subordinate term, Substance, Form of being or Matter. Then, equally, the principle of divine Bliss must be omnipresent in the cosmos, veiled indeed and possessing itself behind the actual phenomenon of things, but still manifested in us through some subordinate principle of its own in which it is hidden and by which it must be found and achieved.

That term is something in us which we sometimes call in a special sense the soul,—that is so say, the psychic principle which is not precisely the life or the mind, much less the body, but is the opening and flowering of the essence of all these to their own peculiar delight of self, to light, to love, to joy and to a refined purity of being. In reality, however, there is a double soul or psychic term in us, as every other cosmic principle in us is also double. For we have two minds, one the surface mind of our expressed evolutionary ego, the superficial mentality created by us in our emergence out of Matter, another a subliminal mind which is not hampered by our actual mental life and its strict limitations, something large, powerful and luminous, the true mental being behind that superficial form of mental personality which we mistake for ourselves. So also we have two lives, one outer, involved in the physical body, bound by its past evolution in Matter, which lives and was born and will die, the other a subliminal force of life which is not cabined between the narrow boundaries of our physical birth and death but is our true vital being behind the form of living which we ignorantly take for our real

existence. Even in the matter of our being there is this duality ; for behind our body we have a subtler material existence which provides the substance not only of our physical but of our vital and mental sheaths and is therefore our real substance supporting this physical form which we erroneously imagine to be the whole body of our spirit. So too we have our double psychic entity in us, the surface desire-soul which works in our vital cravings, our emotions, aesthetic faculty and mental seeking for power, knowledge and happiness and a subliminal psychic entity, a pure power of light, love, joy and refined essence of being which is our true soul behind the outer form of psychic existence we so often dignify by the name. It is when some reflection of this larger and purer psychic entity comes to the surface that we say of a man, he has a soul, and when it is absent in his outward psychic life that we say of him, he has no soul.

The external forms are those of our small egoistic existence ; the subliminal are those of our true individuality. Therefore these latter are that concealed part of our being in which our individuality is close to our universality, touches it, is in constant relation and commerce with it. The subliminal mind in us is open to the universal knowledge of the cosmic Mind, the subliminal life in us to the universal force of the cosmic Life, the subliminal physicality in us to the universal force-formation of cosmic Matter ; the thick walls which divide from these things our surface mind, life, body and which Nature has to pierce with so much trouble, so imperfectly and by so many skilful-clumsy physical devices, are there only a rarefied medium at once of separation and communication. So too is the subliminal soul in us open to the universal delight which the cosmic soul takes in its own existence and in the existence of the myriad souls that represent it and in the operations of mind, life and matter by which Nature lends herself to their play and development ; but from this cosmic delight the surface soul is shut off by egoistic walls of great thickness which have indeed gates

of penetration, but in their entry through them the touches of the divine cosmic Delight become dwarfed, distorted or have to come in masked as their own opposites.

It follows that in this surface or desire-soul there is no true soul-life, but a psychic deformation and wrong reception of the touch of things. The malady of the world is that the individual cannot find his real soul and the root-cause of this malady is again that he cannot meet in his embrace of things outward the real soul of the world in which he lives. He seeks to find there the essence of being, the essence of power, the essence of conscious-existence, the essence of delight, but receives instead a crowd of contradictory touches and impressions. If he could find that essence, he would find also the one universal being, power, conscious existence and delight even in this throng of touches and impressions; the contradictions of what seems would be reconciled in the unity and harmony of the Truth that reaches out to us in them. At the same time he would find his own true soul and self, because his soul and the soul of the world are one. But this he cannot do because of the egoistic ignorance in the mind of thought, the heart of emotion, the sense which responds to the touch of things not by a courageous and whole-hearted embrace of the world, but by a flux of reachings and shrinkings, eager rushes and panic or angry recoils according as the touch pleases or displeases, satisfies or dissatisfies. It is the desire-soul that by its wrong reception of life becomes the cause of a triple misinterpretation of the *rasa*, the delight in things rendered unequally into the three terms of pleasure, pain and indifference.

We have seen, when we considered the Delight of Existence in its relations to the world, that there is no absoluteness or essential validity in our standards of pleasure and pain and indifference, that they are entirely determined by the subjectivity of the receiving soul and that the degree of either pleasure and pain can be heightened to a maximum or depressed to a minimum or even effaced entirely in its apparent nature. Pleasure can become pain



or pain pleasure because really they are the same thing differently reproduced in the sensations and emotions. Indifference is really either the inattention of the surface desire-soul in its mind, sensations, emotions, and cravings to the *rasa* of things, or its refusal to give any surface response or, again, its driving and crushing down of the pleasure or the pain by the will into the neutral tint of unacceptance. In all three cases what happens is that either there is a positive refusal or a negative unreadiness or incapacity to render or in any way represent positively on the surface something that is yet active subliminally.

For, as we now know by psychological observation and experiment that the subliminal mind receives and remembers all those touches of things which the surface mind ignores, so also we shall find that the subliminal soul responds to the *rasa* of these things which the surface desire-soul rejects or ignores. Self-knowledge is impossible unless we go behind our surface existence which is a mere result of selective outer experiences, an imperfect sounding-board or a hasty, incompetent and fragmentary translation of a little out of the much that we are,—unless we go behind this and send down our plummet into the subconscious and open ourself to the superconscious so as to know their relation to our surface being. For between these three things our existence moves. The superconscious in us is one with the self and soul of the world and is not governed by any phenomenal diversity; it possesses therefore the truth of things and the delight of things in their plenitude. The subconscious, in that luminous head of itself which we call the subliminal, is on the contrary not in possession but an instrument of experience, it is not practically one with the soul and self of the world but is open to it through its experience of the world. The subliminal soul is conscious, therefore, inwardly of the *rasa* of things and has an equal delight in all contacts; it is conscious also of the values and standards of the surface desire-soul and receives on its own surface corresponding touches of pleasure, pain and indifference but takes an equal delight in

all. In other words, our real soul within takes joy of all its experiences, gathers from them strength, pleasure and knowledge, grows by them in its store and its plenty. It is this real soul in us which compels the shrinking desire-mind to bear and even to seek and find a pleasure in what is painful to it, to reject what is pleasant to it, to modify or even reverse its values, to equalise things in indifference or to equalise them in joy. And this it does because it is impelled by the universal to grow. Otherwise, if we lived only by the surface desire-soul we could no more change or advance than the plant or stone in whose immobility or in whose routine of existence, because life is not superficially conscious, the secret soul of things has as yet no instrument by which it can rescue the life out of the fixed and narrow gamut into which it is born.

In the view of old philosophies pleasure and pain are inseparable like intellectual truth and falsehood and power and incapacity and birth and death; therefore the only possible escape from them would be a total indifference, a blank response to the excitations of the world-self. But a subtler psychological knowledge shows us that this view which is based on the surface facts of existence only, does not really exhaust the possibilities of the problem. It is possible by bringing the real soul to the surface to replace the egoistic standards of pleasure and pain by an equal, an all-embracing personal-impersonal delight. The lover of Nature does this when he takes joy in all the things of Nature universally without admitting repulsion or fear or mere liking and disliking, perceiving beauty in that which seems to others mean and insignificant, bare and savage, terrible and repellent. The artist and poet do it when they seek the *rasa* of the universal from the aesthetic emotion or from the physical line or from the mental form of beauty or from the inner sense and power alike of that from which the ordinary man turns away and of that to which he is attached. The seeker of knowledge, the God-lover who finds the object of his love everywhere, the spiritual man, the intellectual, the sensuous, the aesthetic all do

this in their own fashion and must do it if they would find embracingly the Knowledge, the Beauty, the Joy or the Divinity which they seek. It is only where the ego is usually too strong for us, it is only in our emotional or physical joy and suffering, our pleasure and pain of life, before which the desire-soul in us is utterly weak and cowardly, that the application of the divine principle becomes supremely difficult and seems to many impossible or even monstrous and repellent. Here the ignorance of the ego shrinks from the principle of impersonality which it yet applies without too much difficulty in Science, Art and a certain kind of spiritual living because there the rule of impersonality does not attack those desires cherished in the surface soul and those values of desire fixed by the surface mind in which our outward life is most vitally interested. In one case there is only a limited and specialised equality and impersonality while the egoistic basis of our practical life remains to us; in the other the whole foundation of our life has to be changed.

But is it then only by bringing this real soul to the surface that we shall gain all the fulfilment we seek? If so there is no need to evolve upward, to ascend towards the Supermind or to open ourselves to the superconscient. But this subliminal soul is only an instrument of experience and, being that and being also our individual self only, it cannot really possess the world or fulfil us by the perfect unity of the transcendent, the universal and the individual. On the contrary, the more it comes to the surface, the more we are likely to become passively subject to the world-self, a mirror of the universal existence, consciousness, power, delight but not in possession of these things. Therefore those who thus arrive tend to become incompetent for the life of this world in action although more nearly and thrillingly united to it by knowledge, emotion and the appreciation of the senses. And those who fulfil themselves spiritually through this emergence become one with the self and the universe in a way which enforces separation from the world-movement at the same time that

it favours union with the self of the world behind phenomena.

For there are open to us only two principles of order, possession and mastery, the Ego-sense and the Supermind. The Ego-sense is a principle of false or imperfect mastery because it works for the individual and ignores the real and only Master, the Lord of all; but in the supermind there is the true principle of possession and mastery because there we are one with the Lord both in the universal and at the same time in our activity as its individual centre of knowledge, works and joy. But if we simply impersonalise our individuality here, we lose in that individuality its centre of order which was the ego-sense in the desire-mind and gain no other. Therefore we are entirely subject in our outward action and experience to the centreless Impersonal; we become outwardly even as the stone and the plant although inwardly we have a fulfilled consciousness, or as the child though inwardly we have the plenary knowledge or as the inconsequent in thought and impulse though inwardly we have the divine reason or as the wild and disordered soul \* though inwardly we have the utter peace and serenity within. Fulfilled in the static inner self of the mental being that is man we are not fulfilled in the evolution of his active being of which the surface self is the field. And if we seek to attain entirely the Self without the fulfilment of our active being we can only do it by abandoning life, mind and body and departing into the Silence leaving the man in us unfulfilled and the race to its labour.

Here also, in the fulfilment of our psychic being as in that of the mind and the life, we have to open ourself to the Supermind; then Sachchidananda by the governing and creative Supermind harmonises progressively his conscious knowledge, will, action and delight of things in the ordered truth of our personality with his infinite knowledge, power, action and delight of things in the truth of the

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\* Bala-jadonmatta pisachavat.

All. By the consequent transformation of the values of our lower existence into the right and truth of that higher being which is at present superconscient to it, we shall be able eventually to rise from the mental to the supramental level; we shall realise progressively in ourselves and the world the fourth status of life. It is this conscious fulfilment of the One in the Many which is the natural goal of our evolution because it brings out in the human being the perfect all-possessing delight of the One in the Many which is the purpose and sense of Sachchidananda's manifestation in the universe.

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# **The Synthesis of Yoga**

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## **CHAPTER XIX**

### **THE RELEASE FROM SUBJECTION TO THE BODY**

Our first step in this path of knowledge, having once determined in our intellect that what seems is not the Truth, that the self is not the body or life or mind, since these are only its forms, must be to set right our mind in its practical relation with the life and the body so that it may arrive at its own right relation with the Self. This it is easiest to do by a device with which we are already familiar, since it played a great part in our view of the Yoga of Works; it is to create a separation between the Prakriti and the Purusha. The Purusha, the soul that knows and commands has got himself involved in the workings of his executive conscious force, so that he mistakes this physical working of it which we call the body for himself; he forgets his own nature as the soul that knows and commands; he believes his mind and soul to be subject to the law and working of the body; he forgets that he is so much else besides that is greater than the physical form; he forgets that the mind is really greater than Matter and ought not to submit to its obscurations, reactions, habit of inertia, habit of incapacity; he forgets that he is more even than the mind, a Power which can raise the mental being above itself; that he is the Master, the Transcendant and it is not fit the Master should be enslaved to his own workings,

the Transcendent imprisoned in a form which exists only, as a trifle in its own being. All this forgetfulness has to be cured by the Purusha remembering his own true nature and first by his remembering that the body is only a working and only one working of Prakriti.

We say then to the mind "This is a working of Prakriti, this is neither thyself nor myself; stand back from it." We shall find, if we try, that the mind has this power of detachment and can stand back from the body not only in idea, but in act and as it were physically or rather vitally. This detachment of the mind must be strengthened by a certain attitude of indifference to the things of the body; we must not care essentially about its sleep or its waking, its movement or its rest, its pain or its pleasure, its health or ill-health, its vigour or its fatigue, its comfort or its discomfort, or what it eats or drinks. This does not mean that we shall not keep the body in right order so far as we can; we have not to fall into violent ascetisms or a positive neglect of the physical frame. But we have not either to be affected in mind by hunger or thirst or discomfort or ill-health or attach the importance which the physical and vital man attaches to the things of the body, or indeed any but a quite subordinate and purely instrumental importance. Nor must this instrumental importance be allowed to assume the proportions of a necessity; we must not for instance imagine that the purity of the mind depends on the things we eat or drink, although during a certain stage restrictions in eating and drinking are useful to our inner progress; nor on the other hand must we continue to think that the dependence of the mind or even of the life on food and drink is anything more than a habit, a customary relation which Nature has set up between these principles. As a matter of fact the food we take can be reduced by contrary habit and new relation to a minimum without the mental or vital vigour being in any way reduced; even on the contrary with a judicious development they can be trained to a greater potentiality of vigour by learning to rely on the secret fountains of mental and vi-

tal energy with which they are connected more than upon the minor aid of physical aliments. This aspect of self-discipline is however more important in the Yoga of self-perfection than here; for our present purpose the important point is the renunciation by the mind of attachment to or dependence on the things of the body.

Thus disciplined the mind will gradually learn to take up towards the body the true attitude of the Purusha. First of all, it will know the mental Purusha as the upholder of the body and not in any way the body itself; for it is quite other than the physical existence which it upholds by the mind through the agency of the vital force. This will come to be so much the normal attitude of the whole being to the physical frame that the latter will feel to us as if something external and detachable like the dress we wear or an instrument we happen to be carrying in our hand. We may even come to feel that the body is in a certain sense non-existent except as a sort of partial expression of our vital force and of our mentality. These experiences are signs that the mind is coming to a right poise regarding the body, that it is exchanging the false view-point of the mentality obsessed and captured by physical sensation for the view-point of the true truth of things.

Secondly, with regard to the movements and experiences of the body the mind will come to know the Purusha seated within it as, first, the witness or observer of the movements and, secondly, the knower or perceiver of the experiences. It will cease to consider in thought or feel in sensation these movements and experiences as its own but rather consider and feel them as not its own, as operations of Nature governed by the qualities of Nature and their interaction upon each other. This detachment can be made so normal and carried so far that there will be a kind of division between the mind and the body and the former will observe and experience the hunger, thirst, pain, fatigue, depression, etc. of the physical being as if they were experiences of some other person with whom it has so close a *rapport* as to be aware of all that is going



on within him. This division is a great means, a great step towards mastery ; for the mind comes to observe these things first without being overpowered and finally without being at all affected by them, dispassionately, with clear understanding but with perfect detachment. This is the initial liberation of the mental being from servitude to the body ; for by right knowledge put steadily into practice liberation comes inevitably.

Finally, the mind will come to know the Purusha in the mind as the master of Nature whose sanction is necessary to her movements. It will find that as the giver of the sanction he can withdraw the original fiat from the previous habits of Nature and that eventually the habit will cease or change in the direction indicated by the will of the Purusha ; not at once, for the old sanction persists as an obstinate consequence of the past Karma of Nature until that is exhausted, and a good deal also depends on the force of the habit and the idea of fundamental necessity which the mind had previously attached to it ; but if it is not one of the fundamental habits Nature has established for the relation of the mind, life and body and if the old sanction is not renewed by the mind or the habit willingly indulged, then eventually the change will come. Even the habit of hunger and thirst can be minimised, inhabited, put away ; the habit of disease can be similarly minimised and gradually eliminated and in the meantime the power of the mind to set right the disorders of the body whether by conscious manipulation of vital force or by simple mental fiat will immensely increase. By a similar process the habit by which the bodily nature associates certain forms and degrees of activity with strain, fatigue, incapacity can be rectified and the power, freedom, swiftness, effectiveness of the work whether physical or mental which can be done with this bodily instrument marvellously increased, doubled, tripled, decupled.

This side of the method belongs properly to the Yoga of self-perfection ; but it is as well to speak briefly of these things here both because we thereby lay a basis for what

we shall have to say of self-perfection, which is a part of the integral Yoga, and because we have to correct the false notions popularised by materialistic Science. According to this Science the normal mental and physical states and the relations between mind and body actually established by our past evolution are the right, natural and healthy conditions and anything other, anything opposite to them is either morbid and wrong or a hallucination, self-deception and insanity. Needless to say, this conservative principle is entirely ignored by Science itself when it so diligently and successfully improves on the normal operations of physical Nature for the greater mastery of Nature by man. Suffice it to say here once for all that a change of mental and physical state and of relations between the mind and body which increases the purity and freedom of the being, brings a clear joy and peace and multiplies the power of the mind over itself and over the physical functions, brings about in a word man's greater mastery of his own nature, is obviously not morbid and cannot be considered a hallucination or self-deception since its effects are patent and positive. In fact, it is simply a willed advance of Nature in her evolution of the individual, an evolution which she will carry out in any case but in which she chooses to utilise the human will as her chief agent, because her essential aim is to lead the Purusha to conscious mastery over herself.

This being said, we must add that in the movement of the path of knowledge perfection of the mind and body are no consideration at all or only secondary considerations. The one thing necessary is to rise out of Nature to the Self by either the most swift or the most thorough and effective method possible; and the method we are describing, though not the swiftest, is the most thorough-going in its effectivity. And here there arises the question of physical action or inaction. It is ordinarily considered that the Yogin should draw away from action as much as possible and especially that too much action is a hindrance because it draws off the energies outward. To a certain

extent this is true; and we must note farther that when the mental Purusha takes up the attitude of mere witness and observer, a tendency to silence, solitude, physical calm and bodily inaction grows upon the being. So long as this is not associated with inertia, incapacity or unwillingness to act, in a word, with the growth of the tamasic quality, all this is to the good. The power to do nothing, which is quite different from indolence, incapacity or aversion to action and attachment to inaction, is a great power and a great mastery; the power to rest absolutely from action is as necessary for the Jnanayogin as the power to cease absolutely from thought, as the power to remain indefinitely in sheer solitude and silence and as the power of immovable calm. Whoever is not willing to embrace these states is not yet fit for the path that leads towards the highest knowledge; whoever is unable to draw towards them, is as yet unfit for its acquisition.

At the same time it must be added that the power is enough; the abstention from all physical action is not indispensable, the aversion to action mental or corporeal is not desirable. The seeker of the integral state of knowledge must be free from attachment to action and equally free from attachment to inaction. Especially must any tendency to mere inertia of mind or vitality or body be surmounted, and if that habit is found growing on the nature, the will of the Purusha must be used to dismiss it. Eventually, a state arrives when the life and the body perform as mere instruments the will of the Purusha in the mind without any strain or attachment, without their putting themselves into the action with that inferior, eager and often feverish energy which is the nature of their ordinary working; they come to work as forces of Nature work without the fret and toil and reaction characteristic of life in the body when it is not yet master of the physical. When we attain to this perfection, then action and inaction become immaterial, since neither interferes with the freedom of the soul or draws it away from its urge towards the Self or its poise in the Self. But this state of perfec-

tion arrives later in the Yoga and till then the law of moderation laid down by the Gita is the best for us; too much mental or physical action then is not good since excess draws away too much energy and reacts unfavourably upon the spiritual condition; too little also is not good since defect leads to a habit of inaction and even to an incapacity which has afterwards to be surmounted with difficulty. Still, periods of absolute calm, solitude and cessation from works are highly desirable and should be secured as often as possible for that recession of the soul into itself which is indispensable to knowledge.

While dealing thus with the body we have necessarily to deal also with the Prana or life-energy. For practical purposes we have to make a distinction between the life-energy as it acts in the body, the physical Prana, and the life-energy as it acts in support of the mental activities, the psychical Prana. For we lead always a double life, mental and physical, and the same life-energy acts differently and assumes a different aspect according as it lends itself to one or the other. In the body it produces those reactions of hunger, thirst, fatigue, health, disease, physical vigour, etc. which are the vital experiences of the physical frame. For the gross body of man is not like the stone or the earth; it is a combination of two sheaths, the vital and the "food" sheath and its life is a constant interaction of these two. Still the life-energy and the physical frame are two different things and in the withdrawal of the mind from the absorbing sense of the body we become increasingly sensible of the Prana and its action in the corporeal instrument and can observe and more and more control its operations. Practically, in drawing back from the body we draw back from the physical life-energy also, even while we distinguish the two and feel the latter nearer to us than the mere physical instrument. The entire conquest of the body comes in fact by the conquest of the physical life-energy.

Along with the attachment to the body and its works the attachment to life in the body is overcome. For when

we feel the physical being to be not ourselves, but only a dress or an instrument, the repulsion to the death of the body which is so strong and vehement an instinct of the vital man must necessarily weaken and can be thrown away. Thrown away it must be and entirely. The fear of death and the aversion to bodily cessation are the stigma left by his animal origin on the human being. That brand must be utterly effaced.

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# Kena Upanishad

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## COMMENTARY

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### XIV

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

senses. Something of the supreme image of Brahman falls upon the world-nature and changes it into divine nature.

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

But is then a complete oblivion of the external the goal? Must the mind and senses recede inward and fall into an unending trance and the life be for ever stilled? This is possible, if the soul so wills, but it is not inevitable and indispensable. The Mind is cosmic, one in all the universe; so too are the Life, and the Sense, so too is Matter of the body; and when they exist in and for the Brahman only, they will not only know this but will sense, feel and live in that universal unity. Therefore to whatever

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

And in fact, in the higher realisation it will not be Mind, Life, Sense of which even the mind, life and sense themselves will be originally aware, but rather that which constitutes them. By this process of constant visiting and divine touch and influence the Mind of the mind, that is to say, the superconscient Knowledge will take possession of the mental understanding and begin to turn all its vision



and thinking into luminous stuff and vibration of light of the Supermind. So too the sense will be changed by the visitings of the Sense behind the sense and the whole sense-view of the universe itself will be altered so that the vital, mental and supramental will become visible to the sense with the physical only as their last, outermost and smallest result. So too the Life will become a conscious movement of the infinite Conscious-Force ; it will be impersonal, unlimited by any particular acts and enjoyment, unbound to their results, untroubled by the dualities or the touch of sin and suffering, grandiose, boundless, immortal. The material world itself will become for these gods a figure of the infinite, luminous and blissful Superconscient.

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

This the self of man, since it is the essentiality of a mental being, will do through the mind. In the gods the transfiguration is effected by the Superconscient itself visiting their substance and opening their vision with its flashes until it has transformed them ; but the mind is capable of another action which is only apparently movement of mind, but really the movement of the self towards

its own reality. The mind seems to go to That, to attain to it; it is lifted out of itself into something beyond and although it falls back, still by the mind the will of knowledge in the mental thought continually and at last continuously remembers that into which it has entered. On this the Self through the mind seizes and repeatedly dwells and so doing it is finally caught up into it and at last able to dwell securely in that transcendence. It transcends the mind, it transcends its own mental individualisation of the being, that which it now knows as itself; it ascends and takes foundation in the Self of all and in the status of self-joyous infinity which is the supreme manifestation of the Self. This is the transcendent immortality, this is the spiritual existence which the Upanishads declare to be the goal of man and by which we pass out of the mortal state into the heaven of the Spirit.

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

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

This is the culmination of the teaching of the Upanishad; there was a demand for the secret teaching that enters into the ultimate truth, the Upanishad, and in response this doctrine has been given. It has been uttered, the Upanishad of the Brahman, the hidden ultimate truth of the supreme Existence; its beginning was the search for the Lord, Master of mind, life, speech and senses in whom is the absolute of mind, the absolute of life, the absolute of speech and senses and its close is the finding of Him as the transcendent Beatitude and the elevation of the soul that finds and possesses it into a living centre of that Delight towards which all creatures in the universe shall turn as to a fountain of its ecstasies.

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The Upanishad closes with two verses which seem to review and characterise the whole work in the manner of

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

The goal of the ascent is the world of the true and vast existence of which the Veda speaks as the Truth that is the final goal and home of man. It is described here as the greater infinite heavenly world, (Swargaloka, Swarloka of the Veda), which is not the lesser Swarga of the Puranas or the lesser Brahmaloka of the Mundaka Upanishad, its world of the sun's rays to which the soul arrives by works of virtue and piety, but falls from them by the exhaustion of their merit; it is the higher Swarga or Brahman-world of the Katha which is beyond the dual symbols of birth and death, the higher Brahman-

worlds of the Mundaka which the soul enters by knowledge and renunciation. It is therefore a state not belonging to the Ignorance, but to Knowledge. It is in fact, the infinite existence and beatitude of the soul in the being of the all-blissful existence; it is too the higher status, the light of the Mind beyond the mind, the joy and eternal mastery of the Life beyond the life, the riches of the Sense beyond the senses. And the soul finds in it not only its own largeness but finds and possesses the infinity of the One and it has firm foundation in that immortal state because there a supreme Silence and eternal Peace are the secure foundation of eternal Knowledge and absolute Joy.

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# **The Hymns of the Atris**

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## **THE TWENTY-FIRST HYMN TO AGNI**

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### **A HYMN OF THE DIVINE FLAME IN HUMANITY.**

[ The Rishi invokes the divine Flame to burn as the divine Man in humanity and to raise us to our perfection in the seats of the Truth and the Bliss.]

1. As the human I we set thee within us, as the human we kindle thee ; O Flame, O Seer-Puissance, as the human offer sacrifice to the gods for the seeker of the godheads.

2. O Flame, thou burnest in the human creature when thou art satisfied with his offerings ; his ladles go to thee unceasingly, O perfect in thy birth, O presser out of the running richness.

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1. The godhead descending into man assumes the veil of humanity. The god is eternally perfect, unborn, fixed in the Truth and Joy ; descending, he is born in man, grows, gradually manifests his completeness, attains as if by battle and difficult progress to the Truth and Joy. Man is the thinker, the god is the eternal seer ; but the Divine veils his seerhood in the forms of thought and life to assist the development of the mortal into immortality.

3. Thee all the gods with one heart of love made their envoy ; O seer, men serve and adore thee in their sacrifices as the godhead.

4. Let mortal man adore the Will, the divine, by sacrifice to the powers divine ; but thou, O Brightness, shine out high-kindled ; enter into the home of the Truth, enter into the home of the Bliss.

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## THE TWENTY-SECOND HYMN TO AGNI

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### A HYMN OF THE JOURNEY TO THE PERFECT JOY

[ Man, the eater of things, seeks a fulfilment of his desires in a final equality of delight. To this end he has to be purified by the divine Flame, the Seer-Will who holds in himself the conscious vision and the utter rapture. By increasing him in us we shall journey forward with our progressing sacrifice and the gods will utterly manifest themselves. We must entertain this divine Force as the master of our house, our physical and mental body, and give it all the objects of our enjoyment as its food.]

1. Man who seekest thy equal fulfilment in all, sing as the enjoyer of things the word of illumination to him of the bright purifying flame, to the object of our adoration in the march of our sacrifices, to the priest of the offering most rapturous in the creature.

2. Set within thee Will that knows all the births, the divine sacrificer in the seasons ; to-day let thy sacrifice march forward unceasingly, thy sacrifice shall open to thee the whole epiphany of the godheads

3. Mortals, we have set our mind on thee the

divine, for thou hast the mind of conscious vision ; we meditate on thee as we journey, that we may increase and for the increase too of thee, the supremely desirable.

4. Awake then, O Will, to the vision of this within us ; this is our word to thee, O Lord of Force. Strong-jawed enjoyer, master of our house, the eaters of things increase thee by their affirmations and by their words they make thee a thing of bright gladness.

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## THE TWENTY-THIRD HYMN TO AGNI

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### A HYMN OF THE RICH AND CONQUERING SOUL

[ The Rishi desires through Agni that opulence of the divine Light against which the armies of darkness cannot stand ; for it overpowers them by its plenitude and force. This it does on all the successive planes of the soul's labour and in each of them man gets, by this divine Force that is the true and transcendent Being, all the objects of his desire that they contain.]

1. Bring to us, O Strength most forcefully prevailing, that forceful opulence of the Light which in all the fields of our labour shall by force prevail with thy mouth of flame to enter into the plenitudes.

2. O Flame, O Might, that rich felicity bring which shall violently overpower the armies that are embattled against us ; for thou art the true in being, the transcendent and wonderful, who gives to man the luminous plenitude.



8. All these peoples who with one heart of love have made clear their seat of sacrifice, find in the dwelling-places 1 of the soul thee, the priest of sacrifice, the beloved, and they reach in them their many objects of desire.

4. This is the labourer in all man's works and he holds in himself an all-besieging force. O pure-brilliant Flame, shine out full of joy and opulence in these our habitations, shine out full of light, O our purifier.

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1. The "seats" or homes of the soul, which progresses from plane to plane and makes of each a habitation. They are sometimes called the cities. There are seven such planes each with its seven provinces and one additional above. Usually we hear of a hundred cities, the double number perhaps representing the downward gaze in each of the Soul upon Nature and the upward aspiration of Nature to the Soul.

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## THE TWENTY-FOURTH HYMN TO AGNI

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### A HYMN TO THE DELIVERER AND PROTECTOR

[The Rishi invokes the Divine Will for protection from evil and for the fullness of the divine light and substance.]

1-2 O Will, become our inmost inmate, become auspicious to us, become our deliverer and our armour of protection. Thou who art the lord of substance and who of that substance hast the divine knowledge, come towards us, give us its most luminous opulence.

8-4. Awake ! hear our call ! keep us far from all that seeks to turn us to evil. O shining One, O flame of purest Light, thee for our comrades we desire that even now they may have the bliss and peace.

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### THE TWENTY-FIFTH HYMN TO AGNI

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A HYMN TO THE LORD OF LIGHT AND CREATOR OF GODHEAD.

[ The Rishi hymns Agni as the Seer-Will whose whole being is the light and the truth and the lavishing of the substance of divinity. He is the son born to the thought of the seers and he gives himself as the godhead born in man who is the son of our works opulent with the divine Truth and the divine Power and as the conquering steed of the journey and the battle. The whole movement of the Seer-Will is upward to the light and vastness of the superconscient ; his voice is as if the thunder-chant of those heavens. He shall carry us by his perfect working beyond the siege of darkness and limitation.]

1. Raise thy song towards the Will, towards the divine for thy increasing, for he is our lord of substance and he lavishes ; he is the son of the seekers of knowledge ; he is the keeper of the Truth who ferries us beyond the surge of our destroyers.

2. This is the true in his being whom the seers of old kindled, yea, the gods too kindled him with perfect outshinings into his wide substance of the light, the priest of the oblation with his tongue of ecstasy.

3. O Flame supremely desirable, so by our supreme thinking, by our brightest perfected mentality, by its utter cleaving way of all evil let thy light give unto us the bliss.

4. The Will is that which shines out in the gods, the Will is that which enters with its light into mortals, the Will is the carrier of our oblation ; the Will seek and serve in all your thoughts.

5. The Will gives to the giver of sacrifice the Son <sup>1</sup> born of his works who teems with the many inspirations and the many voices of the soul, the highest, the unassailable, the Master of things who opens our ears to the knowledge.

6. Yea, 'tis the Will gives to us the Lord of existences who conquers in the battle by his souls of power ; Will gives to us our swift-galloping steed of battle ever conquering , never conquered.

7. That which is strongest in us to upbear, we give it to the Will. Sing out the Vast, O thou whose wide substance is its light. Thy opulence is as if the largeness of the Goddess <sup>2</sup> herself ; upward is the rush of thy plenitudes.

8. Luminous are thy flaming radiances ; there rises from thee a vast utterance like the voice of the pressing-stone of delight ; yea, thy cry of itself rises up like a thunder-chant from the heavens.

9. Thus, desiring substance, we adore the Will who is forceful to conquer. May he who has the perfect power of his workings, carry us beyond all the forces that seek to destroy us, like a ship over the waters.

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1. The Son of the sacrifice is a constant image in the Veda. Here it is the godhead himself, Agni who gives himself as a son to man, a Son who delivers his father. Agni is also the War-Horse and the steed of the journey, the White Horse, the mystic galloping Dadhikravan who carries us through the battle to the goal of our voyaging

2. Aditi, the vast Mother.

# The Eternal Wisdom

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## THE PRACTICE OF TRUTH

### THE TRUE CULT

#### THE RELIGION OF THE SPIRIT

- 1 If you have art and science, you have religion; if you have neither art nor science, then have religion.
- 2 Why do you amass stones and construct great temples? Why do you vex yourselves thus when God
- 3 dwells within you?—Temples cannot imprison within their walls the divine Substance.
- 4 The soul of each man contains the potential divinity. Our aim must be to make apparent this divinity within us by subduing our inner and outer nature. Attain to him by works or by adoration, by phsyical mastery, by philosophy, by one, by several or by all of these methods and be free. That is the whole of religion. Doctrines, dogmas, rituals, books, temples, forms are only secondary details.
- 5 Although there is a difference of procedure between a Shaman of the Tungas and a Catholic prelate of Europe or between a coarse and sensual Vogul and a Puritan Independent of Connecticut, there is no difference in the principle of their creeds; for they all belong to the same category of people whose religion consists not in becoming better, but in believing in and carrying out certain arbitrary regulations. Only those who believe that the worship of God consists in aspiring to a better life differ from the first because they recognize quite another and certainly a loftier princi-

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1) Goethe.— 2) Yemara.— 3) Euripides.— 4) Vivekananda.—  
5) Kant,

- ple uniting all men of good faith in an invisible temple which alone can be the universal temple.
- 6 Everywhere something hinders me from meeting God in my brother because he has shut the doors of his inmost temple and recites the fables of his brother's god or the god of his brother's brother.
- 7 How astonishing is this that of all the supreme revelations of the truth the world admits and tolerates only the more ancient, those which answer least to the needs of our epoch, while it holds each direct revelation, each original thought for null and sometimes hates them.—One should not think that a religion is true because it is old. On the contrary the more mankind lives, the more the true law of life becomes clear to it. To suppose that in our epoch one must continue to believe what our grandfathers and ancestors believed is to think that an adult can continue to wear the garments of children.—That is why the superior man or he who is identified with the straight path watches attentively in his heart for the principles which have not been discerned by all and meditates with care on that which is not yet proclaimed and recognised as doctrine.
- 10 Note this well that from whencesoever it may come, a teaching which leads to passion and not to peace, to pride and not to modesty, to the extension of desire and not to its moderation, to the love of worldliness and not to the love of solitude, to a violent and not to a peaceful spirit, is not the Law, is not the
- 11 Discipline, is not the teaching of the Master.—The Church does not consist in a great number of persons. He who possesses the Truth at his side is the church, though he be alone.
- 12 Let us not fear to reject from our religion all that is useless, material, tangible as well as all that is vague and indefinite; the more we purify its spiritual

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6) Emerson.— 7) Thoreau.— 8) Tsen-tse-tsung-yung.— 10) Vinaya Pitaka.— 11) Ibn Masud.— 12) Tolstoi.

- kernel, the more we shall understand the true law of
- 13 life.—It is useless to grow pale over the holy Scriptures and the sacred Shastras without a spirit of discrimination exempt from all passions. No spiritual progress can be made without discrimination and renunciation.
- 14 —For the letter killeth, but the spirit giveth life.
- 15 Beware of the scribes who desire to walk in long robes and love greetings in the markets and the highest seats in the synagogues and the chief places at feasts, who devour widow's houses and for a show
- 16 make long prayers.—And there are others who wallow in their bogs and squatting among the rushes set themselves to cry, "This is virtue, to remain quiet in a bog." Their knees are ever bent and their hands joined in praise of virtue, but their hearts know it not.—
- 17 Men never commit bad actions with more coolness and assurance in their rectitude than when they do them by virtue of a false belief.
- 18 Visit not the doers of miracles. They have wandered from the path of the truth; they have allowed their minds to be caught in the snare of psychical powers which are so many temptations on the path of the pilgrims to the Brahman. Beware of such powers and do not desire them.—He whose heart longs
- 19 after the Deity, has no time for anything else.—He is a stranger to the magical arts and divination and necromancy, to exorcisms and other analogous practices. He takes no part in the accomplishment of any prayer or religious ceremony.
- 21 He whose thought is always fixed on the Eternal has no need of any devotional practice or spiritual exercise.—After having abandoned every kind of pious practice, directing his mind towards the sole object of his thoughts, the contemplation of the divine Being, free from all desire...he attains the supreme goal.
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13) Ramakrishna.— 14) II. Corinthians.— 15) Luke.— 16) Nietzsche: Zarathustra.— 17) Pascal.— 18) Ramakrishna.— 19) id.— 20) Digha Nikaya. 21) Ramakrishna.— 22) Laws of Manu.

# The Secret of the Veda

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## CHAPTER XIX

### THE CONQUEST OVER THE DASYUS

The Dasyus stand in opposition to both the Aryan gods and the Aryan seers. The Gods are born from Aditi in the supreme Truth of things, the Dasyus or Danavas from Diti in the nether darkness; they are the Lords of Light and the Lords of Night fronting each other across the triple world of earth, heaven and mid-air, body, mind and the connecting breath of life. Sarama in I. 109 descends from the supreme realm, *parāṁkāt*; she has to cross the waters of the Rasā, she meets the night which gives place to her for fear of her overleaping it, *atishkado bhiyasā*; she arrives at the home of the Dasyus, *dasyor oko na sadanam*, which they themselves describe as the *reku padam alakam*, the world of falsehood beyond the bound of things. The supreme world also surpasses the bound of things by exceeding or transcending it; it is *reku padam*, but *satyam* not *alakam*, the world of the Truth, not the world of the falsehood. The latter is the darkness without knowledge, *tamo avayunam tatanvat*; Indra when his largeness exceeds (*ririché*) heaven and earth and mid-world creates for the Aryan the opposite world of truth and knowledge, *vayunavat*, which exceeds these three domains and is therefore *reku padam*. This darkness, this lower world of Night and the Inconscient in the formed existence of things symbolised in the image of the mountain which rises from the

bowels of earth to the back of heaven, is represented by the secret cave at the base of the hill, the cave of the darkness.

But the cave is only the home of the Panis, their field of action is earth and heaven and the mid-world. They are the sons of the Inconscience, but themselves are not precisely inconscient in their action; they have forms of apparent knowledge, *māyāh*, but these are forms of ignorance the truth of which is concealed in the darkness of the inconscient and their surface or front is falsehood, not truth. For the world as we see it has come out of the darkness concealed in darkness, the deep and abysmal flood that covered all things, the inconscient ocean, *aprahetaṁ salilam* (X.129.3); in that non-existence these seers have found by desire in the heart and thought in the mind that which builds up the true existence. This non-existence of the truth of things, *asat*, is the first aspect of them that emerges from the inconscient ocean; and its great darkness is the Vedic Night, *ratrim jagato niveṣaṇīm* which holds the world and all its unrevealed potentialities in her obscure bosom. Night extends her realm over this triple world of ours and out of her in heaven, in the mental being, Dawn is born who delivers the Sun out of the darkness where it was lying concealed and eclipsed and creates the vision of the supreme Day in the non-existence, in the Night, *asatī ketum*. It is therefore in these three realms that the battle between the Lords of Light and the Lords of the Ignorance proceeds through its continual vicissitudes.

The word *pan'i* means dealer, trafficker, from *pan'* (also *pan*, \* cf. Tamil *pan*, Greek *ponos*, labour) and we may perhaps regard the Panis as the powers that preside over those ordinary unilluminated sense-activities of life whose immediate root is in the dark subconscious physical being and not in the divine mind. The whole struggle of man is

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\* Sayana takes *pan* in Veda —to praise, but in one place he admits the sense of *vyavahāra*, dealing. Action seems to me to be its sense in most passages. From *pan'* in the sense of action we have the earlier names of the organs of action, *pān'i*, hand, foot or hoof, Lat *penis*, cf also *pāyā*



to replace this action by the luminous working of mind and life which comes from above through the mental existence. Whoever thus aspires, labours, battles, travels, ascends the hill of being is the Aryan (*ārya, arya, ari* with the various senses, to toil, to fight, to climb or rise, to travel, to prepare the sacrifice); for the work of the Aryan is a sacrifice which is at once a battle and an ascent and a journey, a battle against the powers of darkness, an ascent to the highest peaks of the mountain beyond earth and heaven into Swar, a journey to the other shore of the rivers and the ocean into the farthest Infinity of things. The Aryan has the will to the work, he is the doer of the work (*kāru, kīri*, etc.), the gods who put their force into his work are *sukratu*, perfect in power for the sacrifice; the Dasyu or Pani is the opposite of both, he is *akratu*. The Aryan is the sacrificer, *yajamāna, yajyu*; the gods who receive, uphold, impel his sacrifice are *yajata, yajatra*, powers of the sacrifice; the Dasyu is the opposite of both, he is *ayajyu*. The Aryan in the sacrifice finds the divine word, *gīh, mantra, brahma, uktha*, he is the *brahmā* or singer of the word; the gods delight in and uphold the word, *gīrvāhas, girvanas*, the Dasyus are haters and destroyers of the Word, *brahmadvishah*, spoilers of speech, *mr'idhravāchah*. They have no force of the divine breath or no mouth to speak it, they are *anāsah*; and they have no power to think and mentalise the word and the truth it contains, they are *amanyamānāh*: but the Aryans are the thinkers of the word, *manyamānāh*, holders of the thought, the thought-mind and the seer-knowledge, *dhīra, manishī, kavi*; the gods are also the supreme thinkers of the Thought, *prathamā monotā dhiyah, kavayah*. The Aryans are desirers of the godheads, *devayū, uṣij*; they seek to increase their own being and the godheads in them by the sacrifice, the word, the thought; the Dasyus are god-haters *devadvishah*, obstructors of the godhead, *devanidah*, who desire no increase, *av'ridhah*. The gods lavish wealth on the Aryan, the Aryan gives his wealth to the gods; the Dasyu withholds his wealth from the Aryan until it is taken from him by force, and does not press out the immortal Soma wine for the dei-

ties who seek its rapture in man; although he is *revân*, although his cave is packed with cows and horses and treasures, *gobhir açvebhir vasubhir nyr'ishtam*, still he is *arddhas*, because his wealth gives no prosperity or felicity to man or himself,—the Pani is the miser of existence. And in the struggle between the Aryan and the Dasyu he seeks always to plunder and destroy, to steal the luminous cows of the latter and hide them again in the darkness of the cave. "Slay the devourer, the Pani; for he is the wolf (the tearer, *vr'ikah*)". \*

It is evident that these descriptions could easily be applied to human enemies who hate the cult and the gods of the Aryan, but we shall see that such an interpretation is entirely impossible because in the hymn I. 33. in which these distinctions are most clearly drawn and the battle of Indra and his human allies with the Dasyus most elaborately described, these Dasyus, Panis and Vritras, cannot possibly be human fighters, tribes or robbers. In this hymn of Hiranyastupa Angirasa the first ten verses clearly refer to the battle for the Cows and therefore to the Panis. "Come, let us go seeking the cows to Indra; for it is he that increases the thought in us; invincible is he and complete are his felicities, he releases for us (separates from the darkness) the supreme knowledge-vision of the luminous cows, *gavâm ketam param âvarjate nah*. I fly to the unassailable giver of riches like a bird to its beloved nest, bowing down to Indra with the supreme words of light, to him to whom his affirmers must call in their journey. He comes with all his armies and has fastened firmly his quivers; he is the fighter (the Aryan) who brings the cows to whomsoever he desires. O Indra who hast increased (by our word), hold not back for thyself thy much delight, become not in us the Pani, *choskâyamân'o bhûri vâmam mâ pan'ir bhûr asmad adhi pravr'iddha*." The last phrase is a striking one and in the current interpretation its real force is avoided by rendering "do not become a miser with regard to us." But this is to ignore the fact that the Panis are

the withholders of the wealth who keep it for themselves and give it neither to god nor man. The sense obviously is "Having thy much wealth of the delight, do not be a Pani, one who holds his possessions only for himself and keeps them from man; do not hold the delight away from us in thy superconscient as the Panis do in their subconscient secrecy."

Then the hymn describes the Pani, the Dasyu and Indra's battle with him for the possession of earth and heaven. "Nay, thou slayest with thy weapon the wealthy Dasyu, ranging alone with thy powers that serve thee, O Indra; they on thy bow (the powers as arrows) sped diversely in all directions and they who keep possession and sacrifice not went unto their death. Their heads were scattered far from them, they who do not sacrifice yet strove with the sacrificers, when, O lord of the shining steeds, O strong stander in heaven, thou didst cast out from Heaven and Earth those who observe not the law of thy working (*avratān*). They fought against the army of the blameless one; the Navagwas set him on his march; like bullocks who fight against the bull they were cast out, they came to know what was Indra and fled from him down the slopes. O Indra, thou foughtest them who laughed and wept on the other side of the mid-world (*rajasah pare*, i. e. on the borders of heaven); thou didst burn down the Dasyu out of heaven from on high, thou didst foster the expression of him who affirms thee and gives the Soma. Making the circle of the earth, they shone in the light of the golden gem (an image for the Sun); but for all their rushing they could not pass beyond Indra, for he set spies all around by the Sun. When thou possessedst earth and heaven all around with thy vastness; O Indra, by the speakers of the word (*brahmabhi*) thou didst cast out the Dasyu, attacking those who can think not (the Truth) by those who think, *amanyamānān abhi manyamānaih*. They attained not to the end of heaven and earth; Indra, the bull, made the lightning his helper, by the Light he milked the shining cows out of the darkness."

The battle takes place not on earth but on the other

shore of the Antariksha, the Dasyus are driven out of heaven by the flames of the thunder bolt, they circle round the earth and are cast out of both heaven and earth; for they can find no place in either heaven or earth, all being now full of the greatness of Indra, nor can conceal themselves anywhere from his lightnings because the Sun with its rays gives him spies whom he sets all round and in the brightness of those rays the Panis are discovered. This can be no description of an earthly battle between Aryan and Dravidian tribes; neither can the lightning be the physical lightning since that has nothing to do with the destruction of the powers of Night and the milking of the cows of the Dawn out of the darkness. It is clear then that these non-sacrificers, these haters of the word who are incompetent even to think it are not any human enemies of the Aryan cult. They are the powers that strive for possession of heaven and earth in man himself; they are demons and not Dravidians.

It is noteworthy that they strive, but fail to attain the "limit of earth and heaven"; we may suppose that these powers seek without the word or the sacrifice to attain to the higher world beyond earth and heaven which can be conquered only by the word and the sacrifice. They seek to possess the Truth under the law of the Ignorance; but they are unable to attain to the limit of earth or heaven; only Indra and the Gods can so exceed the formula of mind, life and body after filling all three with their greatness. Sarama (X. 108. 6) seems to hint at this ambition of the Panis; "May your words be unable to attain, may your embodiments be evil and inauspicious; may you not violate the path to travel upon it; may Brihaspati not give you happiness of the two worlds (divine and human)." The Panis indeed offer insolently to be friendly with Indra if he will stay in their cave and be the keeper of their cows, to which Sarama answers that Indra is the overcomer of all and cannot be himself overcome and oppressed, and again they offer brotherhood to Sarama if she will dwell with them and not return to the far world whence she has come by the force of the gods against all obstacles, *pra-*

*bādhitā sahasā daiṣyena*. Sarama replies, "I know not brotherhood and sisterhood, Indra knows and the dread Angirases; desiring the Cows they protected me so that I came; depart hence, O Panis, to a better place. Depart hence, O Panis, to a better place, let the Cows ye confine go upward by the Truth, the hidden Cows whom Brihaspati finds and Soma and the pressing-stones and the illumined seers."

We have the idea also of a voluntary yielding up of their store by the Panis in VI. 53, a hymn addressed to the Sun as the Increaser Pushan. "O Pushan, Lord of the Path, we yoke thee like a chariot for the winning of the plenitude, for the Thought...O shining Pushan, impel to giving the Pani, even him who giveth not; soften the mind even of the Pani. Distinguish the paths that lead to the winning of the plenitude, slay the aggressors, let our thoughts be perfected. Smite the hearts of the Panis with thy goad, O seer; so make them subject to us. Smite them, O Pushan, with thy goad and desire in the heart of the Pani our delight; so make him subject to us...Thy goad thou bearest that impels the word to rise, O shining seer, with that write thy line on the hearts of all and sever them, (so make them subject to us). Thy goad of which thy ray is the point and which perfects the herds (of thought-vision, *paçusādhanīm*, cf. *sādhantām dhiyah* in verse 4), the delight of that we desire. Create for us the thought that wins the cow, that wins the horse, that wins the plenitude of the wealth."

If we are right in our interpretation of this symbol of the Panis, these ideas are sufficiently intelligible without depriving the word of its ordinary sense, as does Sayana, and making it mean only a miserly, greedy human being whom the hunger-stricken poet is thus piteously importuning the Sun-God to turn to softness and charity. The Vedic idea was that the subconscious darkness and the ordinary life of ignorance held concealed in it all that belongs to the divine life and that these secret riches must be recovered first by destroying the impenitent powers of ignorance and then by possessing the lower life subjected

to the higher. Of Indra it has been said, as we have seen, that he either slays or conquers the Dasyu and transfers his wealth to the Aryan. So also Sarama refuses peace with alliance to the Panis, but suggests their submission to the gods and the Aryans by the surrender and ascent of the imprisoned cows and their own departure from the darkness to a better place (*d varīyah.*) And it is by the strenuous touch of the goad of the luminous seer, Pushan, lord of the Truth, the goad that rives open the closed heart and makes the sacred word to arise from its depths, it is by this luminous-pointed goad which perfects the radiant cows, accomplishes the luminous thoughts, that the conversion of the Pani is effected; then the Truth-god in his darkened heart also desires that which the Aryan desires. Therefore by this penetrating action of the Light and the Truth the powers of the ordinary ignorant sense-activity become subject to the Aryan.

But, normally, they are his enemies, not *dāsa* in the sense of submission and service (*dāsa*, servant, from *das* the work), but in the sense of destruction and injury (*dāsa*, *dasyu*, an enemy, plunderer, from *das* to divide, hurt, injure). The Pani is the robber who snatches away the cows of light, the horses of the swift and the treasures of the divine plenitude, he is the wolf, the eater, *atri*, *vr'ika*; he is the obstructor, *nid*, and spoiler of the word. He is the enemy, the thief, the false or evil thinker who makes difficult the Path by his robberies and obstructions; "Cast away utterly far from us the enemy, the thief, the crooked one who places falsely the thought; O master of existence, make our path easy to travel. Slay the Pani for he is the wolf, that devours." (VI. 31. 13). His rising to the attack must be checked by the gods. "This god (Soma) in his birth with Indra for helper held back by force the Pani" and won Swar and the sun and all the riches, (VI. 4.4.) The Panis have to be slain or routed so that their riches may be ravished from them and devoted to the higher life. "Thou who didst sever the Pani in his continuous ranks, thine are these strong givings, O Saraswati. O Saraswati, crush the obstructors of the gods (VI,

61)." " O Agni and Soma, then was your strength awakened when you robbed the Pani of the cows and found the one Light for many ' (1. 93. 4).

When the gods awake in the Dawn for the sacrifice, the Panis must not awake also to interfere with its successful progress; let them sleep in their cavern darkness. " O Dawn, queen of the plenitudes, awaken those who fill us (the gods), but let the Panis sleep unawakening. Richly dawn for the lords of the plenitude, O queen of the Plenitude, richly for him who affirms thee, O Dawn that art Truth. Young she shines out before us, she has created her host of the ruddy cows; in the non-existent vision has dawned out wide " (I. 124. 10). Or again in IV. 51, " Lo, in front of us that supreme light full of the knowledge has arisen out of the darkness; daughters of heaven shining wide, the Dawns have created the path for the human being. The Dawns stand in front of us like pillars in the sacrifices; breaking out pure and purifying they have opened the doors of the pen, the darkness. Breaking forth today the dawns awaken to knowledge the enjoyers for the giving of the rich felicity; within where there is no play of light let the Panis sleep unwaking in the heart of the darkness." Into this nether darkness they have to be cast down from the higher planes while the Dawns imprisoned by them in that night have to be lifted to the highest planes. " Panis who make the knot of the crookedness, who have not the will to works, spoilers of speech, who have not faith, who increase not, who do not sacrifice, them has Agni driven farther and farther; supreme, he has made them nethermost who will not sacrifice. And (the Cows, the Dawns) who rejoiced in the nether darkness, by his power he has made to move to the highest...He has broken down by his blows the walls that limit, he has given the Dawns to be possessed by the Aryan ", *aryapatnir ushasaḥ chakāra*. The Rivers and Dawns when in the possession of Vritra or Vala are described as *dāsapatnīh*; by the action of the gods they become *aryapatnīh*, they become the helpmates of the Aryan.

The lords of the ignorance have to be slain or ens-

laved to the Truth and its seekers, but their wealth is indispensable to the human fulfilment; it is as if "on the most wealth abounding head of the Panis" (VI. 45) that Indra takes his stand, *pan'inam varshisthe murdhann asthât*; he becomes himself the Cow of Light and the Horse of Swiftmess and lavishes an ever-increasing thousand-fold wealth. The fullness of that luminous wealth of the Panis and its ascent heavenward is, as we know already, the Path and the birth of the Immortality. "The Angiras held the supreme manifestation (of the Truth), they who had lit the fire, by perfect accomplishment of the work; they gained the whole enjoyment of the Pani, its herds of the cows and the horses. Atharvan first formed the Path, thereafter Surya was born as the protector of the Law and the Blissful One, *tītaḥ sūryo vratapā vena ājani*. Ushanas Kavya drove upward the Cows. With them may we win by the sacrifice the immortality that is born as a child to the Lord of the Law," *yamasya jātam amr'itam yajāmahe*. Angira is the Rishi who represents the Seer-Will, Atharvan is the Rishi of the journeying on the Path, Ushanas Kavya is the Rishi of the heavenward desire that is born from the seer-knowledge. The Angiras win the wealth of illuminations and powers of the Truth concealed behind the lower life and its crookednesses; Atharvan forms in their strength the Path and Surya the Lord of Light is then born as the guardian of the divine Law and the Yama-power; Ushanas drives the herded illuminations of our thought up that path of the Truth to the Bliss which Surya possesses; so is born from the law of the Truth the immortality to which the Aryan soul by its sacrifice aspires.

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# The Ideal of Human Unity

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## X

We have had to dwell so long upon the possibilities of the Empire-group because the evolution of the imperial State is the dominating phenomenon of the modern world; it governs the tendencies of the later part of the nineteenth and earlier part of the twentieth centuries very much as the evolution of the free democratized nation governed the age which preceded ours. The dominant idea of the French Revolution was the free and sovereign people, and by the force of circumstances and in spite of the cosmopolitan element introduced into the revolutionary formula by the ideal of fraternity this idea became in fact the assertion of the free, independent, democratically self-governed nation. That ideal has not wholly worked itself out throughout the Occidental world; for central Europe is only partly democratized and Russia has only just begun to turn its face towards the common goal; and there are still subject European peoples or fragments of peoples. Nevertheless, with whatever imperfections, the democratic idea has practically triumphed in all America and Europe, since even in Germany and Russia the complete liberation of the people is only a question of time. Equally it seems certain that eventually the remaining subject peoples in Europe will either be liberated or acquire at least a modified autonomy. The Asiatic nations have equally accepted this governing idea of the nineteenth century and though the movements of democratic

nationalism in the eastern countries, Turkey, Persia, India, China, have not been fortunate in their first attempts at self-realisation, the profound and wide-spread working of the idea cannot be doubted by any careful observer. Whatever modifications may arrive, whatever new tendencies intervene, whatever reactions oppose, it can hardly be doubted that the principal gifts of the French Revolution must remain and be universalised as permanent acquisitions, indispensable elements in the future order of the world,—national self-consciousness and self-government, the freedom and enlightenment of the people and so much social equality and justice at least as is indispensable to political liberty ; for with any form of fixed and rigid inequality democratic self-government is incompatible.

But before the great nineteenth century impulse could work itself out everywhere, before even it could realise itself entirely in Europe, a new tendency has intervened and a new idea seized on the progressive mind of humanity. This is the idea of the perfectly organised State. Fundamentally the ideal of the perfectly organised State is socialistic and it is based on the second word of the great revolutionary formula, equality, just as the movement of the nineteenth century centred round the first, liberty. The first impulse given by the great European upheaval attained only to a certain political equality and an incomplete social levelling which still left the one inequality and the one form of political preponderance which no competitive society can eliminate, the preponderance of the haves over the have-nots, the inequality between the more successful in the struggle of life and the less successful which is rendered inevitable by difference of capacity, unequal opportunity, the handicap of circumstance, and environment. Socialism seeks therefore to get rid of this inequality by destroying the competitive form of society and substituting the cooperative. The cooperative form of human society existed formerly in the shape of the commune, but the restoration of the commune as the unit would imply practically the return to the old city state

and as this is not now possible with the larger groupings and greater complexities of modern life, the Socialistic idea could only be realised through the rigorously organised national State. To eliminate poverty, not by the old crude method of equal distribution but by the holding of all property in common and its management through the organised State, to equalise opportunity and capacity as far as possible through universal education and training, again by means of the organised State, is the fundamental idea of modern Socialism. It implies the abrogation of all individual liberty. Socialism still clings indeed to the nineteenth century ideal of political freedom; it insists on the equal right of all in the State to choose, judge and change their own governors, but all other liberty it is ready to sacrifice to its own central idea.

The progress of the Socialistic idea would seem therefore to lead to the evolution of the perfectly organised national State providing for and controlling the education and training, managing and governing all the economic activities and for that purpose as well as for the assurance of perfect efficiency, morality, well-being and social justice ordering the whole life external and internal of the individuals composing it,—doing in fact by organised State control what earlier societies attempted by social pressure, rigorous rule of custom, minute code and Shastra. This was always an inherently inevitable development of the revolutionary ideal. It started to the surface at first under pressure of external danger in the government of France by the Jacobins during the Reign of Terror; it has been emerging and tending to realise itself under pressure of an inner necessity throughout the latter part of the nineteenth century; it has emerged not completely but with an astonishing approach to completeness by the combination of the inner and the outer necessity during the present War. What was before only an ideal towards which some imperfect initial steps alone were immediately possible, has now become a realisable programme with its entire feasibility established by a convincing though necessarily hasty and imperfect practical

demonstration. It is true that in order to realise it even political liberty has had to be temporarily abolished; but this, it may be argued, is only an accident of the moment, a concession to temporary necessity; and what is now being done by governments which the people have consented to invest with an absolute and temporarily irresponsible authority, may be done, when there is no pressure of war, by the self-governing democratic State.

In that case the near future of the human group would seem to be the nation self-governing, politically free, but aiming at perfect social and economic organisation and for that purpose giving up all individual liberty into the hands of the organised national State. As France was in the end of the eighteenth and beginning of the nineteenth century the great propagandist and the experimental workshop of political liberty and equality, so Germany has been in the end of the nineteenth and beginning of the twentieth century the great propagandist and the experimental workshop of the idea of the organised State. There the theory of Socialism has taken its rise and there its propaganda has been most effective so that now a full third of the nation has committed itself to the new gospel; there also the great socialistic measures and those which have developed the control of the individual by the State for the common good and efficiency of the nation have been most thoroughly and admirably conceived and executed. It matters little that this has been done by an anti-socialistic, militarist and aristocratic government; the very fact is a proof of the irresistible strength of the new tendency, and the inevitable transference of the administrative power from its present holders to the people is all that is needed to complete its triumph. Throughout the recent decades we have seen the growth of German ideas and the increasing tendency to follow German methods of State interference and State control in other countries, even in England, the home of individualism. It is a mistake to think that the defeat of Germany in the present European war will mean the defeat of all her ideals any more than the defeat of revolutionary and Napoleonic France by the European

coalition and even the temporary triumph of the monarchic and aristocratic system prevented the spread of her new ideas over all Europe. German militarism and junkerism may be destroyed, but the collapse of her anti-socialistic Government will only hasten instead of delaying the more thorough development and victory of that which has been working behind them and forcing them to minister to it, the great modern tendency of the perfectly organised socialistic State, while the evident result of the war in the nations opposed to her has been to force them more rapidly towards the same ideal.

If this were all, the natural development of things aided by the frustration of the German form of imperialism would lead logically to a new ordering of the world on the basis of a system of free organised nations associating together more or less closely for international purposes while preserving their independent existence. Such is the ideal which has attracted the human mind as a yet distant possibility since the great revolutionary ferment set in; it is the idea of a federation of free nations, the parliament of man, the federation of the world. But the actual circumstances forbid any hope of such an ideal consummation in the near future. For the nationalistic, democratic and socialistic ideas are not alone at work in the world; imperialism is equally in the ascendant. No European people at the present moment except Switzerland and the three Scandinavian kingdoms is a nation confined to itself. Each is a nation free in itself but dominating over other human groupings who are not free or only partially free. Even little Belgium has its Congo, little Portugal its Colonies, little Holland its dependencies in the eastern Archipelago; even the little Balkan states aspire to revive an "empire" and to rule over others not of their own nationality while each undoubtedly cherishes the idea of becoming supreme in the peninsula. Mazzini's Italy has now its imperialistic ventures and ambitions in Tripoli, Abyssinia, Albania, the Greek islands. This imperialistic tendency is likely to grow stronger by the present war rather than weaken. The idea of a remodelling even of

Europe itself on the strict principle of nationality which captivated liberal minds in England at the beginning of the war is hardly practicable and, even if it were effected, there would still remain the whole of Asia and Africa as a field for the imperialistic ambitions of the Western nations and Japan. The disinterestedness which has led a majority in America to decree the liberation of the Philippines and restrained the desire to take advantage of the troubles of Mexico is not possible to the mentality of the Old World, and it is doubtful how long it can stand even in America against the rising tide of imperialistic sentiment. National egoism, the pride of domination and the desire of expansion still govern the mind of humanity, however modified they may now be in their methods by the first weak beginnings of higher motives and a better national morality, and until this spirit is radically changed the union of the human race by a federation of free nations must remain a noble chimera.

Undoubtedly, a free association and unity must be the ultimate goal of our development and until it is realised the world must be subject to constant changes and revolutions; every established order, because it is imperfect, because it insists on arrangements which come to be recognised as involving injustice or which stand in the way of new tendencies and forces, because it outlasts its utility and justification, must end in *malaise*, resistance and upheaval, must change itself or be changed, or else lead to cataclysms such as periodically trouble our human advance. But the time has not come when the true principle of order can replace those which are artificial and imperfect. It is idle to hope for a federation of free nations until either the present inequalities between nation and nation are removed or else the whole world rises to a common culture based upon a higher moral and spiritual status than now obtains. The imperial instinct, being alive and dominant and stronger at present than the principle of nationalism, the evolution of great Empires can hardly fail to overshadow for a time at least the tendency to the development of free nationalities. All that can be hoped

is that the old artificial, merely political empire may be replaced by a truer and more moral type and that the existing empires driven by the necessity of strengthening themselves and by an enlightened self-interest may come to see that the recognition of national autonomy is a wise and necessary concession to the still vital instinct of nationalism and can be used so as to strengthen instead of weakening their imperial strength and unity. In this way while a federation of free nations is for the present impossible, a system of federated empires and free nations drawn together in a closer association than the world has yet seen, is not altogether impossible; and through this and other steps some form of political unity for mankind may at a more or less distant date be realised.

The present war has brought up many suggestions for such a closer association, but as a rule they have been limited to a better ordering of the international relations of Europe. One of these is the elimination of war by a stricter international law administered by an international court and supported by the sanction of the nations which shall be enforced by all of them against any offender. Such a solution is chimerical unless it is immediately followed by farther and far-reaching developments. For the law given by the Court must be enforced either by an alliance of some of the stronger Powers, as for instance the present coalition of France, England and Russia dominating the rest of Europe, or by a concert of all the European Powers or else by a United States of Europe or some other form of European federation. A dominating alliance of great Powers would be simply a repetition in principle of the system of Metternich and would inevitably break down after some lapse of time, while a Concert of Europe must mean, as experience has shown, the uneasy attempt of rival groupings to maintain a precarious understanding which may postpone but cannot eventually prevent fresh struggles and collisions. With such imperfect systems the law would only be obeyed so long as it was expedient, so long only as the Powers who desired new changes and readjustments not admitted by the others did not consi-

der the moment opportune for resistance. The Law within a nation is only secure because there is a recognised authority empowered to determine it and to make the necessary changes and possessed of a sufficient force to punish all violation of its statutes. An international or an inter-European law must have the same advantages if it is to exercise anything more than a merely moral force which can be set at nought by those who are strong enough to defy it and who find an advantage in the violation. Some form of European federation, however loose, is therefore essential if the idea behind these suggestions of a new order is to be made practically effective, and once commenced such a federation must necessarily be tightened and draw more and more towards the form of a United States of Europe.

Whether such a European unity can be formed or whether, if formed, it can be maintained and perfected against the many forces of dissolution, the many causes of quarrel which would for long try it to the breaking-point, only experience can show. But it is evident that in the present state of human egoism it would, if formed, become a tremendously powerful instrument for the domination and exploitation of the rest of the world by the group of nations which are at present in the forefront of human progress. It would inevitably awaken in antagonism to it an idea of Asiatic unity and an idea of American unity, and while such continental groupings replacing the present smaller national unities might well be an advance towards the final union of all mankind, yet their realisation would mean cataclysms of a kind and scope which would dwarf the present catastrophe and in which the hopes of mankind might founder and fatally collapse rather than progress nearer to fulfilment. But the chief objection to the idea of a United States of Europe is that the general sense of humanity is already seeking to travel beyond the continental distinctions and make them subordinate to a larger human idea and that a division on that basis would therefore be a reactionary step of the gravest kind and likely to be attended with the most serious consequences



to human progress.

Europe indeed is in the anomalous position of being at once ripe for the Pan-European idea and at the same time under the necessity of overpassing it. Recently the conflict of the two tendencies was curiously exemplified by the speculations of a leading English journal on the nature of the present European struggle. It was suggested that the sin of Germany in this war was due to its exaggerated egoistic idea of the nation and its disregard of the larger idea of Europe to which the nation-idea must now be subjected and subordinated; the total life of Europe must now be the all-engrossing unity, its good the paramount consideration and the egoism of the nation must consent to exist only as an organic part of this larger egoism. In effect this is the acceptance after so many decades of the idea of Nietzsche who insisted that nationalism and war were anachronisms and the ideal of all enlightened minds must be not to be good patriots but good Europeans. But immediately the question arose, what then of the increasing importance of America in world-politics, what of Japan and China, what of the renewed stirrings of life in Asia? The writer had therefore to draw back from his first formula and to explain that by Europe he meant not Europe but all nations that had accepted the principles of European civilisation as the basis of their polity and social organisation. This more philosophical formula has the advantage both of bringing in America and Japan and thus recognizing all the actually free or dominant nations in the circle of the proposed solidarity and of holding out the hope of admission to others whenever they can prove, after the forceful manner of Japan or otherwise, that they too have come up to this European standard.

Indeed, though Europe is still strongly separate in its own conception from the rest of the world,—as is shown by the often expressed resentment of the continual existence of Turkey in Europe and the desire to put an end to this government of Europeans by Asiatics,—yet as a matter of fact it is inextricably tangled up with America and Asia. Some of the European nations have colonies in America,

all have possessions and ambitions in Asia, where Japan alone is outside the shadow cast by Europe, or in Northern Africa which is culturally one with Asia. The United States of Europe would therefore mean a federation of free European nations dominating a half-subject Asia and holding parts of America and standing there in uneasy proximity to nations still free and necessarily troubled, alarmed and overshadowed by this giant immiscence. The inevitable result would be in America to bring together more closely the Latin Centre and South and the English-speaking North and to emphasise immensely the Munro doctrine with consequences which cannot easily be foreseen, while in Asia there could be only one of two final endings to the situation, either the disappearance of the remaining free Asiatic States or a vast Asiatic resurgence and the recoil of Europe from Asia. Such movements would be a prolongation of the old line of human development and set at nought the new cosmopolitan conditions created by modern culture and Science; but they are inevitable if the nation-idea in the West is to merge into the Europe-idea, that is to say into the continental, rather than into the wider consciousness of a common humanity.

If therefore any new supra-national order is to evolve sooner or later as a result of the present upheaval, it must be an association embracing Asia, Africa and America as well as Europe and it must be in its nature an organisation of international life including in itself a number of free nations such as Sweden, Norway, Denmark, the United States, the Latin republics and a number of imperial and colonising nations such as are most of the peoples of Europe. Either the latter would remain as they now are free in themselves but masters of subject peoples who with the advance of time would become more and more intolerant of the yoke imposed on them or else they would be, by an ethical advance which is as yet very far from being accomplished, partly centres of free federal Empire, partly nations holding in trust races yet backward and undeveloped until they arrived at the capacity of self-administration, as the United States now hold the Philippines. In the former case

the unity, the order, the common law established would perpetuate and be partly founded on an enormous system of injustice and exposed to the revolts and revolutions of Nature and the great revenges by which she finally vindicates the human spirit against wrongs which she tolerates for a time as necessary incidents of human development. In the latter there would be some chance of the new order, however far in its beginnings from the ultimate ideal of a free association of free human aggregates, leading peacefully and by a natural unfolding of the spiritual and ethical progress of the race to such a secure, just and healthy political, social and economic foundation as might enable mankind to turn from its preoccupation with these lower cares to that development of its higher self which is the nobler part of its destiny.

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## On Ideals.

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Ideals are truths that have not yet effected themselves for man, the realities of a higher plane of existence which have yet to fulfil themselves on this lower plane of life and matter, our present field of operation. To the pragmatical intellect which takes its stand upon the ever-changing present, ideals are not truths, not realities, they are at most potentialities of future truth and only become real when they are visible in the external fact as work of force accomplished. But to the mind which is able to draw back from the flux of force in the material universe, to the consciousness which is not imprisoned in its own workings or carried along in their flood but is able to envelop, hold and comprehend them, to the soul that is not merely the subject and instrument of the world-force but can reflect something of that Master-Consciousness which controls and uses it, the ideal present to its inner vision is a greater reality than the changing fact obvious to its outer senses. The Idea is not a reflection of the external fact which it so much exceeds; rather the fact is only a partial reflection of the Idea which has created it.

Certainly, ideals are not the ultimate Reality, for that is too high and vast for any ideal to envisage; they are aspects of it thrown out in the world-consciousness as a basis for the workings of the world-power. But they are primary, the actual workings secondary. They are nearer to the Reality and therefore always more real, forcible and complete than the facts which are their partial reflection. Reflections themselves of the Real, they again are reflected in the more concrete workings of our existence. The human intellect in proportion as it limits itself by the phenomena of self-realising Force fails to catch the creative Idea until after we have seen the external fact it has created; but this order of our sense enslaved consciousness is

not the real order of the universe. God preexists before the world can come into being, but to our experience in which the senses act first and only then the finer workings of consciousness, the world seems to come first and God to emerge out of it, so much so that it costs us an effort to rise out of the mechanical, pluralistic and pantheistic conceptions of Him to a truer and higher idea of the Divine Reality. That which to us is the ultimate, is in truth the primary reality. So too the Idea which seems to us to rise out of the fact, really precedes it and out of it the fact has arisen. Our vulgar contrast of the ideal and the real is therefore a sensuous error, for that which we call real is only a phenomenon of force working out something that stands behind the phenomenon and that is preexistent and greater than it. The Real, the Idea, the phenomenon, this is the true order of the creative Divinity.

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

The human being advances in proportion as he becomes more and more capable of knowing before he realises in action. This is indeed the order of evolution. It begins with a material working in which the Prakriti, the executive Power is veiled by its works, by the facts it produces and itself veils the consciousness which originates and supports all its workings. In Life the force emerges and be-

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

In thus progressing humanity falls apart after its fashion into classes ; it divides itself between the practical man and the idealist and makes numerous compromises between the two extremes. In reality the division is artificial ; for every man who does anything in the world, works by virtue of an idea and in the force given to him by ideals either his own or others' ideals which he may or may not recognise but in whose absence nevertheless he would be impotent to move a single step. The smaller the ideals, the fewer they are and the less recognised and insisted on, the less also is the work done and the progress realised ; on the other hand, when ideals enlarge themselves, when they become forceful, widely recognised, when different ideals enter into the field, clash and communicate their thought and force to each other, then the race rises to its great periods of activity and creation. And it is when the Ideal arisen, vehement, energetic, refuses to be debarred from possession and throws itself with all the gigantic force of the higher planes of existence on this reluctant and rebellious stuff of life and matter to conquer it that we have the great eras which change the world by carrying out the potentialities of several centuries in the action of a few decades.

Therefore wherever and whenever the mere practical man abounds and excludes or discourages by his domination the idealist, there is the least work and the least valuable

work done in that age or country for humanity ; at most some preliminary spade-work, some labour of conservation and hardly perceptible motion, some repression of creative energies preparing for a great future outburst. On the other hand, when the idealist is liberated, when the visionary abounds, the executive worker also is uplifted, finds at once an orientation and tenfold energy and accomplishes things which he would otherwise have rejected as a dream and chimera, which to his ordinary capacity would be impossible and which often leave the world wondering how work so great could have been done by men who were in themselves so little. The union of the great idealist with the great executive personality who receives and obeys the idea is always the sign of a coming realisation which will be more or less deep and extensive in proportion as they are united or as the executive man seizes more or less profoundly and completely the idea he serves and is able to make permanent in force what the other has impressed upon the consciousness of his age.

Often enough, even when these two different types of men work in the same cause and one more or less fulfils the other, they are widely separated in their accessory ideas, distrust, dislike and repudiate each other. For ordinarily the idealist is full of anticipations which reach beyond the actual possibilities or exceed the work that is destined to be immediately fulfilled ; the executive man on the other hand is unable to grasp either all the meaning of the work he does or all its diviner possibilities which to him are illusion and vanity while to the other they are all that is supremely valuable in his great endeavour. To the practical worker limiting himself by patent forces and actual possibilities the idealist who made his work possible seems an idle dreamer or a troublesome fanatic ; to the idealist the practical man who realises the first steps towards his idea seems a coarse spoiler of the divine work and almost its enemy ; for by attaching too much importance to what is immediately possible he removes the greater possibilities which he does not see, seems to prevent and often does prevent a larger and nobler realisation. It is the gulf between a Cavour and a Mazzini, between the prophet of an ideal and the statesman of a realisable idea. The latter seems always to be justified by the event, but the former has a deeper justification in the shortcomings of the event. The successes of the executive man hiding away the ideal under the accomplished fact are often the tragedies of the

human spirit and are responsible for the great reactions and disappointments it undergoes when it finds how poor and soulless is the accomplished fact compared with the glory of the vision and the ardour of the effort.

It cannot be doubted which of these two opposites and complementaries is the most essential to success. Not only is the upheaval and fertilising of the general consciousness by the thinker and the idealist essential to the practical realisation of great changes, but in the realisation itself the idealist who will not compromise is an indispensable element. Show me a movement without a force of uncompromising idealism working somewhere in its sum of energies and you have shown me a movement which is doomed to failure and abortion or to petty and inconsiderable results. The age or the country which is entirely composed of reasonable, statesmanlike workers ever ready for concession and compromise is a country which will never be great until it has added to itself what is lacking to it and bathed itself in pure and divine fountains and an age which will accomplish nothing of supreme importance for the progress of humanity. There is a difference however between the fanatic of an idea and the true idealist : the former is simply the materialistic, executive man possessed by the idea of another, not himself the possessor of it ; he is haunted in his will and driven by the force of the idea, not really illumined by its light. He does harm as well as good and his chief use is to prevent the man of compromise from pausing at a paltry or abortive result ; but his excesses also bring about great reactions. Incapable of taking his stand on the ideal itself, he puts all his emphasis on particular means and forms and overstrains the springs of action till they become dulled and incapable of responding to farther excitation. But the true idealist is not the servant of the letter or the form ; it is the idea which he loves and the spirit behind the idea which he serves.

Man approaches nearer his perfection when he combines in himself the idealist and the pragmatist, the origina-tive soul and the executive power. Great executive personalities have usually been men of a considerable idealism. Some indeed have served a purpose rather than an ideal ; even in the idea that guided or moved them they have leaned to its executive rather than its inspiring and origina-tive aspect ; they have sought their driving force in the interest, passion and emotion attached to it rather than in the idea itself. Others have served consciously a great



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

But these great personalities do not contain in themselves the combination which humanity most needs ; not the man of action driven by ideas, the pragmatist stirred by a half-conscious exaltation from the idealistic, almost the mystic side of his nature, but the seer who is able to execute his vision is the higher term of human power and knowledge. The one takes his stand in the Prakriti, the executive Force, and is therefore rather driven than leads himself even when he most successfully leads others ; the other takes his stand in the Purusha, the Knower who controls executive force, and he possesses the power that he uses. He draws nearer to the type of the divine Seer-Will that has created and governs the universe. But such a combination is rare and difficult ; for in order to grasp the Ideal the human soul has to draw back so far from the limitations, pettinesses, denials of the world of phenomenal fact that the temperament and mentality become inapt for executive action upon the concrete phenomena of life and matter. The mastery of the fact is usually possible to the idealist mind only when its idealism is of no great depth or power and can therefore accommodate itself more easily to the actual life-environment.

Until this difficulty is overcome and the seer-will becomes more common in man and more the master of life, the ideal works at a disadvantage, by a silent pressure upon the reluctant world, by occasional attacks and sudden upheavals ; a little is accomplished in a long time or by a great sudden effort, a little that is poor enough, coarse enough, material enough compared with the thing seen and

attempted, but which still makes a farther advance possible though often after a period of quiescence and reaction. And times there are, ages of stupendous effort and initiative when the gods seem no longer satisfied with this tardy and fragmentary working, when the ideal breaks constantly through the dull walls of the material practical life, incalculable forces clash in its field, innumerable ideas meet and wrestle in the arena of the world and through the constant storm and flash, agitation of force and agitation of light the possibility of the victoriously fulfilled ideal, the hope of the Messiah, the expectation of the Avatar takes possession of the hearts and thoughts of men. Such an age seems now to be coming upon the world. But whether that hope and expectation and possibility are to come to anything depends upon whether men prepare their souls for the advent and rise in the effort of their faith, life and thought to the height and purity of a clearly-grasped ideal. The Messiah or Avatar is nothing but this, the divine Seer-Will descending upon the human consciousness to reveal to it the divine meaning behind our half-blind action and to give along with the vision the exalted will that is faithful and performs and the ideal force that executes according to the vision.

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## A PHILOSOPHICAL REVIEW

15th July 1916.

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# The Life Divine

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## CHAPTER XXIV

### MATTER

He arrived at the knowledge  
that Matter is Brahman.

*Taittiriya Upanishad*

### ARGUMENT

[Life and Mind are in the fact of evolution conditioned by the body and therefore by the principle of Matter. The body is the chief difficulty in the way of a spiritual transformation of life ; it has therefore been regarded by spiritual aspiration as an enemy and the escape from the material existence has been made an indispensable condition of the final emancipation.—The quarrel begins with the struggle between Life and Matter with the apparent defeat of life in death as its constant circumstance ; it continues with the struggle of Mind against the life and the body and culminates with the struggle of the spirit against all its instruments ; but the right end and solution of these discords is not an escape and a severance but the complete victory of the higher over the lower.—We have to examine the problem of the reality of Matter. Our present experience of Matter does not give us its truth ; for Matter is only an appearance of the Reality, a form of its force-action presented to the principle of sense in the universal consciousness. As Mind is only a final dividing action of Supermind and Life of Conscious-Force working in the conditions of the Ignor-

ance, so Matter as we know it is only the final form taken by conscious-being as the result of that same working. Mind precipitating itself into Life to create form gives to the universal principle of Being the appearance of material substance instead of pure substance, that is to say, of substance offering itself to the contact of mind as stable thing or object. This contact of mind with its object is Sense.—In the divine Mind there is a movement which presents to the divine Knower the forms of Himself as objects of His knowledge and this would create a division between the Knower and the object of knowledge if there were not at the same time, inevitably, another movement by which He feels the object as Himself. This movement, in the divided state of existence created by dividing Mind, is represented to us as the contact of sense which becomes a basis for contact through the thought-mind by which we return towards unity.—Since the action of Mind is to divide infinitely the one infinite existence, Matter, the result of that action, becomes in its apparent nature an infinite atomic division and atomic aggregation of infinite substance. But its reality is one and indivisible, even as is the reality of Life and of Mind. Matter is Sachchidananda represented to His own mental experience as a formal basis of objective knowledge, action and delight. ]

We have now the rational assurance that Life is neither an inexplicable dream nor an impossible evil that has yet become a dolorous fact, but a mighty pulsation of the divine All-Existence. We see something of its foundation and its principle, we look upward to its high potentiality and ultimate divine out-flowering. But there is one principle below all the others which we have not yet sufficiently considered, the principle of Matter upon which Life stands as upon a pedestal or out of which it evolves like the form of a many-branching tree out of its encasing seed. The body of man depends upon this physical principle and if the out-flowering of Life is the result of Mind emerging, expanding, elevating itself in search of its own truth in the largeness of the supramental existence, yet it seems also to be conditioned by this case of body and

by this foundation of Matter. The importance of the body is obvious ; it is because he has developed or been given a body and brain capable of receiving and serving a progressive mental illumination that man has risen above the animal. Equally, it can only be by developing a body capable of receiving and serving a still higher illumination that he will rise above himself and realise not merely in thought and in his internal being but in Life a perfectly divine manhood. Otherwise either the promise of Life is cancelled, its meaning annulled and earthly being can only realise Sachchidananda by abolishing itself, by shedding from it mind, life and body and returning to the pure Infinite, or else man is not the divine instrument, there is a destined limit to the consciously progressive power which distinguishes him from all other terrestrial existences and as he has replaced them in the front of things, so another must eventually replace him and assume his heritage.

It seems indeed that the body is from the beginning the soul's great difficulty, its continual stumbling-block and rock of offence. Therefore the eager seeker of spiritual fulfilment has hurled his ban against the body and his world-disgust selects this world-principle above all other things as an especial object of loathing. The body is the obscure burden that he cannot bear ; its obstinate material grossness is the obsession that drives him for deliverance to the life of the ascetic. To get rid of it he has even gone so far as to deny its existence and the reality of the material universe. Most of the religions have put their curse upon Matter and have made the refusal or the resigned temporary endurance of the physical life the test of religious truth and of spirituality. The older creeds, more patient, more broodingly profound, not touched with the torture and the feverish impatience of the soul under the burden of the Iron Age, did not make this formidable division ; they acknowledged Earth the Mother and Heaven the Father and accorded to them an equal love and reverence ; but their ancient mysteries are obscure and unfathomable to our gaze who, whether our view of things

be materialistic or spiritual, would alike cut the Gordian knot of existence with one slashing blow and escape at once to an eternal bliss, an eternal annihilation or an eternal quietude.

The quarrel does not really commence with our awakening to our spiritual possibilities ; it begins from the appearance of life itself and its struggle to establish its activities and its permanent aggregations of living form against the force of inertia, against the force of inconscience, against the force of atomic disaggregation which are in the material principle the knot of the great Denial. Life is at constant war with Matter and the battle seems always to end in the apparent defeat of Life and in that collapse downward to the material principle which we call death. The discord deepens with the appearance of Mind ; for Mind has its own quarrel with both Life and Matter : it is at constant war with their limitations, in constant subjection to and revolt against the grossness and inertia of the one and the passions and sufferings of the other ; and the battle seems to turn eventually though not very surely towards a partial and costly victory for the Mind in which it conquers, represses or even slays the vital cravings, impairs the physical force and disturbs the balance of the body in the interests of a greater mental activity and a higher moral being. It is in this struggle that the impatience of Life, the disgust of the body and the recoil from both towards a pure mental and moral existence take their rise. When man awakens to an existence beyond Mind, he carries yet farther this principle of discord. Mind, Body and Life are condemned as the trinity of the world, the flesh and the devil. Mind too is banned as the source of all our malady ; war is declared between the spirit and its instruments and the victory of the former is declared to consist in its rejection of mind, life and body and withdrawal into its own infinitudes. The world is a discord and we shall best solve its perplexities by carrying the principle of discord itself to its extreme possibilities.



But these defeats and victories are only apparent, this solution is not a solution but an escape from the problem. Life is not really defeated by Matter; it makes a compromise by using death for the continuance of life. Mind is not really victorious over Life and Matter, but has only achieved an imperfect development of some of its potentialities at the cost of others which are bound up with the unrealised or rejected possibilities of its better use of life and body. The individual soul has not conquered the lower triplicity, but only rejected their claim upon it and fled from the work which spirit had undertaken when it first cast itself into form of universe. The problem continues because the labour of the Divine in the universe continues, but without any satisfying solution of the problem or any victorious accomplishment of the labour. Therefore, since our own standpoint is that Sachchidananda is the beginning and the middle and the end and that struggle and discord cannot be eternal and fundamental principles in His being but by their very existence imply labour towards a perfect solution and a complete victory, we must seek that solution in a real victory of Life over Matter through the free and perfect use of body by Life, in a real victory of Mind over Life and Matter through a free and perfect use of life-force and form by Mind and in a real victory of Spirit over the triplicity through a free and perfect occupation of mind, life and body by conscious spirit; and in the view we have worked out this last conquest can alone make the others really possible. To the end, then, that we may see how these conquests can be at all or wholly possible, we must find out the reality of Matter just as, seeking the fundamental knowledge, we have found out the reality of Mind and Soul and Life.

In a certain sense Matter is unreal and non-existent; that is to say, our present knowledge, idea and experience of Matter is not its truth, but merely a phenomenon of particular relation between our senses and the all-existence in which we move. When Science discovers that Matter

resolves itself into forms of Force, it has hold of a universal and fundamental Truth; and when philosophy discovers that Matter only exists as substantial appearance to the consciousness and that the one reality is Spirit or pure conscious Being, it has hold of a greater and completer, a still more fundamental truth. But still the question remains why Force should take the form of Matter and not of mere force-currents or why that which is really Spirit should admit the phenomenon of Matter and not rest in states, velleities and joys of the spirit. This, it is said, is the work of Mind or else, since evidently Thought does not directly create or even perceive the material form of things, it is the work of Sense; the sense-mind creates the forms which it seems to perceive and the thought-mind works upon the forms which the sense mind presents to it. But, evidently the individual embodied mind is not the creator of the phenomenon of Matter; earth-existence cannot be the result of the human mind which is itself the result of earth-existence. If we say that the world exists only in our own minds, we express a non-fact and a confusion; for the material world existed before man was upon the earth and it will go on existing if man disappears from the earth or even if our individual mind abolishes itself in the Infinite. We must conclude then that it is universal Mind, subconscious to us in the form of the universe, which has created that form for its habitation. And since the creator must have preceded and must exceed its creation, this really implies a superconscient Mind which by the instrumentality of a universal sense creates in itself the relation of form with form which constitutes the rhythm of the material universe. But this also is no complete solution; it tells us that Matter is a creation of Consciousness, but it does not explain how Consciousness came to create Matter as the basis of its cosmic workings.

We shall understand better if we go back at once to the original principle of things. Existence is in its activity a conscious-force which presents the workings of its

force to its consciousness as forms of its own being. Since Force is only the action of one sole existing Conscious-Being, its results can be nothing else but forms of that Conscious-Being; Substance or Matter, then, is only a form of Spirit. The appearance which this form of Spirit assumes to our senses is due to that dividing action of Mind from which we have been able to deduce consistently the whole phenomenon of the universe. We know now that Life is an action of Conscious-Force of which material forms are the result; Life involved in those forms, appearing in them first as inconscient force, evolves and brings back into manifestation as Mind the consciousness which is the real self of that force and which never ceased to exist in it even when it was unmanifest. We know also that Mind is an inferior power of conscious Knowledge or Supermind to which Life is the corresponding energy; for descending through supermind Consciousness or Chit represents itself in Mind, Force of consciousness or Tapas represents itself in Life. Mind by its separation from its own higher reality in Supermind gives Life the appearance of division and by its farther involution in its own Life-Force becomes subconscious in Life and gives the outward appearance of an inconscient force to its material workings. Therefore, the inconscience, the inertia, the atomic disaggregation of Matter must have their source in this all-dividing and self-involving action of Mind by which our universe came into being. As Mind is only a final action of Supermind in the descent towards creation and Life an action of Conscious-Force working in the conditions of the Ignorance created by this descent of Mind, so Matter as we know it is only the final form taken by conscious-being as the result of that working. Matter is substance of the one conscious-being phenomenally divided within itself by the action of Mind.

But why this division of an indivisible Existence? Because Mind precipitating itself into Life to create form must first give to the universal principle of Being the appearance of material substance instead of pure substance

—that is to say, it must give it the appearance of substance which offers itself to the contact of Mind as stable thing or object and not of substance which offers itself to the contact of pure consciousness as its own eternal pure existence and reality. This contact of mind with its object creates what we call sense. The descent of pure substance into material substance follows inevitably on the descent of Sachchidananda through supermind into mind and life. To begin with, substance in its utter purity is pure conscious existence self-aware by identity but not yet turning its consciousness upon itself as object. Supermind preserves this self-awareness by identity as its background of self-knowledge, but yet presents Being to itself as the object of its own active consciousness, the object of a supreme knowledge which can by comprehension see the object within itself and as itself and also can simultaneously by apprehension see it as an object within the circumference of its consciousness but put away from itself, that is to say from the centre of vision in which it concentrates itself as the Knower, Witness or Purusha. We have seen that from this apprehending consciousness arises the movement of Mind, the movement by which the individual knower regards a form of his own universal being as other than he; but in the divine Mind there is immediately or rather simultaneously another movement or reverse side of the same movement, an act of union in being which heals this phenomenal division in being and prevents it from becoming even for a moment real to the knower. This act of conscious union in being is that which is otherwise represented in dividing Mind as contact in consciousness and with us this contact in consciousness is primarily represented by the principle of sense. On this basis of sense, on this contact of union subject to division the action of the thought-mind founds itself and prepares for the return to a higher principle of union to which division is made subject and subordinate. Substance, then, as we know it, is the form in which Mind contacts the conscious Being of which it is itself a movement of knowledge.

But Mind by its very nature tends to know and sense substance of conscious-being, not in its unity or totality but by the principle of division. It sees it, as it were, in infinitesimal points which it associates together in order to arrive at a totality and into these view-points and associations cosmic Mind throws itself and dwells in them. So dwelling, creative by its inherent force as the agent of Real-Idea, bound therefore by its own nature to convert all its perceptions into energy of life as the All-Existent converts all His self-aspectings into various energy of His creative Force of consciousness, cosmic Mind turns these its view-points of universal existence into stand-points of universal Life; it turns them into forms of atomic being instinct with the life that forms them and governed by the mind and will that actuate the formation. At the same time, the atomic existences it thus forms must by the very law of their being tend to associate themselves, to aggregate; and each of these aggregates also, instinct with the life that forms and the mind and will that actuate them, bears with it a fiction of individual existence, is supported, according as the mind in it is implicit or explicit, unmanifest or manifest, by its ego of force in which the will to be is dumb and imprisoned but none the less powerful or by its mental ego in which the will to be is liberated and conscious.

Thus not any eternal and original law of eternal and original Matter, but the nature of the action of cosmic Mind is the cause of atomic existence. Subdivide the visible or formal atom into essential atoms, break it up into the most infinitesimal dust of being, we shall still, because of the nature of the Mind and Life that formed them, arrive at some utmost atomic existence unstable perhaps but always reconstituting itself in the eternal flux of force and not at mere unatomic extension incapable of contents. Unatomic extension of substance, extension which is not an aggregation, coexistence otherwise than by distribution in space are realities of pure existence, pure substance and are a knowledge of supermind, not

a concept of the dividing mind. They are the reality underlying Matter, but not the phenomenon which we call Matter. Mind, Life, Matter itself are one with that pure existence and conscious extension in their static reality, but not in their dynamic action, self-perception and self-formation.

Therefore we arrive at this truth of Matter that there is a conceptive self-extension of being which works itself out in the universe as substance or object of consciousness and which cosmic Mind and Life in their creative action represent through atomic division and aggregation as the thing we call Matter. But this Matter like Mind and Life is still Being or Brahman in its self-creative action. It is a form of the force of conscious Being, a form given by Mind and realised by Life ; it holds within it as its own reality consciousness concealed from itself, involved and absorbed in the result of its own self-formation and therefore self-oblivious ; and, however brute and void of sense it seems to us, it is yet to the secret experience of the consciousness hidden within it delight of being offering itself to the secret consciousness as object of sensation in order to tempt that hidden godhead out of its secrecy. Being manifest as substance, force of Being cast into form, figured self-representation of the secret self-consciousness, delight offering itself to its own consciousness as an object,—what is this but Sachchidananda ? Matter is Sachchidananda represented to His own mental experience as a formal basis of objective knowledge, action and delight.

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# The Synthesis of Yoga

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## CHAPTER XX

### THE RELEASE FROM THE HEART AND THE MIND

But the ascending soul has to separate itself not only from the life in the body but from the action of the life-energy in the mind; it has to make the mind say as the representative of the Purusha "I am not the Life; the Life is not the self of the Purusha, it is only a working and only one working of Prakriti." The characteristics of Life are action and movement, a reaching out to absorb and assimilate what is external to the individual and a principle of satisfaction or dissatisfaction in what it seizes upon or what comes to it, which is associated with the all-pervading phenomenon of attraction and repulsion. These three things are everywhere in Nature because Life is everywhere in Nature. But in us mental beings they are all given a mental value according to the mind which perceives and accepts them. They take the form of action, of desire and of liking and disliking, pleasure and pain. The Prana is everywhere in us supporting not only the action of our body, but of our sense-mind, our emotional mind, our thought-mind; and bringing its own law or dharma into all these, it confuses, it limits, it throws into discord their right action and creates that impurity of misplacement and that tangled confusion which is the whole evil of our psychological existence. In that confusion one law seems to reign, the law of desire. As the universal Divine Being,

all-embracing and all-possessing, acts, moves, enjoys purely for the satisfaction of divine Delight, so the individual life acts, moves, enjoys and suffers predominantly for the satisfaction of desire. Therefore the psychic life-energy presents itself to our experience as a sort of desire-mind, which we have to conquer if we mean to get back to our true self.

Desire is at once the motive of our actions, our lever of accomplishment and the bane of our existence. If our sense-mind, emotional mind, thought-mind could act free from the intrusions and importations of the life-energy, if that energy could be made to obey their right action instead of imposing its own yoke on our existence, all human problems would move harmoniously to their right solution. The proper function of the life-energy is to do what it is bidden by the divine principle in us, to reach to and enjoy what is given to it by that indwelling Divine and not to desire at all. The proper function of the sense-mind is to lie open passively, luminously to the contacts of Life and transmit their sensations and the *rasa* or right taste and principle of delight in them to the higher function; but interfered with by the attractions and repulsions, the acceptances and refusals, the satisfactions and dissatisfactions, the capacities and incapacities of the life-energy in the body it is, to begin with, limited in its scope and, secondly, forced in these limits to associate itself with all these discords of the life in Matter. It becomes an instrument for pleasure and pain instead of for delight of existence.

Similarly the emotional mind compelled to take note of all these discords and subject itself to their emotional reactions becomes a hurtling field of joy and grief, love and hatred, wrath, fear, struggle, aspiration, disgust, likes, dislikes, indifferences, content, discontent, hopes, disappointments, gratitude, revenge and all the stupendous play of passion which is the drama of life in the world. This chaos we call our soul. But the real soul, the real psychic entity which for the most part we see little of and



only a small minority in mankind has developed, is an instrument of pure love, joy and the luminous reaching out to fusion and unity with God and our fellow-creatures. This psychic entity is covered up by the play of the mentalised Prana or desire-mind which we mistake for the soul ; the emotional mind is unable to mirror the real soul in us, the Divine in our hearts, and is obliged instead to mirror the desire-mind.

So too the proper function of the thought-mind is to observe, understand, judge with a dispassionate delight in knowledge and open itself to messages and illuminations playing upon all that it observes and upon all that is yet hidden from it but must progressively be revealed, messages and illuminations that secretly flash down to us from the divine Oracle concealed in light above our mentality whether they seem to descend through the intuitive mind or arise from the seeing heart. But this it cannot do rightly because it is pinned to the limitations of the life-energy in the senses, to the discords of sensation and emotion, and to its own limitations of intellectual preference, inertia, straining, self-will which are the form taken in it by the interference of this desire-mind, this psychic Prana. As is said in the Upanishads, our whole mind-consciousness is shot through with the threads and currents of this Prana, this Life-energy that strives and limits, grasps and misses, desires and suffers, and only by its purification can we know and possess our real and eternal self.

It is true that the root of all this evil is the ego-sense and that the seat of the conscious ego-sense is the mind itself; but in reality the conscious mind only reflects an ego already created in the subconscious mind in things, the dumb soul in the stone and the plant which is present in all body and life and only finally delivered into voicefulness and wakefulness but not originally created by the conscious mind. And in this upward procession it is the life-energy which has become the obstinate knot of the ego, it is the desire-mind which refuses to relax the knot even when the intellect and the heart have discovered the

cause of their ills and would be glad enough to remove it; for the Prana in them is the Animal who revolts and who obscures and deceives their knowledge and coerces their will by his refusal.

Therefore the mental Purusha has to separate himself from association and self-identification with this desire-mind. He has to say "I am not this thing that struggles and suffers, grieves and rejoices, loves and hates, hopes and is baffled, is angry and afraid and cheerful and depressed, a thing of vital moods and emotional passions. All these are merely workings and habits of Prakriti in the sensational and emotional mind." The mind then draws back from its emotions and becomes with these, as with the bodily movements and experiences, the observer or witness. There is again an inner cleavage. There is this emotional mind in which these moods and passions continue to occur according to the habit of the modes of Nature and there is the observing mind which sees them, studies and understands but is detached from them. It observes them as if in a sort of action and play on a mental stage of personages other than itself, at first with interest and a habit of relapse into identification, then with entire calm and detachment, and, finally, attaining not only to calm but to the pure delight of its own silent existence, with a smile at their unreality as at the imaginary joys and sorrows of a child who is playing and loses himself in the play. Secondly, it becomes aware of itself as master of the sanction who by his withdrawal of sanction can make this play to cease. When the sanction is withdrawn, another significant phenomenon takes place; the emotional mind becomes normally calm and pure and free from these reactions, and even when they come, they no longer rise from within but seem to fall on it as impressions from outside to which its fibres are still able to respond; but this habit of response dies away and the emotional mind is in time entirely liberated from the passions which it has renounced. Hope and fear, joy and grief, liking and disliking, attraction and repulsion, content and discontent,

gladness and depression, horror and wrath and fear and disgust and shame and the passions of love and hatred fall away from the liberated psychic being.

What takes their place? It may be, if we will, an entire calm, silence and indifference. But although this is a stage through which the soul has usually to pass, it is not the final aim we have placed before us. Therefore the Purusha becomes also the master who wills and whose will it is to replace wrong by right enjoyment of the psychic existence. What he wills, Nature executes. What was fabric-stuff of desire and passion, is turned into reality of pure, equal and calmly intense love and joy and oneness. The real soul emerges and takes the place left vacant by the desire-mind. The cleansed and emptied cup is filled with the wine of divine love and delight and no longer with the sweet and bitter poison of passion. The passions, even the passion for good, misrepresent the divine nature. The passion of pity with its impure elements of physical repulsion and emotional inability to bear the suffering of others has to be rejected and replaced by the higher divine compassion which sees, understands, accepts the burden of others and is strong to help and heal, not with self-will and revolt against the suffering in the world and with ignorant accusation of the law of things and their source, but with light and knowledge and as an instrument of the Divine in its emergence. So too the love that desires and grasps and is troubled with joy and shaken with grief must be rejected for the equal, all-embracing love that is free from these things and has no dependence upon circumstances and is not modified by response or absence of response. So we shall deal with all the movements of the soul; but of these things we shall speak farther when we consider the Yoga of self-perfection.

As with action and inaction, so it is with this dual possibility of indifference and calm on the one side and active joy and love on the other. Equality, not indifference is the basis. Equal endurance, impartial indifference, calm submission to the causes of joy and grief without any

reaction of either grief or joy are the preparation and negative basis of equality; but equality is not fulfilled till it takes its positive form of love and delight. The sense-mind must find the equal *rasa* of the All-Beautiful, the heart the equal love and Ananda for all, the psychic prana the enjoyment of this *rasa*, love and Ananda. This, however, is the positive perfection that comes by liberation; our first object on the path of knowledge is rather the liberation that comes by detachment from the desire-mind and by the renunciation of its passions.

The desire-mind must also be rejected from the instrument of thought and this is best done by the detachment of the Purusha from thought and opinion itself. Of this we have already had occasion to speak when we considered in what consists the integral purification of the being. For all this movement of knowledge which we are describing is a method of purification and liberation where, by entire and final self-knowledge becomes possible, a progressive self-knowledge being itself the instrument of the purification and liberation. The method with the thought-mind will be the same as with all the rest of the being. The Purusha, having used the thought-mind for release from identification with the life and body and with the mind of desire and sensations and emotions, will turn round upon the thought-mind itself and will say " This too I am not; I am not the thought or the thinker; all these ideas, opinions, speculations, strivings of the intellect, its predilections, preferences, dogmas, doubts, self-corrections are not myself; all this is only a working of Prakriti which takes place in the thought-mind." Thus a division is created between the mind that thinks and wills and the mind that observes and the Purusha becomes the witness only; he sees, he understands the process and laws of his thought, but detaches himself from it. Then as the master of the sanction he withdraws his past sanction from the tangle of the mental undercurrent and the reasoning intellect and causes both to cease from their importunities. He becomes liberated from subjection

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to the thinking mind and capable of the utter silence.

For perfection there is necessary also the resumption by the Purusha of his position as the lord of his Nature and the will to replace the mere mental undercurrent and intellect by the truth-conscious thought that lightens from above. But the silence is necessary; in the silence and not in the thought we shall find the Self, we shall become aware of it, not merely conceive it, and we shall withdraw out of the mental Purusha into that which is the source of the mind. But for this withdrawal a final liberation is needed, the release from the ego-sense in the mind.

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# The Kena Upanishad

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## COMMENTARY

### XV

We have now completed our review of this Upanishad ; we have considered minutely the bearings of its successive utterances and striven to make as precise as we can to the intelligence the sense of the puissant phrases in which it gives us its leading clues to that which can never be entirely expressed by human speech. We have some idea of what it means by that Brahman, by the Mind of mind, the Life of life, the Sense of sense, the Speech of speech, by the opposition of ourselves and the gods, by the Unknowable who is yet not utterly unknowable to us, by the transcendence of the mortal state and the conquest of immortality.

Fundamentally its teaching reposes on the assertion of three states of existence, the human and mortal, the Brahman-consciousness which is the absolute of our relativities, and the utter Absolute which is unknowable. The first is in a sense a false status of misrepresentation because it is a continual term of apparent opposites and balancings where the truth of things is a secret unity ; we have here a bright or positive figure and a dark or negative figure and both are figures, neither the Truth ; still in that we now live and through that we have to move to the Beyond. The second is the Lord of all this dual action who is beyond it ; He is the truth of Brahman and not in any way a falsehood or misrepresentation, but the truth

of it as attained by us in our eternal supramental being; in Him are the absolutes of all that here we experience in partial figures. The Unknowable is beyond our grasp because though it is the same Reality, yet it exceeds even our highest term of eternal being and is beyond Existence and Non-existence; it is therefore to the Brahman, the Lord who has a relation to what we are that we must direct our search if we would attain beyond what temporarily seems to what eternally is.

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

This must be done by the abandonment of our attachment to the figure of things in the mortal world. We must put from us its death and dualities if we would compass the unity and immortality. Therefore it follows that we must cease to make the goods of this world or even its right, light and beauty our object of pursuit; we must go beyond these to a supreme Good, a transcendent Truth, Light and Beauty in which the opposite figures of what we call evil disappear. But still, being in this world, it is only through something in this world itself that we can

transcend it ; it is through its figures that we must find the absolute. Therefore, we scrutinise them and perceive that there are first these forms of mind, life, speech and sense, all of them figures and imperfect suggestions, and then behind them the cosmic principles through which the One acts. It is to these cosmic principles that we must proceed and turn them from their ordinary aim and movement in the world to find their own supreme aim and absolute movement in their own one Godhead, the Lord, the Brahman ; they must be drawn to leave the workings of ordinary mind and find the superconscient Mind, to leave the workings of ordinary speech and sense and find the supra-mental Sense and original Word, to leave the apparent workings of mundane Life and find the transcendent Life.

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

But this will not necessarily mean the immersion into an all-oblivious Being eternally absorbed in His own inactive self-existence. For the mind, sense, life going beyond their individual formations find that they are only one centre of the sole Mind, Life, Form of things and therefore they find Brahman in that also and not only in an individual transcendence ; they bring down the vision



of the superconscient into that also and not only into their own individual workings. The mind of the individual escapes from its limits and becomes the one universal mind, his life the one universal life, his bodily sense the sense of the whole universe and even more as his own indivisible Brahman-body. He perceives the universe in himself and he perceives also his self in all existences and knows it to be the one, the omnipresent, the single-multiple all-inhabiting Lord and Reality. Without this realisation he has not fulfilled the conditions of immortality. Therefore it is said that what the sages seek is to distinguish and see the Brahman in all existences; by that discovery, realisation and possession of Him everywhere and in all they attain to their immortal existence.

Still although the victory of the gods, that is to say, the progressive perfection of the mind, life, body in the positive terms of good, right, joy, knowledge, power is recognised as a victory of the Brahman and the necessity of using life and human works in the world as a means of preparation and self-mastery is admitted, yet a final passing away into the infinite heavenly world or status of the Brahman-consciousness is held out as the goal. And this would seem to imply a rejection of the life of the cosmos. Well then may we ask, we the modern humanity more and more conscious of the inner warning of that which created us, be it Nature or God, that there is a work for the race, a divine purpose in its creation which exceeds the salvation of the individual soul, because the universal is more real than the individual, we who feel more and more, in the language of the Koran, that the Lord did not create heaven and earth in a jest, that Brahman did not begin dreaming this world-dream in a moment of aberration and delirium, — well may we ask whether this gospel of individual salvation is all the message even of this purer, earlier, more catholic Vedanta. If so, then Vedanta at its best is a gospel for the saint, the ascetic, the monk, the solitary, but it has not a message which the widening consciousness of the world can joy-

fully accept as the word for which it was waiting. For there is evidently something vital that has escaped it, a profound word of the riddle of existence from which it has turned its eyes or which it was unable or thought it not worth while to solve.

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

The Vedic gospel of a supreme victory in heaven and on earth for the divine in man, the Christian gospel of a kingdom of God and divine city upon earth, the Puranic idea of progressing Avataras ending in the kingdom of the perfect and the restoration of the golden Age, not only

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

It was necessary at one time to insist even exclusively on the idea of individual salvation so that the sense of a Beyond might be driven into man's mentality, as it was necessary at one time to insist on a heaven of joys for the virtuous and pious so that man might be drawn by that shining bait towards the practice of religion and the suppression of his unbridled animality. But as the lures of earth have to be conquered, so also have the lures of heaven. The lure of a pleasant Paradise of the rewards of virtue has been rejected by man; the Upanishads belittled it ages ago in India and it is now no longer dominant in the mind of the people; the similar lure in popular Christianity and popular Islam has no meaning for the conscience of modern humanity. The lure of a release from birth and death and withdrawal from the cosmic labour must also be rejected, as it was rejected by Mahayanist Buddhism which held compassion and helpfulness to be greater than Nirvana. As the virtues we practise must be done without demand of earthly or heavenly reward, so the salvation we seek must be purely internal and impersonal; it must be the release from egoism, the union with the Divine, the realisa-

tion of our universality as well as our transcendence, and no salvation should be valued which takes us away from the love of God in humanity and the help we can give to the world. If need be, it must be taught, "Better hell with the rest of our suffering brothers than a solitary salvation."

Fortunately, there is no need to go to such lengths and deny one side of the truth in order to establish another. The Upanishad itself suggests the door of escape from any over-emphasis in its own statement of the truth. For the man who knows and possesses the supreme Brahman as the transcendent Beatitude becomes a centre of that delight to which all his fellows shall come, a well from which they can draw the divine waters. Here is the clue that we need. The connection with the universe is preserved for the one reason which supremely justifies that connection ; it must subsist not from the desire of personal earthly joy as with those who are still bound, but for help to all creatures. Two then are the objects of the high-reaching soul, to attain the Supreme and to be for ever for the good of all the world,—even as Brahman Himself ; whether here or elsewhere, does not essentially matter ; still where the struggle is thickest, there should be the hero of the spirit, that is surely the highest choice of the son of Immortality ; the earth calls most, because it has most need of him, to the soul that has become one with the universe.

And the nature of the highest good that can be done is also indicated,—though other lower forms of help are not therefore excluded. To assist in the lesser victories of the gods which must prepare the supreme victory of the Brahman may well be and must be in some way or other a part of our task ; but the greatest helpfulness of all is this, to be a human centre of the Light, the Glory, the Bliss, the Strength, the Knowledge of the Divine Existence through whom it shall communicate itself lavishly to other men and attract by its magnet of delight their souls to that which is the Highest.

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# **The Hymns of the Atris**

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## **THE TWENTY-SIXTH HYMN TO AGNI**

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### **A HYMN OF THE PRIEST AND SACRIFICIAL FLAME**

[The Rishi invokes the Divine Flame in all its usual attributes as the sacrificer, the luminous seer who has the vision of the luminous world, the bringer of the gods, the carrier of the offering, the envoy, conqueror, increaser of the divine workings in man, the knower of the Births, the leader of the march of the sacrifice with its progressive epiphany of the godheads.]

1. O Flame, O purifier, bring to us by thy tongue of rapture, O god, the gods and offer to them sacrifice.

2. Thou who dripest the clarity, thou of the rich and varied luminousness, we desire thee because thou hast the vision of our world of the Truth. Bring to us the gods for their manifesting. 1

3. O Seer, we kindle thee in thy light and thy

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1. Or "for the journeying" to the luminous world of the Truth, or "for the eating" of the oblations.

vastness in the march of our sacrifice who carriest the offerings on their journey.

4. Come, O Will, with all the godheads for the giving of the oblation; thee we accept as the priest of the offering.

5. For the sacrificer who presses the wine of his delight, bring, O Flame, a perfect energy. Sit with the gods on the seat of the soul's fullness.

6. O Flame, thou burnest high and increasest the divine laws and art the conqueror of a thousand-fold riches; thou art the messenger of the gods who hast the word.

7. Set within you the Flame who knows the births, bearer of the offering, youngest vigour, divine sacrificer in the seasons of the Truth.

8. To-day let thy sacrifice march forward unceasingly, thy sacrifice that shall bring the whole epiphany of the godheads. Strew the seat of thy soul that there they may sit.

9. There let the Life-powers <sup>2</sup> take their seat and the Riders of the Horse <sup>3</sup> and the Lord of Love <sup>4</sup> and the Lord of Wideness, <sup>5</sup> even the gods with all their nation.

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2. The Maruts. 3. The twin Aświns. 4. Mitra.  
5. Varuna.

## THE TWENTY-SEVENTH HYMN TO AGNI

### A HYMN OF THE STRENGTH AND ILLUMINATION

[ The Rishi under the figure of the demigod, Traivriṣṇa Tryaruna Trasadasyu, and the seer Aṣwamedha, symbolises the fulfilment in the human mentality of the illumination of the God-Mind Indra, and the power of the God-Will, Agni, in the vitality. The Mind-Soul, destroyer of the demons, awakened to knowledge as the human-born Indra, has given to the seer his two cows of light that draw his wain, his two shining horses that draw his chariot and the ten times twelve cows of the dawn of knowledge. He has assented to and confirmed the desire with which the Life-Soul has given the sacrifice of the Life-Horse to the gods. The Rishi prays that this Mind-Soul, lord of the triple dawn, may give to the journeying Life that seeks the truth, the mental intelligence and power of possession needed and may itself in return receive from Agni the peace and bliss. The Life-Soul on the other hand has given the hundred powers the vital strength needed for the upward journey; the Rishi prays that this Life-Soul may attain to that vast strength which is the power of the Sun of Truth on the superconscient plane.]

1. O Will, O Universal Power, 1 the mighty One supreme in vision, master of his being, lord of his plenitudes has given me his two cows of the Light that draw his wain. He of the triple dawn, son of the triple Bull,<sup>2</sup> has awakened to knowledge

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1. Or, Godhead. 2. The Triple Bull is Indra, lord of the three luminous realms of Swar, the Divine Mind; Tryaruna Trasadasayu is the half-god, man turned into the Indra type; therefore he is described by all the usual epithets of Indra, "Asura," "Satpati" "Maghavan." The triple dawn is the dawn of these three realms on the human mentality.

with the ten thousands 3 of his plenitude.

2. He gives to me the hundred and twenty 4 of the cows of dawn; his two shining 5 horses he gives, yoked to the car, that bear aright the yoke. O Will, O Universal Power, do thou rightly affirmed and increasing extend peace and bliss to the lord of the triple dawn.

3. For thus has he done desiring thy grace of mind, new-given for him new-manifested,—he, the disperser of the destroyers, 6 the lord of the triple dawn who with attentive mind gives response to the many words of my many births. 7

3. Thousand symbolises absolute completeness, but there are ten subtle powers of the illumined mind each of which has to have its entire plenitude. 4. The symbolic figure of the illuminations of divine knowledge as the series of dawns (cows) of the twelve months of the year and twelve periods of the sacrifice. There are again ten times twelve to correspond to the ten subtle sisters, powers of the illumined mentality. 5. The two shining horses of Indra identical probably with the two cows of light of the first verse; they are the two vision-powers of the supramental Truth-consciousness, right-hand and left-hand, probably direct truth-discernment and intuition. As cows symbolising light of knowledge they yoke themselves to the material mind, the wain; as horses symbolising power of knowledge to the chariot of Indra, the liberated pure mind.

6. Trasadasyu; in all things he reproduces the characteristics of Indra. 7. The seer by this self-fulfilment on the higher plane is born, as it were, into many realms of consciousness and from each of these there go up its words that express the impulses in it which seek a divine fulfilment. The Mind-Soul answers to these and gives assent, it supplies to the word of expression the answering word of illumination and to the Life that seeks the Truth, it gives the power of intelligence that finds and holds the Truth.



4. May he who answers to me with assent give to the illumined giver of the Horse-sacrifice, 8 by the word of illumination possession of the goal of his journey ; may he give power of intelligence to the seeker of the Truth.

5. A hundred strong bulls of the diffusion 9 raise me up to joy ; the gifts of the sacrificer of the steed are as outpourings of the wine of delight with their triple infusions. 10

6. May the God-Mind and the God-Will uphold in the sacrificer of the Horse and giver of his hundred a perfect energy and a vast force of battle even as in heaven the Sun of Light indestructible. 11

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8. The Horse-sacrifice is the offering of the Life-power with all its impulses, desires, enjoyments to the divine existence. The Life-soul ( *Dwita* ) is itself the giver of this sacrifice which it performs when by the power of Agni it attains to vision on its own vital plane, when it becomes, in the figure of the hymn, the illumined seer *Açwamedha*. 9. The complete hundred powers of the Life by whom all the abundance of the vital plane is showered upon the growing man. The vital forces being the instrument of desire and enjoyment, this diffusion is like the outpouring of the wine of delight that raises the soul to new and intoxicating joys. 10. The delight extracted from existence is typified by the honey wine of the Soma ; it is mixed with the milk, the curds and the grain, the milk being that of the luminous cows, the curds the fixation of their yield in the intellectual mind and the grain the formulation of the light in the force of the physical mind. These symbolic senses are indicated by the double meaning of the words used, *go*, *dadhi* and *java*.

11. Perfect and vast energy in the vital being corresponding to the infinite and immortal light of the Truth in the mental being.

## THE TWENTY-EIGHTH HYMN TO AGNI

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A HYMN OF THE HIGH-BLAZING FLAME, KING OF IMMORTALITY

[ The Rishi celebrates the flame of the Will high-blazing in the dawn of knowledge as the King of Immortality the giver to the soul of its spiritual riches and felicity and of a well-governed mastery of Nature. He is the bearer of our oblation, the illumined guide of our sacrifice to its divine and universal goal. ]

1. The Flame of Will burning high rises to his pure light in the heaven of mind ; wide he extends his illumination and fronts the Dawn. She comes, moving upward, laden with all desirable things, seeking the gods with the oblation, luminous with the clarity.

2. When thou burnest high thou art king of immortality and thou cleavest to the doer of sacrifice to give him that blissful state ; he to whom thou comest to be his guest, holds in himself all substance and he sets thee within in his front.

3. O Flame, put forth thy battling might for a vast enjoyment 1 of bliss, may there be thy highest illumination ; create a well-governed union of the Lord and his Spouse, set thy foot on the greatness of hostile powers.

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1. The Vedic immortality is a vast beatitude, a large enjoyment of the divine and infinite existence reposing on a perfect union between the Soul and Nature; the soul becomes King of itself and its environment, conscious on all its planes, master of them, with Nature for its bride delivered from divisions and discords into an infinite and luminous harmony.

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4. I adore, O Flame, the glory of thy high-blazing mightiness. Thou art the Bull with the illuminations ; thou burnest up in the march of our sacrifices.

5. O Flame that receivest our offerings, perfect guide of the sacrifice, high-kindled offer our oblation to the godheads ; for thou art the bearer of our offerings.

6. Cast the offering, serve the Will with your works 2 while your sacrifice moves forward to its goal, accept the carrier of our oblation.\*

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2. Or, set the Will to its workings.

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\* This hymn closes the series addressed to Agni and forming the first twenty-eight hymns of the fifth Mandala of the Rig-Veda.

# The Eternal Wisdom

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## THE PRACTICE OF TRUTH

### THE RELIGION OF LOVE

- 1 Render to God the sole worship which is fitting
- 2 towards Him, not to be evil. — True worship does not consist in offering incense, flowers and other material objects, but in striving to follow the same path as the object of our veneration.
- 3 Not superstitious rites but self-control allied to benevolence and beneficence towards all beings are in truth
- 4 the rites one should accomplish in all places.—Speak the truth, do not abandon yourself to wrath, give of the little you have to those who seek your aid. By
- 5 these three steps you shall approach the Gods.—It is much better to observe justice than to pass one's whole life in the prostrations and genuflections of an external worship.
- 6 Though a man should have lived a hundred years consecrating his whole life to the performance of numerous sacrifices to the gods, all this is far from having the same worth as a single act of love which consists
- 7 in succouring a life. — A hundred years of life passed without the vision of the supreme law are not worth
- 8 a single day of a life consecrated to that vision.—What is the path that leads to the Eternal? When a disciple

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1) Hermes.— 2) Jatakamala.— 3) Asoka.— 4) Dhammapada  
5) Farid-ud-din-attar; Maurice attair.— 6) Pa-khien-pi-ü.— 7) Dhammapada.— 8) Anguttara Nikaya.

pours over the whole world the light of a heart overflowing with love, in all directions, on high, below, to the four quarters, with a thought of love, large, profound, boundless, void of wrath and hate, and when thereafter he pours over the whole world the light of a thought of profound serenity, then the disciple is on the path that leads to the Eternal.

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- 9 In what does religion consist ? It consists in causing as little suffering as possible and in doing good in abundance. It consists in the practice of love, of compassion, of truth, of purity in all domains of life.—
- 10 There is the Truth where Love and Righteousness
- 11 are.—Compassion and love, behold the true religion !
- 12 —Love towards all beings is the true religion.
- 13 I do not know which of the religious leaders is right, nor is it possible for me to know it with any certainty. But I know pertinently that the best I can do is to develop love in myself and about that it is impossible for me to doubt. I cannot doubt it because in developing my love my happiness increases. — There is no
- 14 fear in love, but perfect love casteth out fear.—Man,
- 15 if thou wouldst discover in the crowd the friends of God, observe simply those who carry love in their hearts and in their hands.

\* \* \*

- 16 Renounce without hesitation faith and unbelief.
- 17 Whoever has his footing firm in love, renounces at one and the same time both religion and unbelief. —
- 18 Light the fire of divine love and destroy all creed and all cult.
- 19 Believe in the fundamental truth ; it is to meditate with rapture on the Everlasting.

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9) Asoka.— 10) Buddhist Text.— 11) Asoka.— 12) Jānakamala.—  
 13) Tolstoi.— 14) I John.— 15) Angelus Silesius.— 16) Farid-  
 ud-din-attar.— 17) id.— 18) Baha-ullah: The Seven Valleys.—  
 19) Aṅgawaghosha.

# The Secret of the Veda

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## CHAPTER XX

### SUMMARY OF CONCLUSIONS

We have now closely scrutinised the Angiras legend in the Rig-Veda from all possible sides and in all its main symbols and are in a position to summarise firmly the conclusions we have drawn from it. As I have already said, the Angiras legend and the Vritra mythus are the two principal parables of the Veda; they occur and recur everywhere; they run through the hymns as two closely connected threads of symbolic imagery, and around them all the rest of the Vedic symbolism is woven. Not that they are its central ideas, but they are two main pillars of this ancient structure. When we determine their sense, we have determined the sense of the whole Rik Sanhita. If Vritra and the waters symbolise the cloud and the rain and the gushing forth of the seven rivers of the Punjab and if the Angirases are the bringers of the physical dawn, then the Veda is a symbolism of natural phenomena personified in the figure of gods and Rishis and maleficent demons. If Vritra and Vala are Dravidian gods and the Panis and Vritras human enemies, then the Veda is a poetical and legendary account of the invasion of Dravidian India by Nature-worshipping barbarians. If on the other hand this is a symbolism of the struggle between spiritual powers of Light and Darkness, Truth and Falsehood, Knowledge and Ignorance, Death and Immortality, then that is the real sense of the whole Veda.

We have concluded that the Angiras Rishis are bringers of the Dawn, rescuers of the Sun out of the darkness, but that this Dawn, Sun, Darkness are figures used with a spiritual significance. The central conception of the Veda is the conquest of the Truth out of the darkness of Ignorance and by the conquest of the Truth the conquest also of Immortality. For the Vedic Ritam is a spiritual as well as a psychological conception. It is the true being, the true consciousness, the true delight of existence beyond this earth of body, this mid-region of vital force, this ordinary sky or heaven of mind. We have to cross beyond all these planes in order to arrive at the higher plane of that superconscient Truth which is the own home of the gods and the foundation of Immortality. This is the world of Swar, to which the Angirases have found the path for their posterity.

The Angirases are at once the divine seers who assist in the cosmic and human workings of the gods and their earthly representatives, the ancient fathers who first found the wisdom of which the Vedic hymns are a chant and memory and renewal in experience. The seven divine Angirases are sons or powers of Agni, powers of the Seer-Will, the flame of divine Force instinct with divine knowledge which is kindled for the victory. The Bhrigus have found this Flame secret in the growths of the earthly existence, but the Angirases kindle it on the altar of sacrifice and maintain the sacrifice through the periods of the sacrificial year symbolising the periods of the divine labour by which the Sun of Truth is recovered out of the darkness. Those who sacrifice for nine months of this year are Navagwas, seers of the nine cows or nine rays, who institute the search for the herds of the Sun and the march of Indra to battle with the Panis. Those who sacrifice for ten months are the Daçagwas, seers of the ten rays who enter with Indra into the cave of the Panis and recover the lost herds.

The sacrifice is the giving by man of what he possesses in his being to the higher or divine nature and its fruit is the farther enrichment of his manhood by the lavish

bounty of the gods. The wealth thus gained constitutes a state of spiritual riches, prosperity, felicity which is itself a power for the journey and a force of battle. For the sacrifice is a journey, a progression; the sacrifice itself travels led by Agni up the divine path to the gods and of this journey the ascent of the Angiras fathers to the divine world of Swar is the type. Their journey of the sacrifice is also a battle, for it is opposed by Panis, Vritras and other powers of evil and falsehood, and of this warfare the conflict of Indra and the Angirases with the Panis is a principal episode,

The principal features of sacrifice are the kindling of the divine flame, the offering of the *ghr'ita* and the Soma wine and the chanting of the sacred word. By the hymn and the offering the gods are increased; they are said to be born, created or manifested in man and by their increase and greatness here they increase the earth and heaven, that is to say, the physical and mental existence to their utmost capacity and, exceeding these, create in their turn the higher worlds or planes. The higher existence is the divine, the infinite of which the shining Cow, the infinite Mother, Aditi, is the symbol; the lower is subject to her dark form Diti. The object of the sacrifice is to win the higher or divine being and possess with it and make subject to its law and truth the lower or human existence. The *ghr'ita* of the sacrifice is the yield of the shining Cow; it is the clarity or brightness of the solar light in the human mentality. The Soma is the immortal delight of existence secret in the waters and the plant and pressed out for drinking by gods and men. The word is the inspired speech expressing the thought-illumination of the Truth which rises out of the soul, formed in the heart, shaped by the mind. Agni growing by the *ghr'ita*, Indra forceful with the luminous strength and joy of the Soma and increased by the Word, aid the Angirases to recover the herds of the Sun.

Brihaspati is the Master of the creative Word. If Agni is the supreme Angiras, the flame from whom the Angirases are born, Brihaspati is the one Angiras with the



seven mouths, the seven rays of the illuminative thought and the seven words which express it, of whom these seers are the powers of utterance. It is the complete thought of the Truth, the seven-headed, which wins the fourth or divine world for man by winning for him the complete spiritual wealth, object of the sacrifice. Therefore Agni, Indra, Brihaspati, Soma are all described as winners of the herds of the Sun and destroyers of the Dasyus who conceal and withhold them from man. Saraswati, who is the stream of the Word or inspiration of the Truth, is also a Dasyu-slayer and winner of the shining herds; and they are discovered by Sarama, forerunner of Indra, who is a solar or dawn goddess and seems to symbolise the intuitive power of the Truth. Usha, the Dawn, is at once herself a worker in the great victory and in her full advent its luminous result.

Usha is the divine Dawn, for the Sun that arises by her coming is the Sun of the superconscient Truth; the day he brings is the day of the true life in the true knowledge, the night he dispels is the night of the ignorance which yet conceals the dawn in its bosom. Usha herself is the Truth, *sunr'itā*, and the mother of Truths. These truths of the divine Dawn are called her cows, her shining herds; while the forces of the Truth that accompany them and occupy the Life are called her horses. Around this symbol of the cows and horses much of the Vedic symbolism turns; for these are the chief elements of the riches sought by man from the gods. The cows of the Dawn have been stolen and concealed by the demons, the lords of darkness in their nether cave of the secret subconscious. They are the illuminations of knowledge, the thoughts of the Truth, *gāvo matayah*, which have to be delivered out of their imprisonment. Their release is the upsurging of the powers of the divine Dawn.

It is also the recovery of the Sun that was lying in the darkness; for it is said that the Sun, "that Truth", was the thing found by Indra and the Angirases in the cave of the Panis. By the rending of that cave the herds of the divine dawn which are the rays of the Sun of Truth ascend the hill

of being and the Sun itself ascends to the luminous upper ocean of the divine existence, led over it by the thinkers like a ship over the waters, till it reaches its farther shore.

The Panis who conceal the herds, the masters of the nether cavern, are a class of Dasyus who are in the Vedic symbolism set in opposition to the Aryan gods and Aryan seers and workers. The Aryan is he who does the work of sacrifice, finds the sacred word of illumination, desires the Gods and increases them and is increased by them into the largeness of the true existence ; he is the warrior of the light and the traveller to the Truth. The Dasyu is the undivine being who does no sacrifice, amasses a wealth he cannot rightly use because he cannot speak the word or mentalise the superconscient Truth, hates the Word, the gods and the sacrifice and gives nothing of himself to the higher existences but robs and withholds his wealth from the Aryan. He is the thief, the enemy, the wolf, the devourer, the divider, the obstructor, the confiner. The Dasyus are powers of darkness and ignorance who oppose the seeker of truth and immortality. The gods are the powers of Light, the children of Infinity, forms and personalities of the one Godhead who by their help and by their growth and human workings in man raise him to the truth and the immortality.

Thus the interpretation of the Angiras myth gives us the key to the whole secret of the Veda. For if the cows and horses lost by the Aryans and recovered for them by the gods, the cows and horses of which Indra is the lord and giver and indeed himself the Cow and Horse, are not physical cattle, if these elements of the wealth sought by the sacrifice are symbols of a spiritual riches, so also must be its other elements which are always associated with them, sons, men, gold, treasure, etc. If the Cow of which the *ghr'ita* is the yield is not a physical cow but the shining Mother, then the *ghr'ita* itself which is found in the waters and is said to be triply secreted by the Panis in the Cow, is no physical offering, nor the honey-wine of Soma either which is also said to exist in the rivers and to rise in a honeyed wave from the ocean and to flow streaming

up to the gods. And if these, then also the other offerings of the sacrifice must be symbolic ; the outer sacrifice itself can be nothing but the symbol of an inner giving. And if the Angiras Rishis are also in part symbolic or are, like the gods, semi-divine workers and helpers in the sacrifice, so also must be the Bhrigus, Atharvans, Ushana and Kutsa and others who are associated with them in their work. If the Angiras legend and the story of the struggle with the Dasyus is a parable, so also should be the other legendary stories we find in the Rig Veda of the help given by the Gods to the Rishis against the demons ; for these also are related in similar terms and constantly classed by the Vedic poets along with the Angiras story as on the same footing.

Similarly if these Dasyus who refuse the gift and the sacrifice, and hate the Word and the gods and with whom the Aryans are constantly at war, these Vritras, Panis and others, are not human enemies but powers of darkness, falsehood and evil, then the whole idea of the Aryan wars and kings and nations begins to take upon itself the aspect of spiritual symbol and apologue. Whether they are entirely so or only partly, cannot be decided except by a more detailed examination which is not our present object. Our object is only to see whether there is a *prima facie* case for the idea with which we started that the Vedic hymns are the symbolic gospel of the ancient Indian mystics and their sense spiritual and psychological. Such a *prima facie* case we have established; for there is already sufficient ground for seriously approaching the Veda from this standpoint and interpreting it in detail as such a lyric symbolism.

Still, to make our case entirely firm it will be well to examine the other companion legend of Vritra and the waters which we have seen to be closely connected with that of the Angirases and the Light. In the first place Indra the Vritra-slayer is along with Agni one of the two chief gods of the Vedic Pantheon and if his character and functions can be properly established, we shall have the general type of the Aryans gods fixed firmly. Secondly,

the Maruts, his companions, singers of the sacred chant, are the strongest point of the naturalistic theory of Vedic worship; they are undoubtedly storm-gods and no other of the greater Vedic deities, Agni or the Aświns or Varuṇa and Mitra or Tvashtri and the goddesses or even Surya the Sun or Usha the Dawn have such a pronounced physical character. If then these storm-gods can be shown to have a psychological character and symbolism, then there can be no farther doubt about the profounder sense of the Vedic religion and ritual. Finally, if Vritra and his associated demons, Ṣushna, Namuchi and the rest appear when closely scrutinised to be Dasyus in the spiritual sense and if the meaning of the heavenly waters he obstructs be more thoroughly investigated, then the consideration of the stories of the Rishis and the gods and demons as parables can be proceeded with from a sure starting-point and the symbolism of the Vedic worlds brought nearer to a satisfactory interpretation.

More we cannot at present attempt; for the Vedic symbolism as worked out in the hymns is too complex in its details, too numerous in its standpoints, presents too many obscurities and difficulties to the interpreter in its shades and side allusions and above all has been too much obscured by ages of oblivion and misunderstanding to be adequately dealt with in a single work. We can only at present seek out the leading clues and lay as securely as may be the right foundations.\*

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\* We propose for the present to discontinue the Secret of the Veda so as to make room in the third year of the Arya for other matter, but we shall subsequently resume and complete the series.

# The Ideal of Human Unity

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We thus see that if we consider the possibilities of a unification of the human race on political, administrative and economic lines, a certain sort of unity appears not only to be possible, but to be more or less urgently demanded by a growing spirit and sense of need in the race. This spirit has been created largely by increased mutual knowledge and close communication, partly by the development of wider and freer intellectual ideals and emotional sympathies in the progressive mind of the race; and this sense of need is partly due to the demand for satisfaction of these ideals and sympathies, partly to economic and other material changes which render the results of divided national life, war, commercial rivalry and consequent insecurity and peril to the complex and easily vulnerable modern social organisation more and more irksome both for the economic and political human animal and for the idealistic thinker. Partly also it is due to the desire of the successful nations to possess, enjoy and exploit the rest of the world at ease without the peril incurred by their own formidable rivalries and competitions and rather by some convenient understanding and compromise among themselves. The real strength of this new tendency is in its intellectual, idealistic and emotional parts; its economic causes are partly permanent and therefore elements of strength and secure fulfilment, partly artificial and temporary and therefore elements of insecurity and weakness; the political incentives are the baser part which may end by vitiating

the whole result and lead to a necessary dissolution and reversal of whatever unity may be presently accomplished.

Still a result of some kind is extremely possible in the near or more distant future. We can see on what lines it is likely to work itself out, if at all,—at first by a sort of understanding and initial union for the most pressing common needs, arrangements of commerce, arrangements of peace and war, arrangements for the common arbitration of disputes, arrangements for the policing of the world; and all these will naturally develop by the pressure of the governing idea and the inherent need into a closer unity and even into a common supreme government which may endure till the defects of the system established and the rise of new ideals and tendencies inconsistent with its maintenance lead either to a new radical change or to its entire dissolution into its natural elements and constituents. We have seen also that such a union is likely to take place upon the basis of the present world somewhat modified by the changes that must now inevitably take place, international changes that are likely to be adjustments rather than the introduction of a new radical principle and social changes within the nations themselves of a much more far-reaching character. It will take place, that is to say, as between the present free nations and colonising empires, but with an internal arrangement of society and administrative mould progressing rapidly towards a rigorous State socialism and equality by which the woman and the worker will chiefly profit. For these are the master tendencies of the hour. Certainly, no one can confidently predict that the hour will victoriously prevail over the whole future. We know not what surprises of the great human drama, what violent resurgence of the oppressed nation-idea, what collisions, failures, unexpected results in the working out of the new social tendencies, what revolt of the human spirit against a burdensome and mechanical State collectivism, what growth and power of the new gospel of philosophic anarchism reasserting the human yearning for individual liberty and free self-fulfilment, what un-

foreseen religious and spiritual revolutions may not intervene in the very course of this present movement of mankind and divert it to quite another denouement. The human mind has not yet reached that illumination or that sure science by which it can forecast securely even its morrow.

Let us suppose, however, that no such unexpected factor intervenes. The political unity of mankind, of a sort, will then be realised. The question still remains whether it is desirable that it should be realised thus and now and, if so, under what circumstances, with what necessary conditions in the absence of which the result gained can only be temporary as were former partial unifications of mankind. And first, let us remember at what cost humanity has gained the larger unities it has actually achieved in the past. Those unities were in the past the nation and now the natural homogeneous empire of nations kin in race and culture or united by geographical necessity and mutual attractions and the artificial heterogeneous empire secured by conquest, maintained by force, by yoke of law, by commercial and military colonisation, but not welded into true psychological unities. Each of these principles of aggregation has given some actual gain or some possibility of progress to mankind at large, but each has brought with it its temporary or inherent disadvantages and inflicted some wound on the complete human ideal.

The creation of a new unity, when it proceeds by external and mechanical processes, has usually and indeed almost by a practical necessity to go through a process of internal contraction before the unit can indulge again in a new and free expansion of its inner life; for its first need and instinct is to form and secure its own existence. To enforce its unity is its predominant impulse and to that paramount need it has to sacrifice the diversity, harmonious complexity, richness of various material, freedom of inner relations without which the true perfection of life is impossible. In order to enforce a strong and sure unity it

has to create a paramount centre, a concentrated state power, whether of king or military aristocracy or plutocratic class, to which the liberty and free life of the individual, the commune, the city, the region or any other lesser unit has to be subordinated and sacrificed. At the same time there is a tendency to create a firmly mechanised and rigid state of society with a hierarchy of classes or orders in which the lower is appointed to an inferior place and duty and bound down to a narrower life than the higher, such as the hierarchy of king, clergy, aristocracy, middle class, peasantry, servile class which replaced in Europe the rich and free existence of the city and the tribe or the rigid caste system which replaced in India the open and natural existence of the vigorous Aryan clans. Moreover, as we have already seen, the active and stimulating participation of all or most in the full vigour of the common life which was the great advantage of the small but free earlier communities, is much more difficult in a larger aggregate and is at first impossible. In its place there is the concentration of the force of life into a dominant centre or at most a governing and directing class or classes while the great mass of the community is left in a relative torpor and enjoys only a minimum and indirect share of that vitality in so far as it is allowed to filter down from above and indirectly affect the grosser, poorer and narrower life below. This at least is the phenomenon we see in the historic period of human development.

The small human community in which all can easily take an active part and in which ideas and movements are swiftly and vividly felt by all and can be worked out rapidly and thrown into form without the need of a large and difficult organisation, turn naturally towards freedom as soon as they cease to be preoccupied with the first absorbing necessity of self-preservation. Such forms as absolute monarchy or a despotic oligarchy, an infallible Papacy or sacrosanct theocratic class cannot flourish at ease in such an environment; they lack that advantage of distance



from the mass and that remoteness from exposure to the daily criticism of the individual mind on which their prestige depends and they have not to justify them the pressing need of uniformity among large multitudes and over vast areas which they elsewhere serve to establish and maintain. Therefore we find in Rome the monarchical regime unable to maintain itself and in Greece looked upon as an unnatural and brief usurpation, while the oligarchical form of government though more vigorous could not assure to itself, except in a purely military community like Sparta, either a high and exclusive supremacy or a firm duration. The tendency to a democratic freedom in which every man had a natural part in the civic life as well as in the cultural institutions of the State, an equal voice in the determination of law and policy and as much share in their execution as could be assured to him by his right as a citizen and his capacity as an individual,—this democratic tendency was inborn in the spirit and inherent in the form of the city State. In Rome the tendency was equally present but could not develop so rapidly or fulfil itself so entirely as in Greece because of the necessities of a military and conquering State which needed either an absolute head, an *imperator*, or a small oligarchic body to direct its foreign policy and its military conduct; but even so the democratic element was always present and the democratic tendency was so strong that it began to work and grow from almost prehistoric times even in the midst of Rome's constant struggle for self-preservation and expansion and was only suspended by such supreme struggles as the great duel with Carthage for the empire of the Mediterranean. In India the early communities were free societies in which the king was only a military head or civic chief; we find the democratic element persisting in the days of Buddha and surviving in small States in those of Chandragupta and Megasthenes even when great bureaucratically governed monarchies and empires were finally replacing the free earlier polity. It was only in proportion as the need for a large organisation of Indian life over the

whole peninsula or at least the northern part of it made itself increasingly felt that the form of absolute monarchy grew upon the country and the learned and sacerdotal caste imposed its theocratic domination and rigid Shashtra as the binding chain of national unity.

As in the political and civic, so in the social life. A certain democratic equality is almost inevitable in a small community; the opposite phenomenon of strong class distinctions and superiorities may establish itself during the military period of the clan or tribe, but cannot long be maintained in the close intimacy of a settled city State except by artificial means such as were employed by Sparta and Venice. Even when the distinction remains, its exclusiveness is blunted and cannot deepen and intensify itself into the nature of a fixed hierarchy. The natural social type of the small community is such as we see in Athens, where not only Cleon the tanner exercised as strong a political influence as the highborn and wealthy Nicias and the highest offices and civic functions were open to men of all classes, but in social functions and connections also there was a free association and equality. We see a similar democratic equality though of a different type in the earlier records of Indian civilisation; the rigid hierarchy of castes with the pretensions and arrogance of the caste spirit were a later development, in the simpler life of old difference or even superiority of function did not carry with it a sense of personal or class superiority; and at the beginning the most sacred religious and social function, that of the Rishi and sacrificer, seems to have been open to men of all classes and occupations. Theocracy, caste and absolute kingship grew in force *pari passu* like the Church and the monarchical power in mediaeval Europe under the compulsion of the new circumstances created by the growth of large social and political aggregates.

Societies advancing in culture under these conditions of the early Greek, Roman and Indian city States and clan nations were bound to develop a general vividness of life and dynamic force of culture and creation which the

later national aggregates were obliged to forego and could only recover after a long period of self-formation in which the difficulties attending the development of a new organism have had to be met and overcome. The cultural and civic life of the Greek city of which Athens was the supreme achievement, a life in which living itself was an education, where the poorest as well as the richest sat together in the theatre to see and judge the dramas of Sophocles and Euripides and the Athenian trader and shopkeeper took part in the subtle philosophical conversations of Socrates, created for Europe not only its fundamental political types and ideals but practically all its basic forms of intellectual, philosophical, literary and artistic culture. The equally vivid political, juridical and military life of the single city of Rome created for Europe its types of political activity, military discipline and science, jurisprudence of law and equity and even its ideals of empire and colonisation. And in India it was that early vivacity of spiritual life of which we catch glimpses in the Vedic, Upanishadic and Buddhistic literature which created the religions, philosophies, spiritual disciplines that have since by direct or indirect influence spread something of their spirit and knowledge over Asia and Europe. And everywhere the root of this vitality and dynamic force which the modern world is only now in some sort recovering, was amid all differences the same; it was the complete participation not of a limited class, but of the individual generally in the many-sided life of the community, the sense each had of being full of the energy of all and of his being free to grow, to be himself, to achieve, to think, to create in the undammed flood of that universal energy. It is this condition, this relation between the individual and the aggregate which modern life has to some extent restored in a cumbrous, clumsy and imperfect fashion but with much vaster forces of life and thought at its disposal than early humanity could command.

It is possible that if the old city states and clan-nations could have endured and modified themselves so as to

create larger free aggregates without losing their own life in the new mass, many problems might have been solved with a greater simplicity, direct vision and truth to Nature which we have now to settle in very complex and cumbersome fashion and under peril of enormous dangers and wide-spread convulsions. But that was not to be. That early life had vital defects which it could not cure. In the case of the Mediterranean nations two most important deductions have to be made from the general participation of all individuals in the full civic and cultural life of the community; for that participation was denied to the slave and hardly granted at all in the narrow life conceded to the woman. In India the institution of slavery was absent and the woman had at first a freer and more dignified position than in Greece and Rome ; but the slave was soon replaced by the proletariat, called in India the Shudra, and the increasing tendency to deny the highest benefits of the common life and culture to the Shudra and the woman brought down Indian society to the level of its Western congeners. It is possible that these two great problems of economic serfdom and the subjection of woman might have been attacked and solved in the early community if it had lived longer, as it is now being attacked and in process of solution in the modern State. But it is doubtful; only in Rome do we glimpse certain initial tendencies which might have turned in that direction and they never went farther than faint hints of a future possibility.

More vital was the entire failure of this early form of human society to solve the question of the inter-relations between community and community. War remained their normal relation. All attempts at free federation failed and military conquest was left as the sole means of unification. The attachment to the small aggregate in which each man felt himself to be most alive had generated a sort of mental and vital insularity which could not accommodate itself to the new and wider ideas which philosophy and political thought moved by the urge of larger needs and tendencies had brought into the field of life. Therefore the old states

had to dissolve and disappear, in India into the huge bureaucratic empires of the Gupta and the Maurya to which the Pathan, the Mogul and the Englishman succeeded, in the West into the vast military and commercial expansions achieved by Alexander, by the Carthaginian oligarchy and by the Roman republic and empire. The latter were not national but supra-national unities, premature attempts at such larger unifications of mankind as could not really be accomplished with any finality until the intermediate nation-unit had been fully and healthily developed.

The creation of the national aggregate was therefore reserved for the millennium that followed the collapse of the Roman empire and in order to solve this problem left to it the world during that period had to recoil from many and indeed most of the gains which had been achieved for mankind by the city States. Only after it was solved could it return to the effort to develop not only a firmly organised but a progressive and perfected community, not only a strong mould of social life but the free growth and perfection of life itself within that mould. This cycle we must briefly study before we can consider whether the intervention of a new effort at a larger aggregation is likely to be free from the danger of a new recoil in which the inner progress of the race will have at least temporarily to be sacrificed in order to concentrate effort on the development and affirmation of an external unity.

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## **The Conservative Mind and Eastern Progress**

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The arrival of a new radical idea in the minds of men is the sign of a great coming change in human life and society ; it may be combated, the reaction of the old idea may triumph for a time, but the struggle never leaves either the thoughts and sentiments or the habits and institutions of the society as they were when it commenced. Whether it knows it or not, it has gone forward and the change is irretrievable. Either new forms replace the old institutions or the old while preserving the aspect of continuity have profoundly changed within, or else these have secured for themselves a period of greater rigidity, increasing corruption, progressive deterioration of spirit and waning of real force which only assures them in the future a more complete catastrophe and absolute disappearance. The past can arrive at the most at a partial survival or an euthanasia, provided it knows how to compromise liberally with the future.

The conservative mind is unwilling to recognise this law though it is observable throughout human history and we can easily cull examples with full hands from all ages and all climes ; and it is protected in its refusal to see by the comparative rarity of rapid revolutions and great cataclysmal changes ; it is blinded by the disguise which Nature so often throws over her processes of mutation. If we look casually at European history in this light the attention is only seized by a few conspicuous landmarks, the

evolution and end of Athenian democracy, the transition from the Roman republic to the empire, the emergence of feudal Europe out of the ruins of Rome, the Christianisation of Europe, the Reformation and Renaissance together preparing a new society, the French Revolution, the present rapid movement towards a socialistic State and the replacing of competition by organised cooperation. Because our view of European history is chiefly political, we do not see the constant mutation of society and of thought in the same relief; but we can recognise two great cycles of change, one of the ancient races leading from the primitive ages to the cultured society of the Graeco-Roman world, the other from the semi-barbarism of feudal Christendom to the intellectual, materialistic and civilised society of modern times.

In the East, on the contrary, the great revolutions have been spiritual and cultural; the political and social changes, although they have been real and striking, if less profound than in Europe, fall into the shade and are apt to be overlooked; besides, this unobtrusiveness is increased by their want of relief, the slow subtlety of their process and the instinctive persistence and reverence with which old names and formulas have been preserved while the thing itself was profoundly modified until its original sense remained only as a pious fiction. Thus Japan kept its sacrosanct Mikado as a cover for the change to an aristocratic and feudal government and has again brought him forward in modern times to cover and facilitate without too serious a shock the transition from a mediaeval form of society into the full flood of modernism. In India the continued fiction of the ancient fourfold order of society based on spiritual idealism, social type, ethical discipline and economic function is still used to cover and justify the quite different, complex and chaotic order of caste which, while it still preserves some confused fragments of the old motives, is really founded upon birth, privilege, local custom and religious formalism. The evolution from one type of society to another so opposed to it in its psychological motives and real institutions without any apparent

change of formula is one of the most curious phenomena in the social history of mankind and still awaits intelligent study.

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

But Nature has still more subtle and disguised movements in her dealings with men by which she leads them to change without their knowing that they have changed. It is because she has employed chiefly this method in the vast masses of the East that the conservative habit of mind is so much stronger there than in the West. It is able to



nourish the illusion that it has not changed, that it is immovably faithful to the ideas of remote forefathers, to their religion, their traditions, their institutions, their social ideals, that it has preserved either a divine or an animal immobility both in thought and in the routine of life and has been free from the human law of mutation by which man and his social organisations must either progress or degenerate but can in no case maintain themselves unchanged against the attack of Time. Buddhism has come and gone and the Hindu still professes to belong to the Vedic religion held and practised by his Aryan forefathers; he calls his creed the Aryan dharma, the eternal religion. It is only when we look close that we see the magnitude of the illusion. Buddha has gone out of India indeed, but Buddhism remains; it has stamped its giant impress on the spirit of the national religion, leaving the forms to be determined by the Tantricism with which itself had made alliance and some sort of fusion in its middle growth; what it destroyed no man has been able to restore, what it left no man has been able to destroy. As a matter of fact, the double cycle which India has described from the early Vedic times to India of Buddha and the philosophers and again from Buddha to the time of the European intrusion was in its own way as vast in change religious, social, cultural, even political and administrative as the double cycle of Europe; but because it preserved old names for new things, old formulas for new methods and old coverings for new institutions and because the change was always marked in the internal but quiet and unobtrusive in the external, we have been able to create and preserve the fiction of the unchanging East. There has also been this result that while the European conservative has learned the law of change in human society, knows that he must move and quarrels with the progressist only over the right pace and the exact direction, the eastern or rather the Indian conservative still imagines that stability may be the true law of mortal being, practises a sort of Yogic *asana* on the flood of Time and because he does not move himself, thinks — for he keeps his eyes shut and is not in the habit of watch-

ing the banks, — that he can prevent the stream also from moving on.

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

The present era of the world is a stage of immense transformations. Not one but many radical ideas are at work in the mind of humanity and agitate its life with a vehement seeking and effort at change; and although the centre of the agitation is in progressive Europe, yet the East is being rapidly drawn into this churning of the sea of thought and this breaking up of old ideas and old institutions. No nation or community can any longer remain psychologically cloistered and apart in the unity of the modern world. It may even be said that the future of humanity depends most upon the answer that will be given to the modern riddle of the Sphinx by the East and especially by India the hoary guardian of the Asiatic idea and its profound spiritual secrets. For the most vital issue

of the age is whether the future progress of humanity is to be governed by the modern economic and materialistic mind of the West or by a nobler pragmatism guided, uplifted and enlightened by spiritual culture and knowledge. The West never really succeeded in spiritualising itself and latterly it has been habituated almost exclusively to an action in the external governed by political and economic ideals and necessities; in spite of the reawakening of the religious mind and the growth of a widespread but not yet profound or luminous spiritual and psychical curiosity and seeking, it has to act solely in the things of this world and to solve its problems by mechanical methods and as the thinking political and economic animal, simply because it knows no other standpoint and is accustomed to no other method. On the other hand the East, though it has allowed its spirituality to slumber too much in dead forms, has always been open to profound awakenings and preserves its spiritual capacity intact, even when it is actually inert and uncreative. Therefore the hope of the world lies in the re-arousing in the East of the old spiritual practicality and large and profound vision and power of organisation under the insistent contact of the West and in the flooding out of the light of Asia on the Occident, no longer in forms that are now static, effete, unadaptive, but in new forms stirred, dynamic and effective.

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

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

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# Yoga and Skill in Works

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Yoga is skill in works

*Gita*

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

Essentially, Yoga is a generic name for the processes and the result of processes by which we transcend or shed off our present modes of being and rise to a new, a higher, a wider mode of consciousness which is not that of the ordinary animal and intellectual man. Yoga is the exchange of an egoistic for a universal or cosmic consciousness lifted towards or informed by the super-cosmic, transcendent Unnameable who is the source and support of all things. Yoga is the passage of the human thinking animal towards the God-consciousness from which he has descended. In that ascent we find many levels and stages, plateau after plateau of the hill whose summit touches the Truth of

things ; but at every stage the saying of the Gita applies in an ever higher degree. Even a little of this new law and inner order delivers the soul out of the great peril by which it had been overtaken in its worldward descent, the peril of the ignorance by which the unillumined intellect even when it is keenest or sagest must ever be bound and limited, of the sorrow and sin from which the unpurified heart even when it wears the richest purple of aspiration and feeling, must ever suffer soil and wound and poverty, and of the vanity of its works to which the undivinisèd will of man, even when it is most vehement and powerful or Olympian and victorious, must eternally be subject. It is the utility of Yoga that it opens to us a gate of escape out of the vicious circle of our ordinary human existence.

The idea of works, in the thought of the Gita, is the widest possible. All action of Nature in man is included, whether it be internal or external, operate in the mind or use the body, seem great or seem little. From the toil of the hero to the toil of the cobbler, from the labour of the sage to the simple physical act of eating, all is included. The seeking of the Self by thought, the adoration of the Highest by the emotions of the heart, the gathering of means and material and capacity and the use of them for the service of God and man stand here on an equal footing. Buddha sitting under the Bo-tree and conquering the illumination, the ascetic silent and motionless in his cave, Shankara storming through India, debating with all men and preaching most actively the gospel of inaction are all from this point of view doing great and forceful work. But while the outward action may be the same, there is a great internal difference between the working of the ordinary man and the working of the Yogin,—a difference in the state of the being, a difference in the power and the faculty, a difference in the will and temperament.

What we do, arises out of what we are. The existent is conscious of what he is ; that consciousness formulates itself as knowledge and power ; works are the result of this

twofold force of being in action. Mind, life and body can only operate out of that which is contained in the being of which they are forces; and this is what we mean when we say that all things act according to their nature. The divine Existence is pure and unlimited being in possession of all itself, it is *sat*; whatever it puts forth in its limitless purity of self-awareness is truth of itself, *satya*; the divine knowledge is knowledge of the Truth, the divine Will is power of the Truth, the divine workings are words and ideas of the Truth realising themselves in manifold forms and through many stages and in infinite relations. But God is not limited or bound by any particular working or any moment of time or any field of space or any law of relation, because He is universal and infinite. Nor is He limited by the universe; for His infinity is not cosmic, but supracosmic.

But the individualised being is or acts as if he were so bound and limited because he treats the particular working of existence that he is and the particular moment of time and field of space in which it is actually operating and the particular conditions which reign in the working and in the moment and in the field as if they were self-existent realities and the binding truth of things. Himself, his knowledge, his force and will, his relations with the world and his fellows, his need in it and his desire from them he treats as the sufficient truth and reality, the point of departure of all his works, the central fact and law of his universe. And from this egoistic error arises an all-vitiating falsehood. For the particular, the individual can have no self-existence, no truth, no valid force except in so far as it reflects rightly and relates and conforms itself justly to the universal, to the all-being, the all-knowledge, the all-will and follows its true drift towards self-realisation and vast delight in itself. Therefore the salvation of the individual lies in his universalising himself; and this is the lesson which life tries always to teach him but the obstinate ego is always unwilling to learn; for the universal is not any group or extended ego, not the family, community, nation or even all mankind, but an infinite

far surpassing all these littlenesses.

Nor is the universalising of himself sufficient for liberation, although certainly it will make him practically more free and in his being nearer to the true freedom. To put himself in tune with the universal is a step, but beyond the universal and directing and determining it is the supracosmic Infinity; for the universe also has no self-existence, truth or validity except as it expresses the divine Being, Knowledge, Will, Power, Delight of Him who surpasses all universe, so much that it can be said figuratively that with a petty fragment of His being and a single ray of His consciousness He has created all these worlds. Therefore the universalised mind must look up from its cosmic consciousness to the Supernal and derive from that all its sense of being and movement of works. This is the fundamental truth from which the Yogic consciousness starts; it helps the individual to universalise himself and then to transcend the cosmic formula. And this transformation acts not only on his status of being but on his active consciousness in works.

The Gita tells us that equality of soul and mind is Yoga and that this equality is the foundation of the Brahman-state, that high infinite consciousness to which the Yogin aspires. Now equality of mind means universality; for without universality of soul there may be a state of indifference or an impartial self-control or a well-governed equality of temperament, but these are not the thing that is meant. The equality spoken of is not indifference or impartiality or equability, but a fundamental oneness of attitude to all persons and all things and happenings because of the perception of all as the One. Such equality, it is erroneously thought, is incompatible with action. By no means; this is the error of the animal and the intellectual man who thinks that action is solely possible when dictated by his hopes, fears and passions or by the self-willed preferences of the emotion and the intellect justifying themselves by the illusions of the reason. That might be the fact if the individual were the real actor



and not merely an instrument or secondary agent ; but we know well enough, for Science and Philosophy assure us of the same truth, that the universal is the Force which acts through the simulacrum of our individuality. The individual mind, pretending to choose for itself with a sublime ignorance and disregard of the universal, is obviously working on the basis of a falsehood and by means of an error and not in the knowledge and the will of the Truth. It cannot have any real skill in works ; for to start from a falsehood or half-truth and work by means of blunders and arrive at another falsehood or half-truth which we have immediately to change, and all the while to weep and struggle and suffer and have no sure resting-place, can not surely be called skill in works. But the universal is equal in all and therefore its determinations are not self-willed preferences but are guided by the truth of the divine will and knowledge which is unlimited and not subject to incapacity or error.

Therefore that state of his being by which the Yogin differs from the ordinary man, is that he rises from the foundation of a perfect equality to the consciousness of the one existence in all and embracing all and lives in that existence and not in the walls of his body or personal temperament or limited mind. Mind and life and body he sees as small enough things which happen and change and develop in his being. Nay, the whole universe is seen by him as happening within himself, not in his small ego or mind, but within this vast and infinite self with which he is now constantly identified. All action in the universe he sees as arising in this being, out of the divine Existence and under the stress of the divine Truth, Knowledge, Will and Power. He begins to participate consciously in its working and to see all things in the light of that divine truth and governance; and even when his own actions move on certain lines rather than others, he is not bound by them or shut to the truth of all the rest by his own passions and preferences, gropings and seekings and revolts. It is evident how such an increasing wideness of vision must

mean increasing knowledge. And if it be true that knowledge is power, it must mean an increasing force for works. Certainly, it would not be so, if the Yogin continued to act by the light of his individual reason and imagination and will; for the intellect and all that depends on it can only work by virtue of rigid limitations and exclusive determinations. Accordingly, the continued activity of the unilluminated intellect and its servants conflicts with the new state of consciousness and knowledge which arises out of this larger existence, and so long as they remain active, it cannot be perfect or assured; for the consciousness is being continually pulled down to the lower field of ego-habit by the claim of their narrow workings. But the Yogin ceases, progressively, to act by the choice of his intellectual or emotional nature. Another light dawns, another power and presence intervenes, other faculties awake in the place of the old human-animal combination.

As the state of being changes, the will and temperament must necessarily be modified. Even from an early stage the Yogin begins to subordinate his personal will or it becomes naturally subordinate to the sense of the supreme Will which is attracting him upward. Ignorantly, imperfectly, blunderingly it moves at first, with many recoils and relapses into personal living and personal action, but in time it becomes more in tune with its Source and eventually the personal will merges upward and all ways into the universal and infinite and obeys implicitly the transcendent. Nor does this change and ascension and expanding mean any annihilation of the will-power working in the individual, as the intellectual man might imagine; but rather it increases it to an immense forcefulness while giving it an infinite calm and an eternal patience. The temperament also is delivered from all leash of straining and desire, from all urge of passion and pain of wilful self-delusion. Desire, even the best, turns always to limitation and obscuration, to some eager exclusive choice and pressure, to some insistent exclusion of what should not be excluded and impatient revolt against the divine denials and

withholdings. It generates anger and grief and passion and obstinacy, and these bring about the soul's loss of its divine memory or steadfast consciousness of itself and its self-knowledge and its equal vision of the truth of things. Therefore desire and its brood are incompatible with skill in works and their persistence is the sign of an imperfect Yoga.

Not only must the will and fundamental knowledge-view of things change, but a new combination of faculties take the place of the old. For if the intellect is not to do all our mental work for us or to work at all in its unilluminated state and if the will in the form of desires, wishes, intellectual preferences is not to determine and enforce our action, then it is clear that other powers of knowledge and will must awaken and either replace the intellect and the mental preference or illumine and guide the one and transform and dominate the other. Otherwise either the action may be nil or else its impulses mechanical and chaotic, even if the static being is blissfully enlarged; for they will well up indeed out of the universal and not the personal, but out of the universal in its lower formula which permits the erratic action of the heart and mind. Such faculties and new combination of faculties can and do emerge and they are illuminations and powers that are in direct touch and harmony with the light and power of the Truth; therefore in proportion as they manifest and take hold of their functions, they must increase the force, subtlety and perfection of the Yogin's skill in works.

But the greatest skill in works of Yoga is that which to the animal man seems its greatest ineptitude. For all this difficult attainment, the latter will say, may lead to any thing you please, but we have to lose our personal life, abandon our personal objects, annul our personal will and pleasure and without these life cannot be worth living. Now the object of all skill in works must be evidently to secure the best welfare either of ourselves or of others or of all. The ordinary man calls it welfare to secure momentarily some transient object, to wade for it through a sea of grief and suffering and painful labour and to fall from

it again still deeper into the same distressful element in search of a new transient object. The greatest cunning of Yoga is to have detected this cheat of the mind and its desires and dualities and to have found the way to an abiding peace, a universal delight and an all-embracing satisfaction, which can not only be enjoyed for oneself but communicated to others. That too arises out of the change of our being; for the pure truth of existence carries also in it the unalloyed delight of existence, they are inseparable in the status of the infinite. To use the figures of the Vedic seers, by Yoga Varuna is born in us, a vast sky of spiritual living, the Divine in his wide existence and infinite truth; into that wideness Mitra rises up, Lord of Light and Love who takes all our activities of thought and feeling and will, links them into a divine harmony, charioteers our movement and dictates our works; called by this wideness and this harmony Aryaman appears in us, the Divine in its illumined power, uplifted force of being and all-judging effective will; and by the three comes the indwelling Bhaga, the Divine in its pure bliss and all-seizing joy who dispels the evil dream of our jarring and divided existence and possesses all things in the light and glory of Aryaman's power, Mitra's love and light, Varuna's unity. This divine Birth shall be the son of our works; and than creating this what greater skill can there be or what more practical and sovereign cunning?

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