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ERRATUM

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The Life Divine

CHAPTER XXV

THE KNOT OF MATTER

I cannot travel to the Truth of the Supreme by force or by the duality... Who are these that guard the foundation of the falsehood and keep us to our present self-expression?

RigVeda

New conditions are born successively, covering upon covering awakens to consciousness; in the lap of the Mother the soul sees.

id.

ARGUMENT

[Spirit and Matter are the two ends of a unity, Spirit the soul and reality of Matter, Matter the form and body of Spirit. There is an ascending series of substance and Spirit at the summit is itself pure substance of being. Brahman is the sole material as well as the sole cause of the universe and Matter also is Brahman; it is, like Life, Mind and Supermind, a mode of the eternal Sachchidananda. — Still, practically, Matter seems to be cut off from Spirit and even its opposite and the material existence incompatible therefore with the spiritual. Matter is the culmination of the principle of Ignorance in which Consciousness has lost and forgotten itself and the self-luminous Spirit is represented by a brute inconscient Force in whose mere action there appears to be no self-knowledge, mind or heart. In this huge no-mind Mind emerges and has to labour besieged and limit

ed by the universal Ignorance and in this heartless Inconscience a heart has manifested which has to aspire opposed and corrupted by the brutality of material Force. This is the form-absorbed Consciousness returning progressively to itself, but obliged to work under the conditions of Matter, that is to say, always bound and limited in its results.—For Matter is the opposite of the Spirit's freedom and mastery, the culmination of bondage ; it is a huge force of movement, but of inertly driven movement subject to a law of which it has no conscience nor initiative but mechanically obeys. It opposes therefore to the attempt of Life to impose itself and freely utilise and the attempt of Mind to impose itself and know and freely guide the constant opposition of its inertia ; it yields reluctantly to a certain extent, but brings always in the end a definite denial, limit and obstruction. For this reason knowledge, power, love, etc. are always pursued, accompanied and hedged in by their opposites. — For Matter is the culmination of the principle of division and struggle. It can only unify by an association which carries with it the possibility of dissociation and an assimilation which devours. Therefore Life and Mind in Matter working under this law of division and struggle, that is to say, of death, desire and limitation, aggregation and subsequent dissociation, labour without any finality or certainty of assured progress.—But especially the divisions of Matter bring in the law of pain. Ignorance and Inertia would not be necessarily a cause of pain if the Mind and Life were not aware of an infinite Consciousness, Light and Power in which they live but are prevented from participating by the Ignorance and Inertia of Matter or were not stirred to possess this wideness partly or wholly. Man especially, because he is most self-conscious, develops this awareness to a high degree, nor can he be permanently satisfied with increase of power or knowledge within the limits of the material world, for that is also limited and inconclusive and, being aware of and impelled by the infinite within and around him, he cannot escape the necessity of seeking to know and possess it. This progression of the conscious being out of the Inconscient to the infinite Consciousness might be a happy outflowering but for the principle of rigid division and imprisonment of each divided being in his own ego which imposes

the law of struggle, the dualities of attraction and repulsion, pleasure and pain, effort and failure, action and reaction, satisfaction and dissatisfaction. All this is the denial of Ananda and implies, if the negation be insuperable, the futility of existence; for if in this existence the satisfaction sought by the Infinite in the finite cannot be found, then ultimately it must be abandoned as an error and a failure. — This is the basis of the pessimist theory of material existence which supposes Matter to be the form and Mind the cause of the universe and both of these to be eternally subject to limitation and ignorance. But if on the contrary it is immortal and infinite Spirit which has veiled itself in Matter and is emerging, the development of a liberated supramental being who shall impose in Mind, Life and Matter a higher law than that of limitation and division, is the inevitable conclusion from the nature of cosmic existence. There is no reason why such a being should not liberate and make divine the physical existence as well as the mind and life, unless our present view of Matter represents the sole possible relation here between sense and its object in which case, indeed, fulfilment must be sought only in worlds beyond. But there are other states even of Matter and an ascending series of the gradations of substance, and their higher law is possible to the material being because it is there in it already latent and potential.]

If then the conclusion at which we have arrived is correct,—and there is no other possible on the data upon which we are working,—the sharp division which practice and long habit of mind have created between Spirit and Matter has no longer any fundamental reality. The world is a differentiated unity, a manifold oneness, not a constant attempt at compromise between eternal dissonances, not an everlasting struggle between irreconcilable opposites. An inalienable oneness generating infinite variety is its foundation and beginning; a constant reconciliation behind apparent division and struggle combining all possible disparates for vast ends in a secret Consciousness and Will which is ever one and master of all its own complex action, appears to be its real character in the middle; we must

assume therefore that a fulfilment of the emerging Will and Consciousness and a triumphant harmony must be its conclusion. Substance is the form of itself on which it works, and of that substance if Matter is one end, Spirit is the other. The two are one ; Spirit is the soul and reality of that which we sense as Matter ; Matter is a form and body of that which we realise as Spirit.

Certainly, there is a vast practical difference and on that difference the whole indivisible series and ever-ascending degrees of the world-existence are founded. Substance, we have said, is conscious existence presenting itself to the sense as object so that on the basis of whatever sense-relation is established the work of world-formation and cosmic progression may proceed. But there need not be only one basis, only one fundamental principle of relation immutably created between sense and substance ; on the contrary there is an ascending and developing series. We are aware of another substance in which pure mind works as its natural medium and which is far subtler, more flexible, more plastic than anything that our physical sense can conceive of as Matter. We can speak of because we become aware of substance of mind and a substance also of pure dynamic energy other than the subtlest forms of material substance and its physically sensible force-currents. Spirit itself is pure substance of being presenting itself as an object no longer to physical, vital or mental sense, but to a light of perceptive knowledge in which the subject becomes its own object, that is to say, in which the Timeless and Spaceless is aware of itself in a pure conceptive self-extension as the basis and primal material of all existence. Beyond this foundation is the disappearance of all conscious differentiation between subject and object in an absolute identity, and there we can no longer speak of Substance.

Therefore it is a conceptive difference ending in a practical distinction which creates the series descending from Spirit through Mind to Matter and ascending again from Matter through Mind to Spirit. But the real oneness is never abrogated, and when we get back to the original

and integral view of things, we see that it is never even truly diminished or impaired, not even in the grossest densities of Matter. Brahman is not only the cause and supporting power and indwelling principle of the universe; he is also its material and its sole material. Matter also is Brahman and it is nothing other than or different from Brahman. If indeed Matter were cut off from Spirit, this would not be so; but it is, as we have seen, only a final form and objective aspect of the divine Existence with all of God ever present in it and behind it. As this apparently brute and inert Matter is everywhere and always instinct with a mighty dynamic force of Life, as this dynamic but apparently unconscious Life secretes within it an ever-working unapparent Mind of whose secret dealings it is the overt energy, as this ignorant, unillumined and groping Mind in the living body is supported and sovereignly guided by its own real self, the Supermind, which is there equally in unmentalised Matter, so all Matter as well as all Life, Mind and Supermind are only modes of the Brahman, the Eternal, the Spirit, Sachchidananda who not only dwells in them all, but is all these things though no one of them is His absolute being.

But still there is this conceptive difference and practical distinction, and in that even if Matter is not really cut off from Spirit, yet it seems with such a practical definiteness to be so cut off, it is so different, even so contrary in its law, the material life seems so much to be the negation of all spiritual existence that its rejection might well appear to be the one short cut out of the difficulty,—as undoubtedly it is; but a short cut or any cut is no solution. Still, there, in Matter undoubtedly lies the crux; that raises the obstacle; for because of Matter Life is gross and limited and stricken with death and pain, because of Matter Mind is more than half blind, its wings clipped, its feet tied to a narrow perch and held back from the vastness and freedom above of which it is conscious. Therefore the exclusive spiritual seeker is justified from his view-point, if, disgusted with the mud of Matter, revolted by the animal grossness of Life or impatient of the self-imprisoned nar-

rowness and downward vision of Mind, he determines to break from it all and return by inaction and silence to the Spirit's immobile liberty. But that is not the sole view-point, nor because it has been sublimely held or glorified by shining and golden examples, need we consider it the integral and ultimate wisdom. Rather liberating ourselves from all passion and revolt, let us see what this divine order of the universe means, and as for this great knot and tangle of Matter denying the Spirit, let us seek to find out and separate its strands so as to loosen it by a solution and not cut through it by a violence. We must state the difficulty, the opposition first, entirely, trenchantly, with exaggeration, if need be, rather than with diminution, and then look for the issue.

First, then, the fundamental opposition Matter presents to Spirit is this that it is the culmination of the principle of Ignorance. Here Consciousness has lost and forgotten itself in a form of its works, as a man might forget in extreme absorption not only who he is but that he is at all and become momentarily only the work that is being done and the force that is doing it. The Spirit self-luminous, infinitely aware of itself behind all workings of force and their master, seems here to have disappeared and not to be at all; somewhere He is perhaps, but here He seems to have left only a brute and inconscient material Force which creates and destroys eternally without knowing itself or what it creates or why it creates at all or destroys what once it has created; it does not know, for it has no mind; it does not care, for it has no heart. And if that is not the real truth even of the material universe, if behind all this false phenomenon there is a Mind, a Will and something greater than Mind or mental Will, yet this it is that the material universe itself presents as a truth to the consciousness which emerges in it out of its night; and if it be no truth, but a lie, yet is it a most effective lie, for it determines the conditions of our phenomenal existence and besieges all our aspiration and effort.

For this is the monstrous thing, the terrible and pitiless miracle of the material universe that out of this no-Mind

a mind or, at least, minds emerge and find themselves struggling feebly for light, helpless individually, only less helpless when in self-defence they associate their individual feeblenesses in the midst of the giant Ignorance which is the law of the universe. Out of this heartless Inconscience and within its rigorous jurisdiction hearts have been born and aspire and are tortured and bleed under the weight of the blind and insensient cruelty of this iron existence, a cruelty which lays its law upon them and becomes sentient in their sentience, brutal, ferocious, horrible. But what after all is this seeming mystery? We can see that it is the Consciousness which had lost itself returning again to itself, emerging out of its giant self-forgetfulness, slowly, painfully, as a Life that is would-be sentient, half-sentient, dimly sentient, wholly sentient and finally struggles to be more than sentient, to be again divinely self-conscious, free, infinite, immortal. But it works towards this under a law that is the opposite of all these things, under the conditions of Matter, that is to say, against the grasp of the Ignorance. The movements it has to follow, the instruments it has to use are set and made for it by this brute and divided Matter and impose on it at every step ignorance and limitation.

For the second fundamental opposition that Matter offers to Spirit, is this that it is the culmination of bondage to mechanic Law and opposes to all that seeks to liberate itself a colossal Inertia. Not that Matter itself is inert; it is rather an infinite motion, an inconceivable force, a limitless action, whose grandiose movements are a subject for our constant admiration. But while Spirit is free, master of itself and its works, not bound by them, creator of law and not its subject, this giant Matter is rigidly chained by a fixed and mechanical Law which is imposed on it, which it does not understand nor has ever conceived but works out unconsciously as a machine works and knows not who created it, by what process or to what end. And when Life awakes and seeks to impose itself on physical form and material force and to use all things at its own will and for

its own need, when Mind awakes and seeks to know the who, the why, the how of itself and all things and above all to use its knowledge for the imposition of its own freer law and self-guiding action upon things, material Nature seems to yield, even to approve and aid, though after a struggle, reluctantly and only up to a certain point. But beyond that point it presents an obstinate inertia, obstruction, negation and even persuades Life and Mind that they cannot go farther, cannot pursue to the end their partial victory. Life strives to enlarge and prolong itself and succeeds; but when it seeks utter wideness and immortality, it meets the iron obstruction of Matter and finds itself bound to narrowness and death. Mind seeks to aid life and to fulfil its own impulse to embrace all knowledge, to become all light, to possess truth and be truth, to enforce love and joy and be love and joy; but always there is the denial and obstruction of the material sense and the physical instruments. Error ever pursues its knowledge, darkness is inseparably the companion and background of its light; truth is successfully sought and yet, when grasped, it ceases to be truth and the quest has to continue; love is there but it cannot satisfy itself, joy is there but it cannot justify itself, and each of them drags as if its chain or casts as if its shadow its own opposites, anger and hatred and indifference, satiety and grief and pain. The inertia with which Matter responds to the demands of the Mind and Life, prevents the conquest of the Ignorance and of the brute Force that is the power of the Ignorance.

And when we seek to know why this is so, we see that the success of this inertia and obstruction is due to a third power of Matter; for the third fundamental opposition which Matter offers to Spirit is this that it is the culmination of the principle of division and struggle. Indivisible indeed in reality, divisibility is its whole basis of action from which it seems forbidden ever to depart; for its only two methods of union are either the aggregation of units or an assimilation which involves the destruction of one unit by another; and both of these methods of union are a confession of eternal division, since even the first asso-

ciates rather than unifies and by its very principle admits the constant possibility and therefore the ultimate necessity of dissociation, of dissolution. Both methods repose on death, one as a means, the other as a condition of life. And both presuppose as the condition of world-existence a constant struggle of the divided units with each other, each striving to maintain itself, to maintain its associations, to compel or destroy what resists it, to gather in and devour others as its food, but itself moved to revolt against and flee from compulsion, destruction and assimilation by devouring. When the vital principle manifests its activities in Matter, it finds there this basis only for all its activities and is compelled to bow itself to the yoke; it has to accept the law of death, desire and limitation and that constant struggle to devour, possess, dominate which we have seen to be the first aspect of Life. And when the mental principle manifests in Matter it has to accept from the mould and material in which it works the same principle of limitation; of seeking without secure finding, the same constant association and dissociation of its gains and of the constituents of its works, so that the knowledge gained by man the mental being seems never to be final or free from doubt and denial and all his labour seems condemned to move in a rhythm of action and reaction and of making and unmaking, in cycles of creation and brief preservation and destruction with no certain and assured progress.

Especially and most fatally, the ignorance, inertia and division of Matter impose on the vital and mental existence emerging in it the law of pain. Ignorance would indeed bring no pain if the mental consciousness were entirely ignorant, if it could halt satisfied in some shell of custom, unaware of its own ignorance or of the infinite ocean of consciousness and knowledge by which it lives surrounded; but precisely it is to this that the emerging consciousness in Matter awakes, first to its ignorance of the world in which it lives and which it has to know and master in order to be happy, secondly, to the ultimate barrenness and limitation of this knowledge, to the meagre-

ness and insecurity of the power and happiness it brings and to the awareness of an infinite consciousness, knowledge, true being in which alone is to be found a victorious and infinite happiness. Nor would the obstruction of inertia be a pain if the vital sentience emerging in Matter were entirely inert, if it were satisfied with its own half-conscious limited existence, unaware of the infinite power and immortal existence in which it lives as part of and yet separated from it, or if it had nothing within driving it towards the effort really to participate in that infinity and immortality. But this is precisely what all life is driven to feel and seek from the first ; it feels always the limitation of its existence and awakes to the impulsion towards largeness and persistence, towards the infinite and the eternal.

And when in man life becomes wholly self-conscious, this unavoidable struggle and effort and aspiration reach their acme and the pain and discord of the world become finally too keen to be borne. Man may temporarily quiet himself by seeking to be satisfied with his limitations or by confining his struggle to such mastery as he can gain over this material world he inhabits, some mental and physical triumph of his progressive knowledge over its inconscient fixities, of his small, concentrated conscious will and power over its inertly-driven monstrous forces. But here too he finds the limitation, the poor inconclusiveness of the greatest results he can achieve and is obliged to look beyond. The finite cannot remain permanently satisfied so long as it is conscious either of a finite greater than itself or of an infinite beyond itself to which it can yet aspire. And if the finite could be so satisfied, yet the apparently finite being who feels himself to be really an infinite or feels merely the presence or the impulse and stirring of an infinite within, can never be satisfied till these two are reconciled. That possessed by him, he possessed by it in whatever degree or manner. Man is such a finite-seeming infinity and cannot fail to arrive at a seeking after the Infinite. He is the first son of earth who becomes vaguely aware of God within him ; and the know-

ledge is a whip that drives and a cross of crucifixion until he is able to turn it into a source of infinite light and joy and power.

This progressive development, this growing manifestation of the divine Consciousness and Force, Knowledge and Will that had lost itself in the ignorance and inertia of Matter might well be a happy efflorescence proceeding from joy to greater and at last to infinite joy if it were not for the principle of rigid division from which Matter has started. The shutting up of the individual in his own personal consciousness of separate and limited mind, life and body prevents what would otherwise be the natural law of our development. It brings into the body the law of attraction and repulsion, of defence and attack, of discord and pain. For each body being a limited conscious-force feels itself exposed to the attack, impact, forceful contact of other such limited conscious-forces and where it feels itself broken in upon or unable to harmonise the contacting and the recipient consciousness, suffers discomfort and pain, is attracted or repelled, has to defend itself or to assail. Into the emotional and the sense-mind the law of division brings the same reactions with the higher values of grief and joy, love and hatred, oppression and depression, all cast into terms of desire and by desire straining and effort and by the straining excess and defect of force, incapacity, the rhythm of attainment and disappointment, possession and recoil, a constant strife and trouble and unease. Into the mind as a whole instead of a divine law of narrower truth flowing into greater truth, lesser light taken up into wider light, lower will surrendered to higher transforming will, pettier satisfaction progressing towards nobler and more complete satisfaction it brings similar dualities of truth pursued by error, light by darkness, power by incapacity, pleasure of pursuit and attainment by pain of repulse and of dissatisfaction with what is attained. All this means the denial of Ananda, the negation of the trinity of Sachichidananda and therefore, if the negation be insuperable, the futility of existence; since existence in throwing itself out in the play of conscious-

ness and force must seek that movement not merely for itself, but for satisfaction in the play ; and if in the play no real satisfaction can be found, it must obviously be abandoned in the end as a vain attempt, a colossal mistake, a delirium of the self-embodying spirit.

This is the whole basis of the pessimist theory of the world,—optimist, it may be, as to worlds and states beyond, but pessimist as to the earthly life and the destiny of the mental being in his dealings with the material universe. For it affirms that since the very nature of material existence is division and the very seed of embodied mind is self-limitation, ignorance and egoism, to seek satisfaction of the spirit upon earth or to seek an issue and divine purpose and culmination for the world-play is a vanity and delusion; only in a heaven of the Spirit and not in the world, or only in the Spirit's true quietude and not in its phenomenal activities can we reunite existence and consciousness with the divine self-delight. The Infinite can only recover itself by rejecting as an error and a false step its attempt to find itself in the finite. Nor can the emergence of mental consciousness in the material universe bring with it any promise of a divine fulfilment. For the principle of division is not proper to Matter, but to Mind ; Matter is only an illusion of Mind into which Mind brings its own rule of division and ignorance. Therefore within this illusion Mind can only find itself ; it can only travel between the three terms of the divided existence it has created ; it cannot find there the unity of the Spirit or the truth of the spiritual existence.

Now it is true that the principle of division in Matter can be only a creation of the divided Mind which has precipitated itself into material existence ; for that material existence has no self-being, is not the original phenomenon but only a form created by an all-dividing Life-force which works out the conceptions of an all-dividing Mind. By working out being into these appearances of the ignorance, inertia and division of Matter the dividing Mind has lost and imprisoned itself in a dungeon of its own building, is bound with chains which it has itself forged.

And if it be true that the dividing Mind is the first principle of creation, then it must be also the ultimate attainment possible in the creation and the mental being struggling vainly with Life and Matter, overpowering them only to be overpowered by them, repeating eternally a fruitless cycle must be the last and highest word of cosmic existence. But no such consequence ensues if, on the contrary, it is the immortal and infinite Spirit that has veiled itself in the dense robe of material substance and works there by the supreme creative power of Supermind, permitting the divisions of Mind and the reign of the lowest or material principle only as initial conditions for a certain evolutionary play of the One in the Many. If, in other words, it is not merely a mental being who is hidden in the forms of the universe, but the infinite Being, Knowledge, Will which emerges out of Matter first as Life, then as Mind, with the rest of it still unrevealed, then the emergence of consciousness out of the apparently Inconscient must have another and completer term; the appearance of a supramental spiritual being who shall impose on his mental, vital, bodily workings a higher law than that of the dividing Mind is no longer impossible. On the contrary it is the natural and inevitable conclusion of the nature of cosmic existence.

Such a supramental being would, as we have seen, liberate the mind from the knot of its divided existence and use the individualisation of mind as merely a useful subordinate action of the all-embracing Supermind; and he would liberate the life from the knot of its divided existence and use the individualisation of life as merely a useful subordinate action of the one Conscious-Force fulfilling its being and joy in a diversified unity. Is there any reason why he should not also liberate the bodily existence from the present law of death, division and mutual devouring and use individualisation of body as merely a useful subordinate term of the one divine Conscious-Existence made serviceable for the joy of the Infinite in the finite? or why this spirit should not be free in a sovereign occupation of form, consciously immortal even in the changing of his robe of Matter, possessed of his self-delight in a

world subjected to the law of unity and love and beauty ? And if man be the inhabitant of terrestrial existence through whom that transformation of the mental into the supramental can at last be operated, is it not possible that he may develop, as well as a divine mind and a divine life, also a divine body ? Or if the phrase seem to be too startling to our present limited conceptions of human potentiality, may he not in his development of his true being and its light and joy and power arrive at a divine use of mind and life and body by which the descent of Spirit into form shall be at once humanly and divinely justified ?

The one thing that can stand in the way of that ultimate terrestrial possibility is if our present view of Matter and its laws represent the only possible relation between sense and substance, between the Divine as knower and the Divine as object, or if, other relations being possible, they are yet not in any way possible here, but must be sought on higher planes of existence. In that case, it is in heavens beyond that we must seek our entire divine fulfilment, as the religions assert, and their other assertion of the kingdom of God or the kingdom of the perfect upon earth must be put aside as a delusion. Here we can only pursue or attain an internal preparation or victory and having liberated the mind and life and soul within must turn from the unconquered and unconquerable material principle, from an unregenerated and intractable earth to find elsewhere our divine substance. There is however no reason why we should accept this limiting conclusion. There are, quite certainly, other states even of Matter itself ; there is undoubtedly an ascending series of the divine gradations of substance ; there is the possibility of the material being transfiguring itself through the acceptance of a higher law than its own which is yet its own because it is always there latent and potential in its own secretcies.

The Synthesis of Yoga

CHAPTER XXI

THE RELEASE FROM THE EGO

The formation of the conscious ego is the first great labour of the cosmic Life in its progressive evolution; the loosening of the knot of the ego is the condition on which alone that Life can arrive at its divine fruition. This double movement is usually represented as a fall and a redemption and is variously viewed according to the view of existence taken up by disputing schools of thought and religion. Broadly all thought falls into two opposite schools, one mundane and pragmatic, which regards the fulfilment and satisfaction of the mental, vital and physical ego-sense individual or collective as the object of life and looks no farther, the other spiritual and philosophic or religious which regards the conquest of the ego in the interests of the soul, spirit or whatever be the ultimate entity, as the one thing supremely worth doing. So too, as to the ego itself there are always two divergent attitudes. Even in the mundane or materialist theory of the universe there is one tendency of thought which regards the mental ego as an illusion of our mentality which will be dissolved in the dissolution of mind and body at death; it takes as its foundation of thought and ethics the idea of eternal Nature working in the race and makes the fulfilment of the race or collective human ego and not that of the individual the rule of life. Another, vitalistic in its tendencies, fixing rather on the conscious ego as the supreme achievement

and representative of the Will-to-be exalts its greatness and satisfaction as the highest aim of our existence. In the more numerous systems of religious and spiritual thought and discipline there is a corresponding divergence as to the nature of the final entity in man; for while the Buddhist denies the existence of all self or ego, even of any universal or transcendent Being, and the Advaitin declares the individual soul to be none other than the supreme Self and Brahman and the putting off of individual existence the only true release, other systems assert the eternal persistence of the human soul whether as a basis of multiple consciousness in the One or as a dependent but still separate entity.

Between these various and conflicting opinions the seeker of the Truth has to decide for himself which he shall take as his starting-point or, practically, which is to be for him the Knowledge. For the whole aim and orientation of Yoga depend upon that, since its quest in the path of Knowledge is that of the true state of being, the true foundation of consciousness, the right relation of things on which man can found himself so as to be free from ignorance, evil and suffering and live in the being of the Highest and in harmony with the Highest. It is evident that in human egoism and its satisfaction there can be no such divine culmination and deliverance; purification from egoism is the condition not only for ethical progress and elevation but for inner peace, purity and joy. Experience shows that in proportion as we deliver ourselves from the ego, we rise into a wider life, a larger existence, a higher consciousness, a happier soul-state and even to a greater knowledge, power and scope. Therefore even the aim which the most mundane philosophy pursues, the fulfilment, perfection, satisfaction of the individual is best assured not by satisfying the ego but by rising beyond it to a higher principle of Self.

Nor can the subordination of the ego to the progress and happiness of the human race, which is now the governing idea in the world's thought and ethics, be the real solution; for that progress is a series of constant vicis-

situde and offers no sure standing-ground to the soul of man; nor has the consciousness of collective humanity any greater light, any more eternal sense of itself, any purer source of peace, joy and deliverance than the consciousness of the individual man. It is rather even more tortured, troubled and obscured. If light, peace, deliverance, a better state of existence are to come, they must descend into the soul from something wider than the individual and higher than the collective ego. Even the source of the impulse to deny the personal self and serve rather humanity at large is neither this ego itself nor the collective sense of the race, but something more occult and profound transcendent of both. It is this transcendent Source which we seek, this vaster being and consciousness of which the race and the individual are minor terms.

We must not indeed forget that the pragmatic impulse has a truth behind it which an exclusive spirituality is apt to ignore, deny or belittle and which needs to be asserted, namely, that since the individual and the universal are terms of that higher and vaster Being, their fulfilment must have some real place in the supreme Existence, some high purpose in the supreme Wisdom and Knowledge, some eternal strain in the supreme Delight and cannot have been created in vain. But the fulfilment of these minor terms, the perfection and satisfaction of humanity like the perfection and satisfaction of the individual, can only be securely compassed and founded upon the truth and right of things when that of which they are the terms is known and possessed. There can therefore be no greater service to humanity nor any surer foundation for its true progress, happiness and perfection than to prepare the way for the individual and the collective man to transcend the ego and find and live in the true self. Here too it is by the pursuit of the eternal and not by living bound in the slow collective evolution of Nature that we can best assure even the evolutionary, collective, altruistic aim set before us by our modern thought and idealism.

It is then in the way of the spiritual philosophies and religions, with whatever new idea and enriched aim, that

the seeker of the highest knowledge has to walk. But how far has he to proceed ? What we have hitherto arrived at is the elimination of the ego-sense which attaches itself to the body, to the life, to the mind and which says of these " This is I ". We not only get rid of the " I " of the worker and recognise the Lord as the true source of all works and sanction of works and His executive power of Prakriti as the sole agent and worker, — the first aim of the Yoga of action, — but we get rid also of the ego-sense which mistakes the instruments and expressions of our being for our true self. What then remains ? There remains first a substratum of all these, a general sense of the separate I, which does not attach itself to anything in particular as the self or even to anything collectively, but is rather a sort of fundamental attitude of the mind rendering it unable to feel anything as itself except some limited being out of which the mental, vital, bodily activities proceed. The others were the qualified ego-sense supporting themselves on the play of the Prakriti ; this is the pure fundamental ego-sense supporting itself on the consciousness of the mental Purusha behind the play. It does not say " I am the mind, life or body ; " it says " I am a separate mental being on whom the action of mind, life and body depends." So long as this fundamental ego-sense remains, there is no absolute release ; for the egoistic life, though diminished in force and intensity, can still continue well enough with this support. It may be wider, purer, more flexible ; release may be now much easier to attain and nearer to accomplishment, but still release has not been effected. We have to go farther, get rid of this ego-sense also and back to the Purusha on whom it is supporting itself and of which it is a shadow ; we have to eliminate the shadow and to arrive at the substance.

That substance, that reality is the self of the man called in Indian philosophy, Jiva or Jivatman, the living entity, the self of the living creature. The Jiva is not the mental ego-sense which has been constructed by the workings of Nature, nor is it a thing bound by her habits, processes or laws, as the mental being, the vital, the physical are bound. The Jiva is spirit and self, superior to Nature,

though it consents to her acts, reflects her moods and upholds the triple medium through which they are cast upon the soul's consciousness. But this Jiva itself is only a reflection, a soul-form or a creation of the Spirit universal and transcendent who has mirrored some of His modes of being in the world and in the soul. That, then, is the very Self of ourself, the One and the Highest; That is the supreme we have to realise and the infinite existence into which we have to enter. And here the teachers part company. All agree that this is the supreme object of knowledge, of works and of devotion; all agree that it has to be attained by the Jiva releasing himself from the ego-sense which belongs to the lower Nature or Maya. But the Monist fixing the path of Knowledge has set for us as sole ideal the entire return, loss, self-immersion of the Jiva in the Supreme; the Dualist or partial Monist fixing the path of Devotion directs us to shed indeed the lower ego and material life, but sees as the highest destiny of the spirit of man, not the self-annihilation of the Buddhist or the self-immersion of the Adwaitin, but an eternal existence absorbed in the sole thought, love and enjoyment of the Supreme, not swallowed up in him.

For the *sadhaka* of an integral Yoga there can be no hesitation. As a seeker of knowledge he must seek both its utmost height and its most all-embracing wideness and find it not in metaphysical thought, but in the soul's highest experiences. Now, undoubtedly, the highest height of spiritual experience, the summit of all realisation is the absolute union of the soul with the Transcendent who exceeds the individual and the universal and is at the same time the source and support of both the universe and the individual. Whatever the path, this must be for him the culmination. The Yoga of Action also is not fulfilled, absolute, victoriously complete until the seeker has become one with the Supreme, not only in his work, his will and his power of action, but one in his being and consciousness; till then he is only released from the illusion of individual works, but not released from the illusion of separate being and instrumentality. He must begin as the servant and instrument of the Divine, but the end of his

labour is oneness with that which he serves and fulfils. So too, the Yoga of devotion is not complete until the lover and the Beloved have become unified and abolished difference in the ecstasy of a divine oneness. It is this highest unity to which the path of knowledge most directly leads, making that its one aim and magnet. Therefore while the first necessity is to withdraw successively from the practical egoism of our triple nature and from the fundamental ego-sense of the mental being and in that withdrawal we inevitably come to the realisation of our self as the Jiva, as the real Man, lord of this human manifestation, the next is for that Jiva, possessed of himself, to give himself up into the being of the Divine; the self of the man shall thus be made one with the Self of the all, the finite know itself as the Infinite.

This is the final abolition of the ego-sense at its very basis and source, and it comes about on the path of Knowledge by a constant fixing of the thought upon the idea of the One and the Infinite and by a constant giving up of the whole consciousness into the being of the Supreme. This action, so difficult in the beginning when the restless confusion and obscuring impurity of our being is active and the mental, vital, physical ego-sense powerful, becomes natural and normal once that triple egoism is discouraged and moribund and the instruments of the Spirit set right and purified. In the entirely pure and clarified consciousness the purity, infinity, stillness of the One reflects itself like the sky in a limpid lake and the meeting of the reflected Consciousness and that which reflects it, the abolition of the atmospheric gulf between that immutable ethereal and this once mobile flood is no longer an arduous improbability. But even before complete purification, if the strings of the egoistic heart and mind are already frayed and loosened, the Jiva can by a sudden snapping of the main cords escape and ascend into the One and Infinite like a bird into the spaces and casting himself into the universal aspire from it to the Transcendent. What happens then is a rending and rushing down of the walls that imprisoned our conscious being, the loss of all sense of individuality and personality, of all place-

ment in Space or Time or action and law of Nature, a becoming immortality, eternity, infinity. All that is left of the personal soul is a hymn of peace and release and bliss vibrating somewhere in the Eternal.

When there is an insufficient purity in the mental being, the release appears at first to be partial and temporary; the Jiva seems to descend again into the egoistic life and the higher consciousness to be withdrawn from him. In reality, what happens is that a cloud or veil intervenes between the lower nature and the higher consciousness and the Prakriti resumes for a time its old habit of working under the pressure but not always with a knowledge or present memory of that high experience. What works in it then is a ghost of the old ego supporting a mechanical repetition of the old habits upon the remnants of confusion and impurity still left in the system. The cloud intervenes and disappears, the rhythm of ascent and descent renews itself until the impurity has been worked out. This period of alternations may easily be long in the integral Yoga; for there an entire perfection of the system is required; it must be capable at all times and in all conditions and all circumstances, whether of action or inaction, of admitting and then living in the consciousness of the supreme Truth. Nor is it enough for the sadhaka to have the utter realisation only in the trance of Samadhi or in a motionless quietude, but he must in trance or in waking, in passive reflection or energy of action be able to remain in the constant Samadhi of the firmly founded Brahmic consciousness.* But if or when our conscious being has become sufficiently pure and clear, then there is a firm station in the higher consciousness. The impersonalised Jiva, one with the universal or possessed by the Transcendent, lives high-seated above† and looks down undisturbed at whatever remnants of the old working of Nature may revisit the system. He cannot be

* Gita.

† *Udasina*, the word for the spiritual "indifference," that is to say the unattached freedom of the soul touched by the supreme knowledge.

moved by the workings of the three modes of Prakriti in his lower being, nor can he be shaken from his station by the attacks even of grief and suffering. And finally, there being no veil between, the higher peace overpowers the lower disturbance and mobility. There is a settled silence in which the soul can take sovereign possession of itself above and below and altogether.

Such possession is not indeed the aim of the traditional Yoga of knowledge whose object is rather to get away from the above and the below and the all into the indefinable Absolute. But whatever the aim, the path of knowledge must lead to one first result, an absolute quietude ; for unless the old action of Nature in us be entirely quieted, it is difficult if not impossible to found either any true soul-status or any divine activity. Our nature acts on a basis of confusion and restless compulsion to action, the Divine acts freely out of a fathomless calm. Into that abyss of tranquillity we must plunge and become that, if we are to annul the hold of this lower nature upon the soul. Therefore the universalised Jiva first ascends into the Silence ; it becomes vast, tranquil, actionless. What action takes place, whether of body and these organs or any working whatever, the Jiva sees but does not take part in, authorise or in any way associate itself with it. There is action, but no personal actor, no bondage, no responsibility. If personal action is needed, then the Jiva has to keep or recover what has been called the form of the ego, a sort of mental image of an " I " that is the knower, devotee, servant or instrument, but an image only and not a reality. If even that is not there, still action can continue by the mere continued force of Prakriti, without any personal actor, without indeed their being any sense of an actor at all ; for the Self into which the Jiva has cast its being is the actionless, the fathomlessly still. The path of works leads to the realisation of the Lord, but here even the Lord is not known ; there is only the silent Self and Prakriti doing her works, even, as it seems at first, not with truly living entities but with names and forms existing in the Self but which the Self does not admit as real. The soul may go even beyond this realisation ; it may either rise

to the Brahman on the other side of all idea of Self as a Void of everything that is here, a Void of unnameable peace and extinction of all, even of the Sat, even of that Existent which is the impersonal basis of individual or universal personality; or else it may unite with it as an ineffable "That" of which nothing can be said; for the universe and all that is does not even exist in That, but appears to the mind as a dream more unsubstantial than any dream ever seen or imagined, so that even the word dream seems too positive a thing to express its entire unreality. These experiences are the foundation of that lofty Illusionism which takes such firm hold of the human mind in its highest overleapings of itself.

These ideas of dream and illusion are simply results in our still existent mentality of the new poise of the Jiva and its denial of the claim made upon it by its old mental associations and view of life and existence. In reality, the Prakriti does not act for itself or by its own motion, but with the Self as lord; for out of that Silence wells all this action, that apparent Void looses out as if into movement all these infinite riches of experience. To this realisation the sadhaka of the integral Yoga must arrive by the process that we shall hereafter describe. What then, when he so resumes his hold upon the universe and views no longer himself in the world but the cosmos in himself, will be the position of the Jiva or what will fill in his new consciousness the part of the ego-sense? There will be no ego-sense even if there is a sort of individualisation for the purposes of the play of universal consciousness in an individual mind and frame; and for this reason that all will be unforgettably the One and every Person or Purusha will be to him the One in many forms or rather in many aspects and poises, Brahman acting upon Brahman, one Nara-Narayana* everywhere. In that larger play of the Divine the joy of the relations of divine love also is possible without the lapse into the ego-sense, — just as the supreme state of human love likewise is described as the

* The Divine, Narayana, making itself one with humanity even as the human, Nara, becomes one with the Divine.

unity of one soul in two bodies. The ego-sense is not indispensable to the world-play in which it is so active and so falsifies the truth of things ; the truth is always the One at work on itself, at play with itself, infinite in unity, infinite in multiplicity. When the individualised consciousness rises to and lives in that truth of the cosmic play, then even in full action, even in possession of the lower being the Jiva remains still one with the Lord, and there is no bondage and no delusion. He is in possession of Self and released from the ego.

The Psychology of Social Development

I

Modern Science, obsessed with the greatness of its physical discoveries and the idea of the sole existence of Matter, has hitherto attempted to base upon physical data even its study of Soul and Mind and of those workings of Nature in man and animal in which a knowledge of psychology is as important as any of the physical sciences. Its very psychology has founded itself upon physiology and the scrutiny of the brain and nervous system. It is not surprising therefore that in history and sociology attention should have been concentrated on the external data, laws, institutions, rites, customs, economical factors and developments, while the psychological side so important in the activities of a mental, emotional, ideative being like man should have been very much neglected. Science would explain everything in history and social development by the economical motive and necessity, understanding economy in its widest sense, and there are even historians who deny or put aside as of a very subsidiary importance the working of the idea and the influence of the thinker in the development of human institutions. The French Revolution, it is thought for instance, would have happened just as it did and when it did, by economical necessity, even if

Rousseau and Voltaire had never written and the eighteenth century philosophic movement in the world of thought had never worked out its bold and radical speculations.

Recently, however, the all-sufficiency of Matter to explain Mind and Soul has begun to be doubted and a movement of emancipation from the obsession of physical science has set in. It has begun to be seen that behind the economical motives and causes of social and historical development there are profound psychological factors; and it is in Germany, the metropolis of rationalism and materialism but the home also, for the last century and a half, of new thought and original tendencies good and bad, beneficent and disastrous that the first psychological theory of history has been conceived and presented. The earliest attempts in a new field are seldom entirely successful, and the German historian Lamprecht, * originator of this theory, though he has seized on a luminous idea, has not been able to carry it very far or drive it very deep. He is still haunted by a sense of the greater importance of the economical factor, and like most European science his theory relates and classifies phenomena rather than explains them. Nevertheless, he has seized hold upon an extraordinarily suggestive and illuminating truth, and it is worth while following up some of the suggestions it opens out in the light especially of Eastern thought and experience.

Lamprecht, basing himself on European and particularly on German history, supposes that human society progresses through certain distinct psychological stages which he terms respectively symbolic, typical and conventional, individualist and subjective. This development forms, then, a sort of psychological cycle through which a nation or a civilisation is bound to proceed. Obviously, such classifications are likely to err by rigidity. The psychology of man and his societies is too complex, too synthetical of many-

* The theory has been briefly stated by an Italian writer in a recent number of the *Hindustan Review* to which we refer our readers

sided and intermixed tendencies to satisfy any such rigorous and formal analysis. Nor does this theory of a psychological cycle tell as what is the inner meaning of its successive phases or the necessity of their succession or the term and end towards which they are driving. But still to understand natural laws whether of Mind or Matter it is necessary to analyse their working into its discoverable elements though these may not actually be found anywhere in isolation. We will therefore leave Lamprecht's own dealings with his idea and, seizing on the names he has offered us, examine their intrinsic sense and value and try to see what light they can throw on the secret of our historic evolution.

Undoubtedly, wherever we can seize human society in what to us seems its primitive beginnings,—no matter whether the race is cultured or savage or economically advanced or backward,—we do find a strongly symbolic mentality governing its thought, customs and institutions. Symbolic, but of what? We find that this social stage is always profoundly religious and imaginative in its religion; symbolism and a widespread imaginative or intuitive religious feeling go together; when man begins to be predominantly intellectual, sceptical, ratiocinative he is already preparing for an individualist society and the age of symbols and the age of conventions have passed. The symbol then is of something which man feels to be present behind himself and his life and his activities,—the Divine, the Gods, the vast and deep unnameable, a hidden, living and mysterious nature of things. All his religious and social institutions, all the moments and phases of his life are to him symbols in which he seeks to express what he knows or guesses of the mystic influences which are behind them and shape and govern them.

If we look at the beginnings of Indian society, the far-off Vedic age which we no longer understand, for we have lost that mentality, we see that everything is symbolic. The religious institution of sacrifice governs the whole society and all its hours and moments, and the ritual of the

sacrifice is at every turn and in every detail, as even a cursory study of the Brahmanas and Upanishads ought to show us, mystically symbolic. The theory that there was nothing in the sacrifice except a propitiation of Nature-gods for the gaining of worldly prosperity and of Paradise, is a misunderstanding by a later humanity which had already become profoundly affected by an intellectual and practical bent of mind, practical even in its religion and even in its own mysticism and symbolism, and therefore could no longer enter into the ancient spirit. Not only the actual religious worship but also the social institutions of the time were penetrated through and through with the symbolic spirit. Take the hymn of the Rig Veda which is supposed to be a marriage hymn for the union of a human couple and was certainly used as such in the later Vedic ages. Yet the whole hymn is really about the successive marriages of Surya daughter of the Sun with different gods and the human marriage is quite a subordinate matter overshadowed and governed entirely by the divine and mystic figure and is spoken of in the terms of that figure. Mark, however, that the divine marriage here is not, as it would be in later ancient poetry, a decorative image or poetical ornamentation setting off and embellishing the human ; on the contrary, the human is an inferior figure and image of the divine. The distinction marks off the entire contrast between that more ancient and a more modern human mentality. This symbolism governed for a long time Indian ideas of marriage and is even now conventionally remembered though no longer understood.

We may note also in passing that the Indian ideal of the relation between man and woman has always been governed by the symbolism of the relation between the Purusha and Prakriti (in the Veda, the Nri and the Gna), the male and female divine Principles in the universe. Even, there is a certain practical correlation between the position of the female sex and this idea ; in the earlier Vedic times when the female principle stood on a sort of equality with the male in the symbolic cult, though with a certain-

predominance for the latter, woman was as much the mate as the adjunct of man; in later times when the Prakriti has become subject in idea to the Purusha, the woman also depends entirely on and exists only for the man and has hardly even a separate spiritual existence, while in the Tantrik Shakta religion which puts the female principle highest, there is an attempt which could not get itself translated into social practice,—even as this Tantrik cult could never entirely shake off the subjugation of the Vedantic idea,—to elevate woman and make her an object of profound respect and even of worship.

Or let us take, for this example will serve us best, the Vedic institution of the fourfold order, *chaṭurvarna*, mis-called the four castes,—for caste is a conventional, *varna* a symbolic and typical institution. We are told that the institution of the four orders of society was the result of an economic evolution complicated by political causes. Very possibly ; * but the important point is that it was not so regarded and could not be so regarded by the men of that age ; for while we are satisfied when we have found the practical, material causes of a social phenomenon and do not care to look farther, they cared nothing for its material factors, but looked always for its symbolical, religious, psychological significance. This appears in the Purushasukta of the Veda where the four orders are described as having sprung from the body of the creative Deity, from his head, arms, thighs and feet. To us this is merely a poetical image and its sense is that the Brahmins were the men of knowledge, the Kshatriyas the men of power, the Vaisyas the producers and support of society, the Shudras its servants. As if that were all, as if the men of those days would have so profound a reverence for mere poetical figures like this of the body of Brahma or that other of the marriages of Surya, would have built upon them elaborate

* It is at least doubtful. The Brahmin class at first seem to have exercised all sorts of economic functions and not to have confined themselves to those of the priesthood.

systems of ritual and sacred ceremony, enduring institutions, great demarcations of social type and ethical discipline. We read always our own mentality into that of these ancient forefathers and it is therefore that we can find in them nothing but imaginative barbarians. To us poetry is a revel of intellect and fancy, imagination a plaything and caterer for our amusement, our entertainer, the nautch-girl of the mind. But to the men of old the poet was a seer, a revealer of hidden truths, imagination no dancing courtesan but a priestess in God's house commissioned not to spin fictions but to image difficult and hidden truths; even the metaphor or simile in the Vedic style is used with a serious purpose and expected to convey a reality, not to suggest an artifice of thought. The image was to these seers a revelative symbol of the unrevealed and it was used because it could hint luminously to the mind what the precise intellectual word, apt only for practical thought or to express the physical and the superficial, could not at all hope to manifest. To them this symbol of the Creator's body was more than an image, it expressed a divine reality. Human society was for them an attempt to express in life the cosmic Purusha who has expressed himself otherwise in the material and the supra-physical universe. Man and the cosmos are both of them symbols and expressions of the same hidden Reality.

From this symbolic attitude came the tendency to make everything in society a sacrament, religious and sacrosanct, but as yet with a large and vigorous freedom in all its forms,—a freedom which we do not find in the rigidity of "savage" communities because these have already passed out of the symbolic into the conventional stage though on a curve of degeneration instead of a curve of growth. The spiritual-psychological idea governs and the symbolic religious forms which support them are fixed in principle, but the social forms are lax, free and capable of infinite development. One thing however begins to progress towards a firm fixity and this is the psychological type. Thus we have first the symbolic idea of the four

orders, expressing,—to employ a modern figurative language which the Vedic thinkers would not have used nor perhaps understood, but which helps us best to understand,—the Divine as knowledge in man, the Divine as power, the Divine as production, enjoyment and mutuality, the Divine as service, obedience and work which answer to the four cosmic principles of the Wisdom that conceives the order and principle of things, the Power that sanctions, upholds and enforces it, the Harmony that creates the arrangement of its parts, the Work that carries out what the rest direct. Next, out of this idea there developed a firm but not yet rigid social order which was based primarily upon ethical type * with a corresponding ethical discipline and secondarily only upon social and economical † function decided by its suitability to the type and its helpfulness to the discipline. The first or symbolic stage is predominantly religious and spiritual, all else, psychological, ethical, economical, physical being subordinated to the spiritual and religious idea ; the second stage, which we may call the typical is predominantly psychological and ethical, all else, even the spiritual and religious, being subordinate to the psychological idea and the ethical ideal which expresses it. Religion becomes then a mystic sanction for the ethical motive and discipline and that becomes its chief social utility. The idea of the direct expression in man of the divine Being ceases to dominate or be the leader and in the forefront ; it recedes, stands in the background and finally disappears from the practice and in the end even from the theory of life.

This typical stage creates the great social ideals which remain impressed upon the human mind even when the stage itself is passed. The principal active contribution it leaves behind when it is dead is the idea of social honour ; the honour of the Brahmin which resides in purity, in piety, in a disinterested possession, exclusive pursuit and high reverence for learning and knowledge ; the honour of the Kshatriya which lives in courage, chivalry, strength,

* *Guna* † *Karma*

a certain proud self-restraint and self-mastery, nobility of character and the obligations of that nobility ; the honour of the Vaishya which maintains itself by rectitude of dealing, mercantile fidelity, sound production, order, liberality and philanthropy ; the honour of the Shudra which gives itself in obedience, subordination, faithful service, a disinterested attachment. But these cease to have a living root in the clear psychological idea or to spring naturally out of the inner life of the man ; they become a convention, though the most noble of conventions. In the end they remain more as a tradition in the thought and on the lips than a reality of the life.

For the typical stage passes naturally into the conventional. The conventional stage of society is born when the external supports, the outward expressions of the spirit or the ideal become more important than the ideal itself. Thus in the evolution of caste, the outward supports of the ethical fourfold order,—birth, economic function, religious ritual and sacrament, family custom,—each began to exaggerate enormously its proportions and its importance in the original scheme. First, birth seems to have been of a minor or no importance in the social order, faculty and capacity prevailing ; but afterwards as the type fixed itself, its maintenance by education and tradition became necessary and education and tradition naturally fixed themselves in a hereditary groove. Thus the son of a Brahmin came always to be looked upon conventionally as a Brahmin ; and still more if both his birth and his profession agreed with the hereditary convention which was becoming already more and more fixed. This rigidity once established, the maintenance of the ethical type passed from the first to a secondary or even a quite tertiary importance ; from having been the very basis of the system it came to be a not indispensable crown or ornament, insisted upon indeed by the thinker and the ideal code-maker but not by the actual rule of society. Once ceasing to be indispensable, it came inevitably to be dispensed with. Finally, even the economical basis began to disintegrate and birth and family custom along

with remnants, deformations, new accretions of meaningless or fanciful religious sign and ritual, the very scarecrow and caricature of the old profound symbolism, became the riveting links of the system of caste in the iron age of the old society. In the full economical period of caste the priest and the Pundit masquerade under the name of the Brahmin, the aristocrat and feudal baron under the name of the Kshatriya, the trader and money-getter under the name of the Vaishya, the half-fed labourer and economical serf under the name of the Sudra. When the economical basis also breaks down, then the unclean and diseased decrepitude of the old system has begun; it has become a name, a shell, a sham and must either be dissolved in the crucible of an individualist period of society or else fatally affect with weakness and falsehood the nation that clings to it.

The tendency of the conventional age of society is to fix, to arrange firmly, to formalise, to erect a system of rigid grades and hierarchies, to stereotype religion, to bind education and training by a traditional and unchangeable form, to subject thought to infallible authorities, to cast a stamp of finality on what seems to it the finished life of man. The conventional period of society has its golden age when the spirit and thought that inspired its forms are yet living, not yet walled in, stifled to death, petrified by the growing hardness of the structure in which they are cased. That golden age is often very beautiful and attractive to the distant view of posterity by its order, symmetry, fine social architecture, the admirable subordination of its parts to a general and noble plan. Thus we find the modern litterateur, artist or thinker looking back often with admiration and with something like longing to the mediaeval age of Europe, forgetting in its distant appearance of poetry, nobility, spirituality the much folly, ignorance, iniquity, cruelty, oppression of those harsh ages, the suffering and revolt that simmered below its fine outsides or the misery and squalor that was hidden behind that splendid façade. So too the Hindu orthodox idealist looks

behind to a period of perfectly regulated society obeying devoutly the wise yoke of the Shashtra, and that is his golden age, — a nobler one than the European in which the apparent gold was mostly hard burnished copper with a thin gold-leaf covering it, but still of an alloyed metal, not the true Satya Yuga. In these conventional periods of society there is much indeed that is really fine and sound and helpful to human progress, but still they are its copper age and not the true golden,—they are the age when the Truth we strive to arrive at is not realised, not accomplished,* but is simply imitated in artistic form, and what we have of the reality fossilises and is lost in a hard mass of rule and order and convention.

For always the form prevails and the spirit recedes and diminishes. It attempts indeed to return, to revive the form, to modify it, anyhow to survive and even to make the form survive; but the time-tendency is too strong. This is visible in the history of religion; the efforts of the saints and religious reformers become progressively more scattered, brief and superficial in their actual effects, however strong and vital the impulse. We see this recession in the growing darkness and weakness of India in her last millennium where the constant effort of the most powerful spiritual personalities failed to revive the ancient force and truth and vigour of the conventionalised society; in a generation or two the iron grip of that conventionalism has always fallen on the new movement and annexed the names of its founders. We see it in Europe in the repeated moral tragedy of Catholic monasticism. Then there arrives a period when the gulf between the convention and the truth becomes intolerable and the men of intellectual power arise, the great "swallowers of formulas," who rejecting robustly or fiercely or with the calm light of reason symbol and type and convention strike at the walls of the prison-house and seek by the individual reason, moral sense or emotional desire the Truth which society has lost or buried in its whited sepulchres. It is then that the individualistic

* The Indian names of the golden age are Satya, the Age of the Truth, and Krita, the Age when the law of the Truth is accomplished.

age of religion and thought and society is created ; the Age of Protestantism has begun, the Age of Reason, the Age of Revolt, Progress, Freedom. A partial and external freedom, still betrayed by the conventional age that proceeded it into the idea that the Truth can be found in outsides and perfection be determined by machinery, but still a necessary passage to the subjective period of humanity through which man has to circle back towards the recovery of his deeper self and a new cycle of civilisation.

The Eternal Wisdom

THE PRACTICE OF TRUTH

THE TRUE RELIGIOUS MAN

- 1 It is not by shaving the head that one becomes a man of religion ; truth and rectitude alone make the true religious man.
- 2 Think not that to seat thyself in gloomy forests, in a proud seclusion, aloof from men, think not that to live on roots and plants and quench thy thirst with the snow shall lead thee to the goal of the final deliverance. — Thou shalt see in that spot the mendicant stripped of all resources but with his head troubled by a desire for the possession of the world.
- 3
- 4 Though the body be adorned with jewels, the heart may have mastered worldly tendencies; he who receives with indifference joy and pain is in possession of the spiritual life even though his external existence be of the world ; nor is the garb of the ascetic a protection against sensual thoughts. — Although the body be robed with the garb of the layman, the soul can raise itself to the highest perfections . The man of the world and the ascetic differ not at all one from the other if both have conquered egoism. So long as the heart is bound by sensual chains, all external signs
- 5
- 6 of asceticism are a vanity. — There is no difference between a man of the world and a solitary if both have

1) Dhammapada.— 2) Book of Golden Precepts.— 3) Ahmed Halif: Mystic Odes.— 4) Fo-sho-hing-tean-king.— 5) id.— 6) id.

- conquered the illusion of the ego ; but if the heart is a slave to the desires of the senses, the external signs of self-control serve no useful object. — A solitary may miss his goal and a man of the world become a sage.
- 8 A gay liver who spreads gladness around him, is better than the devotee who fasts all the year round. Fasting is a merit in the man who distributes his food to the needy ; otherwise what mortification is it to take in the evening a meal you have abstained from during the day ?
- 9 Is it such a fast that I have chosen ? a day for a man to afflict his soul ? is it to bow down his head as a bulrush and to spread sackcloth and ashes under him ? wilt thou call this a fast and an acceptable day to the Lord ? Is not this the fast that I have chosen ? to loose the bonds of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke ? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house ? when thou seest the naked, that thou cover him and that thou hide not thyself from thine own kind ? Then shall thy light break forth as the morning and thy health shall spring forth speedily.
- 10 To take neither wine nor meat is to fast ceremonially, it is not the heart's fasting which is to maintain in oneself the one thought. — And this shall be the true manner of thy fasting that thy life shall be void of all iniquity.
- 11
- 12 The man whose soul aspires to the Eternal cannot give thought to such silly questions as that of daivic food, that is to say, a simple vegetarian diet, and for him who does not desire to attain to the Eternal, beef is as good as daivic food.
- 13 It is not eating meat that makes a man impure ; it

7) id.— 8) Sadi: Bostan.— 9) Isaiah.— 10) Tsuang-tse.—
 (11) The Pastor of Hermas.— 12) Ramakrishna.— 13) Amaghanda
 Sutta.

- is anger, intemperance, egoism, hypocrisy, disloyalty, envy, ostentation, vanity, pride ; it is to take pleasure
- 14 in the society of those who perpetrate injustice. — It is not the eating of meat that makes a man impure ; it is to be hard, calumnious, disloyal, without compassion, proud, avaricious, giving no part of one's
- 15 possessions to another. — To be malevolent and violent, a slanderer and unfaithful, without compassion, arrogant and greedy to the point of not giving anything whatsoever to others, it is that and not the eating
- 16 of meat that makes a man impure. — The man who does not control himself in his conduct with living beings and who directs all his thoughts towards humiliating them after despoiling them of their goods, he who is wicked, cruel, violent, without respect, to him and not to the meat-eater should be applied the
- 17 stigma of impurity. — They who torture living beings and feel no compassion towards them, them regard as impure.
- 18 Neither abstinence from meat and fish, nor mendicancy, nor the shaven head or the matted locks, nor mortifications of the body, nor garments of a special colour, nor the adoration of a god can purify the man who is still a prey to illusion.

* * *

- 19 He whose mind is utterly purified from soil, as heaven is pure from stain and the moon from dust,
- 20 him indeed I call a man of religion. — He whose mind is utterly pure from all evil as the Sun is pure of stain and the moon of soil, him indeed I call a man
- 21 of religion. — He who practises wisdom without anger or covetousness, who fulfils with fidelity his vows and lives master of himself, he is indeed a man of religion.
- 22 — He who watches over his body, his speech, his whole self, who is full of serenity and joy, possesses a

14) id.— 15) id.— 16) id.— 17) id.— 18) Buddhist Canon in Pali.
 19) Buddhist Text.— 20) Udanavagga.— 21) Buddhist Text.— 22) id.

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- spirit unified and finds satisfaction in solitude, he is indeed a man of religion.—He who has perfectly mastered himself in thought and speech and act, he is indeed a man of religion. — He who puts away from him all passion, hatred, pride and hypocrisy, who pronounces words instructive and benevolent, who does not make his own what has not been given to him, who without desire, covetousness, impatience knows the depths of the Permanent, he is indeed a man of religion. — He who afflicts no living creature, who neither kills nor allows to be killed, him indeed I call a man of religion. Whoever wishes to consecrate himself to the spiritual life, ought not to destroy any life. — He who punishes not, kills not, permits not to be killed, who is full of love among those who are full of hate, full of sweetness among those who are full of cruelty, he is indeed a man of religion. — He who has conquered the desire of the present life and of the future life, who has vanquished all fear and broken all chain, he is indeed a man of religion.
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Essays on the Gita

OUR DEMAND AND NEED FROM THE GITA

The world abounds with scriptures sacred and profane, with revelations and half-revelations, with religions and philosophies, sects and schools and systems. To these the many minds of a half-ripe knowledge or no knowledge at all attach themselves with exclusiveness and passion and will have it that this or the other book is alone the eternal Word of God and all others are either impostures or at best imperfectly inspired, that this or that philosophy is the last word of the reasoning intellect and other systems are either errors or saved only by such partial truth in them as links them to the one true philosophical cult. Even the discoveries of physical Science have been elevated into a creed and in its name religion and spirituality banned as ignorance and superstition, philosophy as frippery and moonshine. And to these bigoted exclusions and vain wranglings even the wise have often lent themselves, misled by some spirit of darkness that has mingled with their light and overshadowed it with some cloud of intellectual egoism or spiritual pride. Mankind seems now indeed inclined to grow a little modester and wiser ; we no longer slay our fellows in the name of God's truth or because they have minds differently trained or differently constituted from ours ; we are less ready to curse and revile our neighbour because he is wicked or presumptuous enough to differ from us in opinion ; we are ready even to admit that Truth is everywhere and cannot be our sole monopoly ; we are

beginning to look at other religions and philosophies for the truth and help they contain and no longer merely in order to damn them as false or criticise what we conceive to be their errors. But we are still apt to declare that our truth gives us *the* supreme knowledge which other religions or philosophies have missed or only imperfectly grasped so that they deal either with subsidiary and inferior aspects of the truth of things or can merely prepare less evolved minds for the heights to which we have arrived. And we are still prone to force upon ourselves or others the whole sacred mass of the book or gospel we admire insisting that all shall be accepted as eternally valid truth and no iota or underline or diaeresis denied its part of the plenary inspiration.

It may therefore be useful in approaching an ancient Scripture, such as the Veda, Upanishad or Gita to indicate precisely the spirit in which we approach it and what exactly we think we may derive from it that is of value to humanity and its future. First of all, there is undoubtedly a Truth one and eternal which we are seeking, from which all other truth derives, by the light of which all other truth finds its right place, explanation and relation to the scheme of knowledge. But precisely for that reason it cannot be shut up in a single trenchant formula, it is not likely to be found in its entirety or in all its bearings in any single philosophy or scripture or uttered altogether and for ever by any one teacher, thinker, prophet or Avatar. Nor has it been wholly found by us if our view of it necessitates the intolerant exclusion of the truth underlying other systems; for when we reject passionately we mean simply that we cannot appreciate and explain. Secondly, this Truth, though it is one and eternal, expresses itself in Time and through the mind of man; therefore every Scripture must necessarily contain two elements, one temporary, perishable, belonging to the ideas of the period and country in which it was produced, the other eternal and imperishable and applicable in all ages and countries. Moreover, in the statement of the Truth the actual form given to it, the system and arrangement, the metaphysical and in-

tellectual mould, the precise expression used must be largely subject to the mutations of Time and cease to have the same force; for the human intellect modifies itself always; continually dividing and putting together it is obliged to shift its divisions continually and to rearrange its syntheses; it is always leaving old expression and symbol for new or, if it uses the old, it so changes its connotation or at least its exact content and association that we can never be quite sure of understanding an ancient book of this kind precisely in the sense and spirit it bore to its contemporaries. What is of entirely permanent value is that which besides being universal has been experienced, lived and seen with a higher than the intellectual vision.

I hold it therefore of small importance to extract from the Gita its exact metaphysical connotation as it was understood by the men of the time,—even if that were accurately possible. That it is not possible, is shown by the divergence of the original commentaries which have been and are still being written upon it; for they all agree in each disagreeing with all the others, each finds in the Gita its own system of metaphysics and trend of religious thought. Nor will even the most painstaking and disinterested scholarship and the most luminous theories of the historical development of Indian philosophy save us from inevitable error. But what we can do with profit is to seek in the Gita for the actual living truths it contains, apart from their metaphysical form, to extract from it what can help us or the world at large and to put it in the most natural and vital form and expression we can find that will be suitable to the mentality and helpful to the spiritual needs of our present-day humanity. No doubt in this attempt we may mix a good deal of error born of our own individuality and of the ideas in which we live, as did greater men before us, but if we steep ourselves in the spirit of this great Scripture and, above all, if we have tried to live in that spirit, we may be sure of finding in it as much real truth as we are capable of receiving as well as the spiritual influence and actual help that, personally, we were intended to derive from it. And that is after all

what Scriptures were written to give; the rest is academic disputation or theological dogma. Only those Scriptures, religions, philosophies which can be thus constantly renewed, relived, their stuff of permanent truth constantly reshaped and developed in the inner thought and spiritual experience of a developing humanity, continue to be of living importance to mankind. The rest remain as monuments of the past, but have no actual force or vital impulse for the future.

In the Gita there is very little that is merely local or temporal and its spirit is so large, profound and universal that even this little can easily be universalised without the sense of the teaching suffering any diminution or violation; rather by giving an ampler scope to it than belonged to the country and epoch the teaching gains in depth, truth and power. Often indeed the Gita itself suggests the wider scope that can in this way be given to an idea in itself local or limited. Thus it dwells on the ancient Indian system and idea of sacrifice as an interchange between gods and men,—a system and idea which have long been practically obsolete in India itself and are no longer real to the general human mind; but we find here a sense so entirely subtle, figurative and symbolic given to the word "sacrifice" and the conception of the gods is so little local or mythological, so entirely cosmic and philosophical that we can easily accept both as expressive of a practical fact of psychology and general law of Nature and so apply them to the modern conceptions of interchange between life and life and of ethical sacrifice and self-giving as to widen and deepen these and cast over them a more spiritual aspect and the light of a profounder and more far-reaching Truth. Equally the idea of action according to the Shashtra, the fourfold order of society, the allusion to the relative position of the four orders or the comparative spiritual disabilities of Shudras and women seem at first sight local and temporal, and, if they are too much pressed in their literal sense, narrow so much at least of the teaching, deprive it of its universality and spiritual depth and limit its validity for mankind at large. But if

we look behind to the spirit and sense and not at the local name and temporal institution, we see that here too the sense is deep and true and the spirit philosophical, spiritual and universal. By Shashtra we perceive that the Gita means the law imposed on itself by humanity as a substitute for the purely egoistic action of the natural unregenerate man and a control on his tendency to seek in the satisfaction of his desire the standard and aim of his life. We see too that the fourfold order of society is merely the concrete form of a spiritual truth which is itself independent of the form ; it rests on the conception of right works as a rightly ordered expression of the nature of the individual being through whom the work is done, that nature assigning him his line and scope in life according to his inborn quality and his self-expressive function. Since this is the spirit in which the Gita advances its most local and particular instances, we are justified in pursuing always the same principle and looking always for the deeper general truth which is sure to underlie whatever seems at first sight merely local and of the time. For we shall find always that the deeper truth and principle is implied in the grain of the thought even when it is not expressly stated in its language.

Nor shall we deal in any other spirit with the element of philosophical dogma or religious creed which either enters into the Gita or hangs about it owing to its use of the philosophical terms and religious symbols current at the time. When the Gita speaks of Sankhya and Yoga we shall not discuss the relations of the Sankhya of the Gita with its one Purusha and strong Vedantic colouring to the non-theistic or "atheistic" Sankhya that has come down to us bringing with it its scheme of many Purushas and one Prakriti, nor of the Yoga of the Gita, many-sided, subtle, rich and flexible to the theistic doctrine and the fixed, scientific, rigorously defined and graded system of the Yoga of Patanjali. In the Gita the Sankhya and Yoga are evidently only two convergent parts of the same Vedantic truth or rather two concurrent ways of approaching its realisation, the one philosophical, intellectual, analytic,

the other intuitional, devotional, practical, ethical, synthetic, reaching knowledge through experience. The Gita recognises no real difference in their teachings. Still less need we discuss the theories which regard the Gita as the fruit of some particular religious system or tradition. Its teaching is universal whatever may have been its origins.

The philosophical system of the Gita, its arrangement of truth, is not that part of its teaching which is the most vital, profound, eternally durable ; but most of the material of which the system is composed, the principal ideas suggestive and penetrating which are woven into its complex harmony, are eternally valuable and valid ; for they are not merely the luminous ideas or striking speculations of a philosophic intellect, but rather enduring truths of spiritual experience, verifiable facts of our highest psychological possibilities which no attempt to read deeply the mystery of existence can afford to neglect. Whatever the system may be, it is not, as the commentators strive to make it, framed or intended to support any exclusive school of philosophical thought or to put forward predominantly the claims of any one form of Yoga. The language of the Gita, the structure of thought, the combination and balancing of ideas belong neither to the temper of a sectarian teacher nor to the spirit of a rigorous analytical dialectics cutting off one angle of the truth to exclude all the others; but rather there is a wide, undulating, encircling movement of ideas which is the manifestation of a vast synthetic mind and a rich synthetic experience. This is one of those great syntheses in which Indian spirituality has been as rich as in its creation of the more intensive, exclusive movements of knowledge and religious realisation that follow out with an absolute concentration one clue one path to its extreme issues. It does not cleave asunder, but reconciles and unifies.

The thought of the Gita is not pure Monism although it sees in one unchanging, pure, eternal Self the foundation of all cosmic existence, nor Mayavada although it speaks of the Maya of the three modes of Prakriti omnipresent in the created world ; nor is it qualified Monism although it

places in the One his eternal supreme Prakriti manifested in the form of the Jiva and lays most stress on dwelling in God rather than dissolution as the supreme state of spiritual consciousness ; nor is it Sankhya although it explains the created world by the double principle of Purusha and Prakriti ; nor is it Vaishnava Theism although it presents to us Krishna, who is the Avatara of Vishnu according to the Puranas, as the supreme Deity and allows no essential difference nor any actual superiority of the status of the indefinable relationless Brahman over that of this Lord of beings who is the Master of the universe and the Friend of all creatures. Like the earlier spiritual synthesis of the Upanishads this later synthesis at once spiritual and intellectual avoids naturally every such rigid determination as would injure its universal comprehensiveness. Its aim is precisely the opposite to that of the polemist commentators who found this Scripture established as one of the three highest Vedantic authorities and attempted to turn it into a weapon of offence and defence against other schools and systems. The Gita is not a weapon for dialectical warfare ; it is a gate opening on the whole world of spiritual truth and experience and the view it gives us embraces all the provinces of that supreme region. It maps out, but it does not cut up or build walls or hedges to confine our vision.

There have been other syntheses in the long history of Indian thought. We start with the Vedic synthesis of the psychological being of man in its highest flights and widest rangings of divine knowledge, power, joy, life and glory with the cosmic existence of the gods pursued behind the symbols of the material universe into those superior planes which are hidden from the physical sense and the material mentality. The crown of this synthesis was in the experience of the Vedic Rishis something divine, transcendent and blissful in whose unity the increasing soul of man and the eternal divine fullness of the cosmic godheads meet perfectly and fulfil themselves. The Upanishads take up this crowning experience of the earlier seers and make it their starting-point for a high and profound synthesis of

spiritual knowledge ; they draw together into a great harmony all that had been seen and experienced by the inspired and liberated knowers of the Eternal throughout a great and fruitful period of spiritual seeking. The Gita starts from this Vedantic synthesis and upon the basis of its essential ideas builds another harmony of the three great means and powers, Love, Knowledge and Works, through which the soul of man can directly approach and cast itself into the Eternal. There is yet another, the Tantric,* which though less subtle and spiritually profound, is even more bold and forceful than the synthesis of the Gita, —for it seizes even upon the obstacles to the spiritual life and compels them to become the means for a richer spiritual conquest and enables us to embrace the whole of Life in our divine scope as the Lila† of the Divine ; and in some directions it is more immediately rich and fruitful, for it brings forward into the foreground, along with divine knowledge, divine works and an enriched devotion of divine Love, the secrets also of the Hatha and Raja Yogas, the use of the body and of mental askesis for the opening up of the divine life on all its planes, to which the Gita gives only a passing and perfunctory attention. Moreover it grasps at that idea of the divine perfectibility of man, possessed by the Vedic Rishis but thrown into the background by the intermediate ages, which is destined to fill so large a place in any future synthesis of human thought, experience and aspiration.

We of the coming day stand at the head of a new age of development which must lead to such a new and larger synthesis. We are not called upon to be orthodox Vedantins of any of the three schools or Tantrics or to adhere to one of the theistic religions of the past or to entrench ourselves within the four corners of the teaching of the Gita. That would be to limit ourselves and to attempt to create our spiritual life out of the being, knowledge

* All the Puranic tradition, it must be remembered, draws the richness of its contents from the Tantra.

† The cosmic Play.

and nature of others, of the men of the past, instead of building it out of our own being and potentialities. We do not belong to the past dawns, but to the noons of the future. A mass of new material is flowing into us; we have not only to assimilate the influences of the great theistic religions of India and of the world and a recovered sense of the meaning of Buddhism, but to take full account of the potent though limited revelations of modern knowledge and seeking ; and, beyond that, the remote and dateless past which seemed to be dead is returning upon us with an effulgence of many luminous secrets long lost to the consciousness of mankind but now breaking out again from behind the veil. All this points to a new, a very rich, a very vast synthesis; a fresh and widely embracing harmonisation of our gains is both an intellectual and a spiritual necessity of the future. But just as the past syntheses have taken those which preceded them for their starting-point, so also must that of the future, to be on firm ground, proceed from what the great bodies of realised spiritual thought and experience in the past have given. Among them the Gita takes a most important place.

Our object, then, in studying the Gita will not be a scholastic or academical scrutiny of its thought, nor to place its philosophy in the history of metaphysical speculation, nor shall we deal with it in the manner of the analytical dialectician. We approach it for help and light and our aim must be to distinguish its essential and living message, that in it on which humanity has to seize for its perfection and its highest spiritual welfare.

Hymns of the Atris

THE GUARDIANS OF THE LIGHT

SURYA, LIGHT AND SEER

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

This antinomy between the Light and the Darkness, the Truth and the Falsehood has its roots in an original cosmic antinomy between the illumined Infinite and the darkened finite consciousness. Aditi the infinite, the undivided is the mother of the Gods, Diti or Danu, the division, the separative consciousness the mother of the Titans; therefore the gods in man move towards light, infinity and unity, the Titans dwell in their cave of the darkness and issue from it only to break up, make discordant, wounded, limited his knowledge, will, strength, joy and being. Aditi

is originally the pure consciousness of infinite existence one and self-luminous ; she is the Light that is Mother of all things. As the infinite she gives birth to Daksha, the discriminating and distributing Thought of the divine Mind, and is herself born to Daksha as the cosmic infinite, the mystic Cow whose udders feed all the worlds.

It is this divine daughter of Daksha who is the mother of the gods. In the cosmos Aditi is the undivided infinite unity of things, free from the duality, *advaya*, and has Diti the separative dualising consciousness for the obverse side of her cosmic creation,—her sister and a rival wife in the later myth. Here in the lower being where she is manifested as the earth-principle, her husband is the lower or inauspicious Father who is slain by their child Indra, the power of the divine Mind manifested in the inferior creation. Indra, says the hymn, slays his father, dragging him by the feet, and makes his mother a widow. In another image, forcible and expressive though repugnant to the decorousness of our modern taste, Surya is said to be the lover of his sister Dawn and the second husband of his mother Aditi, and by a variation of the same image Aditi is hymned as the wife of the all-pervading Vishnu who is in the cosmic creation one of the sons of Aditi and the younger brother of Indra. These images which seem gross and confused when we lack the key to their mystic significance, become clear enough the moment that is recovered. Aditi is the infinite consciousness in the cosmos espoused and held by the lower creative power which works through the limited mind and body, but delivered from this subjection by the force of the divine or illumined Mind born of her in the mentality of man. It is this Indra who makes Surya the light of the Truth rise in heaven and dispel the darknesses and falsehoods and limited vision of the separative mentality. Vishnu is the vaster all-pervading existence which then takes possession of our liberated and unified consciousness, but he is born in us only after Indra has made his puissant and luminous appearance.

This Truth is the light, the body of Surya. It is described as the True, the Right, the Vast ; as the luminous supramental heaven of Swar — "vast Swar, the great Truth" — concealed beyond our heaven and our earth ; and as Surya, the Sun, "that Truth" which dwells lost in the darkness, withheld from us in the secret cave of the subconscious. This hidden Truth is the Vast because it dwells free and manifest only on the supramental plane where existence, will, knowledge, joy move in a rapturous

and boundless infinity and are not limited and hedged as in this many-walled existence of the mind, life and body which form the lower being. That is the wideness of the higher being to which we have to ascend breaking beyond the two enclosing firmaments of the mental and physical ; it is described as a divine existence free and large in its unbounded range ; it is a wideness where there is no obstacle nor any siege of limitation ; it is the fear-free pasture of the luminous herds of the Sun ; it is the seat and house of the Truth, the own home of the Gods, the solar world, the true light where there is no fear for the soul, no possibility of any wound to the large and equal bliss of its existence.

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

Aditi is the infinite Light of which the divine world is a formation and the gods, children of the infinite Light, born of her in the *Ritam*, manifested in that active truth of her movement guard it against Chaos and Ignorance. It is they who maintain the invincible workings of the Truth in the universe, they who build its worlds into an image of the Truth. They, bounteous givers, loose out upon man its floods variously imaged by the mystic poets as the sevenfold solar waters, the rain of heaven, the streams of the Truth, the seven mighty Ones of heaven, the waters that have knowledge, the floods that breaking through the control of Vritra the Coverer ascend and overflow the

mind. They, seers, and revealers, make the light of the Truth to arise on the darkened sky of his mentality, fill with its luminous and honey-sweet satisfactions the atmosphere of his vital existence, transform into its vastness and plenitude by the power of the Sun the earth of his physical being, create everywhere the divine Dawn.

Then are established in man the seasons of the Truth, the divine workings, called sometimes the Aryan workings; the law of the Truth seizes and guides his action, the word of the Truth is heard in his thought. Then appear the straight undeviating paths of the Truth, the road and ford of Heaven, the way of going of the gods and of the fathers; for by this path where no violence is done to the divine workings, straight, thornless, happy, easy to tread once our feet are set upon it and the manifested divinities are our guard, the luminous fathers ascended by the power of the Word, by the power of the Wine, by the power of the Sacrifice into the fearless light and stood upon the wide and open levels of the supramental existence. So must man, their posterity, exchange the crooked movements of the separative consciousness for the straight things of the truth-conscious mind.

For always the courses of the Sun, the gallopings of the divine horse Dadhikravan, the movement of the chariot-wheels of the gods travel on the straight path over wide and level ranges where all is open and the vision is not confined; but the ways of the lower being are crooked windings beset with pits and stumblingblocks and they crawl unvisited by the divine impulsion over a rugged and uneven ground which screens in from men their goal, their road, their possible helpers, the dangers that await them, their ambushed enemies. Travelling on the path of the Truth with the straight and perfect leading of the gods the limitations of mind and body are at length transcended; we take possession of the three luminous worlds of the higher heaven, enjoy the beatific immortality, grow into the epiphany of the gods and build in our human existence the universal formations of the higher or divine creation. Man then possesses both the divine and the human birth; he is lord of the double movement, he holds Aditi and Diti together, realises the universal in the individual, becomes the Infinite in the finite.

It is this conception that Surya embodies. He is the light of the Truth rising on the human consciousness in the wake of the divine Dawn whom he pursues as a lover follows after his beloved and he treads the paths she has

traced for him. For Dawn the daughter of Heaven, the face or power of Aditi, is the constant opening out of the divine light upon the human being ; she is the coming of the spiritual riches, a light, a power, a new birth, the pouring out of the golden treasure of heaven into his earthly existence. Surya means the illumined or the luminous, as also the illumined thinker is called *suri* ; but the root means, besides, to create or, more literally, to loose, release, speed forth, — for in the Indian idea creation is a loosing forth of what is held back, a manifestation of what is hidden in the infinite Existence. Luminous vision and luminous creation are the two functions of Surya. He is Surya the creator and he is Surya the revealing vision, the all-seer.

What does he create ? First the worlds ; for everything is created out of the burning light and truth of the infinite Being, loosed out of the body of Surya who is the light of His infinite self-vision, formed by Agni, the seer-will, the omniscient creative force and flaming omnipotence of that self-vision. Secondly, into the night of man's darkened consciousness this Father of things, this Seer of the truth manifests out of himself in place of the inauspicious and inferior creation, which he then looses away from us, the illimitable harmony of the divine worlds governed by the self-conscious supramental Truth and the living law of the manifested godhead. Still, the name Surya is seldom used when there is question of this creation ; it is reserved for his passive aspects as the body of the infinite Light and the revelation. In his active power he is addressed by other names ; then he is Savitri, from the same root as Surya, the Creator ; or he is Twasbtri the Fashioner of things ; or he is Pushan, the Increaser, — appellations that are sometimes used as if identical with Surya, sometimes as if expressing other forms and even other personalities of this universal godhead. Savitri, again, manifests himself, especially in the formation of the Truth in man, through four great and active deities Mitra, Varuna, Bhaga and Aryaman, the Lords of pure Wideness, luminous Harmony, divine Enjoyment, exalted Power.

But if Surya is the creator, he who is, as the Veda says, the self of all that moves and all that is stable, and if this Surya is also the divine, " the wide-burning Truth that is lodged in the law which upholds heaven," then all the worlds should manifest that law of the Truth and all of them should be so many heavens. Whence then comes this falsehood, sin, death, suffering of our mortal existence ?

We are told that there are eight sons of the cosmic Aditi who are born from her body ; by seven she moves to the gods, but the eighth son is Martanda, of the mortal creation, whom she casts away from her ; with the seven she moves to the supreme life, the original age of the gods, but Martanda is brought back out of the Inconscient into which he had been cast to preside over mortal birth and death.

This Martanda or eighth Surya is the black or dark, the lost, the hidden sun. The Titans have taken and concealed him in their cavern of darkness and thence he must be released into splendour and freedom by the gods and seers through the power of the sacrifice. In less figurative language the mortal life is governed by an oppressed, a hidden, a disguised Truth ; just as Agni the divine seer-will works at first upon earth concealed or obscured by the smoke of human passion and self-will, so Surya the divine Knowledge lies concealed and unattainable in the night and darkness, is enveloped and contained in the ignorance and error of the ordinary human existence. The Seers by the power of truth in their thoughts discover this Sun lying in the darkness, they liberate this knowledge, this power of undivided and all-embracing vision, this eye of the gods concealed in our subconscious being ; they release his radiances, they create the divine Dawn. Indra the divine Mind-power, Agni the Seer-Will, Brihaspati the Master of the inspired word, Soma the immortal Delight born in man aid them to shatter the strong places of the mountain, the artificial obstructions of the Titans are broken and this Sun soars up radiant into our heavens. Arisen he mounts to the supramental Truth. " He goes where the gods have made a path for him cleaving like an eagle to his goal " ; he ascends with his seven shining horses to the utter luminous ocean of the higher existence ; he is led over it by the seers as in a ship. Surya, the Sun, is himself perhaps the golden ship in which Pushan the Increaser leads men beyond evil and darkness and sin to the Truth and the Immortality.

This is the first aspect of Surya that he is the supreme Light of the truth attained by the human being after his liberation from the Ignorance. " Beholding a higher Light beyond this darkness we have followed it and reached the highest Light of all, Surya divine in the divine Being." This is the Vedic way of putting the idea which we find more openly expressed in the Upanishads, the fairest form of Surya in which man sees everywhere

the one Purusha with the liberated vision "He am I." The higher light of Surya is that by which vision rises on our darkness and moves towards the superconscient, the highest that other greater Truth-vision which, having attained, moves in the farthest supreme world of the Infinite.*

This brilliant Surya is made by the godward will of man; he is perfectly fashioned by the doers of divine works. For this light is the vision of the highest to which man arrives by the Yajna or Yoga of his being, by its union through a long labour of self-uplifting and self-giving to the powers of the concealed Truth. "O Sun, thou all-seeing Intelligence" cries the Rishi "may we, living creatures, behold thee bringing to us the great Light, blazing out on us for vision upon vision of the beatitude, ascending to the bliss in the vast mass of thy strength above!" The Life-powers in us, the purifying storm-gods who battle for the knowledge, they who are created by the divine Mind Indra and taught by Varuna who is the divine Purity and Wideness, are to attain to their enjoyment by the light of this Surya.

The light of Surya is the form, the body of that divine vision. He is described as the pure and visioned force of the Truth which shines out in his rising like the gold of Heaven. He is the great godhead who is the vision of Mitra and Varuna; he is the large and invincible eye of that Wideness and that Harmony; the eye of Mitra and Varuna is the great ocean of vision of Surya. His is that large truth-vision which makes us give to its possessors the name of seer. Himself the "wide-seeing," "the Sun, the Seer who knows the triple knowledge of these gods and their more eternal births," he sees all that is in the gods and all that is in men; "beholding the straight things and the crooked in mortals he looks down upon their movements." It is by this eye of light that Indra, who has made him arise in heaven for far vision, distinguishes the Aryan powers from the Dasyu, separating the children of light from the children of darkness so that he may destroy these but raise those to their perfection.

But seerhood brings with it not only the far vision but the far hearing. As the eyes of the sage are opened to the light, so is his ear unsealed to receive the vibrations of the Infinite; from all the regions of the Truth there

* R-V. X. 37.

comes thrilling into him its Word which becomes the form of his thoughts. It is when "the thought rises from the seat of the Truth" that Surya by his rays releases into the wideness the mystic Cow of Light. Surya himself is not only "the son of Heaven who is the far-seeing eye of knowledge born of the gods," but he is the speaker also of the supreme word and the impeller of the illumined and illuminating thought. "The truth that thou rising free from sin, O Sun, speakest today to Mitra and Varuna, that may we speak and abide in the Godhead dear to thee, O Aditi, and thee, O Aryaman". And in the Gayatri, the chosen formula of the ancient Vedic religion, the supreme light of the godhead Surya Savitri is invoked as the object of our desire, the deity who shall give his luminous impulsion to all our thoughts.

Surya Savitri, the Creator; for the seer and the creator meet again in this apotheosis of the divine vision in man. The victory of that vision, the arising of this Light to "its own home of the truth", the outflooding of this great ocean of vision of Surya which is the eye of the infinite Wideness and the infinite Harmony, is in fact nothing else than the second or divine creation. For then Surya in us beholds with a comprehensive vision all the worlds, all the births as herds of the divine Light, bodies of the infinite Aditi; and this new-seeing of all things, this new-moulding of thought, act, feeling, will, consciousness in the terms of the Truth, the Bliss, the Right, the Infinity is a new creation. It is the coming into us of "that greater existence which is beyond on the other side of this smaller and which, even if it be also a dream of the Infinite, puts away from it the falsehood".

To prepare that new birth and new creation for man by his illumination and upward voyaging is the function of Surya, the divine Light and Seer.

The Ideal of Human Unity

XII

We have seen that the building of the true national unit was a problem of human aggregation left over by the ancient world to the mediaeval. The ancient world started from the tribe, the city-state, the clan, the small regional state — all of them minor units living in the midst of other like units which were similar to them in general type, kin usually in language and most often or very largely in race, marked off at least from other divisions of humanity by a tendency towards a common civilisation and protected in that community with each other and in their diversity from others by favourable geographical circumstances. Thus Greece, Italy, Gaul, Egypt, China, Medo-Persia, India, Arabia, Israel, all began with a loose cultural and geographical aggregation which made them separate and distinct culture-units before they could become nation-units. Within that loose unity the tribe, clan or city or regional states formed in the vague mass so many points of distinct, vigorous and compact unity which felt indeed more and more powerfully the divergence and opposition of their larger cultural oneness to the outside world but more nearly and acutely their own divergences, contrasts and oppositions. Where this sense of local distinctness was most acute, there the problem of national unification was necessarily more difficult and its solution, when made, tended to be more illusory.

The solution was, in most cases attempted. In Egypt and Judaea it was successfully found even in that ancient cycle of historical evolution, but in the latter instance certainly, in the former probably the full result came only by the hard discipline of subjection to a foreign yoke. Where this discipline was lacking, where the nation-unity was in some sort achieved from within, — usually through the conquest of all the rest by one strong clan, city, regional unit such as Rome, Macedon, the mountain clans of Persia, the new State instead of waiting to base firmly its achievement and lay the foundations of the national unity deep and strong, proceeded at once to overshoot its im-

mediate necessity and embark on a career of conquest. Before the psychological roots of the national unity had been driven deep, before the nation was firmly self-conscious, irresistibly possessed of and invincibly attached to its oneness, the governing State impelled by the military impulsion which had carried it so far attempted immediately to form by the same means a larger empire aggregate. Assyria, Macedon, Rome, Persia, later on Arabia followed all the same tendency and the same cycle. The great invasion of Europe and Western Asia by the Gaelic race and the subsequent disunion and decline of Gaul was probably due to the same phenomenon proceeding from a still more immature and ill-formed unification than the Macedonian. All became the starting-point of great empire-movements before they had become the key-stone of securely-built national unities.

These Empires therefore could not endure. Some lasted longer than others because they had laid down firmer foundations in the central nation-unity, as did Rome in Italy. In Greece Philip, the first unifier, made a rapid but imperfect sketch of unification, the celerity of which had been made possible by the previous and yet looser Spartan domination; and had he been followed by successors of a patient talent rather than by a man of vast imagination and supreme genius, this first rough practical outline might have been filled in, strengthened and an enduring work achieved. One who first founds on a large scale and rapidly, needs always as his successor a man with the talent or the genius for organisation rather than an impetus for expansion. A Caesar followed by an Augustus meant a work of massive durability; a Philip followed by an Alexander an achievement of great importance to the world by its results, but in itself a mere splendour of short-lived brilliance. Rome to whom careful Nature denied any man of commanding genius until she had firmly unified Italy and laid the basis of her empire, was able to build much more firmly; nevertheless she founded that empire not as the centre and head of a great nation, but still as a dominant city using a subject Italy for the spring-board to leap upon and subjugate the surrounding world. Therefore she had to face a much more difficult problem of assimilation, that of nation-nebulæ and formed or inchoate cultures different from her own, before she had learned the art of true unification on a smaller and easier scale in the welding into one living organism the elements of difference and community offered by the Gallic, Latin,

Umbrian, Oscan and Graeco-Apulian factors in ancient Italy. Therefore although her empire endured for several centuries, it achieved temporary conservation at the cost of energy of vitality and inner vigour; it accomplished neither the nation-unit nor the durable empire-unity; and like other ancient empires it had to collapse and make room for a new era of true nation-building.

It is necessary to emphasise where the error lay. The administrative, political, economic organisation of mankind in aggregates of smaller or greater size is a work which belongs at its basis to the same order of phenomena as the creation of vital organisms in physical Nature. It uses, that is to say, primarily external and physical methods, governed by the principles of physical life-energy, although its object is to deliver, manifest, bring into secure working a supra-physical, a psychological principle latent behind the operations of the life and the body. To build a strong and durable body and vital functioning for a distinct, powerful, well-centred and well-diffused corporate ego is its whole aim and method. In this process, as we have seen, first smaller distinct units in a larger loose unity are formed; these have a strong psychological existence and a well-developed body and vital functioning, but in the larger mass the psychological sense and the vital energy are present but unorganised, and without power of definite functioning and the body is a fluid quantity, or a half-nebulous or at most a half-fluid half-solidified mass, a plasm rather than a body. This has in its turn to be formed, organised, given both a firm physical shape and well-defined vital functioning and a clear psychological reality, self-consciousness and mental will-to-be.

Thus a new larger unity is formed; and this again finds itself among a number of similar unities which it looks on first as hostile and quite different from itself, then enters into a sort of community in difference with them, till again we find repeated the original phenomenon of a number of smaller distinct units in a larger loose unity. The contained units are larger and more complex than before, the containing unity is also larger and more complex than before, but the essential position is the same and a similar problem presents itself. Thus in the beginning there was the phenomenon of city-states and regional peoples coexisting as disunited parts of a loose geographical and cultural unity, Italy or Hellas, and there was the problem of creating the Hellene or Italian nation. Afterwards there came instead the phenomenon of nation-units coexisting

as disunited parts of the loose geographical and cultural unity, first, of Christendom, then, of Europe, and with it the problem of the union of this Christendom or of this Europe which, though it was attempted by Charlemagne and conceived by Henry IV of France and afterwards by Napoleon, has never been achieved. Before it could be solved, the modern movement with its unifying forces has presented to us the new and more complex phenomenon of a number of nation-units and empire-units embedded in the loose but growing cultural unity and commercial close-connection of mankind, and the attendant problem of the unification of mankind already overshadows that of the unification of Europe.

In physical Nature vital organisms cannot live entirely on themselves; they live either by interchange with other vital organisms or partly by that interchange and partly by devouring others; for these are the processes of assimilation common to separated physical life. In unification of life on the other hand an assimilation is possible which goes beyond this alternative of either the devouring of one by another or their continued separate distinctness which limits assimilation to a mutual reception of the energies discharged by one life upon another. There is instead an association of units subordinating themselves to a general unity which is developed in the process of their coming together. Some of these indeed are killed and used as material for new elements, but all cannot be so treated, all cannot be devoured by one dominant unit, for in that case there is no unification, no creation of a larger unity, but only a temporary survival of the devourer by the digestion and utilisation of the energy of the devoured. In the unification of human aggregates, this then is the problem, how the component units shall be subordinated to a new unity without their being killed.

The weakness of the old empire-unities created by conquest was that they tended to destroy the smaller units they assimilated, as did Rome, and to turn them into food for the life of the dominant organ. Gaul, Spain, Africa, Egypt were thus killed, turned into dead matter and their energy drawn into the centre, Rome; thus the empire became a great dying mass on which the life of Rome fed for several centuries. In such a method however the exhaustion of the life in the subject parts must end by leaving the dominant voracious centre without any source for new storage of energy. At first the best intellectual force of the conquered provinces flowed to Rome and their vital

energy poured into it a great supply of military force and governing ability, but eventually both failed and first the intellectual energy of Rome and then its military and political ability died away in the midst of the general death. Nor would Roman civilisation have lived even for so long but for the new ideas and motives it received from the East. This interchange, however, had neither the vividness nor the constant flow which marks the incoming and return of ever new tides of thought and motives of life in the modern world and it could not really revivify the low vitality of the imperial body nor even arrest very long the process of its decay. When the Roman grasp loosened, the world which it had held so firmly constricted had been for long a huge decorous death-in-life incapable of new origination or self-regeneration; vitality could only be restored through the inrush of the vigorous barbarian world from the plains of Germany, the steppes beyond the Danube and the deserts of Arabia. Dissolution had to precede a movement of sounder construction.

In the mediaeval period of nation-building we see Nature mending this earlier error. When we speak indeed of the errors of Nature, we use a figure from our human experience and psychology; for in Nature there are no errors but only the deliberate measure of her paces traced and retraced in a prefigured rhythm of which each step has a meaning and its place in the action and reaction of her gradual advance. The crushing domination of Roman uniformity was a device, not to kill out permanently, but to discourage in their excessive separative vitality the old smaller units, so that when they revived again they might not present an insuperable obstacle to the growth of a true national unity. What the mere nation-unity may lose by not passing through this cruel discipline,—we leave aside the danger it brings of an actual death like the Assyrian or Chaldean as well as the spiritual and other gains that may accrue by avoiding it,—is shown in the example of India where the Maurya, Gupta, Andhra, Moghul empires, huge and powerful and well-organised as they were, never succeeded in passing a steam-roller over the too strongly independent life of the subordinate unities from the village community to the regional or linguistic area. It has needed the pressure of a rule neither indigenous in origin nor locally centred, the dominance of a foreign nation entirely alien in culture and morally armoured against the sympathies and attractions of the cultural atmosphere to do in a century this work which two

thousand years of a looser imperialism had failed to accomplish. Such a process implies necessarily a cruel and often dangerous pressure and breaking up of old institutions, for Nature tired of the obstinate immobility of an age-long resistance seems to care little how many beautiful and valuable things are destroyed so long as her main end is accomplished; but we may be sure that if destruction is done, it is because for that end the destruction was indispensable.

In Europe after the Roman pressure was removed, the city State and regional nation revived as elements of a new construction; but except in one country and curiously enough in Italy itself the city-state offered no real resistance to the process of national unification. We may ascribe its strong resuscitation in Italy to two circumstances; first to the premature Roman oppression of the ancient free city-life of Italy before it had realised its full potentialities and, secondly, to its survival in seed both by the prolonged civil life of Rome itself and by the persistence in the Italian *municipia* of a sense of separate life, oppressed but never quite ground out of existence as was the separate clan-life of Gaul and Spain or the separate city-life of Greece. Thus, psychologically, the Italian city-state neither died satisfied and fulfilled, nor was broken up beyond recall; it revived in new incarnations. And this revival was disastrous to the nation-life of Italy though an incalculable boon and advantage to the culture and civilisation of the world; for as the city-life of Greece had originally created, so the city-life of Italy recovered, renewed and gave in a new form to our modern times the Art, Literature, thought and Science of the Graeco-Roman world. Elsewhere, the city unit revived only in the form of the free or half-free municipality of mediaeval France, Flanders and Germany; and these were at no time an obstacle to unification, but rather helped to form a subconscious basis for it and in the meanwhile to prevent by rich impulses and free movement of thought and art the mediaeval tendency to intellectual uniformity, stagnation and obscuratation.

The old clan-nation perished, except in countries like Ireland and Northern and Western Scotland which had not undergone the Roman pressure, and there, as we have seen, it was as fatal to unification as the city-state in Italy; it prevented Ireland from evolving an organised unity and the Highland Celts from amalgamating with the Anglo-Celtic Scotch nation until the yoke of England passed over

them and did what the Roman rule would have done if it had not been stayed in its expansion by the Grampians and the Irish seas. In the rest of Western Europe the work done by the Roman rule was so sound that even the domination of the western countries by the tribal nations of Germany failed to revive the old strongly marked and obstinately separative clan-nation. It created in its stead the regional kingdoms of Germany and the feudal and provincial divisions of France and Spain; but it was only in Germany, which like Ireland and the Scotch highlands had not endured the Roman yoke, that this regional life proved a serious obstacle to unification. In France it seemed for a time to prevent it, but in reality it resisted only long enough to make itself of value as an element of richness and variation in the final French unity; and the unexampled perfection of that unity is a sign of the secret wisdom concealed in the prolonged process we watch through the history of France which seems to a superficial glance so miserable and distracted, so long an alternation of anarchy with feudal or monarchic despotism, so different from the gradual, steady and much more orderly development of the national life of England. But in England the necessary variation and richness of the ultimate organism was otherwise provided for by the great difference of races forming the new nation and by the persistence of Wales, Ireland and Scotland as separate cultural units with a subordinate, self-consciousness of their own in the larger unity.

The European cycle of nation-building differs therefore from the ancient cycle which led from the regional and city State to the empire, first in its not overshooting itself by proceeding towards a larger unification to the neglect of the necessary intermediate aggregate, secondly, in its slow and ripening progression through three successive stages by which unity was secured and yet the constituent elements not killed nor prematurely nor unduly oppressed by the instruments of unification. The first stage progressed through a long balancing of centripetal and centrifugal tendencies in which the feudal system provided a principle of order and of a loose but still organic unity. The second was a movement of unification and increasing uniformity in which certain features of the ancient imperial system of Rome were repeated, but with a less crushing force and exhausting tendency; for it was marked by the creation of a metropolitan centre which began to draw to it, like Rome, the best life-energies of all

the other parts, secondly, by the growth of an absolute sovereign authority with the function of imposing a legal, administrative, political and linguistic uniformity and centralisation on the national life and, thirdly, by the establishment of a governing spiritual head and body which served to impose a similar uniformity of religious thought and intellectual education and opinion. This unifying movement too far pursued might have ended disastrously like the Roman but for a third stage of revolt which broke or subordinated these instruments, feudalism, monarchy, church authority, as soon as their work had been done and substituted a new movement directed towards the diffusion of the national life through a strong and well-organised political, legal, social and cultural freedom and equality. Its trend has been to endeavour that as in the ancient city, so in the modern nation, all classes and all individuals should enjoy the benefits and participate in the free energy of the released national existence.

This third stage of national life enjoys the advantages of unity and sufficient uniformity created by the second and is able safely to utilise anew the possibilities of regional and city-life saved from entire destruction by the first. By these gradations of national progress it has been made increasingly possible for our modern times to envisage the idea of a federated nation based securely upon a fundamental and well-realised psychological unity and move towards a partial decentralisation through communes and provincial cities which will help to cure the malady of an excessive metropolitan absorption of the best national energies and facilitate their free circulation through many centres and plexuses. At the same time we can contemplate the organised use of the State now consciously representative of the whole conscious, active, vitalised nation as a means for the perfection of the life of the individual and the community. This is the point which the development of the nation aggregate has reached at the moment when we are again confronted with the wider problem of the imperial aggregate and the still vaster problems created by the growing cultural unity and commercial and political interdependence of all mankind.

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A PHILOSOPHICAL REVIEW

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The Life Divine

CHAPTER XXVI

THE ASCENDING SERIES OF SUBSTANCE

The Lord of the wine of immortality is like a brilliant mortal making pure and luminous the body; he comes pouring into all the sheath; his vast streams are released forth and he enters into these jars.

Rig Veda

ARGUMENT

[The materiality of Matter consists in a concentration of the density of substance and its resistance to the conscious-force of which through sense it becomes the object. An ascending scale of substance from Matter to Spirit must mean a diminution of resistance, division and bondage and an increasing subtlety, flexibility, power of assimilation interchange, transmutation, unification. — There is such an ascending scale from the dense to the subtle even in material substance and beyond the subtlest material essence we have grades of other substance corresponding to the series of Matter, Life, Mind, Supermind and Spirit. Each, that is to say, is the basis of a world or other kind of existence in which these higher principles successively dominate the others and fulfil themselves with their aid. In each therefore there is an ever wider range of being, consciousness and force ascending from the inconscience of material substance to the infinite self-consciousness of spiritual. But all these principles are interconnected. Matter contains all of them

and evolves them out of itself in obedience to the constant pressure of the higher worlds, an evolution which must continue until they are able to express themselves fully in the material principle.—Man is the fit instrument for this fulfilment. He has other bodies besides the physical in which he can become conscious and so enter into the supra-physical grades of substance and impose their law upon his material existence. Therefore his complete perfection is through the ascent to supermind and the conquest of the physical also by the supramental substance so that he will be able to command a diviner physical life and conquer death in a divine body.]

If we consider what it is that most represents to us the materiality of Matter, we shall see that it is its aspects of solidity, tangibility, increasing resistance and response to the touch of Sense. Substance seems more truly material and real in proportion as it presents to us a solid resistance and by virtue of that resistance a durability of sensible form on which our consciousness can dwell ; in proportion as it is more subtle, less densely resistant and enduringly seizable by the sense, it appears to us less material. This attitude of our ordinary consciousness towards Matter is a symbol of the essential object for which Matter has been created. Substance passes into the material status in order that it may present to the consciousness which has to deal with it durable, firmly seizable images on which the mind can rest and base its operations and which the Life can handle with at least a relative surety of permanence in the form upon which it works. Therefore in the ancient Vedic formula Earth, type of the more solid states of substance, was accepted as the symbolic name of the material principle. Therefore, too, touch or contact is for us the essential basis of Sense; all other physical senses, taste, smell, hearing, sight are based upon a series of more and more subtle and indirect contacts between the percipient and the perceived. Equally, in the Sankhya classification of the five elemental states of Substance from ether to earth we see that their characteristic is a constant progression

from the more subtle to the less subtle so that at the summit we have the subtle vibrations of the ethereal and at the base the grosser density of the earthly or solid elemental condition. Matter therefore is the last stage known to us in the progress of pure substance towards a basis of cosmic relation in which the first word shall be not spirit but form, and form in its utmost possible development of concentration, resistance, durably gross image, mutual impenetrability, —the culminating point of distinction, separation, and division. This is the intention and character of the material universe ; it is the formula of accomplished divisibility.

And if there is as, there must be in the nature of things, an ascending series in the scale of substance from Matter to Spirit, it must be marked by a progressive diminution of these capacities most characteristic of the physical principle and a progressive increase of the opposite characteristics which will lead us to the formula of pure spiritual self-extension. This is to say that they must be marked by less and less bondage to the form, more and more subtlety and flexibility of substance and force, more and more interfusion, interpenetration, power of assimilation, power of interchange, power of variation, transmutation, unification. Drawing away from durability of form we draw towards eternity of essence ; drawing away from our poise in the persistent separation and resistance of physical Matter we draw near to the highest divine poise in the infinity, unity and indivisibility of Spirit. Between gross substance and divine substance this must be the fundamental antinomy. In Matter Chit or Conscious-Force masses itself more and more to resist and stand out against other masses of the same Conscious-Force ; in substance of Spirit pure consciousness images itself freely in its sense of itself with an essential indivisibility and a constant unifying interchange as the basic formula even of the most diversifying play of its own Force. Between these two poles there is the possibility of an infinite gradation.

These considerations become of great importance when we consider the possible relation between the divine life and the divine mind of the perfected human soul and the very gross and seemingly undivine body or formula of physical being in which we actually dwell. That formula is the result of a certain fixed relation between sense and substance from which the material universe has started. But as this relation is not the only possible relation, so that formula is not the only possible formula. Life and mind may manifest themselves in another relation to substance and work out different physical laws, other and larger habits, even a different substance of body with a freer action of the sense, a freer action of the life, a freer action of the mind. Death, division, mutual resistance and exclusion between embodied masses of the same conscious life-force are the formula of our physical existence; the narrow limitation of the play of the senses, the determination within a small circle of the field, duration and power of the life-workings, the obscuration, lame movement, broken and bounded functioning of the mind are the yoke which that formula expressed in the animal body has imposed upon the higher principles. But these things are not the sole possible rhythm of cosmic Nature. There are superior states, there are higher worlds, and if the law of these can by any progress of man and by any liberation of our substance from its present imperfections be imposed on this sensible form and instrument of our being, then there may be even here a physical working of divine mind and sense, a physical working of divine life in the human frame and even the evolution upon earth of something that we may call a divinely human body. The body of man also may some day come by its transfiguration; the Earth-Mother too may reveal in us her godhead.

Even within the formula of the physical cosmos there is an ascending series in the scale of Matter which leads us from the more to the less dense, from the less to the more subtle. Where we reach the highest term of that series, the most supra-etheral subtlety of material sub-

stance or formulation of Force, what lies beyond? Not a Nihil, not a void; for there is no such thing as absolute void or real nullity and what we call by that name is simply something beyond the grasp of our sense, our mind or our most subtle consciousness. Nor is it true that there is nothing beyond, that that ethereal substance of Matter is the eternal beginning; for we know that Matter and material Force are only a last result of a pure Substance and pure Force in which consciousness is luminously self-aware and self-possessing and not as in Matter lost to itself in an inconscient sleep and an inert motion. What then is there between this material substance and that pure substance? For we do not leap from the one to the other, we do not pass at once from the inconscient to absolute consciousness. There must be and there are Grades between inconscient substance and utterly self-conscious self-extension, as between the principle of Matter and the principle of Spirit.

All who have at all sounded those abysses are agreed and bear witness to this fact that there are a series of subtler and subtler formulations of substance which escape from and go beyond the formula of the material universe. Without going deeply into matters which are too occult and difficult for our present inquiry, we may say, adhering to the system on which we have based ourselves, that these gradations of substance correspond to the ascending series of Matter, Life, Mind, Supermind and that other higher divine triplicity of Sachchidananda. In other words we say that substance in its ascension bases itself upon each of these principles and makes itself successively a characteristic vehicle for the dominating cosmic self-expression of each in their ascending series.

Here in the material world everything is founded upon the formula of material substance. Life, Sense, Thought found themselves upon what the ancients called the Earth-Power, start from it, obey its laws, accommodate their workings to this fundamental principle, limit themselves by its possibilities and, if they would develop others,

have even in that development to take account of the original formula, its purpose and its demand upon the divine evolution. The sense works through physical instruments, the life through a physical nerve-system and vital organs and the mind has to build its operations upon that corporeal basis and even its pure mental workings have to take the data so derived as a field and as the stuff upon which it works. There is no necessity in the essential nature of mind, sense, life that they should be so limited, for the physical sense-organs are not the creators but themselves the creation, instruments and here the necessary convenience of the cosmic sense; the nervous system and vital organs are not the creation but themselves the creation, instruments and here the necessary convenience of the cosmic Life-force; the brain is not the creator, but itself the creation, instrument and here the necessary convenience of the cosmic Mind. The necessity then is not absolute, but teleological; it is the result of a divine cosmic Will in the material universe which intends to posit here a physical relation between sense and its object, establishes here a material formula and law of Conscious-Force and creates by it physical images of Conscious-Being to serve as the initial, dominating and determining fact of the world in which we live.

In the next grade of substance the initial, dominating, determining fact is no longer substantial form and force, but life and conscious desire. Therefore the world beyond this material must be a world based upon a conscious cosmic Desire and its self-expression and not upon unconscious or subconscient will taking the form of material force and energy. All the forms, bodies, forces, life-movements, sense-movements, thought-movements, developments, culminations, self-fulfilments of that world must be dominated and determined by this initial fact of Conscious-Life to which Matter and Mind must subject themselves, must start from that, base themselves upon that, be limited or enlarged by its laws, powers, capacities, limitations; and if Mind there seeks to develop yet higher

possibilities, still it must then too take account of the original vital formula of desire-force, its purpose and its demand upon the divine manifestation.

So too with the higher gradations. The next must be governed by the dominating and determining factor of Mind. Substance there must be subtle and flexible enough to assume the shapes directly imposed upon it by Mind, to obey its operations, to subordinate itself to its demand for self-expression and self-fulfilment. The relations of sense and substance too must have a corresponding subtlety and flexibility and must be determined not by the relations of physical organ with physical object, but of Mind with the subtler substance upon which it works. The life of such a world would be the servant of Mind in a sense of which our weak mental operations and our limited, coarse and rebellious vital faculties can have no adequate conception. There Mind dominates as the original formula, its purpose prevails, its demand overrides all others in the law of the divine manifestation. At a yet higher reach Supermind replaces Mind as the dominant principle and we enter into those ranges of cosmic being which to the old Vedic seers were the world of illuminated divine existence and the foundation of what they termed Immortality and which later Indian religions imaged as the Brahmaloka, a supreme self-expression of the Being as Spirit in which the soul liberated into its highest perfection possesses the infinity and beatitude of the eternal Godhead.

The principle which underlies this continually ascending experience and vision uplifted beyond the material formulation of things is that all cosmic existence is a complex harmony and does not finish with the limited range of consciousness in which the ordinary human mind and life is content to be imprisoned. Being, consciousness, force, substance descend and ascend a many-runged ladder on each step of which being has a vaster self-extension, consciousness a wider sense of its own range and largeness and joy, force a greater intensity and a more rapid and

blissful capacity, substance gives a more subtle, plastic, buoyant and flexible rendering of its primal reality. For the more subtle is also the more powerful ; it is less bound than the gross, it has a greater permanence in its being along with a greater potentiality and range in its becoming. Each plateau of the hill of being gives to our widening experience a higher plane of our consciousness and a richer world for our existence.

But how does this ascending series affect the possibilities of our material existence ? It would not affect them at all if each plane of consciousness, each world of existence, each grade of substance, each degree of cosmic force were cut off entirely from that which precedes and that which follows it. But the opposite is the truth. Our material world is the result of all the others, for the other principles have all descended into Matter to create the physical universe and every particle of what we call Matter contains all of them implicit in itself ; their secret action, as we have seen, is involved in every moment of its existence and every movement of its activity. And as Matter is the last word of the descent, so it is also the first word of the ascent ; as the powers of all these planes, worlds, grades, degrees are involved in the material existence, so are they all capable of evolution out of it. It is for this reason that material being does not begin and end with gases and chemical compounds and physical forces and movements, with nebulae and suns and earths, but evolves life, evolves mind, must evolve eventually supermind and the higher degrees of the spiritual existence. Evolution comes by the unceasing pressure of the supra-material planes on the material compelling it to deliver out of itself their principles and powers which might otherwise have slept imprisoned in the rigidity of the material formula.

Nor can this evolution end with the first meagre formulation of life, mind, supermind, spirit conceded to these higher powers by the reluctant power of Matter. For as they evolve, as they awake, as they become more active

and avid of their own potentialities, the pressure on them of the superior planes, a pressure involved in the existence and close connection and interdependence of the worlds, must also increase in insistence, power and effectiveness. They must descend in their characteristic power and full possible efflorescence into the material being; the material creature must open to a wider and wider play of their activities in Matter, and all that is needed is a fit receptacle, medium, instrument. That is provided for in the body, life and consciousness of man.

Certainly, if that body, life, and consciousness were limited to the possibilities of the gross body which is all that our physical senses and physical mentality accept, there would be a very narrow term for this evolution and the human being could not hope to accomplish anything essentially greater than his present achievement. But this body, as ancient psychical science discovered, is not the whole even of our physical being; this gross density is not all of our substance. The oldest Vedantic knowledge tells us of five degrees of our being, the material, the vital, the mental, the ideal, the spiritual or beatific and to each of these grades of our soul there corresponds a grade of our substance, a sheath as it was called in the ancient figurative language. A later psychology found that these five sheaths of our substance were the material of three bodies, gross physical, subtle and causal, in all of which the soul actually and simultaneously dwells, although here and now we are superficially conscious only of the material. But it is possible to become conscious in our other bodies as well and it is in fact the opening up of the veil between them and consequently between our physical, psychical and ideal personalities which is the cause of those psychic and "occult" phenomena that are now beginning to be increasingly though yet too little and too clumsily examined, even while they are far too much exploited. The old Hathayogins and Tantriks of India had long ago reduced this matter of the higher human life and body to a science. They had discovered six nervous centres of life in the dense body corresponding to six centres of

life and mind-faculty in the subtle and they had found out physical exercises by which these centres, now closed, could be opened up, the higher psychical life proper to our subtle existence entered into by man and even the physical and vital obstructions to the experience of the ideal and spiritual being destroyed. It is significant that one prominent result claimed by the Hathayogins for their practices and verified in many respects was a control of the physical life-force which liberated them from some of the ordinary habits or so-called laws thought by physical science to be inseparable from life in the body.

Behind all these terms of ancient psycho-physical science lies the one great fact and law of our being that whatever be its temporary poise of form, consciousness, power in this material evolution, there must be behind it and there is a greater, a truer existence of which this is only the external result and physically sensible aspect. Our substance does not end with the physical body ; that is only the earthly pedestal, the terrestrial base, the material starting-point. As there are behind our waking mentality vaster ranges of consciousness subconscient and superconscient to it of which we become sometimes abnormally aware, so there are behind our gross physical being other and subtler grades of substance with a subtler law and a greater power which support the denser body and which can by our entering into the ranges of consciousness belonging to them be made to impose that law and power on our dense matter and substitute their purer, higher, intenser conditions of being for the grossness and limitation of our present physical life and impulses and habits. If that be so, then the evolution of a nobler physical existence not limited by the ordinary conditions of animal birth and life and death, of difficult alimentation and facility of disorder and disease and subjection to poor and unsatisfied vital cravings ceases to have the appearance of a dream and chimera and becomes a possibility founded upon a rational and philosophic truth which is in accordance with all the rest that we have hitherto known, experienced or been able to think out about the overt and

secret truth of our existence.

So it should rationally be; for the uninterrupted series of the principles of our being and their close mutual connection is too evident for it to be possible that one of them should be condemned and cut off while the others are capable of a divine liberation. The ascent of man from the physical to the supramental must open out the possibility of a corresponding ascent in the grades of substance to that ideal or causal body which is proper to our supramental being, and the conquest of the lower principles by supermind and its liberation of them into a divine life and a divine mentality must also render possible a conquest of our physical limitations by the power and principle of supramental substance. And this means the evolution not only of an untrammelled consciousness, a mind and sense not shut up in the walls of the physical ego or limited to the poor basis of knowledge given by the physical organs of sense, but a life-power liberated more and more from its mortal limitations, a physical life fit for a divine inhabitant and,—in the sense not of attachment or of restriction to our present corporeal frame but an exceeding of the law of the physical body, — the conquest of death, an earthly immortality.

The Synthesis of Yoga

CHAPTER XXII

THE REALISATION OF THE COSMIC SELF

Our first imperative aim when we draw back from mind, life, body and all else that is not our eternal being, is to get rid of the false idea of self by which we identify ourselves with the lower existence and can realise only our apparent being as perishable or mutable creatures in a perishable or ever mutable world. We have to know ourselves as the self, the spirit, the eternal ; we have to exist consciously in our true being. Therefore this must be our primary, if not our first one and all-absorbing idea and effort in the path of knowledge. But when we have realised the eternal self that we are, when we have become that inalienably, we have still a secondary aim, to establish the true relation between this eternal self that we are and the mutable existence and mutable world which till now we had falsely taken for our real being and our sole possible status.

In order that there should be any real relation, it must be a relation between two realities. Formerly we had thought the eternal self to be a remote concept far from our mundane existence if not an illusion and an unreality, because in the nature of things we could not conceive of ourselves as anything except this mind, life, body, changing and moving in the succession of Time. When we have once got rid of our confinement to this lower status, we are apt to seize on the other side of the same erroneous relation

between self and world ; we tend to regard this eternity which we increasingly are or in which we live as the sole reality and begin to look down from it upon the world and man as a remote illusion and unreality, because that is a status quite opposite to our new foundation in which we no longer place our roots of consciousness, from which we have been lifted up and transfigured and with which we seem to have no longer any binding link. Especially is this likely to happen if we have made the finding of the eternal Self not only our primary, but our one and absorbing objective in the withdrawal from the lower triplicity ; for then we are likely to shoot at once from pure mind to pure spirit without treading the stairs between this middle and that summit and we tend to fix on our consciousness the profound sense of a gulf which we cannot bridge and can no longer cross over again except by a painful fall.

But the self and the world are in an eternal close relation and there is a connection between them, not a gulf that has to be overleaped. Spirit and material existence are highest and lowest rung of an orderly and progressive series. Therefore between the two there must be a real relation and principle of connection by which the eternal Brahman is able to be at once pure Spirit and Self and yet hold in himself the universe of himself ; and it must be possible for the soul that is one with or in union with the Eternal to adopt the same poise of divine relation in place of our present ignorant immersion in the world. This principle of connection is the eternal unity between the Self and all existences ; of that eternal unity the liberated soul must be capable, just as the ever free and unbound Divine is capable of it, and that we should realise equally with the pure self-existence at which we have first to aim. For integral self-possession we must be one not only with the Self, with God, but with all existences. We must take back in the right relation and in the poise of an eternal Truth the world of our manifested existence peopled by our fellow-beings from which we had drawn back because we were bound to them in a wrong relation and in the poise of a falsehood created in Time by the principle of

divided consciousness with all its oppositions, discords and dualities. We have to take back all things and beings into our new consciousness but as one with all, not divided from them by an egoistic individuality.

In other words, besides the consciousness of the transcendent Self pure, self-existent, timeless, spaceless we have to accept and become the cosmic consciousness, we have to identify our being with the Infinite who makes himself the base and continent of the worlds and dwells in all existences. This is the realisation which the ancient Vedantins spoke of as seeing all existences in the self and the self in all existences; and in addition they speak of the crowning realisation of the man in whom the original miracle of existence has been repeated, self-being has become all these existences that belong to the worlds of the becoming.* In these three terms is expressed, fundamentally, the whole of that real relation between the self and the world which we have to substitute for the false relation created by the limiting ego. This is the new vision and sense of infinite being which we have to acquire, this the foundation of that unity with all which we have to establish.

For our real self is not the individual mental being, that is only a figure, an appearance; our real self is cosmic, infinite, it is one with all existence and the inhabitant of all existences. The self behind our mind, life and body is the same as the self behind the mind, life and body of all our fellow-beings, and if we come to possess it, we shall naturally, when we turn to look out again upon them, tend to become one with them in the common basis of our consciousness. It is true that the mind opposes any such identification and if we allow it to persist in its old habits and activities, it will rather strive to bring again its veil of dissonances over our new realisation and possession of self than to shape and subject itself to this true and eternal vision of things. But in the first place, if we have proceeded rightly on the path of our Yoga, we shall have attained

to Self through a purified mind and heart, and a purified mind is one that is necessarily passive and open to the knowledge. Secondly, even the mind in spite of its tendency to limit and divide can be taught to think in the rhythm of the unifying Truth instead of the broken terms of the limiting appearance. We must therefore accustom it by meditation and concentration to cease to think of things and beings as separately existent in themselves and rather to think always of the One everywhere and of all things as the One. Although we have spoken hitherto of the withdrawing motion of the Jiva as the first necessity of knowledge and as if it were to be pursued alone and by itself, yet in fact it is better for the sadhaka of the integral Yoga to unite the two movements. By one he will find the self within, by the other he will find that self in all that seems to us at present to be outside us. It is possible indeed to begin with the latter movement, to realise all things in this visible and sensible existence as God or Brahman or Virat Purusha and then to go beyond to all that is behind the Virat. But this has its inconveniences and it is better, if that be found possible, to combine the two movements.

This realisation of all things as God or Brahman has, as we have seen, three aspects of which we can conveniently make three successive stages of experience. First, there is the Self in whom all beings exist. The Spirit, the Divine has manifested itself as infinite self-extended being, self-existent, pure, not subject to Time and Space, but supporting Time and Space as figures of its consciousness. It is more than all things and contains them all within that self-extended being and consciousness, not bound by any thing that it creates, holds or becomes, but free and infinite and all-blissful. It holds them, in the old image, as the infinite ether contains in itself all objects. This image of the ethereal (Akasha) Brahman may indeed be of great practical help to the sadhaka who finds a difficulty in meditating on what seems to him at first an abstract and unseizable idea. In the image of the ether, not physical but an encompassing ether of vast being, consciousness and

bliss, he may seek to see with the mind and to feel in his mental being this supreme existence and to identify it in oneness with the self within him. By such meditation the mind may be brought to a favourable state of predilection in which, by the rending or withdrawing of the veil, the supramental vision may flood the mentality and change entirely all our seeing. And upon that change of seeing, as it becomes more and more potent and insistent and occupies all our consciousness, there will supervene eventually a change of becoming so that what we see we become. We shall be in our self-consciousness not so much cosmic as ultra-cosmic, infinite. Mind and life and body will then be only movements in that infinity which we have become, and we shall see that what exists is not world at all but simply this infinity of spirit in which move the mighty cosmic harmonies of its own images of self-conscious becoming.

But what then of all these forms and existences that make up the harmony ? Shall they be to us only images, empty name and form without any informing reality, poor worthless things in themselves and however grandiose, puissant or beautiful they once seemed to our mental vision, now to be rejected and held of no value ? Not so ; although that would be the first natural result of a very intense absorption in the infinity of the all-containing Self to the exclusion of the infinities that it contains. But these things are not empty, not mere unreal name and form imagined by a cosmic Mind ; they are, as we have said, in their reality self-conscious becomings of the Self, that is to say, the Self dwells within all of them even as within us, conscious of them, governing their motion, blissful in his habitation as in his embrace of all that he becomes. As the ether both contains and is as it were contained in the jar, so this Self both contains and inhabits all existences, not in a physical but in a spiritual sense, and is their reality. This indwelling State of the Self we have to realise ; we have to see and ourselves to become in our consciousness the Self in all existences. We have, putting aside all vain resistance of the intellect and

the mental associations, to know that the Divine inhabits all these becomings and is their true Self and conscious Spirit, and not to know it only intellectually but to know by a self-experience that shall compel into its own diviner mould all the habits of the mental consciousness.

This Self that we are has finally to become to our self-consciousness entirely one with all existences in spite of its exceeding them. We have to see it not only as that which contains and inhabits all, but that which is all, not only as indwelling spirit, but also as the name and form, the movement and the master of the movement, the mind and life and body. It is by this final realisation that we shall resume entirely in the right poise and the vision of the Truth all that we drew back from in the first movement of recoil and withdrawal. The individual mind, life and body which we recoiled from as not our true being, we shall recover as a true becoming of the Self, but no longer in a purely individual narrowness. We shall take up the mind not as a separate mentality imprisoned in a petty motion, but as a large movement of the universal mind, the life not as an egoistic activity of vitality and sensation and desire, but as a free movement of the universal life, the body not as a physical prison of the soul but as a subordinate instrument and detachable robe, realising that also as a movement of universal Matter, a cell of the cosmic Body. We shall come to feel all the consciousness of the physical world as one with our physical consciousness, feel all the energies of the cosmic life around as our own energies, feel all the heart-beats of the great cosmic impulse and seeking in our heart-beats set to the rhythm of the divine Ananda, feel all the action of the universal mind flowing into our mentality and our thought-action flowing out upon it as a wave into that wide sea. This unity embracing all mind, life and matter in the light of a supra-mental Truth and the pulse of a spiritual Bliss will be to us our internal fulfilment of the Divine in a complete cosmic consciousness.

But since we must embrace all this in the double term of the Being and the Becoming, the knowledge that we

shall possess must be complete and integral. It must not stop with the realisation of the pure Self and Spirit, but include also all those modes of the Spirit by which it supports, develops and throws itself out into its cosmic manifestation. Self-knowledge and world-knowledge must be made one in the all-ensphering knowledge of the Brahman,

Essays on the Gita

THE TEACHER, THE DISCIPLE AND THE DOCTRINE

The peculiarity of the Gita among the great religious books of the world is that it does not stand apart as a work by itself, the fruit of the spiritual life of a creative personality like Christ, Mahomed or Buddha or of an epoch of pure spiritual searching like the Veda and Upanishads, but is given us an episode in an epic history of nations and their wars and men and their deeds and arises out of a critical moment in the soul of one of its leading personages face to face with the crowning action of his life, a work terrible, violent and sanguinary, at the point when he must either recoil from it altogether or carry it through to its inexorable completion. It matters little whether or no, as modern criticism supposes, the Gita is a later composition inserted into the mass of the Mahabharata by its author in order to invest its teaching with the authority and popularity of the great national epic. There seem to me to be strong grounds against this supposition for which, besides, there is no sufficient evidence and indeed no evidence at all extrinsic or internal; it is a mere guess, an unsupported hypothesis. But even if it be sound, there remains the fact that the author has not only taken pains to interweave his work inextricably into the vast web of the larger poem, but is careful again and again to remind us of the situation from which the teaching has arisen; he returns to it prominently not only at the end but in the middle of his profoundest philosophical disquisitions. We must accept the

insistence of the author and give its full importance to this recurrent preoccupation of the Teacher and the disciple. The teaching of the Gita must therefore be regarded not merely in the light of a general spiritual philosophy or ethical doctrine, but as bearing upon a practical crisis in the application of ethics and spirituality to human life. For what that crisis stands, what is the significance of the battle of Kurukshetra and its effect on Arjuna's inner being, we have first to determine if we would grasp the central drift of the ideas of the Gita.

Very obviously a great body of the profoundest teaching cannot be built round an ordinary occurrence which has no gulfs of deep suggestion and hazardous difficulty behind its superficial and outward aspects and can be governed well enough by the ordinary everyday standards of thought and action. There are indeed three things in the Gita which are spiritually significant, almost symbolic, typical of the profoundest relations and problems of the spiritual life and of human existence at its roots; they are the divine personality of the Teacher, his characteristic relations with his disciple and the occasion of his teaching. The teacher is God himself descended into humanity; the disciple is the first, as we might say in modern language, the representative man of his age, closest friend and chosen instrument of the Avatar, his protagonist in an immense work and struggle the secret purpose of which is unknown to the actors in it, known only to the incarnate Godhead who guides it all from behind the veil of his unfathomable mind of knowledge; the occasion is the violent crisis of that work and struggle at the moment when the anguish and moral difficulty and blind violence of its apparent movements forces itself with the shock of a visible revelation on the mind of its representative man and raises the whole question of the meaning of God in the world and the goal and drift and sense of human life and conduct.

India has from ancient times held strongly a belief in the reality of the Avatara, the descent into form, the revelation of the Godhead in humanity. In the West this

belief has never really stamped itself upon the mind because it has been presented through exoteric Christianity as a theological dogma without any roots in the reason and general consciousness and attitude towards life. But in India it has grown up and persisted as a logical outcome of the Vedantic view of life and taken firm root in the consciousness of the race. All existence is a manifestation of God because He is the only existence and nothing can be except as either a real figuring or else a figment of that one reality. Therefore every conscious being is in part or in some way a descent of the Infinite into the apparent finiteness of name and form. But it is a veiled manifestation and there is a gradation between the supreme being * of the Divine and the consciousness shrouded partly or wholly by ignorance of self in the finite. The conscious embodied soul † is the spark of the divine Fire and that soul in man opens out to self-knowledge as it develops out of ignorance of self into self-being. The Divine also, pouring itself into the forms of the cosmic existence, is revealed ordinarily in an efflorescence of its powers, in energies and magnitudes of its knowledge, love, joy, developed force of being, * * in degrees and faces of its divinity. But when the divine Consciousness and Power, taking upon itself the human form and the human mode of action, possesses it not only by powers and magnitudes, by degrees and outward faces of itself but out of its eternal self-knowledge, when the Unborn knows itself and acts in the frame of the mental being and the appearance of birth, that is the height of the conditioned manifestation; it is the full and conscious descent of the Godhead, it is the Avatara.

The Vaishnava form of Vedantism which has laid most stress upon this conception expresses the relation of God in man to man in God by the double figure of Nara-Narayana, associated historically with the origin of a religious school very similar in its doctrines to the teaching

* *Para bhava* † *Dohi*

* * *Vibhuti*

of the Gita. Nara is the human soul which, eternal companion of the Divine, finds itself only when it awakens to that companionship and begins, as the Gita would say, to live in God. Narayana is the divine Soul always present in our humanity, the secret guide, friend and helper of the human being, the " Lord who abides within the heart of creatures " of the Gita ; when within us the veil of that secret sanctuary is withdrawn and man speaks face to face with God, hears the divine voice, receives the divine light, acts in the divine power, then becomes possible the supreme uplifting of the embodied human conscious-being into the unborn and eternal. He becomes capable of that dwelling in God and giving up of his whole consciousness into the Divine which the Gita upholds as the best or highest secret of things, *uttamam rahasyam*. When this eternal divine Consciousness always present in every human being, this God in man, takes possession partly * or wholly of the human consciousness and becomes in visible human shape, the guide, teacher, leader of the world, not as those who living in their humanity yet feel something of the power or light or love of the divine Gnosis informing and conducting them, but out of that divine Gnosis itself, direct from its central force and plenitude, then we have the manifest Avatar. The inner Divinity is the eternal Avatar in man ; the human manifestation is its sign and development in the external world.

When we thus understand the conception of Avatarhood, we see that whether for the fundamental teaching of the Gita, our present subject, or for spiritual life generally the external aspect has only a secondary importance. Such controversies as the one that has raged in Europe over the historicity of Christ, would seem to a spiritually-minded Indian largely a waste of time ; he would concede to it a considerable historical, but hardly any religious

*Chaitanya, the Avatar of Nadiya, is said to have been thus partially or occasionally occupied by the divine Consciousness and Power.

importance ; for what does it matter in the end whether a Jesus son of the carpenter Joseph was actually born in Nazareth or Bethlehem, lived and taught, and was done to death on a real or a trumped-up charge of sedition, so long as we can know by spiritual experience the inner Christ, live uplifted in the light of his teaching and escape from the yoke of the natural Law by that atonement of man with God of which the crucifixion is the symbol ? If the Christ, God made man, lives within our spiritual being, it would seem to matter little whether or not a son of Mary physically lived and suffered and died in Judaea. So too the Krishna who matters to us is the eternal incarnation of the Divine and not the historical teacher and leader of men.

In seeking the kernel of the thought of the Gita we need, therefore, only concern ourselves with the spiritual significance of the human-divine Krishna of the Mahabharata who is presented to us as the teacher of Arjuna on the battle-field of Kurukshetra. The historical Krishna, no doubt, existed. We meet the name first in the Chhandogya Upanishad where all we can gather about him is that he was well-known in spiritual tradition as a knower of the Brahman, so well known indeed in his personality and the circumstances of his life that it was sufficient to refer to him by the name of his mother as Krishna son of Devaki for all to understand who was meant. In the same Upanishad we find mention of King Dhritarashtra son of Vichitravirya and since tradition associated the two together so closely that they are both of them leading personages in the action of the Mahabharata, we may fairly conclude that they were actually contemporaries and that the epic is to a great extent dealing with historical characters and in the war of Kurukshetra with a historical occurrence imprinted firmly on the memory of the race. We know too that Krishna and Arjuna were the object of religious worship in the pre-Christian centuries ; and there is some reason to suppose that they were so in connection with a religious and philosophical tradition from which the Gita may have gathered many of its elements and even

the foundation of its synthesis of knowledge, devotion and works and perhaps also that the human Krishna was the founder, restorer or at the least one of the early teachers of this school. The Gita may well in spite of its later form represent the outcome in Indian thought of the teaching of Krishna and the connection of that teaching with the historical Krishna, with Arjuna and with the war of Kurukshetra may be something more than a dramatic fiction. In the Mahabharata Krishna is represented both as the historical character and the Avatar; his worship and Avatarhood must therefore have been well established by the time—apparently from the fifth to the first centuries B. C. — when the old story and poem or epic tradition of the Bharatas took its present form. There is a hint also in the poem of the story or legend of the Avatar's early life in Vrindavan which, as developed by the Puranas into an intense and powerful spiritual symbol, has exercised so profound an influence on the religious mind of India. We have also in the Harivansha an account of the life of Krishna, very evidently full of legends, which perhaps formed the basis of the Puranic accounts.

But all this, though of considerable historical importance, has none whatever for our present purpose. We are concerned only with the figure of the divine Teacher as it is presented to us in the Gita and with the Power for which it there stands in the spiritual illumination of the human being. The Gita accepts the human Avatarhood; for the Lord speaks of the repeated, the constant* manifestation of the Divine in humanity, when He the eternal Unborn assumes by his Maya, by the power of the infinite Consciousness to clothe itself apparently in finite forms, the conditions of becoming which we call birth. But it is not this upon which stress is laid, but on the transcendent, the cosmic and the internal Divine; it is on the Source of all things and the Master of all and on the Godhead secret in man. It is this internal divinity who is meant when the Gita speaks of the doer of violent

* *Rahāni me vyatītāni janmāni ... Sambhāsamī yuge yuge.*

Asuric austerities troubling the God within or of the sin of those who despise the Divine lodged in the human body or of the same godhead destroying our ignorance by the blazing lamp of knowledge. It is then the eternal Avatar, this God in man, the divine Consciousness always present in the human being who manifested in a visible form speaks to the human soul in the Gita, illumines the meaning of life and the secret of divine action and gives it the light of the divine knowledge and guidance and the assuring and fortifying word of the Master of existence in the hour when it comes to face with the painful mystery of the world. This is what the Indian religious consciousness seeks to make near to itself in whatever form, whether in the symbolic human image it enshrines in its temples or in the worship of its Avatars or in the devotion to the human Guru through whom the voice of the one world-Teacher makes itself heard. Through these it strives to awaken to that inner voice, unveil that form of the Formless and stand face to face with that manifest divine Power, Love and Knowledge.

Secondly, there is the typical, almost the symbolic significance of the human Krishna who stands behind the great action of the Mahabharata not as its hero but as its secret centre and hidden guide. That action is the action of a whole world of men and nations, some of whom have come as helpers of an effort and result by which they do not personally profit, and to these he is a leader, some as its opponents and to them he also is an opponent, the baffler of their designs and their slayer and he seems even to some of them an instigator of all evil and destroyer of their old order and familiar world and secure conventions of virtue and good ; some are representatives of that which has to be fulfilled and to them he is counsellor, helper, friend. Where the action pursues its natural course or the doers of the work have to suffer at the hands of its enemies and undergo the ordeals which prepare them for mastery, the Avatar is unseen or appears only for occasional comfort and aid, but at every crisis his hand is

felt, yet in such a way that all imagine themselves to be the protagonists and even Arjuna, his nearest friend and chief instrument, does not perceive that he is an instrument and has to confess at last that all the while he did not really know his divine Friend. He has received counsel from his wisdom, help from his power, has loved and been loved, has even adored without understanding his divine nature ; but he has been guided like all others through his own egoism and the counsel, help and direction have been given in the language and received by the thoughts of the Ignorance. Until the moment when all has been pushed to the terrible issue of the struggle on the field of Kurukshetra and the Avatar stands at last, still not as fighter, but as the charioteer in the battle-car which carries the destiny of the fight, he has not revealed Himself even to those whom he has chosen

Thus the figure of Krishna becomes, as it were, the symbol of the divine dealings with humanity. Through our egoism and ignorance we are moved, thinking that we are the doers of the work, vaunting of ourselves as the real causes of the result, and that which moves us we see only occasionally as some vague or even some human and earthly fountain of knowledge, aspiration, force, some Principle or Light or Power which we acknowledge and adore without knowing what it is until the occasion arises that forces us to stand arrested before the Veil. And the action in which this divine figure moves is the whole wide action of man in life, not merely the inner life, but all this obscure course of the world which we can judge only by the twilight of the human reason as it opens up dimly before our uncertain advance the little span in front. This is the distinguishing feature of the Gita that it is the culmination of such an action which gives rise to its teaching and assigns that prominence and bold relief to the gospel of works which it enunciates with an emphasis and force we do not find in other Indian Scriptures. Not only in the Gita, but in other passages of the Mahabharata we meet with Krishna declaring emphatically the necessity of action, but it is here that he reveals its secret and the divinity

behind our works.

The symbolic companionship of Arjuna and Krishna the human and the divine soul is expressed elsewhere in Indian thought, in the heavenward journey of Indra and Kutsa seated in one chariot, in the figure of the two birds upon one tree in the Upanishad, in the twin figures of Nara and Narayana, the seers who do *tapasya* together for the knowledge. But in all three it is the idea of the divine knowledge in which, as the Gita says, all action culminates that is in view; here it is instead the action which leads to that knowledge and in which the divine Knower figures himself. Arjuna and Krishna, this human and this divine, stand together not as seers in the peaceful hermitage of meditation, but as fighter and holder of the reins in the clamorous field, in the midst of the hurtling shafts, in the chariot of battle. The Teacher of the Gita is therefore not only the God in man who unveils himself in the word of knowledge, but the God in man who moves our whole world of action, by and for whom all our humanity exists and struggles and labours, towards whom all human life travels and progresses. He is the secret Master of works and sacrifice and the Friend of the human peoples.

The Psychology of Social Development

II

The individualistic age of human society can only come by the corruption and failure of the conventional. Before it can be born it is necessary, first, that the old truths shall have been lost in the soul and practice of the race and, secondly, that the conventions which ape and replace them shall have become devoid of real sense and intelligence and then of practical justification and exist only mechanically by fixed idea, the force of custom and attachment to the form. It is then that men in spite of the natural conservatism of the social mind are compelled at last to perceive that the Truth is dead in them and that they are living by a lie. The individualism of the new age is an attempt to get back from conventionalism of belief and practice to some solid bed-rock, no matter what, of real and tangible Truth. And it is necessarily individualistic because all the old general standards have become bankrupt and can no longer give any inner help ; it is therefore the individual who has to become a discoverer, a pioneer, and to search out by his individual reason, intuition, idealism, desire, claim upon life or whatever other light he finds in himself the true law of the world and of his own being. By that, when he has found or thinks he has found it, he will strive to rebase on a firm foundation and remould in a more vital even if a poorer form religion, so

ciety, ethics, political institutions, his relations with his fellows, his strivings for his own perfection and his labour for mankind.

It is in Europe that the age of individualism has taken birth and exercised its full sway; the East has entered into it only by contact and influence, not from an original impulse. And it is to its passion for the discovery of the actual truth of things and for the governing of human life by whatever law of the truth it has found that the West owes its centuries of strength, vigour, light, progress, irresistible expansion. Equally, it is due not to any original falsehood in the ideals on which its life was founded, but to the loss of the living sense of the Truth it once held and its long contented slumber in the cramping bonds of a mechanical conventionalism that the East has found itself helpless in the hour of its awakening, a giant empty of strength, inert masses of men who had forgotten how to deal with facts and forces because they had learned only how to live in a world of stereotyped habitudes of thought and customs of action. Yet the truths which Europe has found by its individualistic age were only the first obvious, physical facts of life such as the habit of analytical reason and the pursuit of practical utility can give to man. If its rationalistic civilisation has swept so triumphantly over the world, it is because it found no deeper and more powerful truth to confront it; for all the rest of mankind was still in the inactivity of the last dark hours of their conventional age.

The individualistic age of Europe was in its beginning a revolt of reason, in its culmination a triumphal progress of physical Science. Such an evolution was historically inevitable. The dawn of individualism is always a questioning, a denial. The individual finds a religion imposed upon him which does not base its dogma and practice upon a living sense of ever verifiable spiritual Truth, but on the letter of an ancient book, the infallible dictum of a Pope, the tradition of a Church, the learned casuistry of schoolmen and Pundits, conclaves of ecclesiastics, heads of monastic orders, doctors of all sorts, all of them

unquestionable tribunals whose sole function is to judge and pronounce, but none of whom seems to think it necessary or even allowable to search, test, prove, inquire. He finds that, as is inevitable under such a regime, true science and knowledge are either banned, punished and persecuted or else rendered obsolete by the habit of blind reliance on fixed authorities; even what is true in old authorities is no longer of any value because its words are learnedly or ignorantly repeated but its real sense is no longer lived except at most by a few. In politics he finds everywhere divine rights, established privileges, sanctified tyrannies which are evidently armed with an oppressive power and justify themselves by long prescription, but seem to have no real claim or title to exist. In the social order he finds an equally stereotyped reign of convention, fixed disabilities, fixed privileges, the self-regarding arrogance of the high, the blind prostration of the low, while the old functions which might have justified at one time such a distribution of status are either not performed at all or badly performed without any sense of obligation and merely as part of the caste pride. He has to rise in revolt; on every claim of authority he has to turn the eye of a resolute inquisition and when he is told that this is the sacred truth of things or the command of God or the immemorial order of human life he has to reply, "But is it really so? How shall I know that this is the truth of things and not superstition and falsehood? When did God command it and how do I know that this was the sense of His command and not your error or invention or that the book on which you found yourself is His word at all or that He has ever spoken His will to mankind? This immemorial order of which you speak, is it really immemorial, really a law of Nature or an imperfect result of Time and at present a most false convention? And of all you say, still I must ask, does it agree with the facts of the world, with my sense of right, with my judgment of truth, with my experience of reality.' And if it does not, the revolting individual flings off the yoke, declares the truth as he sees it and in doing so strikes inevitably at the root of the reli-

gious, the social, the political, momentarily perhaps even the moral order of the community as it stands, because it stands upon the authority he discredits and the convention he destroys and not upon a living truth which can be successfully opposed to his own. The champions of the old order may be right when they seek to suppress him as a destructive agency perilous to social security, political order or religious tradition ; but he stands there and can no other, because to destroy is his mission, to destroy falsehood and lay bare a new foundation of truth.

But by what individual faculty or standard shall the innovator seek his new foundation ? Evidently it will depend upon the available enlightenment of the time and the possible forms of knowledge to which he has access. At first it was in religion a personal illumination supported by theological reasoning, in society and politics a crude primitive perception of natural right and justice which took its origin from the exasperation of suffering or from an awakened sense of general oppression, wrong, injustice and the indefensibility of the existing order when brought to any other test than that of privilege and established convention. The religious motive led at first; the social and political, moderating itself after the swift suppression of its first crude and vehement movements took advantage of the upheaval of religious reformation, followed behind it as a useful ally and waited its time to assume the lead when the spiritual momentum had been spent and, perhaps by the very fact of the secular influences it called to its aid, had missed its way. The movement of religious freedom in Europe took its stand first on a limited, then on an absolute right of the individual experience and illumined reason to determine the sense of the inspired Scripture and the true Christian ritual and order of the Church ; the vehemence of its claim was measured by the vehemence of its revolt from the usurpations, pretensions and brutalities of the ecclesiastical power which claimed to withhold the Scripture from general knowledge and impose by moral authority and physical violence its own arbitrary interpretation of Sacred Writ or rather an-

other and substituted doctrine on the recalcitrant individual conscience. In its more tepid and moderate forms the revolt engendered such compromises as the episcopalian Churches, at a higher degree of fervour Calvinistic Puritanism, at white heat the riot of individual religious judgment and imagination in such sects as the Anabaptist, Independent, Socinian. In the East such a movement divorced from all political or any strong social significance would have produced simply a series of religious reformers, illumined saints, new bodies of belief with their appropriate cultural and social practice; in the West atheism and secularism were its inevitable and predestined goal. At first questioning the conventional forms of religion, the mediation of the priesthood between God and the soul and the substitution of Papal authority for the authority of the Scripture it could not fail to go forward and question the Scripture itself and then all supernaturalism or supra-rational belief.

For eventually the evolution of Europe was determined less by the Reformation than by the Renaissance; it flowered by the vigorous return of the ancient Graeco-Roman mentality of the one rather than by the Hebraic and religio-ethical temperament of the other. The Renaissance gave back to Europe on one hand the free curiosity of the Greek mind, its eager search for first principles and rational laws, its delighted intellectual scrutiny of the facts of life by the force of direct observation and individual reasoning, on the other the Roman's large practicality and his sense for the ordering of life in harmony with a robust utility and the just principles of things. But both these tendencies were pursued with a passion, a seriousness, a moral and almost religious ardour which, lacking in its ancient Graeco-Roman mentality, Europe owed to its long centuries of Judaeo-Christian discipline. It was from these sources that the individualistic age of Western society sought ultimately for that principle of order and control which all human society needs and which more ancient times attempted to realise first by the materialisation of fixed symbols of truth, then by ethical type and

discipline, finally by infallible authority or stereotyped convention.

Manifestly, the unrestrained use of individual illumination or judgment without either any outer standard or any generally recognisable source of truth is a perilous experiment for an imperfect humanity. It is likely to lead rather to a continual fluctuation and disorder of opinion than to a progressive unfolding of the truth of things. No less, the pursuit of social justice through the stark assertion of individual rights or class interests and desires must be a source of continual struggle and revolution and may end in an exaggerated assertion of the will in each to live his own life and to satisfy his own ideas and desires which will produce a serious malaise or a radical trouble in the social body. Therefore on every individualistic age of mankind there is imperative the search for two supreme desiderata. It must find a general standard of Truth to which the individual judgment of all will be inwardly compelled to subscribe without physical constraint or imposition of irrational authority; and it must reach some principle of social order which shall be equally founded on a universally recognizable truth of things and will therefore put a rein on desire and interest by providing at least some intellectual and moral test which these two powerful and dangerous forces must satisfy before they can feel justified in asserting their claims on life. Speculative and scientific reason for their means, the pursuit of a practicable social justice and sound utility for their spirit, the progressive nations of Europe set out on their search for this light and this law.

They found and held it with enthusiasm in the discoveries of physical Science. The triumphant domination, the all-shattering and irresistible victory of Science in nineteenth-century Europe is explained by the absolute perfection with which it at least seemed for a time to satisfy this great psychological want of the western mind and fulfil its search for the two supreme desiderata of an individualistic age. Here at last was a truth of things which depended on no doubtful Scripture or fallible human authority but

which Mother Nature herself had written in her eternal book for all to read who had patience to observe and intellectual honesty to judge. Here were laws, principles, fundamental facts of the world and of our being which all could verify at once for themselves and which must therefore satisfy and guide the free individual judgment, delivering it equally from alien compulsion and from erratic self-will; here laws and truths which justified and yet controlled the claims and desires of the individual human being; here a science which provided a standard, a norm of knowledge, a rational basis for life, a clear outline and sovereign means for the progress and perfection of the individual and the race. The attempt to govern and organise human life by verifiable Science, by a law, a truth of things, an order and principles which all can observe and verify in their ground and fact and to which therefore all may freely and must rationally subscribe is the culminating movement of European civilisation. It has been the fulfilment and triumph of the individualistic age of human society; it has seemed likely also to be its end, the cause of the death of individualism and its putting away among the monuments of the past.

For the discovery by individual free-thought of universal laws of which the individual is almost a bye-product and by which he must necessarily be governed, and the attempt actually to govern the social life of humanity in conscious accordance with the mechanism of these laws seems to lead logically to the suppression of that very individual freedom which made the discovery and the attempt at all possible. In seeking the truth and law of his own being the individual seems to have discovered a truth and law which is not of his own individual being at all, but of the collectivity, the pack, the hive, the mass. The result to which this points and to which it still seems irresistibly to be driving us is a new ordering of society by a rigid economical Socialism in which the individual, deprived again of his freedom in his own interest and that of humanity, must have his whole life and action determined for him at every step and in every point from birth

to old age by the well-ordered mechanism of the State. We may have then a curious new version, with very important differences, of the old Asiatic or even of the old Indian order of society. In place of the religious-ethical sanction there will be a scientific and naturalistic motive and rule; instead of the Brahmin legislator the scientific expert; in place of the King himself observing the law and compelling all to tread without deviation the line marked out for them the collectivist State similarly guided and empowered; instead of a hierarchical arrangement of classes each with its powers, privileges and duties an initial equality of education and opportunity with a subsequent determination of function by experts who shall know us better than ourselves and choose for us our work and quality; marriage, generation and the education of the child fixed by the scientific State as of old by the Shashtra; for each man a long stage of work for the State superintended by collectivist authorities and perhaps in the end a period of liberation, not for action but for enjoyment of leisure and personal self-improvement, answering to the Vanaprastha and Sannyasa asramas of the old Aryan society. The rigidity of such a social state would greatly surpass that of its Asiatic forerunner; for there at least there were for the rebel, the innovator two important concessions, the freedom of an early Sannyasa or the liberty to form a sub-society governed by new conceptions like the Vaishnava or the Sikh; but neither of these violent departures from the norm could be tolerated by a strictly economical, rigorously scientific society. Obviously, too, there would grow up a fixed system of social morality and custom and a body of socialistic doctrine which one could not be allowed to question practically and perhaps not even intellectually since that would soon shatter or else undermine the system. Thus we should have a new typical order based upon purely economical capacity and function, *gunakarma*, and rapidly petrifying by the inhibition of individual liberty into a system of rationalistic conventions; and quite certainly it would at long and last be broken by a new individualist age of revolt led, probably, by the principles of an

extreme philosophical Anarchism.

On the other hand there are in operation forces which seem likely to frustrate or modify this development before it can reach its menaced consummation. In the first place rationalistic and physical Science has overpassed itself and must before long be overtaken by a mounting flood of psychological and psychic knowledge which cannot fail to compel quite a new view and vista of the human being and of human society. At the same time the Age of Reason is visibly drawing to an end; new ideas are sweeping over the world and are being accepted with a significant rapidity, ideas inevitably subversive of any premature typical order of economic rationalism, dynamic ideas such as Nietzsche's Will-to-live, Bergson's exaltation of Intuition above reason or the latest German philosophical tendency to acknowledge a supra-rational faculty and a supra-rational order of truths. Already a new attitude is beginning to emerge and conceptions are on the way to apply themselves in the field of practice which promise to give the succession of the individualistic age of society not to a new typical order, but to a subjective age which shall be a great and momentous passage to a very different goal. It may be doubted whether we are not already in the morning twilight of such a new period of the human cycle.

Secondly, the West in its triumphant conquest of the world has awakened the slumbering East and has produced in its midst an increasing struggle between the imported Western individualism and the old conventional principle of society. The latter is here rapidly, there slowly breaking down, but something quite different from Western individualism is likely to take its place. Some opine indeed that Asia will reproduce Europe's Age of Reason with all its materialism and secularist individualism while Europe itself is pushing onward into new forms and ideas; but this is in the last degree improbable. On the contrary the signs are that the individualistic period in the East will be neither of long duration nor predominantly rationalistic and secularist in its character. If then the East as the result of its awakening follows its own bent and evolves a novel social

tendency and culture, that is bound to have an enormous effect on the direction of the world's civilisation ; we can measure its probable influence by the profound results of the first reflux of the ideas even of the unawakened East upon Europe. Whatever that effect may be, it will not be in favour of the re-ordering of society on the lines of tendency towards a mechanical economism which still dominate in Europe. Its influence is likely to be rather in the direction of subjectivism and practical spirituality.

But, most important of all, the individualistic age of Europe has in its discovery of the individual fixed among the forces of the future two of a master potency which cannot be entirely eliminated by any temporary reaction. The first of these, now universally accepted, is the democratic conception of the right of all individuals as members of the society to the full life and the full development of which they are individually capable. It is no longer possible that we should accept as an ideal any arrangement by which certain classes of society should arrogate development and full social fruition to themselves while assigning service alone to others. It is now fixed that social development and well-being mean the development and well-being of all the individuals in the society and not merely a flourishing of the community in the mass which resolves itself really into the splendour and power of one or two classes. This conception has been accepted in full by all progressive nations and is the basis of the present socialistic tendency of the world. But in addition there is this deeper truth which individualism has discovered, that the individual is not merely a social unit, nor does his existence, right and claim to live and grow found itself on his social work and function,—that he is not merely a member of a human pack, hive or ant-hill, but something in himself, a soul, a being, who has to fulfil his own individual truth and law as well as his natural or his assigned part in the truth and law of the collectivity. He demands freedom, space, initiative for his soul, for his nature, for that puissant and tremendous thing which society so much distrusts and has laboured in the past either to

suppress altogether or to relegate to the purely spiritual field, an individual thought, will and conscience. If he is to merge these eventually, it cannot be into the dominating thought, will and conscience of others, but into something beyond into which he and all must be both allowed and helped freely to grow.

The Eternal Wisdom

THE PRACTICE OF TRUTH

RESPECT FOR THE BODY

- 1 **Thinkest thou that thy body is nothing when in**
- 2 **thee is contained the most perfect world?—The hu-**
- man body is the most perfect in the world as the hu-**
- man creature is the most perfect of creatures.**
- 3 **Your body is an image of heaven and earth confid-**
- ed to your keeping. Your life is the harmony of heaven**
- and earth confided to your keeping.**
- 4 **The spirit and the form ; sentiment within and**
- symbol without.**
- 5 **What purity is for the soul, cleanliness is for the**
- 6 **body.—The body is not distinct from the soul but**
- makes of part it and the soul is not distinct from the**
- 7 **whole but one of its members. — The virtuous cannot**
- but take care for their body, the temple of the soul in**
- which the Eternal manifests Himself or which has**
- been consecrated by His coming.**
- 8 **One should maintain the vigour of the body in**
- 9 **order to preserve that of the mind.—It is important to**
- preserve the body's strength and health, for it is our**
- best instrument. Take care that it is strong and heal-**
- thy, you possess no better instrument. Imagine that**

1) Baba-nlah: The Seven Valleys. — 2) Vivekananda.—
3) Tswanorse.— 4) Ramakrishna.— 5) Epictetus.— 6) Farid-
ud-din-attar: Mantle Utaie — 7) Ramakrishna.— 8) Vanvenargues.
9) Vivekananda —

it is as strong as steel and that thanks to it you travel over this ocean of life. The weak will never attain to liberation, put off all weakness, tell your body that it is robust, your intelligence that it is strong, have in yourself a boundless faith and hope.

10 There exist two extremes, O my brothers, to which he who aspires to liberation should never abandon himself. One of these extremes is the continual seeking after the satisfaction of the passions and the sensuality; that is vile, coarse, debasing and fatal, that is the road of the children of this world. The other extreme is a life consecrated to mortifications and asceticism; that is full of sorrow, suffering and inutility. Alone the middle path which the Perfect has discovered, avoids these two blind-alleys, accords clear-sightedness, opens the intelligence and conducts to liberation, wisdom and perfection.

11 If we walk in the path of true wisdom avoiding the two errors (asceticism and mortifications and the sensual life) we shall attain to the highest perfection. If religion consisted solely in mortifications and asceticism, it could never lead us to Peace.

12 Even as the hard Kusha-grass tears the hand which knows not how to seize it, so a misplaced asceticism leads to the lower life.

Hymns of the Atris

THE GUARDIANS OF THE LIGHT

THE DIVINE DAWN

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

This night of our darkness is not entirely unilluminated. If there be nothing else, if all is deep gloom, yet the divine flame of the scer-will Agni burns through the dense murk giving light to him who sits afar in its shadow ; though not yet kindled, as it shall be at dawn, on a sacrificial

altar, yet even so it fulfils on our earth as the lowest and greatest of the gods the will and works of the hidden Light in spite of all this enveloping smoke of passion and desire. And the stars shine out and the moon comes at night making manifest the invincible workings of the infinite King. Moreover, always Night holds hidden in her bosom her luminous sister; this life of our ignorance taught by the gods in their veiled human working prepares the birth of the divine Dawn so that, sped forth, she may manifest the supreme creation of the luminous Creator. For the divine Dawn is the force or face of Aditi ; she is the mother of the gods; she gives them birth into our humanity in their true forms no longer compressed into our littleness and veiled to our vision.

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

Thus the Dawns come with a constant alternation, thrice ten—the mystic number of our mentality—making the month, till some day there shall break out upon us the wondrous experience of our forefathers in a long bygone age of humanity when the dawns succeeded each other without the intervention of any night, when they came to the Sun as to a lover and circled round him, not returning again and again in his front as a precursor of his periodical visitations. That shall be when the supramental consciousness shines out fulfilled in the mentality and we shall possess the yearlong day enjoyed by the gods on the summit of the eternal mountain. Then shall be the dawning of the “best” or highest, most glorious Dawn, when “driving away the Enemy, guardian of the Truth, born in the Truth, full of the bliss, uttering the highest truths, fulfilled in all boons she brings the birth and manifestation of the godheads.” Meanwhile each dawn comes as the first of a long succession that shall follow and pursues the path and goal of those that have already gone forward; each in her coming impels the life upwards and awakens in us “some one who was dead.” “Mother of the gods, force of the Infinite, the vast vision that awakes from the sacrifice she creates expression for the thought of the soul” and gives us the universal birth in all that is born.

The Vedic Rishis, inspired poets penetrated with the beauty and glory of physical Nature, could not fail to make the most of the figures given to them by this splendid and attractive symbol of the earthly dawning, so that if we read carelessly or with too much attachment to the poetical figure we may miss or repel their deeper meaning. But in no hymn to their beautiful goddess do they forget to give us shining hints, illuminating epithets, profound mystical phrases which shall recall us to the divine sense of the symbol. Especially do they use that figure of the rays that are herds of shining cows around which they have woven the mystic parable of the Angiras Rishis. Dawn is invoked to shine out on us as when she shone upon the seven-mouthed Angiras, on the unity of the nine-rayed and the ten-rayed seers who by the utter thought of the

soul, by the word that illumines broke open the fortified pens, "pens of the darkness" in which the Panis, misers and traffickers of the Night, had shut up the Sun's radiant herds. Her rays are as loosings forth of these shining ones; the Dawns themselves are as if the released upward movements of those herded illuminations. Pure and purifying, they break upon the doors of the pen. Dawn is the truth-possessing mother of the herds; she is herself the shining Cow and her milk is the divine yield of heaven, the luminous milk which is mixed with the wine of the gods.

This Dawn illumines not only our earth but all the worlds. She brings out into expression the successive planes of our existence so that we may look upon all "the diverse lives" of which we are capable. She reveals them by the eye of the Sun and fronting "the worlds of the becoming she stands aloft over them all as the vision of immortality." She is herself that which shines out widely as the Eye, and like her lover the Sun she gives not only the vision, but also the word; "she finds speech for every thinker," she creates expression for the thought in the soul. To those who saw only a little she gives wide vision and brings out into expression for them all the worlds. For she is a godhead of thought, the "young and ancient goddess of many thoughts who moves according to the divine law." She is the goddess of the perceptive knowledge who has the perfect truth; she is the supreme light of all lights and is born as a varied and all-embracing conscient vision. She is the light full of knowledge which rises up out of the darkness. "We have crossed through to the other shore of this darkness," cries the Rishi, "Dawn is breaking forth and she creates and forms the births of knowledge."

Constantly the idea of the Truth is associated with this luminous goddess Usha. She awakens full of the Truth by the illuminations of heaven; she comes uttering words of truth; her dawns are luminous in their entering in because they are true as being born from the Truth; it is from the seat of the Truth that the dawns awake. She

is the shining leader of perfect truths who awakens in perception to things of varied light and opens all doors. Agni, the mighty one, enters into a great wideness of our heaven and earth receiving his impulsion in the foundation of the Truth which is the foundation of the Dawns; for the outshining of this Dawn is "the vast knowledge of Mitra and Varuna and like a thing of delight it orders the light everywhere in many forms."

Moreover she gives the riches we seek and leads man on the divine path. She is the queen of all boons and the wealth she gives, expressed in the mystic symbols of the Cow and the Horse, is the bright abundance of the higher planes; Agni begs from her and attains in her luminous coming their delightful substance; she gives to the mortal inspired knowledge and plenitude and impelling force and vast energy. It is she who creates the Path for mortals by her light; she makes for them the good paths that are happy and easy of going. She moves man to his journey; "Thou" says the Rishi "art there for strength and knowledge and great impulsion, thou art our movement to the goal, thou makest us set forth on the journey". Her path is a path of light and she moves on it with horses yoked by the Truth, herself possessed of the Truth and vast by its power. She follows effectively the path of the Truth and as one that knows she destroys not its directions. "Therefore," runs the chant, "O Dawn divine, shine out on us immortal, in thy chariot of bliss, uttering the words of Truth; let horses bring thee that are well-governed, golden of hue, wide in their strength."

Like all the leaders of the Path, she is a destroyer of enemies. While the Aryan wakes in the dawn, the Panis, misers of Life and Light, sleep unawakening in the heart of the darkness where there are not her varied rays of knowledge. Like an armed hero she drives away our enemies and dispels the darkness like a charging war-horse. The daughter of heaven comes with the light driving away the enemy and all darknesses. And this Light is the light of the world of Swar, the luminous world that Surya Savitri shall create for us. For because she is divine Dawn

of the luminous paths, vast with the Truth and bringing to us its bright world, therefore the illumined adore her with their thoughts. Removing, as it were, a woven robe the bride of the Lord of beatitude by her perfect works and her perfect enjoyment creates Swar and spreads wide in her glory from the ends of heaven over all the earth ; she attains to a high-uplifted strength in heaven establishing the honey of the sweetness and the three luminous regions of that world are made to shine out by the delightful vision of this great Dawn.

Therefore cries the Rishi, " Arise, life and force have come to us, the darkness has departed, the Light arrives; she has made empty the path for the journey of the Sun; thither let us go where the gods shall carry forward our being beyond these limits."

PUSHAN THE INCREASER

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

The return of the night of ignorance which intervenes between the successive dawns is imaged as the loss of the radiant herds of the Sun frequently stolen from the seer by the Panis and sometimes as the loss of the Sun itself hidden by them again in their tenebrous cavern of the subconscious. The increase which Pushan gives depends on the recovery of these disappearing illuminations of the Truth. Therefore this god is associated with Indra the Power of divine Mind, his brother, friend, ally in battle, in their forceful recovery. He perfects and accomplishes our host that seeks for the herds so that they conquer and possess. "Let Pushan pursue after our luminous herds, let Pushan guard our war-horses, let Pushan conquer for us the plenitude...O Pushan, go after our cows. Let Pushan hold his right hand over us in front ; let him drive back to us that which we have lost." So also he brings back the lost Surya. "O shining Pushan, bring to us, as if our lost herd, the God of the varied fullness of flame who upholds our heavens. Pushan finds the shining King who was hidden from us and concealed in the cave." And we are told of the luminous goad which this resplendent deity bears, the goad that urges the thoughts of the soul and is the means of accomplishment of the herd of the radiant illuminations. What he gives to us is secure ; for because he has the knowledge, he loses not the herd and is the guardian of the world of our becoming. He has the variously ordaining and comprehensive no less than the complete unified vision of all our worlds and therefore he is our fosterer and increaser. He is the lord of our felicity who loses not our possession of knowledge and so long as we abide in the law of his workings we shall suffer no hurt nor diminution. The happy state of the soul that he gives removes from it all sin and evil and makes today and makes tomorrow for the building up of the whole god-head in our universal being.

Since Surya is the lord of the Knowledge, Pushan also is especially the knower and thinker and guardian of the shining thoughts of the seer—the keeper of the herds delighting in the thought who is immanent in the whole

world and all-pervading fosters all the forms of creative knowledge. It is this Increaser who stirs and impels the minds of the illumined and is the means of accomplishment and perfection of their thoughts; he is the seer set in man the thinker, the comrade of his illumined mind who moves him upon the path. He manifests in us the thought which wins the Cow and the Horse and all the plenitude of the wealth. He is the friend of every thinker; he cherishes the thought in its increase as a lover cherishes his bride. The thoughts that seek the supreme felicity are the forces that the Increaser yokes to his car, they are the "unborn ones"* who take upon them the yoke of his chariot.

The image of the chariot, of the journey, of the path occurs constantly in association with Pushan because this growth which he give is a journey towards the fullness of the Truth that lies beyond. The Path in the Veda is always the path of this Truth. Thus the Rishi prays to Pushan to become for us the charioteer of the Truth and the idea of the Vedic thought and knowledge and the idea of the Path are frequently interwoven with each other. Pushan is the lord of the Path whom we yoke as if a chariot for thought, for the winning of the plenitude; he distinguishes our paths so that the thoughts may be accomplished and perfected; he leads us on them by knowledge, forcefully teaching us, saying "thus it is and thus" so that we learn from him of the homes to which we travel; it is as the seer that he is the impeller of the horses of our chariots. Like Usha he makes for us happy paths of an easy going,—for he finds for us the will and strength,—and by his traversing of them rids us of evil. The wheel of his chariot comes not to harm, nor is there any trouble or suffering in its movement. There are indeed enemies on the way, but he shall slay these oppressors of our journey. "O Pushan, the wolf, the troubler of our bliss who teaches us evil, him smite from the Path. The adversary, the rob-

* The word has the double meaning of goat and unborn. The words meaning sheep and goat are used with a covert sense in the Veda like that which means cow. Indra is called both the Ram and the Bull.

ber perverse of heart, drive him far from the road of our journeying. Set thy foot on the distressful force of whatsoever power of duality expresses evil in us."

Thus beyond all the obstacles that cling to our wheels Pushan, the divine and luminous increaser of man's soul, shall lead us to the light and bliss which Surya Savitri creates. "The Life that is the life of all shall guard thee; Pushan shall guard thee in thy forward path in front, and where the doers of the good work are seated, where they have gone, there shall the divine Savitri set thee. Pushan knoweth all the regions and he shall lead us by the way which is freest from peril. Let the giver of felicity, the blazing god who has all the energies lead steadily in our front by his knowledge. Pushan has been born in thy forward travelling on the paths through earth and through heaven; for he moves in both the worlds which are made full of delight for us; here he ranges in his knowledge and he journeys beyond."

SAVITRI THE CREATOR

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

That divine word is the word of the Truth; for a superconscient Truth lies concealed and is the basis of the infinite being which stands revealed on those higher alti-

tudes of our ascension. What we now accept as life is the evil dream, the death that governs us because we live in a false knowledge, a limited and divided existence exposed to every devourer. That is not real life. For life we have to be able to look long upon the Sun; for life we have to be able to hold in our thought a knowledge and a word full of the consummate perception; we have to bring forward the Truth as an offering so that the luminous god with his golden hands full of the Light may rise high in our heavens and hear our word. We must choose and take into ourselves that supreme and vast state of this Mighty One who has the thought of the knowledge, he who creates for the gods the immortality and the highest enjoyment; we must widen out the cord of Savitri so that it shall release us into higher states of life made accessible to men and harmonised with their being. To hold that felicity we have to become free from sin and evil in the wideness and purity of Varuna, in the all-embracing harmony of Mitra, in the supreme creation of Savitri.

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

That Truth he shall create in a great wideness and force of our physical being, in a rich abundance of our mental and by its undiminishable vastness he shall uphold all the worlds of our existence. Thus in the working of Savitri whose creation is the Truth and of Mitra and Varuna the gods shall uphold in us its substance of

varied light, the felicity of its energies and illuminations till all existence is that godhead of Savitri behind us and before, below as well as above, till we possess the far-extended life and have built up the universal form of our being,—the universal form which he creates for us when with hands of golden light, with the tongue that tastes the wine of sweetness he moves in the triple knowledge of the highest heaven of Truth, attains in the gods to the divine rhythm which he creates for his accomplished Law and takes up his abode in that golden strength of his, the Seer robed in light who first stretched out his two arms of knowledge and power to create the world. He who as Twasthri the Fashioner of things attended always by the male godheads and their female energies, powers of Purusha and powers of Prakriti, made and makes all things, shall as Savitri create for man the thinker born in a body that Truth and Immortality.

The Ideal of Human Unity

XIII

The three stages of development which have marked the mediaeval and modern evolution of the nation-type may be regarded as the natural process where a new form of unity has to be created out of complex conditions and heterogeneous materials by an external process which shall mould the psychological condition of men into new forms and habits under the pressure of circumstances and institutions rather than by the direct creation of a new psychological condition which shall develop its own appropriate and serviceable social forms. There must be in the nature of things first some kind of looser yet sufficiently compelling order of society and common type of civilisation to serve as a framework or scaffolding within which the new edifice shall arise. Next, there must come a period of stringency which shall make for unity and centrality of control and perhaps culminate in a general levelling and uniformity under that central unity. Last, if the new organism is not to fossilise and stereotype itself, if it is to be a living and vigorous creation of Nature, there must come a period of free internal development as soon as the formation is assured and the unity has become a habit of life so that this freer internal activity no longer brings with it the peril of disorder, disruption and arrest of the secure growth and formation of the organism.

The form and principle of the first looser system must depend upon the past history and present conditions of the elements which have to be welded into the new unity.

But it is noticeable that both in Europe and Asia there was a common tendency, which we cannot trace to any close interchange of ideas and must therefore attribute to the operation of the same natural cause and necessity, towards the evolution of a social hierarchy based on a division according to four different social activities,—spiritual function, political domination and the double economic function of production and interchange and labour or service. The spirit, form and equipoise worked out were very different in different parts of the world according to the circumstances, but the initial principle was almost identical. It was everywhere the attempt to provide a large effective form of common social life marked by fixity of status through which individual and small communal interests might be brought under the yoke of a sufficient religious, political and economic unity. It is notable, too, that the Islamic civilisation, with its dominant principle of equality and brotherhood in the faith and its curious institution of a slavery which did not prevent the slave from rising even to the throne, was never able to evolve such a form of society and failed in spite of its close contact with political and progressive Europe to develop strong and living nation-units even after the disruption of the empire of the Caliphs.

But even where this preparatory stage was effectively brought into being, the subsequent stages did not necessarily follow. The feudal period of Europe with its four orders of the clergy, the king and nobles, the bourgeoisie and the proletariat has a sufficiently close resemblance to the Indian fourfold order of the sacerdotal, military and mercantile classes and the serfs. The latter system took indeed its rise in a rather different order of ideas more prominently religious and ethical than political, social or economical; but still, eventually, the dominant function of the system was really social and economical and there seems at first sight to be no reason why it should not have followed, with whatever differences of detail, the common evolution. Japan with its great feudal order under the spiritual and secular headship of the Mikado and afterwards the double head-

ship of the Mikado and the Shogun evolved one of the most vigorous and self-conscious nation-units the world has seen. China with its great learned class uniting in one the Brahmin and Kshatriya functions of spiritual and secular knowledge and executive rule and its Emperor and Son of Heaven for head and type of the national unity succeeded in becoming a united nation. The different result in India, apart from other causes, was due to the different evolution of the social order. Elsewhere that evolution made for a secular headship within the nation itself, a clear political self-consciousness and either the subordination of the sacerdotal class to the military and administrative or else their equality or even their fusion under a common spiritual and secular head. In mediaeval India, on the contrary, it made for the dominance of the sacerdotal class and the substitution of a common spiritual for a common political consciousness as the basis of the national feeling. No lasting secular centre was evolved, no great imperial or kingly head which by its prestige, power, antiquity and claim to general reverence and obedience could over-balance or even merely balance this sacerdotal prestige and predominance and create a sense of political as well as spiritual unity.

The struggle between the Church and the monarchical State is one of the most important and vital features of the history of Europe. Had that conflict ended in an opposite result, the whole future of humanity would have been in jeopardy. As it was, the Church was obliged to renounce its claim to independence and dominance over the temporal power. Even in the nations which remained Catholic, a real independence and dominance of the temporal authority was successfully vindicated; for the King of France exercised a control over the Gallican Church and clergy which rendered all effective interference of the Pope in French affairs impossible, and even in Spain in spite of the close alliance between Pope and King and the theoretical admission of the former's complete spiritual authority it was really the temporal head who decided even the ecclesiastical policy and who com

manded the terrors of the Inquisition. In Italy the immediate presence of the spiritual head of Catholicism in Rome was one of the greatest moral obstacles to the development of a politically united nation; the passionate determination of the liberated Italian people to establish its King in Rome was really a symbol of this sentiment that a self-conscious and organised nation can have only one authority admitted in its midst and that must be the secular authority. The nation which has reached or is reaching this stage must either separate the religious and spiritual claim from its common secular and political life by individualising religion, or else it must unite the two by the alliance of the State and the Church to uphold the single authority of the temporal head, or it must combine the spiritual and temporal headship in one authority as was done in Japan and China and in England of the Reformation. * Even in India the people which first developed some national self-consciousness not of a predominantly spiritual character were the Rajputs, especially of Mewar, to whom the Raja was in every way the head of society and of the nation, and the peoples which having achieved national self-consciousness came nearest to achieving also organised political unity were the Sikhs for whom Guru Govind Singh deliberately devised a common secular and spiritual centre in the Khalsa, and the Mahrattas who not only established a secular head representing the conscious nation but secularised themselves, the whole people indiscriminately, Brahmin and Shudra, becoming for a time a people of soldiers, politicians and administrators.

In other words, the institution of a fixed social hierarchy, while it seems to have been a necessary stage

* How natural is this tendency and how indicative of an inner necessity is shown by the curious modern phenomenon of the Kaiser Wilhelm II's claim to be the viceroy of God for the German nation as well as its military, political and administrative head and the practical admission of this claim even by cultured Germans who have no religious faith; they accept him at least as an almost mystic symbol and head of German culture and spiritual unity as well as of their military and political greatness. The need of a newly formed nation-unity to feel its entire spiritual and eternal oneness in a visible centre and symbol is the root of this apparent extravagance.

for the first tendencies of national formation, needed to modify itself and prepare its own dissolution if the later stages were to be rendered possible. An instrument good for a certain work and set of conditions, if it is still retained when other work has to be done and conditions change, becomes necessarily an obstacle. The direction needed was a change from the spiritual authority of one class and the political authority of another to a centralisation of the common life of the evolving nation under a secular rather than a religious head or, if the religious tendency in the people be too strong to separate things spiritual and temporal, under a national head who shall be the fountain of authority in both departments. Especially was it necessary for the creation of a political self-consciousness, without which no separate nation-unit can be successfully formed, that the sentiments, activities, instruments proper to its creation should for the time take the lead and all others stand behind and support them. A Church or a dominant sacerdotal caste cannot form the organised political unity of a nation; for it is governed by other than political and administrative considerations and cannot be expected to subordinate to them its own characteristic feelings and interests. It can only be otherwise if the religious caste or sacerdotal class become also as in Tibet the actually ruling political class of the community. In India the dominance of a caste governed by sacerdotal, religious and partly by spiritual interests and considerations, a caste which dominated thought and society and determined the principles of the national life but did not actually rule and administer, has always stood in the way of the development followed by the more secular-minded European and Mongolian peoples. It is only now after the advent of European civilisation when the Brahmin caste has not only lost the best part of its exclusive hold on the national life but has largely secularised itself, that political and secular considerations have been able to come into the forefront, a pervading political self-consciousness has been awakened and the organised unity of the nation, as distinct from a spiritual and cultural oneness,

possible in fact and not only as an unshaped subconscious tendency.

The second stage of the development of the nation-unit has been, then, the modification of the social structure so as to make room for a powerful and visible centre of political and administrative unity. This stage is necessarily attended by a tendency to the abrogation of even such liberties as a fixed social hierarchy provides and the concentration of power in the hands, usually, of a dominant, if not always an absolute monarchical government. By modern democratic ideas kingship is only tolerated either as a figure-head, a servant of the State life or a convenient centre of the executive administration, but is no longer indispensable as a real control; but the historical importance of a powerful kingship in the evolution of the nation-type, as it actually developed in mediaeval times, cannot be exaggerated. Even in liberty-loving, insular and individualistic England the Plantagenets and Tudors were the real and active nucleus round which the nation grew into firm form and into adult strength; and in Continental countries the part played by the Capets and their successors in France, by the house of Castile in Spain and by the Romanoffs and their predecessors in Russia is still more prominent. In the last of these instances one might almost say that without the Ivans, Peters and Catherines there would have been no Russia. And even in modern times the almost mediaeval role played by the Hohenzollerns in the unification and growth of Germany has been watched with an uneasy astonishment by the democratic peoples to whom such a phenomenon was no longer intelligible and seemed hardly to be serious. But we may note also in the new nations of the Balkans that the seeking for a king to centralise and assist their growth, with all the strange comedies and tragedies which have attended it, becomes perfectly intelligible as a manifestation of the sense of the old necessity. In the new formation of Japan into a nation of the modern type the Mikado has played a similar role, the instinct of the renovators bringing him out of his helpless seclusion to meet the inner need, and the recent attempt of the brief dictatorship in China of today to convert itself into

a new national monarchy may be attributed quite as much to the same feeling in a practical mind as to mere personal ambition. It is a sense of this great role played by the kingship in centralising and shaping the national life at the most critical stage of its growth which explains the tendency common in the East and not altogether absent from the history of the West to invest it with an almost sacred character ; it explains also the passionate loyalty with which great national dynasties or their successors have been served even in the moment of their degeneration and downfall.

But this movement of national development, however salutary in its peculiar role, is almost fatally attended with that suppression of internal liberty which makes the modern mind so naturally, though unscientifically harsh in its judgment of the old monarchical absolutism and its tendencies. For always it is a movement of concentration, stringency, uniformity ; to universalise one law, one rule, one central authority is the need it has to meet, and therefore its spirit must be to enforce and centralise authority, to narrow or quite suppress liberty. In England the period of the New Monarchy from Edward IV to Elizabeth, in France the great Bourbon period from Henry IV to Louis XIV, in Spain the epoch which extends from Ferdinand to Philip II, in Russia the rule of Peter the Great and Catherine were the time in which the respective nations reached their maturity, formed fully and confirmed their spirit and attained to a robust organisation. And all these were periods of absolutism or of a movement to absolutism and a certain foundation of or attempt to found uniformity. It was really in another form the now reviving idea of the State and its right to impose its will on the life and thought and conscience of the people so as to make it one single, undivided, perfectly efficient and perfectly directed mind and body.

It is from this point of view that we shall most intelligently understand the attempt of the Tudors and Stuarts to impose both monarchical authority and religious uniformity on the people, the real sense of the religious wars in France, the Catholic monarchical rule in Spain with

its atrocious method of the Inquisition and the oppressive will of the absolute Czars in Russia to impose also an absolute national Church. The effort failed in England because after Elizabeth it no longer answered to any genuine need, the nation being already well-formed, strong and secure against disruption from without. Elsewhere it succeeded both in Protestant and Catholic countries, or in the rare cases, as in Poland, where this movement could not take place or failed, the result was disastrous. Certainly, it was everywhere an outrage on the human soul, but it was not merely due to any natural wickedness of the rulers ; it was an inevitable stage in the formation of the nation-unit by political and mechanical means. If it left England the sole country in Europe where liberty could progress by natural gradations, that was due, no doubt, largely to the strong qualities of the people but still more to its fortunate history and insular circumstances.

The monarchical State in this evolution crushed or subordinated the religious liberties of men and made a subservient or conciliated ecclesiastical order the priest of its divine right, Religion the handmaid of a secular throne. It destroyed the liberties of the aristocracy and left it only its privileges so that it might support and buttress the power of the King. After using the bourgeoisie against the nobles, it destroyed its real civic liberties and left it only some outward forms ; as for the people they had no liberties to be destroyed. Thus the monarchical State concentrated in its own activities the whole national life. The Church served it with its moral influence, the nobles with their military traditions and ability, the bourgeoisie with the talent or chicanery of its lawyers and the literary genius or administrative power of its scholars, thinkers and men of inborn business capacity ; the people gave taxes and served with their blood the personal and national ambitions of the monarchy. But all this powerful structure and closely-knit order of things was doomed by its very triumph and predestined to come down either with a crash or by a more or less unwilling gradual abdication before new necessities and agencies. It was tolerated and supported so long as the nation felt consciously or

subconsciously its need and justification ; once that was fulfilled and ceased, there came inevitably the old questioning which, now grown fully self-conscious, could no longer be suppressed or permanently resisted. By changing the old order into a mere simulacrum, the monarchy had destroyed its own base. The sacerdotal authority of the Church having once been questioned on spiritual grounds could not be long maintained by temporal means, by the sword and the law ; the aristocracy keeping its privileges but losing its real functions became odious and questionable to those below ; the bourgeoisie conscious of its talent, irritated by its political and social inferiority, awakened by the voice of its thinkers, led the movement of revolt and appealed to the help of the populace ; the masses, dumb, oppressed, suffering, rose with this new support which had been denied to them before and overturned the whole social hierarchy. Hence the collapse of the old world and the birth of a new age.

We have already seen the inner justification of this great revolutionary movement. The nation-unit is not formed and does not exist merely for the sake of existing ; its purpose is to provide a larger mould of human aggregation in which the race, and not only classes and individuals, may move towards its full human development. So long as the labour of formation continues, this larger development may be held back and authority and order be accepted as the first consideration, but not when the aggregate is sure of its existence and feels the need of an inner expansion. Then the old bonds have to be burst ; the means of formation have to be discarded as obstacles to growth. Liberty then becomes the watchword of the race. The ecclesiastical order which suppressed liberty of thought and new ethical and social development, has to be dispossessed of its despotic authority, so that man may be mentally and spiritually free ; the monopolies and privileges of the king and aristocracy have to be destroyed so that all may take their share of the national power, prosperity and activity ; bourgeois capitalism has to be induced or forced to consent to an economical order in which suffering, poverty and exploitation shall be elimi-

nated and the wealth of the community be more equally shared by all who help to create it. In all directions men have to come into their own, realise the dignity and freedom of the manhood within them and give play to their utmost capacity.

For liberty is insufficient, justice also is necessary and becomes a pressing demand; the cry for equality arises. Certainly, absolute equality is non-existent in this world; but the word was aimed against the unjust and unnecessary inequalities of the old social order. Under a just social order there must be an equal opportunity, an equal training for all to develop their faculties and to use them, and, so far as may be, an equal share in the advantages of the aggregate life as the right of all who contribute to the existence, vigour and development of that life by the use of their capacities. As we have noted, this need might have taken the form of an ideal of free co-operation guided and helped by a wise and liberal central authority expressing the common will, but has actually reverted to the old notion of an absolute and efficient State,—no longer monarchical, ecclesiastical, aristocratic but secular, democratic and socialistic,—with liberty sacrificed to the need of equality and aggregate efficiency. The psychological causes of this reversion we shall not now consider. Perhaps liberty and equality, liberty and authority, liberty and organised efficiency can be never be quite satisfactorily reconciled so long as man individual and aggregate lives by egoism, so long as he cannot undergo a great spiritual and psychological change and rise beyond mere communal association to that third ideal which some vague inner sense made the revolutionary thinkers of France add to their watchwords of liberty and equality,—the greatest of all the three, though till now only an empty word on man's lips, the ideal of fraternity. That no mechanism social, political, religious has ever created or can ever create; it must take birth in the soul and rise from hidden and divine depths within.

The God of the Mystic Wine

Rig-Veda IX. 75 and 42

These two hymns are rendered as literally as possible so as to show the original symbolism of the Veda untranslated into its psychological equivalents.

I

1 Placed in delight he flows to the pleasant Names in which he increases; vast and wise he ascends the chariot of the vast sun, the chariot of an universal movement.

2. Tongue of the Truth, a pleasant honey, ¹ he flows speaker and lord of this Thought and invincible; the Son places the third hidden Name of the Parents ² in the luminous world of Heaven.

3 Breaking into light he cries down into the jars, guided by men, in the golden sheath; in him the milkings of the Truth dawn out, ³ he shines wide on the triple back of the Dawn.

4 Pressed out by the stones, placed in delight by the thoughts, pure, making to shine out the two mothers, Earth and Heaven, he runs evenly through all the hairs of the Sheep; ⁴ his stream of honey goes on increasing day by day.

1 Abhi priyān'i pavate chano-hito nāmāni yāvō adhi yeshu vardhate: ā sūryasya br'ihato br'ihann adhi ratham viqvaneham aruhad vibhakshan'ah.

2 R'itasya jihvā pavate madhu priyam vaktā patir dhiyo asyā adābhyah: dadhāti putrah pitror ap'ichyam nāma tr'itīyam adhi rochane divah.

3 Ava dyutānah kalaçān achikradan, nr'ibhir yemānah kosha ā hiran'yaye: abhi im r'itasya dohanāh anūshata adhi tripriṣṭha ushaso vi rājati:

4 Adribhih suto matibhiq chano-hitah prorochayan rodasi matarā quchih: romān'i avyā samayā vi dhāvati madhor dhārā pinvamānā dīve dīve.

5 Race everywhere, O Soma, for our happiness, purified by men clothe thyself with the mixings; with those thy raptures that are smiting and wide-extended, impel Indra to give his plenty.

1 The sweet wine of the Soma. 2 Heaven and Earth; there are three heavens and three earths and at the summit is the triple luminous world of Heaven called Swar and described lower down as the triple back or threefold level in the Dawn. That is the world of the "vast sun" and is itself described as the Truth, the Right, the Vast.

3 Or, "to him the milkers of the Truth cry out the chant." 4 The strainer in which the Soma is purified is made of the fleece of the Ewe. Indra is the Ram; the Ewe must therefore be an energy of Indra, probably the divinised sense-mind, *indriyam*. 5 The Soma was mixed with water, milk and other ingredients: Soma is said to clothe himself with the Waters and with the "cows," that is the illuminations or yield of Dawn the shining Cow.

II

1 Giving birth to the luminous worlds of heaven,¹ giving birth to the Sun in the waters,² the Brilliant One clothes himself with the waters and the rays.³

2 He by the ancient thought flows pressed out in a stream, a god around the gods.

5 *Pari soma pra dhanvā svastaye nr'ibhih punāno abhi vāsaya ācīram : ye te madā āhanaso vihāyasaḥ tebbhir indram chodaya dātave magham.*

II

1 *Janayann rochanā divo janayann apsu sūryam, vasāno gā apo harih.*

2 *Esha pratnena manmanā devo devebhyas pari, dhārayā pavate sutah.*

3 *Vavr'idhānāya tārvaṇe pavante vājasātaye, somāḥ sahasra-ṛājasah.*

8 For one increasing and swiftly advancing⁴ there flow for his winning of the plenty the Soma-juices with their thousand strengths.

4 Milked out, the ancient food, he is poured into the strainer that purifies and shouting he brings to birth the gods.

5 Soma, purifying himself, travels to all desirable boons, to the gods who increase the Truth.

6 Stream on us, O Soma, when thou art pressed out, that in which are the Cows, the Heroes, the Steeds, the Plenty ; stream impulsions vast.⁵

1 The three worlds of Swar. 2 Agni, Surya and Soma himself are said to be found in the waters or seven rivers. 3 *Gāh*, meaning both cows and rays. 4 On the path, through all obstacles ; the sacrifice is figured both as a growth of man and as a journey. 5 "Large foods", according to the ritualist commentator ; as there are here two words meaning food in his usual rendering, *ish* and *vāja*, he gives another meaning to *vāja* and explains the verse "give us a wealth along with which there are cows, men, horses and battle and give us plentiful food."

4 Duhānah pratnam it payah pavitre pari shichyate, krandan devān ajtjanat.

5 Abhi viçvāni vāryā abhi devān r'itāvr'idhah, somah punāno arshati.

6 Goman nah soma vīravat açvāvad vājavat sutah, pavasva br'ihatir ishah.

आर्य

A PHILOSOPHICAL REVIEW



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The Life Divine

CHAPTER XXVI.

THE SEVENFOLD CHORD OF BEING.

The all-knowing Gods have woven wide seven threads to make this web.

Rig Veda

ARGUMENT

[There are, therefore, seven or else eight principles of being and the four which constitute human existence are a refraction of the four which constitute divine existence, but in inverted order. The Divine descends from pure existence to Supermind to cast itself into cosmic existence; the creature ascends from Matter to Mind towards the Divine and meets it where mind and Supermind meet with a veil between them. By the rending of the veil each of the four divine human principles can find its transfigured self in its divine equivalent. This transfiguration is the only possible positive goal of the creative evolution.—The presence of the seven principles is essential to all cosmic being. For cosmic being cannot exist except as the All-existence figuring itself in its self-conception as Time and Space, nor can this figuration take place except by an infinite Force which being of the nature of an all-determining and all-apprehending Will must repose on the action of an all-comprehending infinite Consciousness. Nor could the result be a cosmos but for a power of infinite knowledge and will determining out of the infinity in each figure of things their law, form and course through a self-limitation by Idea proceeding from a boundless liberty within. That power of Knowledge-Will, that Idea is the fourth name of the Divine ; it is the Supermind or supreme Gnosis. -- The lower trilogy is also necessary in some form however different it may be from

our experience of Life, Mind and Matter. For there must be a subordinate power and action of Supermind measuring, creating fixed standpoints of mutual view and interaction in the universal self-diffusion as between an infinite number of centres of the one Consciousness; and such a power would be what we mean by Mind. So too, Mind once given, Life, which is the working of will and energy and conscious dynamis of being dependent on such fixed standpoints of interaction, must accompany it and substance with differentiation of form must also be present.—It follows that in every cosmic arrangement the seven principles must be existent, either manifested in simultaneous apparent action or else all apparently involved in one of them which then becomes the initial principle, but all secretly at work and bound to evolve into manifestation. Therefore out of initial Matter latent Life and Mind have emerged as apparent Life and Mind, and latent Supermind and the hidden Spirit must emerge as apparent Supermind and the triune glory of Sachchidananda.]

We have now, by our scrutiny of the seven great terms of existence which the ancient seers fixed on as the foundation and sevenfold mode of all cosmic evolution and involution, arrived at the basis of knowledge towards which we were striving. We have laid down that the origin, the continent, the initial and the ultimate reality of all that is in the cosmos is the triune principle of transcendent and infinite Existence, Consciousness and Bliss which is the nature of divine being. Consciousness has two aspects illuminating and effective, state and power of self-awareness and state and power of self-force, by which Being possesses itself whether in its static condition or in its dynamic movement; for in its creative action it knows by omnipotent self-consciousness all that is latent within it and produces and governs the universe of its potentialities by an omniscient self-energy. This creative action of the All-existent, has its nodus in the fourth, the intermediate principle of Supermind or Real-Idea in which a divine Knowledge one with self-existence and self-awareness and a substantial Will which is in perfect unison with that knowledge because it is itself in its substance and nature

simply self-conscious self-existence dynamic in illumined action, develop the movement and form and law of things in right accordance with their self-existent Truth.

The creation depends on and moves between the biune principle of unity and multiplicity; it is a manifoldness of idea and force and form which is the expression of an original unity, and it is an eternal oneness which is the foundation and reality of the multiple worlds and makes their play possible. Supermind therefore proceeds by a double faculty of comprehensive and apprehensive knowledge; proceeding from the essential oneness to the resultant multiplicity it comprehends all things in itself as itself the One in its manifold aspects and apprehends separately all things in itself as objects of its will and knowledge. While to its original self-awareness all things are one being, one consciousness, one will, one self-delight and the whole movement of things a movement one and indivisible, it proceeds in appearance from the unity to the multiplicity and from multiplicity to unity, creating an ordered relation between them and an appearance of division within the indivisible. The Supermind is the divine Gnosis which creates, governs and upholds the worlds.

We have discovered also that Mind, Life and Matter are a triple aspect of these higher principles working, so far as our universe is concerned, in subjection to the principle of Ignorance, to the superficial and apparent self-forgetfulness of the One in its play of division and multiplicity. Really, these three are only subordinate powers of the divine quaternions; Mind is a subordinate power of Supermind which takes its stand in the standpoint of division, actually forgetful here of the oneness behind though able to return to it by reillumination from the supramental; Life is similarly a subordinate power of the energy aspect of Sachchidananda, it is Force working out form and the play of conscious energy from the standpoint of division created by Mind; Matter is the form of substance of being which the existence of Sachchidananda assumes when it subjects itself to this phenomenal action of its own consciousness and force,

In addition, there is a fourth principle which comes into manifestation at the nodus of mind, life and body, that which we call the soul; but this has a double appearance, in front the desire-mind which strives for the possession and delight of things, and behind and either largely or entirely concealed by the desire-mind the true psychic entity which is the real repository of the experiences of the spirit. And we have concluded that this fourth human principle is an action of the third divine principle of infinite Bliss, but an action in the terms of our consciousness and under the conditions of soul-evolution in this world. As the existence of the divine is in its nature an infinite consciousness and the self-power of that consciousness, so the nature of its infinite consciousness is pure and infinite Bliss; self-possession and self awareness are the essence of its self-delight. The cosmos also is a play of this divine self-delight and the delight of that play is entirely possessed by the Universal, but in the individual owing to the action of ignorance and division it is held back in his subconscient and superconscient being and has to be sought for, found and possessed by the development of the individual consciousness towards the universal and the transcendent.

We may therefore, if we will, pose eight principles instead of seven and then we perceive that our existence is a sort of refraction of the divine existence, in inverted order of ascent and descent, thus ranged,—

Existence	Matter
Consciousness-Force	Life
Bliss	Psyche
Supermind	Mind

The divine descends from pure existence through the play of Consciousness-Force and Bliss and the creative medium of Supermind into cosmic being; we ascend from Matter through a developing life, soul and mind and the illuminating medium of supermind towards the divine being. The knot of the two, the higher * and the lower be-

* *Parardha* and *Aparardha*.

misphere, is where mind and supermind meet with a veil between them. The rending of the veil is the condition of the divine life in humanity; for by that rending, by the illumined descent of the higher into the nature of the lower being and the forceful ascent of the lower being into the nature of the higher, mind can recover its divine light in the omniscient supermind, the soul realise its divine self in the all-possessing, all-blissful Ananda, life repossess its divine power in the play of omnipotent Conscious-force and Matter open to its divine liberty as form of the divine Existence. And if there be any goal to the evolution which finds here its present crown and head in the human being other than an aimless circling and an individual escape from the circling, if the infinite potentiality of this creature who alone here stands between Spirit and Matter with the power to mediate between them, has any meaning other than an ultimate awakening from the delusion of life by despair and disgust of the cosmic effort and its complete rejection, then even such a luminous and puissant transfiguration and emergence of the Divine in the creature must be that high-uplifted goal and that supreme significance.

But before we can turn to the psychological and practical conditions under which such a transfiguration may be changed from an essential potentiality into a dynamic possibility, we must consider a little not only the essential principles of the descent of Sachchidananda into cosmic existence, which we have already done, but the large plan of its order and the central power which reigns over the conditions under which we at present exist. And, first, we can easily see that the seven or the eight principles we have examined are essential to all cosmic creation. The higher Trinity is the source and basis of all existence and play of existence and all cosmos must be an expression and action of its essential reality. No universe can be merely a form of being which has sprung up and outlined itself in an absolute nullity and void and remains standing out against a non-existent emptiness. It must be either a figure of existence within the infinite Existence who is

beyond all figure or it must be itself the All-Existence. In fact when we unify ourself with cosmic being we see that it is really both of these things at once; that is to say, it is the All-Existent figuring Himself out in an infinite series of rhythms in His own conception of Himself as Time and Space. Moreover we see that this cosmic action or any cosmic action is impossible without the play of an infinite Force of Existence which produces and regulates all these forms and movements; and that Force equally presupposes or is the action of an infinite Consciousness, because it is in its nature a cosmic Will determining all relations and apprehending them by some mode of awareness, and it could not so determine and apprehend them if there were no comprehensive Consciousness behind to originate as well as to hold, fix and reflect the relations.

Finally, Consciousness being thus omniscient and omnipotent, in entire luminous possession of itself and such entire luminous possession being necessarily and in its very nature Bliss, for it cannot be anything else, a vast universal self-delight must be the cause, essence and object of cosmic existence. "If there were not" says the ancient seer "this all-encompassing ether of Delight of existence in which we dwell, if that delight were not our ether, then none could exist, none could live." This self-bliss may become subconscious, but not only must it be there at our roots, all existence must be essentially a seeking and reaching out to discover and possess it, and in proportion as the creature in the cosmos finds himself whether in will and power or in light and knowledge or in being and wideness or in love and joy itself, he must awaken to the secret ecstasy. Joy of being, delight of realisation by knowledge, rapture of possession by will and power or creative force, ecstasy of union in love and joy are the highest terms of expanding life because they are the essence of existence itself in its hidden roots as on its yet unseen heights. Wherever, then, cosmic existence manifests itself, these three must be behind and within it.

But infinite Existence, Consciousness and Bliss need not throw themselves out into apparent being at all or do

ing so it would not be cosmic being, but simply an infinity of figures without fixed order or relation, if they did not hold or develop and bring out from themselves this fourth term of Supermind, of the divine Gnosis. There must be in every cosmos a power of Knowledge and Will which out of infinite potentiality fixes determined relations, develops the result out of the seed, rolls out the mighty rhythms of cosmic Law and views and governs the worlds as their immortal and infinite Seer and Ruler.* This power indeed is nothing else than Sachchidananda Himself; it creates nothing which is not in its own self-existence, and for that reason all cosmic and real Law is a thing not imposed from outside, but from within, all development is self-development, all seed and result are seed of a Truth of things and result of that seed determined out of its potentialities. For the same reason no Law is absolute, because only the infinite is absolute, and everything contains within itself endless potentialities quite beyond its determined form and course, which are only determined through a self-limitation by Idea proceeding from an infinite liberty within. This power of self-limitation is necessarily inherent in the boundless All-Existent. The Infinite would not be the infinite if it could not assume a manifold finiteness; the Absolute would not be the Absolute if it were denied in knowledge and power and will and manifestation of being a boundless capacity of self-determination. This Supermind then is the Truth or Real-Idea inherent in all cosmic force and existence which is necessary, itself infinite, to determine and combine and uphold relation and order and the great lines of the manifestation. In the language of the Vedic Rishis, as infinite Existence, Consciousness and Bliss are the three highest and hidden Names of the Nameless, so this Supermind is the fourth Name*,—fourth to That in its descent, fourth to us in our ascension.

* The Seer, the Thinker, He who becomes everywhere, the Self-existent. *Isha Upanishad*.

* *Turiyam svid*, "a certain Fourth," also called *turtyam dhāma*, the fourth placing or poise of existence.

But Mind, Life and Matter, the lower trilogy, are also indispensable to all cosmic being, not necessarily in the form or with the action and conditions which we know upon earth or in this material universe, but in some kind of action, however luminous, however puissant, however subtle. For Mind is essentially that faculty of Supermind which measures and limits, which fixes a particular centre and views from that the cosmic movement and its interactions. Granted that in a particular world, plane or cosmic arrangement, mind need not be limited or rather that the being who uses mind as a subordinate faculty need not be incapable of seeing things from other centres or stand-points or even from the real Centre of all or in the vastness of a universal self-diffusion, still if he is not capable of fixing himself normally in his own standpoint for certain purposes of the divine activity, if there is only the universal self-diffusion or only infinite centres without some determining or freely limiting action for each, then there is no cosmos but only a Being musing within Himself infinitely as a creator or poet may muse freely, not plastically, before he proceeds to the determining work of creation. Such a state must exist somewhere in the infinite scale of existence, but it is not what we understand by a cosmos. Whatever order there may be in it, must be a sort of unfixed, unbinding order such as Supermind might evolve before it had proceeded to the work of fixed development, measurement and interaction of relations. For that measurement and interaction Mind is necessary, though it need not be aware of itself as anything but a subordinate action of Supermind nor develop the interaction of relations on the basis of a self-imprisoned egoism.

Mind once existent, Life and Form of substance follow; for life is simply the determination of force and action, of relation and interaction of energy from many fixed centres of consciousness,—fixed not necessarily in place or time but in a persistent coexistence of beings or soul-forms of the Eternal supporting a cosmic harmony. That life may be very different from life as we see or conceive it, but essentially it would be the same principle at work

which we see here figured as vitality,—the principle to which the ancient Indian thinkers gave the name of Vayu or Prana, the life-stuff, the substantial will and energy in the cosmos working out into determined form and action and conscious dynamis of being. Substance too might be very different from our view and sense of material body, much more subtle, much less rigidly binding in its law of self-division and mutual resistance, and body or form might be an instrument and not a prison, yet for the cosmic interaction some determination of form and substance would always be necessary, even if it be only a mental body or something yet more luminous, subtle and puissantly and freely responsive than the freest mental body.

It follows that wherever Cosmos is, there, even if only one principle be initially apparant, even if at first that seem to be the sole principle of things and everything else that may appear afterwards in the world seem to be no more than its forms and results and not in themselves indispensable to cosmic existence, such a front presented by being can only be an illusory mask or appearance of its real truth. Where one principle is manifest in Cosmos, there all the rest must be not merely present and passively latent, but secretly at work. In any given world its scale and harmony of being may be openly in possession of all seven at a higher or lower degree of activity; in another they may be all involved in one which becomes the initial or fundamental principle of evolution in that world, but evolution of the involved there must be. The evolution of the seven-fold power of being, the realisation of its septuple Name, must be the destiny of any world which starts apparently from the involution of all in one power. Therefore the material universe was bound in the nature of things to evolve from its hidden life apparent life, from its hidden mind apparent mind, and it must in the same nature of things evolve from its hidden Supermind apparent Supermind and from the concealed Spirit within it the triune glory of Sachchidananda. The only question is whether the earth is to be a scene of that emergence or the human creation on this or any other material scene, in this or

any other cycle of the large wheelings of Time its instrument and vehicle. The ancient seers believed in this possibility for man and held it to be his divine destiny; the modern thinker does not even conceive of it or, if he conceived, would deny or doubt. If he sees a vision of the Superman, it is in the figure of increased degrees of mentality or vitality, but nothing beyond. In this progressive world, with this human creature in whom the divine spark has been kindled, real wisdom is likely to dwell with the higher aspiration rather than with the denial of aspiration or with the hope that limits and circumscribes itself within those narrow walls of apparent possibility which are only our intermediate house of training.

The Synthesis of Yoga

CHAPTER XXIII

THE MODES OF THE SELF

Since the Self which we come to realise by the path of knowledge is not only the reality which lies behind and supports the states and movements of our psychological being, but also that transcendent and universal Existence which has manifested itself in all the movements of the universal, the knowledge of the Self includes also the knowledge of the principles of Being, its fundamental modes and its relations with the principles of the phenomenal universe. This was what was meant by the Upanishad when it spoke of the Brahman as that which being known all is known.* It has to be realised first as the pure principle of Existence, afterwards, says the Upanishad, its essential modes become clear to the soul which realises it. We may indeed, before realisation, try to analyse by the metaphysical reason and even understand intellectually what Being is and what the world is, but such metaphysical understanding is not the Knowledge. Moreover, we may have the realisation in knowledge and vision, but this is incomplete without realisation in the entire soul-experience and the unity of all our being with that which we realise.† It is the science of Yoga to know and the art of Yoga to be unified with the Highest so that we may live in the Self and act from that supreme poise, becoming

* *Yasmin vijñāte sarvam vijñātam. Prasna Upanishad*

† This is the distinction made in the Gita between Sankhya and Yoga; both are necessary to an integral knowledge.

one not only in the conscious essence but in the conscious law of our being with the transcendent Divine whom all things and creatures, whether ignorantly or with partial knowledge and experience, seek to express through the lower law of their members. To know the highest Truth and to be in harmony with it is the condition of right being, to express it in all that we are, experience and do is the condition of right living.

But rightly to know and express the Highest is not easy for man the mental being because the highest Truth and therefore the highest modes of existence are supramental. They repose on the essential unity of what seem to the intellect and mind and are to our mental experience of the world opposite poles of existence and idea and therefore irreconcilable opposites and contradictions, but to the supramental experience are complementary aspects of the same Truth. We have seen this already in the necessity of realising the Self as at once one and many; for we have to realise each thing and being as That; we have to realise the unity of all as That, both in the unity of sum and in the oneness of essence; and we have to realise That as the Transcendent who is beyond all this unity and this multiplicity which we see everywhere as the two opposite, yet companion poles of all existence. For every individual being is the Self, the Divine in spite of the outward limitations of the mental and physical form through which it presents itself at the actual moment, in the actual field of space, in the actual succession of circumstances that make up the web of inner state and outward action and event through which we know the individual. So, equally, every collectivity small or great is each the Self, the Divine similarly expressing itself in the conditions of this manifestation. We can not really know any individual or any collectivity if we know it only as it appears inwardly to itself or outwardly to us, but only if we know it as the Divine, the One, our own Self employing its various essential modes and its occasional circumstances of self-manifestation. Until we have transformed the habits of our mentality so that it shall live entirely in this knowledge

reconciling all differences in the One, we do not live in the real Truth, because we do not live in the real Unity. The accomplished sense of Unity is not that in which all are regarded as parts of one whole, waves of one sea, but that in which each as well as the All is regarded wholly as the Divine, wholly as our Self in a supreme identity.

And yet, so complex is the Maya of the Infinite, there is a sense in which the view of all as parts of the whole, waves of the sea or even as in a sense separate entities becomes a necessary part of the integral Truth and the integral Knowledge. For if the Self is always one in all, yet we see that for the purposes at least of the cyclic manifestation it expresses itself in perpetual soul-forms which preside over the movements of our personality through the worlds and the aeons. This persistent soul-existence is the real Individuality which stands behind the constant mutations of the thing we call our personality. It is not a limited ego but a thing in itself infinite ; it is in truth the Infinite itself consenting from one plane of its being to reflect itself in a perpetual soul-experience. This is the truth which underlies the Sankhya theory of many Purushas, many essential, infinite, free and impersonal souls reflecting the movements of a single cosmic energy. It stands also, in a different way, behind the very different philosophy of qualified Monism which arose as a protest against the metaphysical excesses of Buddhist Nihilism and illusionist Advaita. The old semi-Buddhistic, semi-Sankhya theory which saw only the Quiescent and nothing else in the world except a constant combination of the five elements and the three modes of inconscient Energy lighting up their false activity by the consciousness of the Quiescent in which it is reflected, is not the whole truth of the Brahman. We are not a mere mass of changing mind-stuff, life-stuff, body-stuff taking different forms of mind and life and body from birth to birth, so that at no time is there any real self or conscious reason of existence behind all the flux or none except that Quiescent who cares for none of these things. There is a real and stable power of our being behind the con-

stant mutation of our mental, vital and physical personality, and this we have to know and preserve in order that the Infinite may manifest Himself through it according to His will in whatever range and for whatever purpose of His eternal cosmic activity.

And if we regard existence from the standpoint of the possible eternal and infinite relations of this One from whom all things proceed, these Many of whom the One is the essence and the origin and this Energy, Power, or Nature through which the relations of the One and the Many are maintained, we shall see a certain justification even for the dualist philosophies and religions which seem to deny most energetically the unity of beings and to make an unbridgeable differentiation between the Lord and His creatures. If in their grosser forms these religions aim only at the ignorant joys of the lower heavens, yet there is a far higher and profounder sense in which we may appreciate the cry of the devotee poet when in a homely and vigorous metaphor he claimed the right of the soul to enjoy for ever the ecstasy of its embrace of the Supreme. "I do not want to become sugar," he wrote, "I want to eat sugar." However strongly we may sound ourselves on the essential identity of the one Self in all, we need not regard that cry as the mere aspiration of a certain kind of spiritual sensuousness or the rejection by an attached and ignorant soul of the pure and high austerity of the supreme Truth. On the contrary, it aims in its positive part at a deep and mysterious truth of Being which no human language can utter, of which human reason can give no adequate account, to which the heart has the key and which no pride of the soul of knowledge insisting on its own pure austerity can abolish. But that belongs properly to the summit of the path of Devotion and there we shall have again to return to it.

The Sadhaka of an integral Yoga will take an integral view of his goal and seek its integral realisation. The Divine has many essential modes of His eternal self-manifestation, possesses and finds Himself on many planes and through many poles of His being; to each mode its

purpose, to each plane or pole its fulfilment both in the apex and the supreme scope of the eternal Unity. It is necessarily through the individual Self that we must arrive at the One, for that is the basis of all our experience. By Knowledge we arrive at identity with the One; for there is, in spite of the Dualist, an essential identity by which we can plunge into our Source and free ourselves from all bondage to individuality and even from all bondage to universality. Nor is the experience of that identity a gain for knowledge only or for the pure state of abstract being. The height of all our action also, we have seen, is the immersion of ourselves in the Lord through unity with the divine Will or Conscious-Power by the way of works; the height of love is the rapturous immersion of ourselves in unity of ecstatic delight with the object of our love and adoration. But again for divine works in the world the individual Self converts itself into a centre of consciousness through which the divine Will, one with the divine Love and Light, pours itself out in the multiplicity of the universe. We arrive in the same way at our unity with all our fellow beings through the identity of this self with the Supreme and with the self in all others. At the same time in the action of Nature we preserve by it as soul-form of the One a differentiation which enables us to preserve relations of difference in Oneness with other beings and with the Supreme Himself. The relations will necessarily be very different in essence and spirit from those which we had when we lived entirely in the Ignorance and Oneness was a mere name or a struggling aspiration of imperfect love, sympathy or yearning. Unity will be the law, difference will be simply for the various enjoyment of that unity. Neither descending again into that plane of division which clings to the separation of the ego-sense nor attached to an exclusive seeking for pure identity which cannot have to do with any play of difference, we shall embrace and reconcile the two poles of being where they meet in the infinity of the Highest.

The Self, even the individual self, is different from our personality as it is different from our mental ego-sense.

Our personality is never the same ; it is a constant mutation and various combination. It is not a basic consciousness, but a development of forms of consciousness,—not a power of being, but a various play of partial powers of being,—not the enjoyer of the self-delight of our existence, but a seeking after various notes and tones of experience which shall more or less render that delight in the mutability of relations . This also is Purusha and Brahman, but it is the mutable Purusha, the phenomenon of the Eternal, not its stable reality. The Gita makes a distinction between three Purushas who constitute the whole state and action of the divine Being, the Mutable, the Immutable and the Highest which is beyond and embraces the other two. That Highest is the Lord in whom we have to live, the supreme Self in us and in all. The Immutable is the silent, actionless, equal, unchanging self which we reach when we draw back from activity to passivity, from the play of consciousness and force and the seeking of delight to the pure and constant basis of consciousness and force and delight through which the Highest, free, secure and unattached, possesses and enjoys the play. The Mutable is the substance and immediate motive of that changing flux of personality through which the relations of our cosmic life are made possible. The mental being fixed in the Mutable moves in its flux and has not possession of an eternal peace and power and self-delight ; the soul fixed in the Immutable holds all these in itself but cannot act in the world ; but the soul that can live in the Highest enjoys the eternal peace and power and delight and wideness of being, is not bound in its self-knowledge and self-power by character and personality or by forms of its force and habits of its consciousness and yet uses them all with a large freedom and power for the self-expression of the Divine in the world. Here again the change is not any alteration of the essential modes of the Self, but consists in our emergence into the freedom of the Highest and the right use of the divine law of our being.

Connected with this triple mode of the Self is that distinction which Indian philosophy has drawn between

the Qualified and the Qualitiless Brahman and European thought has made between the Personal and the Impersonal God. The Upanishad indicates clearly enough the relative nature of this opposition, when it speaks of the Supreme as the "Qualified who is without qualities".* We have again two essential modes, two fundamental aspects, two poles of eternal being, both of them exceeded in the transcendent divine Reality. They correspond practically to the Silent and the Active Brahman. For the whole action of the universe may be regarded from a certain point of view as the expression and shaping out in various ways of the numberless and infinite qualities of the Brahman. His being assumes by conscious Will all kinds of properties, shapings of the stuff of conscious being, habits as it were of cosmic character and power of dynamic self-consciousness, *gunas*, into which all the cosmic action can be resolved. But by none of these nor by all of them nor by their utmost infinite potentiality is He bound; He is above all His qualities and on a certain plane of being rests free from them. The Nirguna or Unqualified is not incapable of qualities, rather it is this very Nirguna or No-Quality who manifests Himself as Saguna, as Anantaguna, infinite quality, since He contains all in His absolute capacity of boundlessly varied self-revelation. He is free from them in the sense of exceeding them; and indeed if He were not free from them they could not be infinite; God would be subject to His qualities, bound by His nature, Prakriti would be supreme and Purusha its creation and plaything. The Eternal is bound neither by quality nor absence of quality, neither by Personality nor by Impersonality; He is Himself, beyond all our positive and all our negative definitions.

But if we cannot define the Eternal, we can unify ourselves with it. It has been said that we can become the Impersonal, but not the personal God, but this is only true in the sense that no-one can become individually the Lord of all the universes; we *can* free ourselves into the exist-

* *Nirguno gunat.*

ence of the active Brahman as well as that of the Silence; we can live in both, go back to our being in both, but each in its proper way, by becoming one with the Nirguna in our essence and one with the Saguna in the liberty of our active being, in our nature * The Supreme pours Himself out of an eternal peace, poise and silence into an eternal activity, free and infinite, freely fixing for itself its self-determinations, using infinite quality to shape out of it varied combination of quality. We have to go back to that peace, poise and silence and act out of it with the divine freedom from the bondage of qualities but still using qualities even the most opposite largely and flexibly for the divine work in the world. Only, while the Lord acts out of the centre of all things, we have to act by transmission of His will and power and self-knowledge through the individual centre, the soul-form of Him which we are. The Lord is subject to nothing; the individual soul-form is subject to its own highest Self and the greater and more absolute is that subjection. the greater becomes its sense of absolute force and freedom.

The distinction between the Personal and the Impersonal is substantially the same as the Indian distinction, but the associations of the English words carry within them a certain limitation which is foreign to Indian thought. The personal God of the European religions is a Person in the human sense of the word, limited by His qualities though otherwise possessed of omnipotence and omniscience; it answers to the Indian special conceptions of Shiva or Vishnu or Brahma or of the Divine Mother of all, Durga or Kali. Each religion really erects a different personal Deity according to its own heart and thought to adore and serve. The fierce and inexorable God of Calvin is a different being from the sweet and loving God of St. Francis, as the gracious Vishnu is different from the terrible though always loving and beneficent Kali who has pity even in her slaying and saves by her destructions. Shiva, the God of ascetic renunciation who destroys all

things seems to be a different being from Vishnu and Brahman, who act by grace, love, preservation of the creature or for life and creation. It is obvious that such conceptions can be only in a very partial and relative sense true descriptions of the infinite and omnipresent Creator and Ruler of the universe. Nor does Indian religious thought affirm them as adequate descriptions. The Personal God is not limited by His qualities, He is Ananta-guna, capable of infinite qualities and beyond them and lord of them to use them as He will, and He manifests Himself in various names and forms of His infinite godhead to satisfy the desire and need of the individual soul according to its own nature and personality. It is for this reason that the normal European mind finds it so difficult to understand Indian religion as distinct from Vedantic or Sankhya philosophy, because it cannot easily conceive of a personal God with infinite qualities, a personal God who is not a Person, but the sole real Person and the source of all personality. Yet that is the only valid and complete truth of the divine Personality.

The place of the divine Personality in our synthesis will best be considered when we come to speak of the Yoga of devotion; it is enough here to indicate that it has its place and keeps it in the integral Yoga even when liberation has been attained. There are practically three grades of the approach to the personal Deity; the first in which He is conceived with a particular form or particular qualities as the name and form of the Godhead which our nature and personality prefers;* a second in which He is the one real Person, the All-Personality, the Ananta-guna; a third in which we get back to the ultimate source of all idea and fact of personality in that which the Upanishad indicates by the single word *He* without fixing any attributes. It is there that our realisations of the personal and the impersonal Divine meet and become one in the utter Godhead. For the impersonal Divine is not ultimately an abstraction or a mere principle or a mere state

* *Ishta-avatā*.

or power and degree of being any more than we ourselves are really such abstractions. The intellect first approaches it through such conceptions, but realisation ends by exceeding them. Through the realisation of higher and higher principles of being and states of conscious existence we arrive not at the annihilation of all in a sort of positive zero or even an inexpressible state of existence, but at the transcendent Existence itself which is also the Existent who transcends all definition by personality and yet is always that which is the essence of personality.

When in That we live and have our being, we can possess it in both its modes, the Impersonal in a supreme state of being and consciousness, in an infinite impersonality of self-possessing power and bliss, the Personal by the divine nature acting through the individual soul-form and by the relation between that and its transcendent and universal Self. We may keep even our relation with the personal Deity in His forms and names ; if, for instance, our work is predominantly a work of Love it is as the Lord of Love that we can seek to serve and express Him, but we shall have at the same time an integral realisation of Him in all His names and forms and qualities and not mistake the front of Him which is prominent in our attitude to the world for all the infinite Godhead.

The Psychology of Social Development

III

The inherent aim and effort and justification, the psychological seed-cause, the whole tendency of development of an individualistic age of mankind, all go back to the one dominant need of rediscovering the substantial truths of life, thought and action which have been overlaid by the falsehood of conventional standards no longer alive to the truth of the ideas from which their conventions started. It would seem at first that the shortest way is to go back to the original ideas themselves and rescue the kernel of their truth from the shell of convention in which it has become incrustated. But to this course there is a great practical obstacle, and another which reaches beyond the surface of things and nearer to the deeper principles of the development of the soul in human society. The recovery of the old original ideas now travestied by convention is open to the practical disadvantage that it tends after a time to restore force to the conventions which the Time-Spirit is seeking to outgrow and if or when the deeper truth-seeking tendency slackens in its impulse, the conventions tend to re-establish their sway, modified, no doubt, but still powerful; a new incrustation sets in and the truth of things is again overlaid by a more complex falsity. And even if it be otherwise, the need of a developing humanity is not to return to its old ideas, but to progress to a larger fulfilment

in which the old may be taken up but in which it must also be exceeded. For if the underlying truth of things is constant and eternal, its mental and other forms call constantly for change and growth.

It is this principle and necessity of things which justify an age of individualism and rationalism and make it, however short it may be, an inevitable period in the cycle. A temporary reign of the critical reason largely destructive in its action is imperatively needed. In India since the great Buddhistic upheaval of the national thought and life there has been a series of recurrent attempts to rediscover the truth of the soul and life and get behind the veil of stifling conventions; but these have been conducted by spiritual reason, soul-intuition and subjective seeking and have therefore, although productive of great internal and considerable external changes, never succeeded in getting rid of the conventional age. The work of destructive intellectual criticism has never gone far enough and the constructive force has not been able to make a sufficiently wide and free space for its new formation. It is only with the period of European influence and impact that circumstances and tendencies have been created powerful enough to enforce the beginnings of a new age of radical and effective subjectivism; and the power of these influences has been throughout rationalistic, utilitarian and individualistic. It has compelled the national mind to view everything from a new, searching and critical standpoint, so that even those who seek to preserve the present or restore the past are obliged unconsciously or half-consciously to justify their endeavour from the novel point of view and by its appropriate standards of reasoning. Throughout the East, indeed, the subjective Asiatic mind has been forced to adapt itself to the need for changed values of life and thought, forced both by the pressure of Western thought and by that of a quite changed life-need and life-environment. What it did not do from within, has come on it as a necessity from without.

The individualistic age is, then, a radical attempt of mankind to discover the truth and law first of the indivi-

dual being and then of the world to which the individual belongs. It may begin, as in Europe, with the endeavour to get back, especially in the sphere of religion, to the original truth which convention has defaced, distorted and overlaid; but it must proceed to a general questioning of the foundations of thought and practice in all the spheres of human life and action and end in a reconstruction of religion, philosophy, science, art and society. It proceeds naturally at first by aid of the individual mind and reason, its demand on life and its experience of life; but it must go from the individual to the universal. For the effort of the individual soon shows him that he cannot securely discover the truth and law of his own being without discovering some universal law and truth to which he can relate it. Of the universe he is a part and in a certain sense a subject; by the law of its life the law of his life is determined and governed. From a new view and knowledge of the world must proceed his new view and knowledge of himself, his power and capacity and limitations, his claim on existence and the high road and distant or immediate goal of his individual and social destiny.

In Europe and in modern times this has taken the form of a clear and potent physical Science; it has proceeded by the discovery of the laws of the physical universe and the economic and sociological conditions of human life as determined by the physical being of man, his environment and his evolutionary history. But after a time it must become apparent that the knowledge of the physical world is not the whole of knowledge; it must appear that man is a mental as well as a physical and vital being and even much more essentially mental than physical or vital. Even though his psychology is affected by his physical being and environment, it is not at its roots determined by them, but constantly reacts on them and subtly determines their action and new-shaping by the force of his psychological demand on life. His economical state and social institutions are themselves governed by his psychological demand on their possibilities, circumstances, tendencies created by the relation between the mind and

soul of humanity and its life and body. Therefore to find the truth of things and the law of his being in relation to that truth he must go deeper and fathom the subjectivity of himself and things as well as their objectivity.

This he may attempt to do for a time by the power of the critical and analytic reason which has already carried him so far; but not for very long, for in his study of himself and the world he comes face to face with the soul in himself and the soul in the world and finds it to be an entity so profound, so complex, so full of hidden secrets and powers that his intellectual reason betrays itself as an insufficient light and a fumbling seeker successfully analytical only of superficialities and of what lies just behind the superficies. The need of a deeper knowledge turns him to the discovery of new powers and means within himself. He finds that he can only know himself entirely by becoming actively self-conscious and not merely self-critical, by more and more living in his soul and acting out of it rather than floundering on surfaces, by putting himself into conscious harmony with that which lies behind his superficial mentality and psychology and by enlightening his reason and making dynamic his action through this deeper light and power to which he thus opens himself. Thus the rationalistic ideal begins to subject itself to the ideal of intuitional knowledge and a deeper self-awareness; the utilitarian standard gives way to the aspiration towards self-consciousness and self-realisation; the rule of living according to the manifest laws of physical Nature is replaced by the effort towards living according to the veiled Law and Will and Power active in the life of the world and in the inner and outer life of humanity.

All these tendencies, though in a crude, initial and ill-developed form, are manifest now in the world and are growing from day to day with a significant rapidity. And their emergence and greater dominance means the transition from the rationalistic and utilitarian period of human development which individualism has created to a great subjective age of society. The change has begun by a rapid turning of the current of thought into large and profound movements contradictory of the old intellectual

standards, a swift breaking of the old tables. The materialism of the nineteenth century has given place first to a novel and profound vitalism which has taken various forms from Nietzsche's theory of the Will to be and Will to Power as the root and law of life to the new pluralistic and pragmatic philosophy which is pluralistic because it has its eye fixed on life rather than on the soul and pragmatic because it seeks to interpret being in the terms of force and action rather than of light and knowledge. These tendencies of thought, which had until yesterday a profound influence on the life and thought of Europe prior to the outbreak of the great War, especially in France and Germany, were not a mere superficial recoil from intellectualism to life and action,—although in their application by lesser minds they often assumed that aspect; they were an attempt to read profoundly and live by the Life-Soul of the universe and tended to be deeply psychological and subjective in their method. From behind them, arising in the void created by the discrediting of the old rationalistic intellectualism, there has already begun to arise a new Intuitionism which seeks through the forms and powers of Life for that which is behind Life and lays as yet uncertain hands on the sealed doors of the Spirit.

The art, music and literature of the world, always a sure index of the vital tendencies of the age, have also undergone a profound revolution in the direction of an ever-deepening subjectivism. The great objective art and literature of the past no longer commands the mind of the new age. The first tendency was, as in thought so in literature, an increasing psychological vitalism which sought to represent penetratingly the most subtle psychological impulses and tendencies of man as they started to the surface in his emotional, aesthetic and vitalistic cravings and activities. Composed with great skill and subtlety but without any real insight into the law of man's being these creations seldom got behind the reverse side of our surface emotions, sensations and actions which they minutely analysed in their details but without any large or profound

light of knowledge ; they were perhaps more immediately interesting but greatly inferior as art to the old literature which at least seized firmly and with a large mastery on its province. Often they described the malady of Life rather than its health and power, or the riot and revolt of its cravings, vehement and therefore really impotent and unsatisfied, rather than its dynamis of self-expression and self-possession. But to this movement which reached its highest creative power in Russia, there has begun to succeed a more truly psychological art, music and literature, mental, intuitional, psychic rather than vitalistic, revolting in fact from vitalism almost as much as its predecessors revolted from the objective mind of the past. This new movement which we owe to the Celtic elements in France and the British Isles, aims like the new philosophic Intuitionism at a real rending of the veil, the seizure by the human mind of that which does not overtly express itself, the touch and penetration into the hidden soul of things. Much of it is still infirm, unsubstantial in its grasp on what it pursues, rudimentary in its forms, but it initiates a decisive departure of the human mind from its old moorings and points the direction in which it is being piloted on a momentous voyage of discovery, the discovery of a new world within which must eventually bring about the creation of a new world without in life and society.

Already in the practical dealing with life there are advanced progressive tendencies which take their inspiration from this profounder subjectivism. Nothing indeed has yet been firmly accomplished, all is as yet tentative initiation and the first feeling out towards a material shape for this new spirit. The dominant activities of the world, the great present events such as the enormous clash of nations in Europe and the stirrings and changes within the nations which preceded it, have been the result of a confused struggle and effort at accommodation between the old intellectual and materialistic and the new subjective and vitalistic impulses in the West ; the latter unenlightened by a true psychical inner growth of the soul

have attempted to seize upon the former and utilise them for their unbridled demand upon life and the result has been that monstrously perfect organisation of the Will-to-live and the Will-to-power which has thrown itself out upon the world in the Germanic aggression. The Asuric or rather the Rakshasic character of the world-collision is due to this formidable combination of a falsely enlightened vitalistic motive-power with a great force of servile intelligence subjected to it as instrument and the genius of an accomplished materialistic Science as its Djinn, its giant worker of huge and gross miracles. The War is the bursting of the explosive force so created and even though it strew the world with ruins, may well by the collapse of the monstrous combination which produced it, empty the field of human life of the principal obstacles to a truer development towards a higher goal.

Behind it all the hope of the race lies in those infant and as yet subordinate tendencies which carry in them the seed of a new subjective and psychic dealing of man with his own being, with his fellow-men and with the ordering of his individual and social life. The characteristic note of these tendencies may be seen in the new ideas about the education and upbringing of the child. Formerly, education was merely a mechanical forcing of the child's nature into arbitrary grooves of training and knowledge in which his individual subjectivity was the last thing considered, and his family upbringing was a constant repression and compulsory shaping of his habits, his thoughts, his character into the mould fixed for them by the conventional ideas or individual interests and ideals of the parents. The discovery that education must be a bringing out of the child's own intellectual and moral capacities to their highest possible value and must be based on the psychology of the child-nature was a step forward towards a more healthy because a more subjective system ; but it still fell short because it still regarded him as an object to be handled and moulded by the teacher, to be educated. Now at last it is beginning to be realised that each human

being is a self-developing soul and that the business of both parent and teacher is to enable and to help the child to educate himself, to develop his own intellectual, moral, aesthetic and practical capacities and to grow freely as an organic being, not to be kneaded and pressured into form like an inert plastic material. It is not yet realised with sufficient clearness and force that the true secret, whether with child or man, is to help him to find his deeper self, the real psychic entity within, which if we ever give it a chance to come forward, and still more if we call it into the foreground as "the leader of the march set in our front," will itself take up most of the business of education out of our hands and develop the capacities and the psychological being to a realisation of their potentialities of which our present mechanical view of life and man and external routine methods of dealing with them prevent us from having any experience or forming any conception. Still the new educational methods are on the straight way to this truer dealing. The closer touch with and reliance on the psychical being behind the vital and physical mentality must lead to the discovery that man is inwardly a soul and a conscious power of the Divine and that the evocation of this real man within is the right object of education and indeed of all human life if it would find and live according to the hidden Truth and deepest law of its own being. That was the knowledge which the ancients sought to express through a religious and social symbolism, and subjectivism is a road of return to the lost knowledge. First deepening man's inner experience, restoring insight and self-knowledge to the race, it must end by revolutionising his social and collective self-expression.

Meanwhile, the nascent subjectivism preparative of the new age has shown itself not so much in the relations of individuals or in the dominant ideas and tendencies of social development, which are still largely rationalistic and materialistic and only vaguely touched by the deeper subjective tendency, but in the new collective self-consciousness of man in that organic mass of his life which he has

most firmly developed in the past, the nation. It is here that it has already begun to produce powerful results whether as a vitalistic or as a psychical subjectivism, and it is here that we shall see most clearly what is its actual drift, its deficiencies, its dangers as well as the true purpose and conditions of a subjective age of humanity and the goal towards which the social cycle, entering this phase, is intended to arrive in its wide revolution.

Essays on the Gita

THE TEACHER, THE DISCIPLE AND THE DOCTRINE

(2)

Such then is the divine Teacher of the Gita, the eternal Avatar, the Divine who has descended into the human consciousness, the Lord seated within the heart of all beings, He who guides from behind the veil all our thought and action and heart's seeking even as He directs from behind the veil of visible and sensible forms and forces and tendencies the great universal action of the world which He has manifested in His own being. All the strife of our upward endeavour and seeking finds its culmination and ceases in a satisfied fulfilment when we can rend the veil and get behind our apparent self to this real Self, can realise our whole being in this true Lord of our being, can give up our personality to and into this one real Person, merge our ever-dispersed and ever-converging mental activities into His plenary light, offer up our errant and struggling will and energies into His vast, luminous and undivided Will, at once renounce and satisfy all our dissipated outward-moving desires and emotions in the plenitude of His self-existent Bliss. This is the world-Teacher of whose eternal knowledge all other highest teaching is but the various reflection and partial word, this the Voice to which the hearing of our soul has to awaken.

Arjuna, the disciple who receives his initiation on the battlefield, is a counterpart of this conception; he is the type of the struggling human soul who has not yet received the knowledge but has grown fit to receive it by

action in the world in a close companionship and an increasing nearness to the higher and divine Self in humanity. There is a method of explaining the Gita in which not only this episode but the whole Mahabharata is turned into an allegory of the inner life and has nothing to do with our outward human life and action, but only with the battles of the soul and the powers that strive within us for possession. That is a view which the general character and the actual language of the epic does not justify and, if pressed, would turn the straightforward philosophical language of the Gita into a constant, laborious and somewhat puerile mystification. The language of the Veda and part at least of the Puranas is plainly symbolic, full of figures and concrete representations of things that lie behind the veil, but the Gita is written in plain terms and professes to solve the great ethical and spiritual difficulties which the life of man raises, and it will not do to go behind this plain language and thought and wrest them to the service of our fancy. But there is this much of truth in the view, that the setting of the doctrine though not symbolical, is certainly typical, as indeed the setting of such a discourse as the Gita must necessarily be if it is to have any relation at all with that which it frames. Arjuna, as we have seen, is the representative man of a great world-struggle and divinely-guided movement of men and nations; in the Gita he typifies the human soul of action brought face to face through that action in its highest and most violent crisis with the problem of human life and its apparent incompatibility with the spiritual state or even with a purely ethical ideal of perfection.

Arjuna is the fighter in the chariot with the divine Krishna as his charioteer. In the Veda also we have this image of the human soul and the divine riding in one chariot through a great battle to the goal of a high-aspiring effort. But there it is a pure figure and symbol. The Divine is there Indra, the Master of the World of Light and Immortality, the power of divine knowledge which descends to the aid of the human seeker battling with the

sons of falsehood, darkness, limitation, mortality; the battle is with spiritual enemies who bar the way to the higher world of our being; and the goal is that plane of vast being resplendent with the light of the supreme Truth and uplifted to the conscious immortality of the perfected soul, of which Indra is the Master. The human soul is Kutsa, he who constantly seeks the seer-knowledge, as his name implies, and he is the son of Arjuna or Arjuni, the White One, child of Switra the White Mother; he is, that is to say, the sattwic or purified and light-filled soul which is open to the unbroken glories of the divine knowledge. And when the chariot reaches the end of its journey, the own home of Indra, the human Kutsa has grown into such an exact likeness of his divine companion that he can only be distinguished by Sachi, the wife of Indra, because she is "truth-conscious." The parable is evidently of the inner life of man; it is a figure of the human growing into the likeness of the eternal divine by the increasing illumination of Knowledge. But the Gita starts from action and Arjuna is the man of action and not of knowledge, the fighter, never the seer or the thinker.

From the beginning of the Gita this characteristic temperament of the disciple is clearly indicated and it is maintained throughout. It becomes first evident in the manner in which he is awakened to the sense of what he is doing, the great slaughter of which he is to be the chief instrument, in the thoughts which immediately rise in him, in the standpoint and the psychological motives which make him recoil from the whole terrible catastrophe. They are not the thoughts, the standpoint, the motives of a philosophical or even of a deeply reflective mind or a spiritual temperament confronted with the same or a similar problem. They are those, as we might say, of the practical or the pragmatic man, the emotional, sensational, moral and intelligent human being not habituated to profound and original reflection or any sounding of the depths, accustomed rather to high but fixed standards of thought and action and a confident treading through all

vicissitudes and difficulties, who now finds all his standards failing him and all the basis of his confidence in himself and his life shorn away from under him at a single stroke. That is the nature of the crisis which he undergoes.

Arjuna is, in the language of the Gita, a man subject to the action of the three *gunas* or modes of the Nature-Force and habituated to move unquestioningly in that field, like the generality of men. He justifies his name only in being so far pure and *sattwic* as to be governed by high and clear principles and impulses and habitually control his lower nature by the noblest Law which he knows. He is not of a violent *Asuric* disposition, not the slave of his passions, but has been trained to a high calm and self-control, to an unswerving performance of his duties and firm obedience to the best principles of the time and society in which he has lived and the religion and ethics to which he has been brought up. He is egoistic like other men, but with the purer or *sattwic* egoism which regards the moral law and society and the claims of others and not only or predominantly his own interests, desires and passions. He has lived and guided himself by the *Shashtra*, the moral and social code. The thought which preoccupies him, the standard which he obeys is the *dharma*, that collective Indian conception of the religious, social and moral rule of conduct, and especially the rule of the station and function to which he belongs, he the *Kshatriya*, the high-minded, self-governed, chivalrous prince and warrior and leader of Aryan men. Following always this rule, conscious of virtue and right dealing he has travelled so far and finds suddenly that it has led him to become the protagonist of a terrific and unparalleled slaughter, a monstrous civil war involving all the cultured Aryan nations which must lead to the complete destruction of the flower of their manhood and threatens their ordered civilisation with chaos and collapse.

It is typical again of the pragmatic man that it is through his sensations that he awakens to the meaning of his action. He has asked his friend and charioteer to place him between the two armies, not with any profounder idea,

but with the proud intention of viewing and looking in the face these myriads of the champions of unrighteousness whom he has to meet and conquer and slay "in this holiday of fight" so that the right may prevail. It is as he gazes that the revelation of the meaning of a civil and domestic war comes home to him, a war in which not only men of the same race, the same nation, the same clan, but those of the same family and household stand upon opposite sides. All whom the social man holds most dear and sacred, he must meet as enemies and slay,—the worshipped teacher and preceptor, the old friend, comrade and companion in arms, grandsires, uncles, those who stood in the relation to him of father, of son, of grandson, connections by blood and connections by marriage,—all these social ties have to be cut asunder by the sword. It is not that he did not know these things before, but he has never realised it all; obsessed by his claims and wrongs and by the principles of his life, the struggle for the right, the duty of the Kshatriya to protect justice and the law and fight and beat down injustice and lawless violence, he has neither thought it out deeply nor felt it in his heart and at the core of his life. And now it is shown to his vision by the divine charioteer, placed sensationally before his eyes, and comes home to him like a blow delivered at the very centre of his sensational, vital and emotional being.

The first result is a violent sensational and physical crisis which produces a disgust of the action and its material objects and of life itself. He rejects the vital aim pursued by egoistic humanity in its actions,—happiness and enjoyment; he rejects the vital aim of the Kshatriya, victory and rule and power and the government of men. What after all is this fight for justice when reduced to its practical terms, but just this, a fight for the interests of himself, his brothers and his party, for possession and enjoyment and rule? But at such a cost these things are not worth having. For they are of no value in themselves, but only as a means to the right maintenance of social and national life and it is these very aims that in the person of his kin and his race he is about to destroy. And then

comes the cry of the emotions. These are they for whose sake life and happiness are desired, our "own people." Who would consent to slay these for the sake of all the earth, or even for the kingdom of the three worlds? What pleasure can there be in life, what happiness, what satisfaction in oneself after such a deed? The whole thing is a dreadful sin,—for now the moral sense awakens to justify the revolt of the sensations and the emotions. It is a sin, there is no right nor justice in mutual slaughter; especially are those who are to be slain the natural objects of reverence and of love, those without whom one would not care to live, and to violate these sacred feelings can be no virtue, can be nothing but a heinous crime. Granted that the offence, the aggression, the first sin, the crimes of greed and selfish passion which have brought things to such a pass came from the other side; yet armed resistance to wrong under such circumstances would be itself a sin and crime worse than theirs because they are blinded by passion and unconscious of guilt, while on this side it would be with a clear sense of guilt that the sin would be committed. And for what? For the maintenance of family morality, of the social law and the law of the nation? These are the very standards that will be destroyed by this civil war; the family itself will be brought to the point of annihilation, corruption of morals and loss of the purity of the race will be engendered, the eternal laws of the race and moral law of the family will be destroyed. Ruin of the race, the collapse of its high traditions, ethical degradation and hell for the authors of such a crime, these are the only practical results possible of this monstrous civil strife. "Therefore," cries Arjuna, casting down the divine bow and inexhaustible quiver given to him by the gods for that tremendous hour "it is more for my welfare that the sons of Dhritarashtra armed should slay me unarmed and unresisting. I will not fight."

The character of this inner crisis is therefore not the questioning of the thinker; it is not a recoil from the appearances of life and a turning of the eye inward in search of the truth of things, the real meaning of existence and

a solution or an escape from the dark riddle of the world. It is the sensational, emotional and moral revolt of the man hitherto satisfied with action and its current standards who finds himself cast by them into a hideous chaos where they are in violent conflict with each other and with themselves and there is no moral standing-ground left, nothing to lay hold of and walk by, no *dharma*.* That for the soul of action in the mental being is the worst possible crisis, failure and overthrow. The revolt itself is the most elemental and simple possible; sensationally, the elemental feeling of horror, pity and disgust; vitally the loss of attraction and faith in the recognised and familiar objects of action and aims of life; emotionally, the recoil of the ordinary feelings of social man, affection, reverence, desire of a common happiness and satisfaction, from a stern duty outraging them all; morally, the elementary sense of sin and hell and rejection of "blood-stained enjoyments;" practically, the sense that the standards of action have led to a result which destroys the practical aims of action. But the whole upshot is that all-embracing inner bankruptcy which Arjuna expresses when he says that his whole conscious being, not the thought alone but heart and vital desires and all, are utterly bewildered and can find nowhere the *dharma*, nowhere any valid law of action. For this alone he takes refuge as a disciple with Krishna; give me, he practically asks, that which I have lost, a true law, a clear rule of action, a path by which I can again confidently walk. He does not ask for the secret of life or of the world, the meaning and purpose of it all, but for a *dharma*.

Yet it is precisely this secret for which he does not ask, or at least so much of the knowledge as is necessary to lead him into a higher life, to which the divine Teacher intends to lead this disciple; for he means him to give up all *dharma*s except the one broad and vast rule of living consciously in the Divine and acting from that conscious-

* *Dharma* means literally that which one lays hold of and which holds things together, the law, the norm, the rule of nature, action and etc.

ness. Therefore after testing the completeness of his revolt from the ordinary standards of conduct, he proceeds to tell him much that has to do with the state of the soul, but nothing of any outward rule of action. He must be equal in soul, abandon the desire of the fruits of work, rise above his intellectual notions of sin and virtue, live and act in Yoga with a mind in Samadhi, firmly fixed, that is to say, in the Divine alone. Arjuna is not satisfied; he wishes to know how the change to this state will affect the outward action of the man, what result it will have on his speech, his movements, his state, what difference it will make on this acting, living human being. Krishna persists merely in enlarging upon the ideas he has already brought forward, on the soul-state behind the action, not on the action itself. It is the fixed anchoring of the intelligence in a state of desireless equality that is the one thing needed. Arjuna breaks out impatiently,—for here is no rule of conduct such as he sought, but rather, as it seems to him, the negation of all action,—“If thou holdest the intelligence to be greater than action, why then dost thou appoint me to an action terrible in its nature? Thou bewilderest my understanding with a mingled word; speak one thing decisively by which I can attain to what is the best.” It is always the pragmatic man who has no value for metaphysical thought or for the inner life except when they help him to his one demand, a *dharma*, a law of life in the world or, if need be, of leaving the world; for that too is a decisive action which he can understand. But to live and act in the world, yet be above it, this is a “mingled” and confusing word the sense of which he has no patience to grasp.

The rest of Arjuna's questions and utterances proceed from the same temperament and character. When he is told that once the soul-state is assured there need be no apparent change in the action, he must act always by the law of his nature, even if the act itself seem faulty and deficient compared with that of another law than his own, he is troubled. The nature! but what of this sense of sin in the action with which he is preoccupied? is it not

this very nature which drives men as if by force and even against their better will into sin and guilt? His practical intelligence is baffled by Krishna's assertion that it was he who in ancient times revealed to Vivasvan this Yoga, since lost, which he is now again revealing to Arjuna, and by his demand for an explanation he provokes the famous and oft-quoted statement of Avatarhood and its mundane purpose. He is again perplexed by the words in which Krishna continues to reconcile action and renunciation of action and asks once again for a decisive statement of that which is the best and highest, not this "mingled" word. When he realises fully the nature of the Yoga which he is bidden to embrace, his pragmatic nature accustomed to act from mental will and preference and desire is appalled by its difficulty and he asks what is the end of the soul which attempts and fails, whether it does not lose both this life of human activity and thought and emotion which it has left behind and the Brahmic consciousness to which it aspires and falling from both perish like a dissolving cloud?

When his doubts and perplexities are resolved and he knows that it is the Divine which must be his law, he aims again and always at such clear and decisive knowledge as will guide him practically to this source and this rule of his future action. How is the Divine to be distinguished among the various states of being which constitute our ordinary experience? What are the great manifestations of its self-energy in the world in which he can recognise and realise it by meditation? May he not see even now the divine cosmic Form of That which is actually speaking to him through the veil of the human mind and body? And his last questions demand a clear distinction between renunciation of works and this subtler renunciation he is asked to prefer; the actual difference between Purusha and Prakriti, the Field and the Knower of the Field, so important for the practice of desireless action under the drive of the divine Will; and finally a clear statement of the practical operations and results of the three modes of Prakriti which he is bidden to surmount.

To such a disciple the Teacher of the Gita gives his divine teaching. He seizes him at a moment of his psychological development by egoistic action when all the mental, moral emotional values of the ordinary egoistic and social life of man have collapsed in a sudden bankruptcy, and he has to lift him up out of this lower life into a higher consciousness, out of ignorant attachment to action into that which transcends, yet originates and orders act on, out of ego into Self, out of life in mind, vitality and body into that higher nature beyond mind which is the status of the Divine. He has at the same time to give him that for which he asks and for which he is inspired to seek by the guidance within him, a new Law of life and action high above the insufficient rule of the ordinary human existence with its endless conflicts and oppositions, perplexities and illusory certainties, a higher Law by which the soul shall be free from this bondage of works and yet powerful to act and conquer in the vast liberty of its divine being. For the action must be performed, the world must fulfil its cycles and the soul of the human being must not turn back in ignorance from the work it is here to do. The whole course of the teaching of the Gita is determined and directed, even in its widest wheelings, towards the fulfilment of these three objects.

The Eternal Wisdom

THE PRACTICE OF TRUTH

TEMPERANCE *

- 1-2 Let us, who are of the day, be sober.—Let us not
3 give ourselves up to excesses.—Let us watch at the
gates of our senses. Let us be moderate in all that
regards our nourishment ; let us vow ourselves to vigi-
lance and be armed with an intelligence that no fumes
have veiled.
- 4 Be sober, be vigilant.
- 5 Take heed unto yourselves lest at any time your
hearts be overcharged with surfeiting and drunken-
6 ness.—Let us walk, as in the day, not in rioting and
7 drunkenness.—Master the body; be temperate in food
and eat only at opportune moments.
- 8 Giving all diligence, add to virtue knowledge and
to knowledge temperance.
- 9 Gird up the loins of your mind, be sober.

TEMPERANCE IN SPEECH **

- 1 Simonides has said that he never repented of hav-
ing been silent, but often of having spoken.
- 2 Let every man be swift to hear, slow to speak.—

* 1) I Thessalonians V. 8.— 2) Chi-king.— 3) Majjhima Nika-
ya.— 4) I Peter V. 8.— 5) Luke XXI. 34.— 6) Romans XIII.— 7) Fo-
sho-hing-tsaŋ-king.— 8) II Peter I. 6.— 9) I Peter I. 12.

** 1) Apollonius of Tyana.— 2) James I. 19.

3-4 Listen much; speak only to the point—Suffer not thy tongue to run before thy thought.

5 Behold how great a matter a little fire kindleth;
6 and the tongue is a fire.—For the tongue is a smouldering fire and abuse of speech a mortal poison; and while natural fire consumes bodies, the tongue consumes minds and hearts.

7 Rein thy tongue, be without fanaticism and occupy thyself with following the spiritual path.—If any man offend not in word, the same is a perfect man
8 and able also to bridle the whole body.—He that keepeth his mouth keepeth his life,

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10 Continual circumspection in speech; not to abandon thyself to superfluous words.

11 Avoid foolish contentions.

12 Whoever passes his time in discussing the good and bad qualities of others, is wasting his time; for it is time spent not in thinking of his own self or the supreme Self, but of other selves.—My son, to pass one's time in debate, is to fight against shadows.—
13 But foolish and unlearned discussions avoid, knowing
14 that they engender strife.—If those who do not know
15 were to be silent, discord would collapse.—By mere controversy you will never succeed in convincing any one of his error. When the grace of God descends upon him, each will understand his own errors.

17 So long as the bee is outside the calix of the flower and has not tasted the sweetness of its honey, it flies humming around it; but as soon as it has penetrated within, it drinks noiselessly the nectar. So long as a man disputes and discusses about doctrines and dog-

3) Bias.— 4) Chilon.— 5) James III. 5, 6.— 6) Baha-ullah.—
7) Farid-ud-din-attar.— 8) James III. 2.— 9) Proverbs XIII. 3.—
10) Confucius.— 11) Titus III. 9.— 12) Ramakrishna.— 13) Hermes.—
14) II Timothy. II. 23.— 15) Socrates.— 16) Ramakrishna.— 17) id.

mas, he has not yet tasted the nectar of the true faith. When he has tasted it, he becomes tranquil and full
18 of peace.—When water is poured into an empty jar, a gurgling noise follows; but when the jar is full, no noise is heard. So the man who has not found the Eternal is full of vain disputes about its existence and attributes; But he who has seen it, enjoys silently the divine bliss.

The Ideal of Human Unity

The study of the growth of the nation-unit under the pressure indeed of a growing inner need and idea but by the agency of political, economical and social forces, forms and instruments shows us a progress from a loose formation in which various elements were being gathered together for unification, through a period of strong concentration and coercion in which the conscious national ego is developed, fortified, provided with a centre and instruments of its organic life, to a final period of assured separate existence and internal unity as against outside pressure in which liberty and the active and more and more equal share of all in the benefits of the national life become possible. And if the unity of the human race is to be brought about by the same means and agents and in a similar fashion to that of the nation, we should expect it to follow a similar course. That is at least the most visible probability and it seems to be consistent with the natural law of all creation which starts from the loose mass, the more or less amorphous vague of forces and materials and proceeds by contraction, constriction, solidification into a firm mould in which the rich evolution of various forms of life is at last securely possible.

If we consider the actual state of the world and its immediate possibilities we shall see that a first period of loose formation and imperfect order is inevitable. Neither the intellectual preparation of the human race nor the development of its sentiments nor the economical and political forces and conditions by which it is moved and preoccupied, have reached to such a point of inner stress

or external pressure as would warrant us in expecting a total change of the basis of our life or the establishment of a real unity, even a real external unity. It is true that the vague sense and need of something of the kind has been growing rapidly and the object lesson of the war has brought the master idea of the future out of the nascent condition in which it was no more than the generous chimera of a few pacifist or internationalist idealists. It is now recognised as containing in itself some force of eventual reality and the voice of those who would still cry it down as the pet notion of intellectual cranks and faddists has no longer the same volume and confidence, because it is no longer so solidly supported by the common sense of the average man, that common sense of the material mind which consists in a strong feeling for immediate actualities and an entire blindness to the possibilities of the future. But there has neither been that long intellectual preparation of a more and more dominant thought cast out by the intellectuals of the age and remoulding the ideas of common men, nor that gathering to a head of the revolt against present conditions which in their combination render it possible for vast masses of men seized by the passion for an ideal and by the hope of a new happiness for mankind to break up the present basis of things and construct a new scheme of collective life. In another direction, the replacing of the individualistic basis of society by an increasing collectivism, there has been to a large extent such a preparation and a gathering force of revolt, and therefore the War has acted there as a precipitative force and brought us much nearer to the possibility of a realised State socialism. But there have been no such favourable preconditions in the sense of international unity. No great effective outburst of a massed and dynamic idealism in this direction can be reasonably predicted. The preparation may have begun, it may have been greatly facilitated and hastened by recent events, but it is still only in its first stages.

Under such conditions the ideas and schemes of the world's intellectuals who would replan the whole status of

international life altogether and from its roots in the light of general principles, are not likely to find any immediate realisation. In the absence of the general idealistic outburst of human hope which would make such changes possible, the future will be shaped not by the ideas of the thinker but by the practical mind of the politician which represents the average reason and temperament of the time and effects usually something much nearer the minimum than the maximum of what is possible. The average general mind of a great mass of men, while it is ready to listen to such ideas as it has been prepared to receive and is accustomed to seize on this or that notion with a partisan avidity, is yet ruled in its action not so much by its thought as by its interests, passions and prejudices. The politician and the statesman—and the world is now full of politicians but very empty of statesmen—act in accordance with this average general mind of the mass; the one is governed by it, the other has always to take it into chief account and cannot lead it where he will unless he is one of those great geniuses and powerful personalities who unite a large mind and dynamic force of conception with an enormous power or influence over men. Moreover, the political mind has limitations of its own beyond those of the general average mind of the mass; it is even more respectful of the *status quo*, more disinclined to great adventures in which the safe footing of the past has to be abandoned, more incapable of launching out into the uncertain and the new. To do that it must either be forced by general opinion or a powerful interest or else itself fall under the spell of a great new enthusiasm diffused in the mental atmosphere of the times.

If the politician mind were left entirely to itself, we should probably have as a first tangible result of the greatest international convulsion on record, very little more than a rearrangement of frontiers, a redistribution of power and possessions and a few desirable or undesirable developments of international commercial and other relations. That is even now one disastrous possibility against which the future of the world is by no means secure. Still, since

the mind of humanity has been greatly moved and its sentiments powerfully awakened, since the sense is fairly wide-spread that the old status of things is no longer tolerable and the undesirability of an international balance reposing on a ring of national egoisms held in check only by mutual fear and hesitation, by ineffective arbitration treaties and Hague tribunals and the blundering discords of a European Concert must be now fairly clear even to the politician mind, we may expect that some serious attempt towards the beginning of a new order may be the result of the moral collapse of the old. The passions and hatreds and selfish national hopes raised by the war will certainly be a great obstacle in the way and may easily render futile or of a momentary stability any such beginning. But we may hope that if nothing else, the mere exhaustion and internal reaction produced after the relaxing of the tensivity of the struggle, may give time for new ideas, feelings, forces, events to emerge which will counteract this pernicious influence.

Still the most that we can expect must needs be very small. In the internal life of nations the effects of the War cannot fail to be powerful and radical, for there everything is ready, the pressure felt has been enormous and the expansion after it has been removed must be correspondingly great in its results; but in international life we can only look forward to a certain minimum of radical change enough to be, however small, yet in itself an irrevocable departure, a small seed of sufficient vitality to ensure the inevitability of future growth. If indeed developments were to occur before the end which would both carry the general mind of Europe and force the mind of its rulers into greater depths and a more wide-reaching sense of the necessity for radical change than has yet been developed, more might be hoped for; but as the great conflict draws nearer to its close, no such probability emerges; we seem to have passed the dynamic period during which in such a crisis the effective ideas and tendencies of men are formed. The two real points on which the general mind has been powerfully affected are the

revolt against the possible repetition of the present catastrophe and the strongly felt necessity for preventing the unparalleled dislocation of the economical life of the race which it has brought about. Therefore it is in these two directions that some real development may be expected ; for so much must be attempted if the general expectation and desire is to be satisfied and to trifle with these would be to declare the political mind of Europe bankrupt, convict its governments and ruling classes of moral and intellectual impotence and provoke a general revolt of the European peoples against their existing institutions and present leadership.

We may expect then some attempt to provide for the regulation of war and international commerce, the limitation of armaments, a settled and effective means for the satisfactory disposal of dangerous disputes and, especially, though this presents the greatest difficulty, for meeting that conflict of commercial aims and interests which is now the really effective, though by no means the only factor in the conditions that compel the recurrence of War. If this new arrangement contains in itself the seed of international control, if it be a first step towards the loose formation, perhaps contain the elements or initial lines of a loose formation towards which the international life of humanity can turn for a mould of growth in its reaching out to a unified existence, then, however rudimentary or unsatisfactory it may be in itself, the future will be assured. Once having begun, it will be impossible for mankind to draw back and, whatever difficulties, disappointments, struggles, reactions may mark the course of its development, they will be bound to help in the end rather than hinder the final and inevitable result.

Still it would be vain to hope that the principle of international control will be really effective at first or that the loose formation, which is likely to be in the beginning half form, half nebula, will prevent farther conflicts explosions, catastrophes. The difficulties are too great. The mind of the race has not as yet the necessary experience, the intellect of its ruling classes has not acquired the ne-

cessary wisdom and foresight, the temperament of the peoples has not developed the necessary instincts and sentiments. Whatever arrangement is made will proceed on the old basis of national egoisms, hungers, cupidities, self-assertions and will simply try to find a means for regulating them just enough to prevent disastrous collisions; and the first means will necessarily be insufficient because too much respect will be paid to those very egoisms which it is sought to control. The causes of strife will remain; the temper that engenders it will live on, perhaps exhausted and subdued for a time in certain of its activities, but unexorcised; the means of strife may be controlled but will be allowed to remain. Armament may be restricted, but will not be abolished; national armies may be limited in numbers—an illusory limitation—but they will be maintained; science will still continue to minister ingeniously to the art of collective massacre. War can only be abolished if national armies are abolished and even then with difficulty, by the development of some other machinery which humanity does not yet know how to form or, even if formed, will not for some time be able or willing to utilise perfectly. And there is no chance of national armies being abolished; for each nation distrusts all the others too much, has too many ambitions and hungers, needs to remain armed, if for nothing else, to guard its markets and keep down its dominions, colonies, subject peoples. Commercial ambitions and rivalries, political pride, dreams, longings, jealousies are not going to disappear as if by the touch of a magic wand merely because Europe has in an insane clash of long-ripening ambitions, jealousies and hatreds decimated its manhood and flung in three years the resource of decades into the melting-pot of war. The awakening must go much deeper, lay hold upon much purer roots of action before the psychology of nations will be transmuted into that something "wondrous, rich and strange" which will eliminate war and international strife from humanity.

National egoism remaining, the means of strife remaining, its causes, opportunities, excuses will never be

wanting. The present War came because all the leading nations had long been so acting as to make it inevitable ; it came because there was a Balkan imbroglio and a near Eastern hope and commercial and colonial rivalries in Northern Africa over which the dominant nations had been battling in peace long before one or more of them grasped at the rifle and the shell. Sarajevo and Belgium were mere determining circumstances; to get to the root causes we have to go back as far at least as Agadir and Algeciras. From Morocco to Tripoli, from Tripoli to Thrace and Macedonia, from Macedonia to Herzegovina the electric chain ran with that inevitable logic of causes and results, actions and their fruits which we call Karma, creating minor detonations on its way till it found the inflammable point and created that vast explosion which has filled Europe with blood and ruins. Possibly the Balkan question will be definitively settled, though it is difficult to see how it can be under the present circumstances; possibly the definitive expulsion of Germany from Africa may ease the situation by leaving that continent in the possession of three or four nations who are for the present close allies. But even if Germany were expunged from the map and its resentments and ambitions deleted as a European factor, the root causes of strife would remain. There would still be an Asiatic question of the near and the far East which might take on new conditions and appearances and regroup its constituent elements, but must remain so fraught with danger till it is settled that it would be fairly safe to predict the next great human collision with Asia as its field or origin. Even with that difficulty settled, new causes of strife must necessarily develop where the spirit of national egoism and cupidity seeks for satisfaction ; and so long as it lives, satisfaction it must seek and repletion can never permanently satisfy it. The tree must bear its own proper fruit, and Nature is always a diligent gardener.

The limitation of armies and armaments, we have said, is an illusory remedy. Even if there could be found an effective international means of controlling them, it would

cease to operate as soon as the clash of war actually came. The present conflict has shown that in the course of war itself a country can be turned into a huge factory of arms and a nation convert its whole peaceful manhood into an army. England which started with a small and even insignificant armed force, was able in the course of a single year to raise millions of men and in two to train and equip them and throw them effectively into the balance. This object-lesson is sufficient to show that the limitation of armies and armaments can only lighten the national burden in peace, leaving it by that very fact more resources for the conflict, but cannot prevent or even minimise the disastrous intensity and extension of war itself. Nor will the construction of a stronger international law with a more effective sanction behind it be a perfect remedy. It is often asserted that this is what is needed, that just as in the nation itself Law has been so developed as to replace and suppress the barbarous method of settling disputes between individuals, families or clans by the arbitration of Might, so a similar development ought to be possible in the life of nations. Perhaps, in the end; but to expect it to operate successfully at once is to ignore both the real basis of the effective authority of Law and the difference between the constituents of a developed nation and the constituents of that ill-developed international comity which it is proposed to initiate.

The authority of Law in a nation or community does not really depend on any so-called "majesty" or mystic power in man-made rules and enactments. Its real sources of power are two, first, the strong interest of the majority or of a dominant minority or of the community as a whole in maintaining it and, secondly, the possession of a sole armed force, police and military, which makes that interest effective. The metaphorical sword of justice can only act because there is a real sword behind it to enforce its decrees and its penalties against the rebel and the dissident. And the essential character of this armed force is that it belongs to nobody, to no individual or constituent group

of the community except alone to the State, the King or the governing class or body in which sovereign authority is centred; nor can there be any security if it is balanced or its sole effectivity diminished by the existence of other armed forces belonging to groups and individuals and at all free from the central control so as to admit of their use against the governing authority. Even so, even with this authority backed by a sole and centralised armed force, Law has not been able to prevent strife of a kind between individuals and classes because it has not been able to remove the psychological, economic and other causes of strife. Crime with its penalties is always a kind of mutual violence, a kind of revolt, and even in the best-policed and most law-abiding communities crime is still rampant; even the organisation of crime is still possible although it cannot endure or be powerful because it has the whole vehement sentiment and effective organisation of the community against it. But what is more to the purpose, Law has not been able to prevent, though it has minimised, the possibility of civil strife and violent or armed discord within the nation itself. Whenever a class or an opinion has thought itself oppressed or treated with intolerable injustice, has found the Law and armed force so entirely associated with an opposite interest that the suspension of the very principle of law and the insurgence of the violence of revolt against the violence of oppression were the only remedy, it has, if it thought it had a chance of success, appeared to the ancient arbitration of Might. Even in our own days we have seen the most law-abiding of nations staggering on the verge of a disastrous civil war and responsible statesmen declaring their readiness to appeal to it if a measure disagreeable to them were enforced, even though it was passed by the supreme legislative authority with the sanction of the sovereign.

But in any loose international formation presently possible the armed force would still be divided among its constituent groups and belong to them, not to any sovereign authority. The position would be like that of the feu-

dal ages in which every prince and baron had his separate jurisdiction and military resources and could defy the authority of the sovereign if he were powerful enough or could command the necessary number and strength of allies among his peers. And in this case there would not be even the equivalent of a feudal sovereign—a king who, if nothing else, if not really a monarch, was at least the first among his peers, had the prestige of sovereignty and some means of developing it into a strong and permanent actuality.

Nor would the matter be much improved if there were a composite armed force of control set over the nations and their separate military strength; for this composite would break apart and its elements return to their sources on the outbreak of overt strife. In the developed nation the individual is the unit and he is lost among the mass of individuals, unable safely to calculate the force he could command in a conflict, afraid of all other individuals not bound to him because he sees in them natural supporters of the outraged authority; revolt is to him a most dangerous and incalculable business, even the initial conspiracy fraught at every moment with a thousand terrors and dangers lowering against a small modicum of chances. And the soldier is also a solitary individual, afraid of all the rest, with a terrible punishment hanging over him at the least sign of insubordination, never sure of a confident support among his fellows or, even if a little certain, not assured of any effective support from the civil population and therefore deprived of that moral force which would encourage him to defy the authority of Law and Government. And in his ordinary sentiment he belongs no longer to individual or family or class, but to the State and the country or at the very least to the machine of which he is a part. But here the constituents would be a small number of nations, some of them powerful empires, well able to look around them, measure their own force, make sure of their allies, calculate the forces against them: the chances of success or failure would be all they would have to consider. And

the soldiers of the composite army would belong in heart to their country and not at all to the nebulous entity which controlled them.

Therefore, without or until the evolution of an international State so constituted as to be something other than a mere loose conglomerate of nations or rather of the deputies of national governments, the reign of peace and unity dreamed of by the idealist could never be possible by these political or administrative means or, if possible, could never be secure. Even if actual war were eliminated, still, as in the nation crime between individuals exists or as other means, such as disastrous general strikes, are used in the war of classes, so here too other means of strife would be developed, much more disastrous perhaps than even war itself, to meet the psychological necessity of egoistic discord and passion and ambition and the sense of injustice, of oppressed rights, of thwarted possibilities. The law is always the same, that egoism being the root of action it must bear its own proper results, however minimised and kept down they may be by an external machinery.

It is apparent at least that no loose formation without a powerful central control could be satisfactory, effective or enduring, even if it were much less loose, much more compact than anything that seems at present likely to evolve in the near future. There must be in the nature of things a movement towards greater rigidity, constriction of national liberties, the erection of a unique central authority with a uniform control,

Hymns of the Atris

THE GUARDIANS OF THE LIGHT

THE FOUR KINGS

The creation of Surya Savitri starts from the repeated risings of the divine Dawn and grows by the constant nourishing of her spiritual gifts and possessions through the work in us of Surya Pushan. But the actual formation, the perfected fullness depend on the birth and growth in us of all the gods, the children of Aditi, the All-Gods (Viçve Devâh) and especially of the four great luminous Kings, Varuna, Mitra, Bhaga, Aryaman. Indra and the Maruts and the Ribhus, Vayu, Agni, Soma and the Aswins are indeed the principal agents; Vishnu, Rudra, Brahmanaspati, the future mighty Triad, preside over the indispensable conditions,—for the one paces out the vast frame-work of the inner worlds in which our soul-action takes place, the other in his wrath and might and violent beneficence forces onward the great evolution and smites the opponent and the recusant and the ill-doer, and the third administers always the seed of the creative word from the profundities of the soul; so too Earth and Heaven and the divine Waters and the great goddesses and Twashtri the Fashioner of things on whom they attend, either provide the field or bring and shape the material; but over the utter creation, over its perfect vast space and

pure texture, over the sweet and ordered harmony of its steps, over the illumined force and power of its fulfilment, over its rich, pure and abundant enjoyment and rapture the Sun-gods Varuna, Mitra, Aryaman, Bhaga cast the glory and protection of their divine gaze.

The sacred poems in which the All-Gods and the Adityas, the sons of the Infinite, and Aryaman, Mitra and Varuna are praised,—not the mere hymns of formal invocation to the sacrifice,—are among the most beautiful, solemn and profound that the imagination of man has conceived. The Adityas are described in formulas of an incomparable grandeur and sublimity. No mythic barbarian gods of cloud, sun and shower are these, no confused allegories of wonder-stricken savages, but the objects of worship to men far more inwardly civilised and profound in self-knowledge than ourselves. They may not have yoked the lightning to their chariots, nor weighed sun and star, nor materialised all the destructive forces in Nature to aid them in massacre and domination, but they had measured and fathomed all the heavens and earths within us, they had cast their plummet into the Inconscient and the subconscious and the superconscient; they had read the riddle of death and found the secret of immortality; they had sought for and discovered the One and knew and worshipped Him in the glories of His light and purity and wisdom and power. These were their gods, as great and deep conceptions as ever informed the esoteric doctrine of the Egyptians or inspired the men of an older primitive Greece, the fathers of knowledge who founded the mystic rites of Orpheus or the secret initiation of Eleusis. But over it all there was the "Aryan light", a confidence and joy and a happy, equal friendliness with the Gods which the Aryan brought with him into the world, free from the sombre shadows that fell upon Egypt from contact with the older races, Sons of deep-brooding Earth. These claimed Heaven as their father and their seers had delivered his Sun out of our material darkness.

The self-luminous One is the goal of the Aryan-mind-

ed; therefore the seers worshipped him in the image of the Sun. One existent, him have the seers called by various names, Indra, Agni, Yama, Matariṣwan. The phrases "That One", "That Truth",* occur constantly in the Veda in connection with the Highest and with the image of His workings here, the Sun. In one sublime and mystic chant the refrain returns perpetually, "The vast mightiness of the Gods,—That One†". There is the goal of that journey of the Sun by the path of the Truth which we have seen to be also the journey of the awakened and illumined soul. "Concealed by this truth is that Truth of you," of Mitra and Varuna, "where they unyoke the horses of the Sun. The ten hundreds meet there together,—That One, I have seen the supreme God of the embodied gods." But in itself the One is timeless and our mind and being exist in Time. "It is neither today nor tomorrow; who knoweth That which is transcendent? When it is approached, it vanishes from us." Therefore we have to grow towards it by giving birth to the gods in ourselves, † increasing their strong and radiant forms, building up their divine bodies, and this new birth and self-building is the true nature of the sacrifice,—the sacrifice through which there is the awakening of our consciousness to immortality. ††

The sons of the Infinite have a twofold birth. They are born above in the divine Truth as creators of the worlds and guardians of the divine Law; they are born also here in the world itself and in man as cosmic and human powers of the Divine. In the visible world they are the male and female powers and energies of the universe and it is this external aspect of them as gods of the Sun, Fire, Air, Waters, Earth, Ether, the conscious-forces ever present in material being which gives us the external or psycho-physical side of the Aryan worship. The antique view of the world as a psycho-physical and not merely a material reality is at the root of the ancient ideas about the efficacy

* *Tad Ekam, Tat Satyam*.—phrases always carefully misinterpreted by the commentators. † *Devaviti, devutāti* †† *Amṛitasya chetanam*.

of the *mantra* and the relation of the gods to the external life of man; hence the force of prayer, worship, sacrifice for material ends; hence the use of them for worldly life and in so-called magic rites which comes out prominently in the Atharva Veda and is behind much of the symbolism of the Brahmanas.* But in man himself the gods are conscious psychological powers. "Will-powers, they do the works of will; they are the thinkings in our hearts; they are the lords of delight who take delight; they travel in all the directions of the thought." Without them the soul of man cannot distinguish its right nor its left, what is in front of it nor what is behind, the things of foolishness or the things of wisdom; only if led by them can it reach and enjoy "the fearless Light." For this reason Dawn is addressed "O thou who art human and divine" and the gods constantly described as the "Men" or human powers (*manusho, narah*); they are our "luminous seers", "our heroes", "our lords of plenitude." They conduct the sacrifice in their human capacity (*manushvat*) as well as receive it in their high divine being. Agni is the priest of the oblation, Brihaspati the priest of the word. In this sense Agni is said to be born from the heart of man; all the gods are thus born by the sacrifice, grow and out of their human action assume their divine bodies. Soma, the wine of the world-delight, rushing through the mind which is its "luminous wide-extended" strainer of purification, cleansed there by the ten sisters, pours forth giving birth to the gods.

But the nature of these inner powers is always divine and therefore their tendency is upward to Light and immortality and infinity. They are "the Sons of the infinite, one in their will and work, pure, purified in the streams, free from crookedness, free from defect, unhurt in their being. Wide, profound, unconquered, conquering, with many organs of vision, they behold within the crooked

* This is the real secret of the external sense of Veda which is all that the modern scholars have seen and so imperfectly understood. Even the esoteric religion was much more than a mere Nature worship.

things and the perfect; all is near to the Kings, even the things that are highest. Sons of the Infinite, they dwell in the movement of the world and uphold it ; gods, they are the guardians of all that becomes as universe; far-thoughted, full of the Truth, they guard the Might." They are kings of the universe and of man and of all its peoples (*nripati*, *vishpati*) self-emperors, world-emperors, not as the Titans strive to be in the falsehood and the division, but because they are kings of the Truth. For their mother is Aditi "in whom there is no duality," Aditi "the luminous undivided who upholds the divine habitation that is of the world of Light " and to her her sons " cleave ever waking." They are " most straight " in their being, will, thought, delight, action, movement, they are " thinkers of the truth whose law of nature is the law of the truth," they are " seers and hearers of the truth." They are "charioteers of the Truth, whose seat is in its mansions, purified in discernment, unconquerable, the Men wide-visioned." They are the " Immortals who know the Truth." Thus free from the falsehood and the crookedness, these inner divinities rise in us to their natural level, home, plane, world. "Of a double birth they are true in their being and lay hold on the Truth, very vast and one in the Light and are possessed of its luminous world."

In this upward movement they cleave away from us the evil and the ignorance. These are they who "cross beyond into the sinlessness and the undivided existence." Therefore they are "the gods who deliver." For the enemy, the assailant, the doer of harm their knowledge becomes as if snares wide-spread, for to him light is a cause of blindness, the divine movement of good an occasion of evil and a stumbling-block; but the soul of the Aryan seer passes beyond these dangers like a mare hastening with a chariot. In the leading of the gods he avoids all stumblings into evil like so many pit-falls. Aditi, Mitra and Varuna forgive him whatever sin he may have committed against their vast oneness, purity, harmony so that he can hope to enjoy the wide and fearless Light and the long

nights shall not come upon him. That the Vedic gods are no mere physical Nature-powers, but the psychic conscious forces behind and within all cosmic things, is made clear enough by the connection between their cosmic character and this deliverance from sin and falsehood; "Since ye are they who rule over the world by the power of their mind of knowledge, thinkers of all that is stable and mobile, therefore, O gods, carry us beyond the sin of that which we have done and that which we have not done to the felicity."

There is always the image of the path and the journey, the Path of the Truth on which we are led forward by a divine leading. "O Sons of the Infinite, effect for us the fearless peace, make us good paths of an easy going to the felicity." "Easy of going is your path, O Aryaman, O Mitra, it is thornless, O Varuna, and perfect." "They whom the sons of Infinity lead with good leadings pass beyond all sin and evil to the felicity." Always that goal is the felicity, the wide bliss and peace, the unbroken Light, the vast Truth, the Immortality. "O ye gods, put far from us the hostile (dividing) force, give us wide peace for the felicity." "The Sons of Infinity give us the imperishable Light." "Create the Light, O ye minds of knowledge of our sacrifice." "That increasing birth of you we would know today, O sons of the Infinite, which creates, O Aryaman, even in this world of fear the beatitude." For it is the "fearless Light" that is created, where there is no peril of death, sin, suffering, ignorance,—the light of the undivided, infinite, immortal, rapturous Soul of things. For "these are the rapturous lords of Immortality, even Aryaman and Mitra and Varuna all-pervading."

Still, it is in the image of Swar, the world of the divine Truth that the goal is concretely figured. "Let us reach" is the aspiration "the Light that is of Swar, the Light which none can tear asunder." Swar is the great, inviolable birth of Mitra, Varuna, Aryaman which is contained in the luminous heavens of the soul. The all-ruling Kings, because they grow perfectly and there is no

crookedness in them, hold our habitation in heaven. That is the triple world in which the uplifted consciousness of man reflects the three divine principles of being, its infinite existence, its infinite conscious-force, its infinite bliss.* "Three earths they hold, three heavens, three workings of these gods in the Knowledge within; by the Truth, O Sons of Infinity, great is that vastness of yours, O Aryaman, O Mitra, O Varuna, great and beautiful. Three heavenly worlds of light they hold, the gods golden-shining who are pure and purified in the streams; sleepless, unconquerable they close not their lids, they express the wideness to the mortal who is straight." These all-purifying streams are those of the rain, the abundance, the rivers of the heaven of Truth. "Charioted in light are they, aggressive in knowledge, sinless and they clothe themselves in the rain and abundance of heaven for the felicity." By the pouring out of that abundance they prepare our souls to ascend to its source, the higher ocean from which the luminous waters descend.

It will be seen how largely the great triad, Varuna, Mitra, Aryaman figure in the hymns to the All-Gods and to the sons of the Infinite Mother. With Bhaga as a consummating fourth they dominate the thought of the Rishis in their culminant aspiration to the mass and apex of the perfect truth and infinity. This preeminence they owe to their particular character and functions which appear, not often indeed with any great prominence, but as a background to their common action, their united nature of light, their undifferentiated achievement. For they have one light, one work, they perfect in us one indivisible Truth; and it is this union of all the godheads in our consenting universality † that is the objective of the Vedic thought in these Aditya hymns. Still the union comes about by a combination of their powers and therefore each has in it his own proper nature and function. That of the Four is

* *Tridhātū.*

† *Vaigvādanyam.*

to build up the whole divine state into its perfection by the natural interaction of its four essential elements. The Divine is existence all-embracing, infinite and pure; Varuna brings to us the infinite oceanic space of the divine soul and its ethereal, elemental purity. The Divine is boundless consciousness, perfect in knowledge, pure and therefore luminously right in its discernment of things, perfectly harmonious and happy in its concordance of their law and nature; Mitra brings us this light and harmony, this right distinction and relation and friendly concord, the happy laws of the liberated soul concordant with itself and the Truth in all its rich thought, shining actions and thousandfold enjoyment. The Divine is in its own being pure and perfect power and in us the eternal upward tendency in things to their source and truth; Aryaman brings to us this mighty strength and perfectly-guided happy inner upsurging. The Divine is the pure, the faultless, the all-embracing, the untroubled ecstasy that enjoys its own infinite being and enjoys equally all that it creates within itself; Bhaga gives us sovereignly that ecstasy of the liberated soul, its free and unfallen possession of itself and the world.

This quaternary is practically the later essential trinity of Sachchidananda,—Existence, Consciousness, Bliss with self-awareness and self-force, Chit and Tapas, for double terms of Consciousness; but it is here translated into its cosmic terms and equivalents. Varuna the King has his foundation in the all-pervading purity of Sat; Mitra the Happy and the Mighty, most beloved of the Gods, in the all-uniting light of Chit; many-charioted Aryaman in the movement and all-discerning force of Tapas; Bhaga in the all-embracing joy of Ananda. Yet as all these things form one in the realised godhead, as each element of the trinity contains the others in itself and none of them can exist separately from the rest, therefore each of the Four also possesses by force of his own essential quality every general attribute of his brothers. For this reason if we do not read the Veda as carefully as it was written, we shall

miss its distinctions and see only the indistinguishable common functions of these luminous Kings,—as indeed throughout the hymns the unity in difference of all the gods makes it difficult for the mind not accustomed to the subtleties of psychological truth to find in the Vedic divinities anything but a confused mass of common or interchangeable attributes. But the distinctions are there and have as great a force and importance as in the Greek and Egyptian symbolism. Each god contains in himself all the others, but remains still himself in his peculiar function.

This nature of the difference between the Four explains their varying prominence in the Veda. Varuna is easily the first and most considerable of them all, for realisation of infinite existence is the basis of the Vedic perfection: the wideness and purity of the divine being once attained, all the rest comes inevitably contained in it as possession and power and attribute. Mitra is seldom hymned except in union with Varuna or else as a name and form of the other gods,—oftenest of the cosmic worker Agni,—when arriving in their action to the harmony and the light they reveal in themselves the divine Friend. To the twin-power Mitra-Varuna the greater number of the hymns to the luminous Kings are addressed, a certain number to Varuna separately or to Varuna-Indra, one to Mitra, two or three to Bhaga, none at all to Aryaman. For the infinite wideness and purity being founded the luminous harmony of the workings of the gods by the correlated laws of the different planes of our being from the spiritual to the material has to be realised in that continent and on that foundation; and this is the combination Mitra-Varuna. The power of Aryaman is hardly viewed as an independent principle,—just as force in the world is only a manifestation, movement or dynamic value of existence, is only a working out, a liberation of consciousness, of knowledge, of the inherent Truth of things into stuff of energy and form of effect, or is only the effective term of the self-discovering and self-seizing movement by which Being and Consciousness realise

themselves as Bliss. Therefore Aryaman is invoked always in conjunction with Aditi or Varuna or Mitra or in the great realising Triad or in the realised quaternary or in the general invocation of the All-Gods and the Adityas.

Bhaga on the other hand is the crown of our movement to the possession of the hidden divine Truth of our existence; for the essence of that Truth is beatitude. Bhaga is Savitri himself; the All-Enjoyer is the Creator fulfilled in the divine purpose of his creation. Therefore he is the result more than the agent, or else the last agent all, the possessor more than the giver of our spiritual plenitude.



The hymn of the Rishi Vamadeva to the All-Gods shows with a clear lucidity the high-aspiring hope which these Vedic deities were invoked to favour and bring to a happy culmination:—

“ Who of you is our deliverer? who our defender? O Earth and Heaven, free from division, deliver us; rescue, O Mitra, O Varuna, from the mortality that is too strong for us! Who of you, O gods, confirms for us the supreme good in the march of the sacrifice? They who illumine our high original seats. they who limitless in knowledge dawn out putting away our darkness, it is they, imperishable all-ordainers, who order them for us; thinkers out of the Truth, they shine forth in light, achievers. I seek for my companion by the words illumining the flowing river Aditi, she who is the divine felicity. O Night and Dawn unconquerable, so do ye make it that both the Days shall utterly protect us. Aryaman and Varuna distinguish the Path, and Agni lord of the impulsion, the path of the happy goal. O Indra and Vishnu, affirmed, extend to us perfectly the peace in which are the Powers, the mighty protection. I embrace the increasings of Parvata and of the Maruts and of Bhaga, our divine deliverer: May the master of things protect us from the sin of the world and Mi-

tra keep us far from the sin against Mitra. Now shall one affirm the goddesses Earth and Heaven with the Dragon of the foundation by all the things desired that we must obtain; as if to possess that Ocean by their wide ranging they have uncovered the (hidden) rivers that are voiceful with the burning Light. May goddess Aditi with the gods protect us, may the divine Deliverer deliver us, unremitting; let us not diminish the foundation of Mitra and Varuna and the high level of Agni. Agni is the lord of that vast substance of riches and perfected enjoyment; he lavishes on us those abundances. O Dawn, voice of the Truth, queen of plenitude, bring to us the many desirable boons, thou who hast in thee all their plenty. To that goal may Savitri, Bhaga, Varuna, Mitra, Aryaman, Indra move aright for us with riches of our felicity."

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A PHILOSOPHICAL REVIEW

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The Life Divine

CHAPTER XXVIII

THE KNOWLEDGE AND THE IGNORANCE

Let the Knower distinguish the
Knowledge and the Ignorance.

Rig Veda

ARGUMENT

[The seven principles of existence are, then, one in their reality, inseparable in their sevenfold action. They create the harmony of the universe and there is no essential reason why this should not be a complete harmony free from the element of discord, division and limitation.—The Vedic seers believed in such a creation and held its formation in man—called immortality—to be the object of man's Godward effort. But this is difficult for the human mind to accept, except in a beyond, because here the Inconscient seems to be all and the conscient soul an accident or an alien unable fully to realise itself. Here Ignorance seems to be the law.—It is true that here we start from the Inconscient and are governed by the Ignorance ; we must therefore examine this power of Consciousness and determine its operation and origin,—not accepting the refusal of some philosophies to consider the question because it is insoluble ; and first we must fix what we mean by the Ignorance.—In the Veda the Ignorance is the non-perceiving of the essential unity which is beyond mind and of the essence and self-law of things in their original unity and actual universality ; it is a false know-

ledge based on division of the undivided, insistence on the fragmentary and little and rejection of the vast and complete view of things; it is the undivine Maya.—The Vedantic distinction of Vidya and Avidya made the opposition more trenchant, Vidya being the knowledge of unity, Avidya the knowledge of multiplicity, but the knowledge of both was held to be necessary for the Truth and the Immortality; the Ignorance was not a mere falsehood and seeing of unreality. The One really becomes the Many.—Later, the opposition was supposed to be rigid and irreconcilable, the world unreal, a super-imposition of name and form on featureless Unity by Mind, the Ignorance an absolute nescience of the Truth.—This we reject, because such dialectical oppositions, flawed at their source, represent no actual reality of existence as a whole; there is no irreconcilable opposition of dual principles, Ignorance creative, Knowledge destructive of world-existence, but an essential unity. As pain is an effect of the universal Delight produced in the recipient by incapacity, as incapacity is a disposition of the universal Will-force, so ignorance is a particular action of the universal Knowledge.—Consciousness, which is Power, takes three poises; its plenitude of the divine knowledge invariable in unity and multiplicity and beyond; its dwelling upon apparent oppositions, the extreme being the superficial appearance of complete nescience in the Inconscient; and a mediary term or compromise between the two which is a superficial and partial emergence of self-conscious knowledge, our own egoistic ignorance or false-knowledge. The exact relations between these three have to be determined.]

Thus then, the seven principles of existence are, first of all, one in their reality: for if even the matter of the most material universe is nothing but being of Spirit made an object of sense, envisaged by its own consciousness as the stuff of its forms, much more must the life-force that constitutes itself into form of Matter, and the mind-consciousness that throws itself out as Life, and the Supermind that develops Mind as one of its powers, be nothing but Spirit itself modified in action, not modified in real essence. All are nothing but that All-existence, All-Consciousness,

All-Will, All-Delight which is the true truth behind every appearance. And, secondly, they are not only one in their reality, but also inseparable in the sevenfold variety of their action. They are the seven colours of the light of the divine consciousness, the seven rays of the Infinite, as they are called by the Vedic seers; and by them the Spirit has filled in on the canvas of his self-existence conceptually extended, woven of the objective warp of Space and the subjective woof of Time, the myriad wonders of his self-creation great, simple, symmetrical in its primal laws and vast framings, infinitely curious and intricate in its variety and mutual effect of all upon each and each upon all. These are the seven Words of the ancient sages; by them has been created and in the light of their meaning is worked out and has to be interpreted the developed and developing harmonies of the world we know and the worlds behind which we have to know. The Light, the Sound is one; but their action is sevenfold.

We have seen that there is no essential reason either in the nature of Being itself or in the fundamental relations of its seven principles for the intrusion of discord into the harmony, of darkness into the light, of division and limitation into the self-conscious infinity of the divine creation. We can conceive, and since we can, the Divine can still more conceive,—and since there is the conception, there must also be the execution, the creation actual or intended,—a universal harmony into which these elements do not enter. The Vedic seers were conscious of such a divine self-manifestation and called it the greater world beyond this lesser, the truth-creation of the Creator, while this in which we live seemed to them to be a mingled web in which truth is disfigured by an original falsehood, the one light has to be born by its own vast force out of an initial darkness, immortality and godhead have to be built up out of an existence which is under the yoke of death, ignorance, weakness, suffering and limitation. This self-building they figured as the creation by man in himself of that other world or high ordered harmony of infinite beauty.

ing which already exists perfect and eternal in the Divine. The lower is for us the first condition of the higher; the darkness is the dense body of the light, the Inconscient guards in itself all the concealed Superconscient, the powers of the division and falsehood hold from us but also for us and to be conquered from them the riches and substance of the unity and the truth. This was to them the sense and justification of man's actual existence and his conscious or unconscious Godward effort, his conception so paradoxical at first sight in a world which seems its very opposite, his aspiration so impossible to a superficial view in a creature so ephemeral, weak, ignorant, limited towards a plenitude of immortality, knowledge, power, bliss.

For, as a matter of fact, while the very keyword of the ideal creation is a plenary self-consciousness and self-possession in the infinite Soul implying a perfect oneness in all, the keyword of the creation of which we have present experience is the very opposite; it is an original inconscience developing in life into a limited and divided self-consciousness, an original inert subjection to the drive of a blind self-existent Force developing in life into a struggle of the self-conscious being to possess himself and all things and to substitute for the reign of a blind mechanic Force the reign of an enlightened Will. And because the blind mechanic Force—we know now really that it is no such thing—confronts us everywhere, initial, omnipresent, the fundamental law, the great total energy, and because the only enlightened will we know, our own, appears as a subsequent phenomenon, a result, a partial, subordinate, circumscribed, sporadic energy, the struggle seems to us at the best a very precarious and doubtful venture. The Inconscient to our perceptions is the beginning and the end: the self-conscious soul seems hardly more than a temporary accident, a fragile blossom upon this great, dark and monstrous aswuttha-tree of the universe. Or if we suppose the soul to be eternal, it appears at least as a foreigner, an alien and not over well-treated guest in the reign of this vast Incon-

science. If not an accident in the inconscient Darkness, it is perhaps a mistake, a stumble downwards of the super-conscient Light.

Only the absolute idealist, sent perhaps out of that higher existence, unable to forget his mission, stung into indomitable enthusiasm by a divine oestrus or sustained in a calm and infinite fortitude by the light and force and voice of the unseen Godhead, can persist under such circumstances in holding up ever before himself, much more before the incredulous world, the hope of a full success for the human endeavour. For the most part we either reject it from the beginning or turn away from it eventually as an impossibility. The materialist seeks a partial and short-lived power, knowledge, happiness, so much only as the dominant inconscience of Nature will allow to the struggling self-consciousness of man if he accepts his limitations, obeys her laws and makes as good use of them by his enlightened Will as their inexorable mechanism will allow. The religionist seeks his reign of enlightened will, love or divine being, his kingdom of God, in that other world where He reigns, eternally. The philosophic mystic seeks it not at all, but aspires to self-immersion in some Nirvana or else in that featureless One who, if he has dreamed of self-realisation in the Many, has blundered, must recognise it, must renounce the mad effort. And all these acceptations of our defeat start really, whether they admit it or no, from the recognition of an essential dualism and an irreconcilable opposition between the dual principles, the Conscient and the Inconscient, Heaven and Earth, God and the world, the limitless One and the limited Many, the Knowledge and the Ignorance.

We have arrived by the train of our reasoning at the conclusion that this need be no more than an error of the logical intellect founded upon a partial experience. We have seen that there can be and is a perfectly rational basis for the hope of our victory. But there is one point in the reasoning which till now we have left somewhat obscure, and it is precisely in this matter of the coexistence

of the Knowledge and the Ignorance. Admittedly, we start from conditions which are the opposite of the ideal divine Truth, and all the circumstances of that opposition are founded upon the human being's ignorance of himself and of the Self of all, an ignorance whose result is self-limitation and the founding of life on division in being, division in consciousness, division in will and force, division in delight, division and limitation of knowledge, power, love with the positive phenomena of egoism, obscurity, weakness and suffering. We have found that this Ignorance, although shared by Matter and Life, has its roots in the nature of Mind whose very office it is to measure off, limit, particularise and thereby divide. But Mind also is a universal principle, is one, is Brahman, and therefore it has a tendency to unifying and universalising knowledge as well as to that which marks off and particularises. The particularising faculty of Mind only becomes Ignorance when it separates itself from the higher principles of which it is a power and acts not only with its characteristic tendency, but also with a tendency to exclude the rest of knowledge, to particularise first and foremost and always and to leave unity as a vague concept to be approached only afterwards when particularisation is complete and through the sum of particulars. This exclusiveness is the very soul of Ignorance.

We must then seize hold on this strange power of Consciousness which is the root of our ills, examine the principle of its operation and detect, if we can, its essential nature and first origin: How is it that the Ignorance exists? how has any principle in the infinite self-awareness been able to put its self-knowledge behind it and exclude all but its own characteristic action? Certain Indian philosophies have declared that the problem is insoluble, is incapable of explanation, Maya with its principle of Ignorance simply is, Brahman simply has the double power of Knowledge and Ignorance inherently potential in it, and all we have to do is to recognise the fact and find a means of escape out of the Ignorance into the knowledge

—by renunciation, by recognition of the universal impermanency of things.

But obviously we cannot be satisfied with this evasion at the very root of the whole matter. In the first place, these philosophies, while thus putting aside the root question, do actually make far-reaching assertions that assume not only a certain operation and symptoms, but a certain fundamental nature of the Ignorance from which their prescription of remedies proceeds; and it is obvious that without such a radical diagnosis no prescription of remedies can be anything but a quack or empiric dealing. But if we are to evade the root-question, we have no means of judging whether the assertions advanced are correct or the remedies prescribed the right ones, or whether there are not others which without being so violent, destructive or of the nature of a surgical mutilation may yet bring a more integral and natural cure. Secondly, it is always the business of man the thinker to know. He may not be able to know the essentiality of the Ignorance or of anything in the universe in the sense of defining it, because we can only know things in that sense by their signs, characters, forms, properties, functionings, relations to other things. But we can pursue farther and farther, clarify more and more accurately our observation of the character and operation of the Ignorance until we get the right revealing word, the right indicating sense of the thing and so come to know it not by the intellect, but by vision and experience of the truth. The whole process of man's intellectual knowledge is through this mental manipulation and discrimination * to the point where the veil is broken and he can see.

If it is true also that the origin of the Ignorance is beyond us as mental beings because our mind lives and moves within the ignorance itself and does not reach up to the point or ascend on to the plane where that separation took place of which the individual mind is the result. But this

**Vitarka and vichara.*

is true of the origin of all things, and on this principle we should have to rest satisfied with a general agnosticism. Man has to work in the Ignorance, to learn under its conditions, to know it up to its farthest point so that he may arrive at its borders of the Truth and develop the faculties which enable him to overstep that powerful but really unsubstantial barrier.

We have then to scrutinise more closely than we have yet done the character and operation of this principle or rather this power of Ignorance and arrive at a clearer conception of its nature and origin. And first we must fix firmly for our minds what we mean by the word itself. The distinction between the Knowledge and the Ignorance begins with the hymns of the Rig-Veda, where the latter means the absence of what is called the divine eye of perception † which gives us the sight of the supramental Truth, and it is called the non-perceiving in our consciousness as opposed to the perceiving conscious-vision and knowledge. †† In its actual operation this non-perceiving is not an entire inconstancy but a false knowledge, a knowledge based on the division of undivided being, founded upon the fragmentary, the little and not on the opulent, vast and luminous completeness of things; a knowledge supported by the Sons of Darkness and Division, enemies of the divine endeavour in man. It was therefore called the undivine Maya, * that which creates false mental forms and appearances,—and hence the later significance of this word which seems to have meant originally a grasping or forming with the mind and so knowledge, but came finally to mean instead deceit, illusion and mere magic. The divine Maya is the knowledge of the Truth of things, its essence, law, operation which the gods possess and on which they found their own eternal action and their building of the divine in man. Practically, therefore, this Ignorance is the dividing mental knowledge which does not grasp the unity, essence, self-law of things in their one

† *Daivya ketu.*

†† *Achitti and chitti.*

* *Adevt māyā.*

origin and in their universality, but works rather upon divided particulars, separate phenomena, partial relations, as if they were the truth we had to seize or as if they could really be understood at all without going back behind the division to the unity, behind the dispersion to the universality. The Knowledge is that which tending and attaining to the supramental faculty seizes the unity, the essence, the self-law and deals with the multiplicity of things out of that light and plenitude, in some sort as does the Divine Himself from the highest height whence He embraces the world.

In the Vedantic thought of the Upanishad we find the original Vedic terms replaced by the familiar, antinomy of Vidya and Avidya, and with the change of terms there has come a certain development of significance. For since the nature of the Knowledge is to find the Truth and the Truth is the One,—the Veda speaks repeatedly of it as “That Truth” and “That One,”—Vidya came to mean purely and trenchantly the knowledge of the One, Avidya purely and trenchantly the knowledge of the divided Many. The complex associations, the rich contents, the luminous penumbra of varied and corollary ideas which belonged to the conception of the Vedic words were largely lost in a language more precise and metaphysic, less psychological and flexible. Still the later exaggerated idea of absolute separation from all truth of things, of illusion, of mere dream and hallucination did not at first enter into the Vedantic conception of the Ignorance. If in the Upanishads it is declared that the man who lives and moves *within* the Ignorance, wanders about stumbling like a blind man led by the blind and returns ever to the net of Death which is spread wide for him, it is also affirmed that he who follows after the Knowledge only, enters as if into a blinder darkness than he who follows after the Ignorance and that the man who knows Brahman as both the Ignorance and the Knowledge, that is to say, as both the One and the Many, crosses by the Ignorance beyond death and by the Knowledge takes possession of Immortality. For the Self-existent has

really become these many existences: the Upanishad can say to the Deva, the Divine Being, in all solemnity and with no thought to mislead, "Thou *art* this old man walking with his staff, yonder boy and girl, this blue-winged bird, that red of eye;" not "Thou seemest to be these things to the self-deluding mind."

But the development of the separative distinction could not stop here; it had to go to its logical extreme. Since the Knowledge of the One is Knowledge, and the Knowledge of the Many is Ignorance, there can, thinks the rigidly analytic and dialectical mind, be nothing but pure opposition between the things denoted by the two terms; there is no essential unity between them, no reconciliation possible. Therefore Vidya alone is knowledge, Avidya is pure Ignorance; and if pure Ignorance takes a positive form, it is because it is not merely a not-knowing of Truth, but a creation of falsehoods. Obviously then, the object matter of Avidya has no existence, the Many are an illusion, the world has no real being. Undoubtedly it has a sort of existence while it lasts, as a dream has or the long-continued hallucination of a delirious or demented brain, but no more. The One has not become and can never become Many; the Self has not and cannot become all these existences; Brahman has not manifested and cannot manifest a real world in itself; it is only the Mind which thrusts names and forms upon the featureless unity that is alone real and, being essentially featureless, cannot manifest real feature and variation.

We depart from these later excesses of the dialectical intellect to return to the Vedantic conception. While giving every tribute to their splendid fearlessness of speculation, to their logical force, inexpugnable so long as their first premiss is granted, we are obliged to withdraw from their obsession,—in the first place because the dialectical intellect does not seem to us to be a competent judge of essential truths, since it deals with words as words, ideas as ideas, wears them as chains and does not look freely beyond them to the essential facts of existence. Our princi-

ple is to see and know and to admit the dialectical intellect only so far as it helps us to clarify our arrangement and expression of the vision and the knowledge, but not suffer it to govern our conceptions and exclude truth. We find too that the flaw of this dialectics is its failure to explain how this distinction of Mind and Self comes to exist in the indistinguishable Oneness; if it is illusory, we have an illusion the father of illusions and, the source of the parent illusion remaining undiscovered, nothing is explained; if it is true and real, then we have a real distinction in the indistinguishable, a real feature in the featureless and the doctrine of illusionism becomes untrue to itself at its very source, illogical in its unsparing logic. If, again, Mind is an intermediary illusion born of Maya, of the illusion-power of Brahman, which is then not the mother, but the grandmother of the world, we do not see at all the physiognomy of this ancestress. We fail to find in what this power of the eternally self-aware Brahman to delude itself consists or how the action of Maya differs from the action of Mind; unless it be that Maya is its power to foist name and form upon itself, Mind its power to receive them as if they were realities,—Maya its power to create illusions knowing them to be illusions, Mind its power to receive illusions forgetting that they are illusions. And then the difficulty would be that, Brahman being essentially and always one in self-awareness, the trick could not possibly succeed; Brahman could not divide itself in that fashion, at once knowing and not knowing or one part knowing and the other not knowing. Or if it could, then we start with a thing which is logically impossible and is yet the crucial fact of existence, and why not then accept rather this other fact of the One becoming and being always many and the Many becoming and being always one which we see to be, though dialectically impossible, yet the one eternal fact and law of existence?

These however are, after all, unsatisfying logomachies. The real point is this that nowhere in existence do we find this trenchant dualism, this real opposition which

the intellect seeks to create. We find existence to be one always, its unity governing even its utmost multiplicity. We have found this unity pursuing us everywhere. Even pain is only a particular effect of the one delight of existence upon our sense resulting from the weakness of the recipient, his incapacity to bear the touch of delight. But every form of weakness is really a particular working of the one divine Will-Force; weakness in that Force means merely its power to hold back, measure, relate in a particular way its action of Force. So also it may be, and should be in the nature of things, that whatever we call Ignorance is not really anything else than a power of the one divine Knowledge-Will or Maya; it is the capacity of the divine consciousness to regulate similarly, to hold back, measure, relate in a particular way the action of its Knowledge. Knowledge and Ignorance will then be, not two irreconcilable principles, one creative of world-existence, the other intolerant and destructive of it, but two coexistent powers both present in the universe itself, diversely operating in its conduct, but one in their essence and able to pass by a natural transmutation into each other.

To know, we have always to dissolve the rigid constructions of the self-willed intellect and look freely and flexibly at the facts of existence. Its fundamental fact is consciousness which is power, and we actually see that this power has three ways of operating. First, we find that there is a consciousness behind all, embracing all, within all, which is eternally, universally, absolutely aware of itself whether in unity or multiplicity or in both simultaneously or beyond both. This is the plenitude of the divine self-knowledge. Then we see this consciousness dwelling upon apparent oppositions in itself, and the most extreme antinomy of all results in what seems to us to be a complete nescience of itself, a surface Inconscience, though we know that this is merely a surface appearance and that the divine knowledge works with a sovereign secureness within the operations of the Incon-

scient. Between these two oppositions and as a mediary term we see Consciousness working with a partial, limited self-awareness which is equally superficial and which seems to be a compromise between the two opposites, but proves rather to be an incomplete emergence of the knowledge to the surface. This we call the Ignorance, from our own point of view, because it is our own characteristic way of the soul's self-withholding of complete self-knowledge. The exact relation and origin of these three poises of the power of consciousness is what we have, if possible, to discover.

The Synthesis of Yoga

CHAPTER XXIV

THE REALISATION OF SACHCHIDANANDA

The modes of the Self which we have dealt with in our last Chapter may seem at first to be of a highly metaphysical character, to be intellectual conceptions more fit for philosophical analysis than for practical realisation. But this is a false distinction made by the division of our faculties. It is at least a fundamental principle of the ancient wisdom, the wisdom of the East on which we are founding ourselves, that philosophy ought not to be merely a lofty intellectual pastime or a play of dialectical subtlety or even a pursuit of metaphysical truth for its own sake, but a discovery by all right means of the basic truths of all-existence which ought then to become the guiding principles of our own existence. Sankhya, the abstract and analytical realisation of truth, is one side of Knowledge. Yoga the concrete and synthetic realisation of it in our experience, inner state, outer life is the other. Both are means by which man can escape out of falsehood and ignorance and live in and by the truth. And since it is always the highest he can know or be capable of that must be the aim of the thinking man, it is the highest truth which the soul must seek out by thought and by life accomplish.

Here lies the whole importance of the part of the Yoga of Knowledge which we are now considering, the

knowledge * of those essential principles of Being, those essential modes of self-existence on which the absolute Divine has based its self-manifestation. If the truth of our being is an infinite unity in which alone there is perfect wideness, light, knowledge, power, bliss, and if all our subjection to darkness, ignorance, weakness, sorrow, limitation comes of our viewing existence as a clash of infinitely multiple separate existences, then obviously it is the most practical and concrete and utilitarian as well as the most lofty and philosophical wisdom to find a means by which we can get away from the error and learn to live in the truth. So also, if that One is in its nature a freedom from bondage to this play of qualities which constitute our psychology and if from subjection to that play are born the struggle and discord in which we live, floundering eternally between the two poles of good and evil, virtue and sin, satisfaction and failure, joy and grief, pleasure and pain, then to get beyond the qualities and take our foundation in the settled peace of that which is always beyond them is the only practical wisdom. If attachment to mutable personality is the cause of our self-ignorance, of our discord and quarrel with ourself and with life and with others, and if there is an impersonal One in which no such discord and ignorance and vain and noisy effort exist because it is in eternal identity and harmony with itself, then to arrive in our souls at that impersonality and untroubled oneness of being is the one line and object of human effort to which our reason can consent to give the name of practicality.

There is such a unity, impersonality, freedom from the play of qualities which lifts us above the strife and surge of Nature in her eternal seeking through mind and body for the true key and secret of all her relations. And it is the ancient highest experience of mankind that only by arriving there, only by making oneself impersonal, one, still, self-gathered, superior to the mental and vital existence in

* *Tattvajñana*.

that which is eternally superior to it, can a settled, because self-existent peace and internal freedom be acquired. Therefore this is the first, in a sense the characteristic and essential object of the Yoga of Knowledge. But, as we have insisted, this, if first, is not all; if the essential, it is not the complete object. Knowledge is not complete if it merely shows us how to get away from relations to that which is beyond relations, from personality to impersonality, from multiplicity to featureless unity. It must give us also that key, that secret of the whole play of relations, the whole variation of multiplicity, the whole clash and interaction of personalities for which cosmic existence is seeking. And knowledge is still incomplete if it gives us only an idea and cannot verify it in experience; we seek the key, the secret in order that we may govern the phenomenon by the reality it represents, heal its discords by the hidden principle of concord and unification behind them and arrive from the converging and diverging effort of the world to the harmony of its fulfilment. Not merely peace, but fulfilment is what the heart of the world is seeking and what a perfect and effective self-knowledge must give to it; peace can only be the eternal support, the infinite condition, the natural atmosphere of self-fulfilment.

Moreover, the knowledge that finds the true secret of multiplicity, personality, quality, play of relations, must show us some real oneness in essence of being and intimate unity in power of being between the impersonal and the source of personality, the qualityless and that which expresses itself in qualities, the unity of existence and its many-featured multiplicity. The knowledge that leaves a yawning gulf between the two, can be no ultimate knowledge, however logical it may seem to the analytical intellect or however satisfactory to a self-dividing experience. True knowledge must arrive at a oneness which embraces even though it exceeds the totality of things, not at a oneness which is incapable of it and rejects it. For there can be no such original unbridgeable chasm of duality either in the All-existence itself or between any transcendent

Oneness and the All-existent. And as in knowledge, so in experience and self-fulfilment. The experience which finds at the summit of things such an original unbridgeable chasm between two contrary principles and can at most succeed in overleaping it so that it has to live in one or the other, but cannot embrace and unify, is not the ultimate experience. Whether we seek to know by thought or by the vision of knowledge which surpasses thought or by that perfect self-experience in our own being which is the crown and fulfilment of realisation by knowledge, we must be able to think out, see, experience and live the all-satisfying unity. This is what we find in the conception, vision and experience of the One whose oneness does not cease or disappear from view by self-expression in the Many, who is free from bondage to qualities but is yet infinite quality, who contains and combines all relations, yet is ever absolute, who is no one person and yet all persons because He is all being and the one conscious Being. For the individual centre we call ourselves, to enter by its consciousness into this Divine and reproduce its nature in itself is the high and marvellous, yet perfectly rational and most supremely pragmatic and utilitarian goal before us. It is the fulfilment of our self-existence and at the same time the fulfilment of our cosmic existence, of the individual in himself and of the individual in his relation to the cosmic Many. Between these two terms there is no irreconcilable opposition: rather, our own self and the self of the cosmos having been discovered to be one, there must be between them an intimate unity.

In fact all these opposite terms are merely general conditions for the manifestation of conscious being in that Transcendent who is always one not only behind, but within all conditions however apparently opposite. And the original unifying spirit-stuff of them all and the one substantial mode of them all is that which has been described for the convenience of our thought as the trinity of Sachchidananda. Existence, Consciousness, Bliss, these are everywhere the three inseparable divine terms. None of them

is really separate, though our mind and our mental experience can make not only the distinction, but the separation. Mind can say and think "I was, but unconscious"—for no being can say "I am, but unconscious,"—and it can think and feel "I am, but miserable and without any pleasure in existence." In reality this is impossible. The existence we really are, the eternal "I am," of which it can never be true to say "It was", is nowhere and at no time unconscious. What we call unconsciousness is simply other-consciousness; it is the going in of this surface wave of our mental awareness of outer objects into our subliminal self-awareness and into our awareness too of other planes of existence. We are really no more unconscious when we are asleep or stunned or drugged or "dead" or in any other state, than when we are plunged in inner thought oblivious of our physical selves and our surroundings. For anyone who has advanced even a little way in Yoga, this is a most elementary proposition and one which offers no difficulty whatever to the thought because it is proved at every point by experience. It is more difficult to realise that existence and undelight of existence cannot go together. What we call misery, grief, pain, absence of delight is again merely a surface wave of the delight of existence which takes on to our mental experience these apparently opposite tints because of a certain trick of false reception in our divided being—which is not our existence at all but only a fragmentary formulation or discoloured spray of conscious-force tossed up by the infinite sea of our self-existence. In order to realise this we have to get away from our absorption in these surface habits, these petty tricks of our mental being,—and when we do get behind and away from them it is surprising how superficial they are, what ridiculously weak and little-penetrating pin-pricks they prove to be,—and we have to realise true existence, and true consciousness, and true experience of existence and consciousness, Sat, Chit and Ananda.

Chit, the divine Consciousness, is not our mental self-

awareness ; that we shall find to be only a form, a lower and limited mode or movement. As we progress and awaken to the soul in us and things, we shall realise that there is a consciousness also in the plant, in the metal, in the atom, in electricity, in everything that belongs to physical nature ; we shall find even that it is not really in all respects a lower or more limited mode than the mental, on the contrary it is in many " inanimate " forms more intense, rapid, poignant, though less evolved towards the surface. But this also, this consciousness of vital and physical Nature is, compared with Chit, a lower and therefore a limited form, mode and movement. These lower modes of consciousness are the conscious-stuff of inferior planes in one indivisible existence. In ourselves also there is in our subconscious being an action which is precisely that of the " inanimate " physical Nature whence has been constituted the basis of our physical being, another which is that of plant-life, and another which is that of the lower animal creation around us. All these are so much dominated and conditioned by the thinking and reasoning conscious-being in us that we have no real awareness of these lower planes; we are unable to perceive in their own terms what these parts of us are doing, and receive it very imperfectly in the terms and values of the thinking and reasoning mind. Still we know well enough that there is an animal in us as well as that which is characteristically human,—something which is a creature of conscious instinct and impulse, not reflective or rational, as well as that which turns back in thought and will on its experience, meets its from above with the light and force of a higher plane and to some degree controls, uses and modifies it. But the animal in man is only the head of our subhuman being; below it there is much that is also sub-animal and merely vital, much that acts by an instinct and impulse of which the constituting consciousness is withdrawn behind the surface. Below this sub-animal being, there is at a further depth the subvital. When we advance in that ultra-normal self-knowledge and experience which Yoga brings with it, we become aware

that the body too has a consciousness of its own; it has habits, impulses, instincts, an inert yet effective will which differs from that of the rest of our being and can resist it and condition its effectiveness. Much of the struggle in our being is due to this composite existence and the interaction of these varied and heterogeneous planes on each other. For man here is the result of an evolution and contains in himself the whole of that evolution up from the merely physical and subvital conscious being to the mental creature which at the top he is.

But this evolution is really a manifestation and just as we have in us these subnormal selves and subhuman planes, so are there in us above our mental being supernormal and superhuman planes. There Chit as the universal conscious-stuff of existence takes other poises, moves out in other modes, on other principles and by other faculties of action. There is above the mind, as the old Vedic sages discovered, a Truth-plane, a plane of self-luminous, self-effective Idea, which can be turned in light and force upon our mind, reason, sentiments, impulses, sensations and use and control them in the sense of the real Truth of things just as we turn our mental reason and will upon our sense-experience and animal nature to use and control them in the sense of our rational and moral perceptions. There there is no seeking, but rather natural possession; no conflict or separation between will and reason, instinct and impulse, desire and experience, idea and reality, but all are in harmony, concomitant, mutually effective, unified in their origin, in their development and in their effectuation. But beyond this plane and attainable through it are others in which the very Chit itself becomes revealed, Chit the elemental origin and primal completeness of all this varied consciousness which is here used for various formation and experience. There will and knowledge and sensation and all the rest of our faculties, powers, modes of experience are not merely harmonious, concomitant, unified, but are one being of consciousness and power of consciousness. It is this Chit which modifies itself so as to become on the

Truth-plane the supermind, on the mental plane the mental reason, will, emotion, sensation, on the lower planes the vital or physical instincts, impulses, habits of an obscure force not in superficially conscious possession of itself. All is Chit because all is Sat; all is various movement of the original Consciousness because all is various movement of the original Being.

When we find, see or know Chit, we find also that its essence is Ananda or delight of self-existence. To possess self is to possess self-bliss; not to possess self is to be in more or less obscure search of the delight of existence. Chit eternally possesses its self-bliss; and since Chit is the universal conscious-stuff of being, conscious universal being is also in possession of conscious self-bliss, master of the universal delight of existence. The Divine whether it manifests itself in All-Quality or in No-Quality, in Personality or Impersonality, in the One absorbing the Many or in the One manifesting its essential multiplicity, is always in possession of self-bliss and all-bliss because it is always Sachchidananda. For us also to know and possess our true Self in the essential and the universal is to discover the essential and the universal delight of existence, self-bliss and all-bliss. For the universal is only the pouring out of the essential existence, consciousness and delight; and wherever and in whatever form that manifests as existence, there the essential consciousness must be and therefore there must be an essential delight.

The individual soul does not possess this true nature of itself or realise this true nature of its experience, because it separates itself both from the essential and the universal and identifies itself with the separate accidents, with the unessential form and mode and with the separate aspect and vehicle. Thus it takes its mind, body, life-stream for its essential self. It tries to assert these for their own sake against the universal, against that of which the universal is the manifestation. It is right in trying to assert and fulfil itself in the universal for the sake of something greater and beyond, but wrong in attempting to do

so against the universal and in obedience to a fragmentary aspect of the universal. This fragmentary aspect or rather collection of fragmentary experiences it combines around an artificial centre of mental experience, the mental ego, and calls that itself and it serves this ego and lives for its sake instead of living for the sake of that something greater and beyond of which all aspects, even the widest and most general are partial manifestations. This is the living in the false and not the true self ; this is living for the sake of and in obedience to the ego and not for the sake of and in obedience to the Divine. The question how this fall has come about and for what purpose it has been done, belongs to the domain of Sankhya rather than of Yoga. We have to seize on the practical fact that to such self-division is due the self-limitation by which we have become unable to possess the true nature of being and experience and are therefore in our mind, life and body subject to ignorance, incapacity and suffering. Non-possession of unity is the root cause ; to recover unity is the sovereign means, unity with the universal and with that which the universal is here to express. We have to realise the true self of ourselves and of all ; and to realise the true self is to realise Sachchidananda.

Essays on the Gita

THE TEACHER, THE DISCIPLE AND THE DOCTRINE

(8)

We know the divine Teacher, we see the human disciple; it remains to form a clear conception of the doctrine. A clear conception fastening upon the essential idea, the central heart of the teaching is especially necessary here because the Gita with its rich and many-sided thought, its synthetical grasp of different aspects of the spiritual life and the fluent winding motion of its argument lends itself, even more than other scriptures, to one-sided misrepresentations born of a partisan intellectuality. The unconscious or half-conscious wresting of fact and word and idea to suit a preconceived notion or the doctrine or principle of one's preference is recognised by Indian logicians as one of the most fruitful sources of fallacy; and it is perhaps the one which it is most difficult for even the most conscientious thinker to avoid. For the human reason is incapable of always playing the detective upon itself in this respect; it is its very nature to seize upon some partial conclusion, idea, principle, become its partisan and make it the key to all truth, and it has an infinite faculty of doubling upon itself so as to avoid detecting in its operations this necessary and cherished weakness. The Gita lends itself easily to this kind of error, because it is easy, by throwing particular emphasis on one of its aspects or even on some salient and emphatic text and putting all the rest of the eighteen chapters into the background or

making them a subordinate and auxiliary teaching, to turn it into a partisan of our own doctrine or dogma.

Thus, there are those who make the Gita teach, not works at all, but a discipline of preparation for renouncing life and works: the indifferent performance of prescribed actions or of whatever task may lie ready to the hands, becomes the means, the discipline ; the final renunciation of life and works is the object. It is quite easy to justify this view by citations from the book and by a certain arrangement of stress in following out its argument, especially if we shut our eyes to the peculiar way in which it uses such words as *sannyasa*, renunciation ; but it is quite impossible to persist in this view on an impartial reading in face of the continual assertion to the very end that action should be preferred to inaction and that superiority lies with the true, the inner renunciation of desire by equality and the giving up of works to the supreme Purusha.

Others again speak of the Gita as if the doctrine of devotion were its whole teaching and put in the background its monistic elements and the high place it gives to quietistic immergence in the one self of all. And undoubtedly its emphasis on devotion, its existence on the aspect of the Divine as Lord and Purusha and its doctrine of the Purushottama, the Supreme Being who is superior both to the mutable Being and to the Immutable and who is what in His relation to the world we know as God, are the most striking and among the most vital elements of the Gita. Still, this Lord is the Self in whom all knowledge culminates and the Master of sacrifice to whom all works lead as well as the Lord of Love into whose being the heart of devotion enters, and the Gita preserves a perfectly equal balance emphasizing now knowledge, now works, now devotion, but for the purposes of the immediate trend of the thought, not with any absolute preference of one over the others. He in whom all three meet and become one, He is the Supreme Being, the Purushottama.

But at the present day, since in fact the modern mind began to recognise and deal at all with the Gita, the ten-

dency is to subordinate its elements of knowledge and devotion, to take advantage of its continual insistence on action and to find in it a scripture of the Karmayoga, a Light leading us on the path of action, a Gospel of Works. Undoubtedly, the Gita is a Gospel of Works, but of works which culminate in knowledge, that is, in spiritual realisation and quietude, and of works motivated by devotion, that is, a conscious surrender of one's whole self first into the hands and then into the being of the Supreme, and not at all of works as they are understood by the modern mind, not at all an action dictated by egoistic and altruistic, by personal, social, humanitarian motives, principles, ideals. Yet this is what present-day interpretations seek to make of the Gita. We are told continually by many authoritative voices that the Gita, opposing in this the ordinary ascetic and quietistic tendency of Indian thought and spirituality, proclaims with no uncertain sound the gospel of human action, the ideal of disinterested performance of social duties, nay, even, it would seem, the quite modern ideal of social service. To all this I can only reply that very patently and even on the very surface of it the Gita does nothing of the kind and that this is a modern misreading, a reading of the modern mind into an ancient book, of the present day European or Europeanised intellect into a thoroughly antique, a thoroughly Oriental and Indian teaching. That which the Gita teaches is not a human, but a divine action ; not the performance of social duties, but the abandonment of all other standards of duty or conduct for a selfless performance of the divine will working through our nature ; not social service, but the action of the Best, the God-possessed, the Master-men done impersonally for the sake of the world and as a sacrifice to Him who stands behind man and Nature.

In other words, the Gita is not a book of practical ethics, but of the spiritual life. The modern mind is just now the European mind, such as it has become after having abandoned not only the philosophic idealism of the

highest Graeco-Roman culture from which it started, but the Christian devotionism of the Middle Ages ; these it has replaced by or transmuted into a practical idealism and social, patriotic and philanthropic devotion. It has got rid of God or kept Him only for Sunday use and erected in His place man as its deity and society as its visible idol. At its best it is practical, ethical, social, pragmatic, altruistic, humanitarian. Now all these things are good, are especially needed at the present day, are part of the divine Will or they would not have become so dominant in humanity. Nor is there any reason why the divine man, the man who lives in the Brahmic consciousness, in the God-being should not be all of these things in his action; he will be, if they are the best ideal of the age, the Yuga-dharma, and there is no yet higher ideal to be established, no great radical change to be effected. For he is, as the Teacher points out to his disciple, the best who has to set the standard for others ; and in fact Arjuna is called upon to live according to the highest ideals of his age and the prevailing culture, but with knowledge, with understanding of that which lay behind, and not as ordinary men, with a following of the outward law and rule.

But the point here is that the modern mind has exiled from its practical motive-power the two essential things, God or the Eternal and spirituality or the God-state, which are the master conceptions of the Gita. It lives in humanity only and the Gita would have us live in God, though for the world in God ; in its life, heart and intellect only, and the Gita would have us live in the spirit ; in the mutable Being who is "all creatures," and the Gita would have us live also in the Immutable and the Supreme ; in the changing march of Time and the Gita would have us live in the Eternal. Or if these higher things are now beginning to be vaguely envisaged, it is only to make them subservient to man and society; but God and spirituality exist in their own right and not as adjuncts. And in practice the lower in us must learn to exist for the higher, in order that the higher also may in us consciously exist

for the lower, to draw it nearer to its own altitudes.

Therefore it is a mistake to interpret the Gita from the standpoint of the mentality of today and force it to teach us the disinterested performance of duty as the highest and all-sufficient law. A little consideration of the situation with which the Gita deals will show us that this could not be its meaning. For the whole point of the teaching, that from which it arises, that which compels the disciple to seek the Teacher is an inextricable clash of the various related conceptions of duty ending in the collapse of the whole useful intellectual and moral edifice erected by the human mind. In human life some sort of a clash arises fairly often, as for instance between domestic duties and the call of the country or the cause, or between the claim of the country and the good of humanity or some larger religious or moral principle. An inner situation may even arise, as with the Buddha, in which all duties have to be abandoned, trampled on, flung aside in order to follow the call of the Divine within. I cannot think that the Gita would solve such an inner situation by sending Buddha back to his wife and father and the government of the Sakya State, or would direct a Ramakrishna to become a Pundit in a vernacular school and disinterestedly teach little boys their lessons or bind down a Vivekananda to support his family and for that to follow dispassionately the law or medicine or journalism. The Gita does not teach the disinterested performance of duties but the following of the divine life, the abandonment of all dharmas, *sarvadharmān*, to take refuge in the Supreme alone, and the divine activity of a Buddha, a Ramakrishna, a Vivekananda is perfectly in consonance with this teaching. Nay, although the Gita prefers action to inaction, it does not rule out the renunciation of works, but accepts it as one of the ways to the Divine. If that can only be attained by renouncing works and life and all duties and the call is strong within us, then into the bonfire they must go, and there is no help for it. The call of God is imperative and cannot be weighed against any other considerations,

But here there is this farther difficulty that the action which Arjuna must do is one from which his moral sense recoils. It is his duty to fight, you say? But that duty has now become to his mind a terrible sin. How does it help him or solve his difficulty to tell him that he must do his duty disinterestedly, dispassionately? He will want to know which is his duty or how it can be his duty to destroy in a sanguinary massacre his kin, his race and his country. He is told that he has right on his side, but that does not and cannot satisfy him, because his very point is that the justice of his legal claim does not justify him in supporting it by a pitiless massacre destructive to the future of his nation. Is he then to act dispassionately in the sense of not caring whether it is a sin or what its consequences may be so long as he does his duty as a soldier? That may be the teaching of a State, of politicians, of lawyers, of ethical casuists; it can never be the teaching of a great religious and philosophical Scripture which sets out to solve the problem of life and action from the very roots. And if that is what the Gita has to say on a most poignant moral and spiritual problem, we must put it out of the list of the world's Scriptures and thrust it, if anywhere, then into our library of political science and ethical casuistry.

Undoubtedly, the Gita does, like the Upanishads, teach the equality which rises above sin and virtue, beyond good and evil, but only as a part of the Brahmic consciousness and for the man who is on the path and advanced enough to fulfil the supreme rule. It does not preach indifference to good and evil for the ordinary life of man, where such a doctrine would have the most pernicious consequences. On the contrary it affirms that the doers of evil shall not attain to God. Therefore if Arjuna simply seeks to fulfil in the best way the ordinary law of man's life, disinterested performance of what he feels to be a sin, a thing of Hell, will not help him, even though that sin be his duty as a soldier. He must refrain from what his conscience abhors though a thousand duties were shattered to pieces.

We must remember that duty is an idea which in practice rests upon social conceptions. We may extend the term beyond its proper connotation and talk of our duty to ourselves or we may, if we like, say in a transcendent sense that it was Buddha's duty to abandon all, or even that it is the ascetic's duty to sit motionless in a cave! But this is obviously to play with words. Duty is a relative term and depends upon our relation to others. It is a father's duty, as a father, to nurture and educate his children; a lawyer's to do his best for his client even if he knows him to be guilty and his defence to be a lie; a soldier's to fight and shoot to order even if he kill his own kin and countrymen; a judge's to send the guilty to prison and hang the murderer. And so long as these positions are accepted, the duty remains clear, a practical matter of course even when it is not a point of honour or affection, and overrides the absolute religious or moral law. But what if the inner view is changed, if the lawyer is awakened to the absolute sinfulness of falsehood, the judge becomes convinced that capital punishment is a crime against humanity, the man called upon to the battlefield feels, like the conscientious objector of today or as a Tolstoy would feel, that in no circumstances is it permissible to take human life any more than to eat human flesh? It is obvious that here the moral law which is above all relative duties must prevail; and that law depends on no social relation or conception of duty but on the awakened inner perception of man, the moral being.

There are in the world, in fact, two different laws of conduct each valid on its own plane, the rule principally dependent on external status and the rule independent of status and entirely dependent on the thought and conscience. The Gita does not teach us to subordinate the higher plane to the lower, it does not ask the awakened moral consciousness to slay itself on the altar of duty as a sacrifice and victim to the law of the social status. It calls us higher and not lower; from the conflict of the two planes it bids us ascend to a supreme poise above the mainly

practical, above the purely ethical, to the Brahmic consciousness. It replaces the conception of social duty by a divine obligation. The subjection to external law gives place to a certain principle of inner self-determination of action proceeding by the soul's freedom from the tangled law of works. And this, as we shall see,—the Brahmic consciousness, the soul's freedom from works and the determination of works by the nature with the Lord within and above us,—is the kernel of the Gita's teaching with regard to action.

The Gita can only be understood, like any other great work of the kind, by studying it in its entirety and as a developing argument. But the modern interpreters, starting from the great writer Bunkim Chundra Chatterji who first gave to the Gita this new sense of a Gospel of Duty, have laid an almost exclusive stress on the first three or four chapters and in those on the idea of equality, on the expression *kartavyam karma*, the work that is to be done, which they render by duty, and on the phrase "Thou hast a right to action, but none to the fruits of action" which is now popularly quoted as the great word, the *mahavākya*, of the Gita. The rest of the eighteen chapters with their high philosophy are given a secondary importance, except indeed the great vision in the eleventh. This is natural enough for the modern mind which is, or has been till yesterday, inclined to be impatient of metaphysical subtleties and far-off spiritual seekings, eager to get to work and, like Arjuna himself, mainly concerned for a workable law of works, a *dharma*. But it is the wrong way to handle this Scripture.

The equality which the Gita preaches is not disinterestedness,—the great command to Arjuna given *after* the foundation and main structure of the teaching have been laid and built, "Arise, slay thy enemies, enjoy a prosperous kingdom," has not the ring of an uncompromising altruism or of a white, dispassionate abnegation; it is a state of inner poise and wideness which is the foundation of spiritual freedom. With that poise, in that

freedom we have to do the "work that is to be done," a phrase which the Gita uses with the greatest wideness including in it all works, *sarvakarmāni*, and which far exceeds, though it may include, social duties or ethical obligations. What is the work to be done is not to be determined by the individual choice; nor is the right to the action and the rejection of claim to the fruit the great word of the Gita, but only a preliminary word governing the first state of the disciple when he begins ascending the hill of Yoga. It is practically superseded at a subsequent stage. For the Gita goes on to affirm emphatically that the man is not the doer of the action; it is Prakriti; it is Nature, it is the great Force with its three modes of action that works through him; and he must learn to see that it is *not* he who does the work. Therefore the "right to action" is an idea which is only valid so long as we are still under the illusion of being the doer; it must necessarily disappear from the mind like the claim to the fruit, as soon as we cease to be to our own consciousness the doer of our works. All pragmatic egoism, whether of the claim to fruits or of the right to action, is then at an end.

But the determinism of Prakriti is not the last word of the Gita. The equality of the mind and the rejection of fruits are only means for entering with the mind and the heart and the understanding into the divine consciousness and living in it; and the Gita expressly says that they are to be practised only if or so long as the disciple is unable so to live or even to seek by practise the gradual development of this higher state. And what is this Divine, whom Krishna declares himself to be? It is the Purushottama beyond the Self that acts not, beyond the Prakriti that acts, foundation of the one, master of the other, the Lord of whom all is the manifestation, who even in our present subjection to Maya sits in the heart of His creatures governing the works of Prakriti, He by whom the armies on the field of Kurukshetra have already been slain while yet they live and who uses Arjuna only

as an instrument or immediate occasion of this great slaughter. Prakriti is only His executive force. The disciple has to rise beyond this Force and its three modes or *gunas* ; he has to become *trigundātīta*. Not to her has he to surrender his actions, over which he has no longer any claim or " right ", but into the being of the Supreme. Reposing his mind and understanding, heart and will in Him, with self-knowledge, with God-knowledge, with world-knowledge, with a perfect equality, a perfect devotion, an absolute self-giving, he has to do works as an offering to the Master of all self-energising and all sacrifice. Identified in will, conscious with that consciousness, That shall decide and initiate the action. This is the solution which the Divine Teacher offers to the disciple.

What the great, the supreme word of the Gita is, its *mahavākya*, we have not to seek ; for the Gita itself declares it in its last utterance, the crowning note of the great diapason. " With the Lord in thy heart take refuge with all thy being ; by His grace thou shalt attain to the supreme peace and the eternal status. So have I expounded to thee a knowledge more secret than that which is hidden. Further hear the most secret, the supreme word that I shall speak to thee. Become my-minded, devoted to Me, to Me do sacrifice and adoration ; infallibly, thou shalt come to Me, for dear to me art thou. Abandoning all laws of conduct seek refuge in Me alone. I will release thee from all sin ; do not grieve."

The argument of the Gita resolves itself into three great steps by which action rises out of the human into the divine plane leaving the bondage of the lower for the liberty of a higher law. First, by the renunciation of desire and a perfect equality works have to be done as a sacrifice by man as the doer, a sacrifice to a deity who is the supreme and only Self though by him not yet realised in his own being. This is the initial step. Secondly, not only the desire of the fruit, but the claim to be the doer of works has to be renounced in the realisation of the Self as the equal, the inactive, the immutable principle and of all

works as simply the operation of universal Force, of the Nature-Soul, Prakriti, the unequal, active, mutable power. Lastly the supreme Self has to be seen as the supreme Purusha governing this Prakriti, of whom the soul in Nature is a partial manifestation, by whom all works are directed, in a perfect transcendence, through Nature. To him love and adoration and the sacrifice of works have to be offered: the whole being has to be surrendered to Him and the whole consciousness raised up to dwell in this divine consciousness so that the human soul may share in His divine transcendence of Nature and of His works and act in a perfect spiritual liberty.

The first step is Karmayoga, the selfless sacrifice of works, and here the Gita's insistence is on action. The second is Jnanayoga, the self-realisation and knowledge of the true nature of the self and the world, and here the insistence is on knowledge; but the sacrifice of works continues and the path of Works becomes one with but does not disappear into the path of Knowledge. The last step is adoration and seeking of the supreme Self as the Divine Being, and here the insistence is on devotion; but the knowledge is not subordinated, only raised, vitalised and fulfilled, and still the sacrifice of works continues; the double path becomes the triune way of knowledge, works and devotion. And the fruit of the sacrifice, the one fruit still placed before the seeker, is attained, union with the divine Being and oneness with the supreme divine nature.

The Psychology of Social Development

IV

As the individual seeks his own self-development and strives rightly to find himself, to discover the law and power of his own being within himself and to fulfil it, because he is even after all qualifications have been made and caveats entered, not merely the ephemeral creature or a form of mind and body, but a being, a living power of the eternal Truth, so also a society, community, nation seeks its own self-fulfilment, strives rightly to find itself, to become aware within itself of the law and power of its own being and to fulfil it as perfectly as possible, to live its own life, to realise all its potentialities. And for the same reason; because this too is a being, a living power of the eternal Truth and is intended to express and fulfil the truth and power within it in its own way and to the degree of its capacities. As the individual has a body, an organic life, a moral and aesthetic temperament, a developing mind and a soul behind all these signs and powers for the sake of which they exist, so too has the nation or society. In fact, like the individual, it essentially is rather than has a soul; it is a group-soul that having attained to distinctness must become more and more self-conscious and find itself more and more fully as it develops its life and its corporate action and mentality.

The parallel is just at every turn because it is more than a parallel; it is a real identity of nature, with this difference that the group-soul is much more complex because it has a great number of self-conscious individuals for the constituents of its physical being and not an association of merely vital subconscious cells. At first, for this very reason, it seems more crude, primitive and artificial in the forms it takes; for it has a more difficult task before it and needs a longer time to find itself. When it succeeds in getting out of the stage of vaguely conscious self-formation, its first definite self-consciousness is objective much more than subjective, and so far as it is subjective, it is superficial. This objectiveness comes out very strongly in the ordinary emotional conception of the nation which centres round its geographical, its objective, its most material aspect, the passion for the land in which we dwell, the land of our fathers, the land of our birth, *country, patria, vaterland, janmabhumi*. When we realise that the land is only the shell of the body,—though a very living shell indeed and potent in its influences on the nation,—and that its more real body is the men and women who compose the nation-unit, a body ever changing, yet always the same like that of the individual man, we are on the way to a more subjective communal consciousness. For then we have some chance of realising that even the physical being of the society is a subjective power and not a mere objective existence. Much more is it in its inner self a great corporate soul with all the possibilities and dangers of the soul-life.

The objective view of society has reigned throughout the historical period of humanity in the West and it has been sufficiently strong though not absolutely engrossing in the East. Practically what rulers, people and thinkers alike have understood by their national existence, was simply their political status, the extent of their borders, their economical well-being and expansion and their laws and institutions. For this reason political and economical motives have everywhere predominated and history has

been a record of their influence and workings; the one subjective and psychological force consciously admitted and with difficulty deniable has been that of the individual. So great is this predominance that most modern historians and some political thinkers have concluded that objective necessities are by law of Nature the only really determining forces and all else are their results or superficial accidents. Scientific history has been conceived as if it must be a record and appreciation of the environmental motives of political action, the play of economic forces and developments and the course of institutional evolution; while the few who still value the psychological element keep their eye fixed on individuals and are not far from conceiving of history as a mass of biographies. The truer and more comprehensive science of the future will see that these conditions only apply to the imperfectly self-conscious period of social development and that even then there was always a greater subjective force working behind individuals, policies, economical movements and the change of institutions, but working for the most part subconsciously. It is when this subconscious power of the group-soul comes to the surface that nations begin to enter into possession of their subjective selves; they set about getting however vaguely or imperfectly at their souls.

Certainly, there is always a vague sense of this subjective existence at work even on the surface of the communal mentality. But so far as this vague sense becomes at all definite, it concerns itself mostly with details and unessentials, national idiosyncracies, habits, prejudices, marked mental tendencies. It is, so to speak, an objective sense of subjectivity. As man has been accustomed to look on himself as a body and a life, the physical animal with a certain moral or immoral temperament, and the things of the mind have been regarded as a fine flower and attainment of the physical life rather than themselves anything essential or the sign of something essential, so and much more has the community regarded that small part of its subjective self of which it becomes aware. It clings indeed al-

ways to its idiosyncracies, habits, prejudices, but in a blind objective fashion, insisting on their most external aspect and not at all going behind them to that for which they stand.

This has been the rule not only with the nation, but with all communities. A church is an organised religious community and religion, if anything in the world, ought to be subjective ; for its very reason for existence—where it is not merely an ethical creed with a supernatural authority,—is to find and realise the soul. Yet religious history has been almost entirely, except in the time of the founders and their immediate successors, an insistence on things objective, rites, ceremonies, authority, church governments, dogmas, forms of belief. Witness the whole external religious history of Europe, that strange sacrilegious tragi-comedy of discords, sanguinary disputations, "religious" wars, persecutions, State churches and all else that is the very negation of the spiritual life. It is only recently that men have begun seriously to consider what Christianity, Catholicism, Islam really mean and are in their soul, that is to say, in their very essence and reality.

But now we have, very remarkably, very swiftly coming to the surface this new psychological tendency of the communal consciousness. Now first we hear of the soul of a nation and, what is more to the purpose, actually see nations feeling for their souls, trying to find them, seriously endeavouring to act from the new sense and make it consciously operative in the common life and action. It is only natural that this tendency should have been, for the most part, most powerful in new nations or in those struggling to realise themselves in spite of political subjection. For these need more to feel the difference between themselves and others so that they may assert and justify their individuality as against the powerful superlife which tends, not always consciously as in German aggression, but by the very necessity of the position, to absorb or efface it. And precisely because their objective life is feeble and it is difficult to affirm it by its own strength in the

adverse circumstances, there is more chance of their seeking for their individuality and its force of self-assertion in that which is subjective and psychological or at least in that which has a subjective or a psychological significance.

Therefore in nations so circumstanced this tendency of self-finding has been most powerful and has even created in some of them a new type of national movement, as in Ireland and India. This and no other was the root-meaning of Swadeshism in Bengal and of Sinn-Fein in its earlier non-political stages. The emergence of Bengal as a sub-nation in India has been throughout a strongly subjective movement and in its later development it has become very consciously that. The movement of 1905 pursued a quite new conception of the nation not merely as a country, but a soul, a psychological, almost a spiritual being and, even when acting from economical and political motives, it sought to dynamise them by this subjective conception and to make them instruments of self-expression rather than objects in themselves. We must not forget, however, that in the first stages these movements followed in their superficial thought the old motives of an objective and mostly political self-consciousness. The East indeed is always more subjective than the West and we can see the subjective tinge even in its political movements whether in Persia, India or China, and even in the very imitative movement of the Japanese resurgence. But it is only recently that this subjectivism has become self-conscious. We may therefore conclude that the conscious and deliberate subjectivism of certain nations was only the sign and precursor of a general change in humanity and has been helped forward by local circumstances, but was not really dependent upon them or in any sense their product.

This general change is incontestable; it is one of the capital phenomena of the tendencies of national and communal life at the present hour. The conception to which Ireland and India have been the first to give a definite

formula, "to be ourselves,"—so different from the impulse and ambition of dependent or unfortunate nations in the past which was rather to become like others,—is now more and more a generally accepted motive of national life. It opens the way to great dangers and errors, but it is the essential condition for that which has now become the demand of the Time Spirit on the human race, that it shall find subjectively, not only in the individual, but in the nation and in the unity of the race itself, its deeper being, its inner law, its real self and live according to that and no longer by artificial standards. This tendency was preparing itself everywhere and partly coming to the surface before the war, but most prominently, as we have said, in new nations like Germany or like her present victim, Belgium, or in dependent nations like Ireland and India. The shock of the war has brought about from its earliest moments an immediate—and for the time being a militant—emergence of the same deeper self-consciousness everywhere. Crude enough have been most of its first manifestations, often of a really barbarous and reactionary crudeness. Especially it is tending to repeat the Teutonic lapse, preparing not only "to be oneself," which is entirely right, but to live for and to oneself, which, if pushed beyond a certain point, becomes a disastrous error. For it is necessary if the subjective age of humanity is to produce its best fruits, that the nations should become conscious not only of their own but of each other's souls and learn to respect, to help and to profit, not only economically and intellectually but subjectively, by each other.

The great determining force has been the example and the aggression of Germany; the example because no other nation has so self-consciously, so methodically, so intelligently, and from the external point of view so successfully sought to find, to dynamise, to live itself and make the most of its own power of being; its aggression because the very nature and declared watchwords of the attack aroused a defensive self-consciousness in the assail-

ed and forced them to perceive both what was the source of this tremendous strength and that they themselves must seek consciously an answering strength in the same deeper sources. Germany is the most remarkable present instance of a subjective nation because it has had, in the first place, a certain kind of vision—unfortunately intellectual rather than illuminated—and the courage to follow it—unfortunately again a vital and intellectual rather than a spiritual hardihood,—and, secondly, being master of its destinies, was able to order its own life so as to express its self-vision. We must not be misled by appearances into thinking that the strength of Germany was created by Bismarck or directed by the Kaiser Wilhelm II. Rather the appearance of Bismarck was in many respects a misfortune for the growing nation because his rude and powerful hand precipitated its subjectivity into form and action at too early a stage ; a longer period of incubation might have produced results less disastrous to itself, if less violently stimulative to humanity. The real source of this great subjective force which has been so much disfigured in its objective action, was not in Germany's statesmen and soldiers—for the most part poor enough types of men,—but came from her great subjective philosophers, Kant, Hegel, Fichte, Nietzsche, from her great subjective thinker and poet Goethe, from her great subjective musicians, Beethoven and Wagner, and from all in the German soul and temperament which they represented. A nation whose master achievement has lain almost entirely in the two spheres of philosophy and music, is clearly predestined to subjectivism and to produce a profound result for good or evil on the beginnings of a subjective age.

This was one side of the predestination of Germany ; the other is to be found in its scholars, educationists, scientists, organisers. It was the industry, the conscientious diligence, the fidelity to ideas, the honest and painstaking spirit of work for which the nation has been long famous. A people may be highly gifted in the subjective capacities, like Ireland, and yet if it neglects to cultivate this

lower side of our complex nature, it will fail to build that bridge between the idea and imagination and the world of facts, between the vision and the force, which makes realisation possible ; its higher powers may become a joy and inspiration to the world, but it will never take possession of its own world until it has learned the humbler lesson. In Germany the bridge was there, though it ran mostly through a dark tunnel with a gulf underneath ; for there was no pure transmission from the subjective mind of the thinkers and singers to the objective mind of the scholars and organisers. The misapplication by Treitschke of the teaching of Nietzsche to national and international uses which would have profoundly disgusted the philosopher himself, is an example of this obscure transmission. But still a transmission there was. For more than a half-century Germany turned a deep eye of subjective introspection on herself and things and ideas in search of the truth of her own being and of the world, and for another half-century a patient eye of scientific research on the objective means for organising what she had or thought she had gained. And something was done, something indeed great and enormous, but also in certain directions, not in all, misshapen and even monstrous. Unfortunately, those directions were precisely the very central lines on which to go wrong is to miss the goal.

It may be said indeed that the last result of the something done is not only discouraging enough, but a clear warning to abandon that path and go back to older and safer ways. But the misuse of great powers is no argument against their right use. And going back is impossible ; the attempt is always, indeed, an illusion ; we have all to do the same thing which Germany attempted, but to take care not to do it likewise. Therefore we must look behind the red mist of blood which now covers the world to see why and where she has failed. For that she has failed must be the verdict not only of the moment's passion or of a dismayed and angry world hurled suddenly by her act into blood and chaos, but of the dispassionate thinker who

seeks only the truth. That has befallen her which sometimes befalls the seeker on the path of Yoga, the art of conscious self-finding,—a path exposed to far profounder perils than beset ordinarily the average man,—when he follows a false light to his spiritual ruin. She has mistaken her vital ego for herself ; she has sought for her soul and found only her force. For she has said like the Asura " I am my body, my life, my mind and temperament " and become attached with a Titanic force to these ; especially she has said, " I am my life and body," and than that there can be no greater mistake for man or nation.

The Eternal Wisdom

THE PRACTICE OF TRUTH

THE LAW OF WORK

- 1-2 Why stand ye here all the day idle ?—The righteous man is always active.
- 3 The desire of the slothful killeth him.
- 4 Idleness like rust destroys much more than work
- 5 uses up; a key in use is always clean.—The hand of an artisan is always pure when it is at work.
- 6 There is no shame in any work even the uncleanest.
- 7 Idleness alone ought to be held shameful.—Indolence is an infirmity and continual idleness a soil.
- 8 Wouldst thou abstain from action? It is not so that
- 9 thy soul shall obtain liberation.—This is a great error to imagine that men can have a lofty spiritual life when the body remains in luxury and idleness. The
- 10 body is ever the first disciple of the soul.—Doubt, sorrow, dejection, wrath, despair, all these demons lie in wait for a man and as soon as he leads an idle life, they attack; the surest protection against them is assiduous physical labour. As soon as a man sets himself to this task, no demon can approach him or do more than growl from a distance.

1) Matthew XX. 6— 2) Chi-King.— 3) Proverbs XXI. 25.—
4) Franklin.— 5) Laws of Mann.— 6) Tolstoi.— 7) Uttama Sutta.— 8) Book of Golden Precepts.— 9) Thoreau.— 10) Carlyle.—

- 11 Idleness ought to be numbered among the torments of hell, and it has been placed among the joys of paradise.
- 12 The true disciple rejects enervation and idleness; he is delivered from careless lassitude. Loving the light, intelligent and clear of vision he purifies his heart of all carelessness and idleness.
- 13 Go to the ant, thou sluggard; consider her ways and be wise.
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Hymns of the Atris

THE GUARDIANS OF THE LIGHT

VARUNA

We have the word Varuna from a root which means to surround, cover or pervade. From these significances of the name there emerged before the poetic eye of the ancient mystics the images that are our nearest concrete representation of the Infinite. They saw God as a highest covering Heaven, felt divine existence like an encompassing ocean, lived in its boundless presence as in a pure and pervading ether. Varuna is this highest heaven, this soul-surrounding ocean, this ethereal possession and infinite pervasion.

The same root had given them an appellation for the dark Coverer, the adversary Vritra ; for to obstruct and resist, screen or hedge, besiege and hem-in are also some of its many kindred senses. But dark Vritra is the thick cloud and the enveloping shadow. His knowledge—for he too has a knowledge, a Maya,—is the sense of limited being and the hiding away in subconscious Night all the rest of the rich and vast existence that should be ours, and for this negation and contrary power of creative knowledge he stands up stiffly against the Gods,—his undivine right against the divine right of God and man. Varuna by his wide being and ample vision rolls back these limits ; surrounding us with light his possession reveals what dark

Vritra's obsession had withheld and obscured. His god-head is the form or spiritual image of an embracing and illuminating Infinity.

For this reason the physical figure of Varuna is much less definite than the burning Fire or the radiant Sun or the luminous Dawn. The old commentators thought strangely enough that he was the God of Night. In the Puranas he is the deity of the waters and his noose, which in the Veda never pretends to be anything more than a psychological metaphor, has become the violent lasso of the ocean-god. European scholars have identified him with the Greek Uranus and perceiving something of his original ethereal nature have supposed a conceptual transference, a sort of fall or even a deposition from azure above to azure below. Indra, perhaps, becoming master of the skies and king of the gods. Varuna the original King had to be satisfied with the dominion of the waters. If we understand the symbolic method of the mystics, we shall see that these suppositions are unnecessary. Their method is to combine various ideas and images contained together in a general conception which gives all the links. So, Varuna of the Veda is at once King—not of the heavens as such, for that is Dyaushpita, nor of the heavens of light, for that is Indra,—but of the highest covering ether and all oceans. All expanses are Varuna's; every infinity is his property and estate.

Ether and ocean meet together and become one in the mystic conception; and the origin of this unity is not far to seek. The ancient concept of creation, held all over the world from the Himalayas to the Andes, conceived of the stuff of things as a formless expanse of waters covered over in the beginning by darkness out of which day and night and heaven and earth and all worlds have emerged. "Darkness" says the Hebrew Genesis, "was upon the face of the deep, and the spirit of God moved on the waters." By the word he divided the waters with Heaven, the firmament; so that now there are two waters, one earthly below the firmament, the other heavenly above.

The mystics seized on this universal belief or this universal image and crowded into it their opulent psychological values. Instead of one firmament they saw two, the earthly and the celestial; instead of two oceans, three spread out before their unsealed vision.

What they saw, was what man will ever see when he changes the physical for the psychical vision of Nature and the world. Below them they looked down on an unfathomable night and surging obscurity, darkness hidden within darkness, the inconscient waters from which by the mighty energy of the One their existence had arisen. Above them they beheld a remote ocean of light and sweetness, a highest ether, the supreme step of all-blissful Vishnu, to which their attracted being must ascend. One of these was the dense dark ether, an unformed material inconscient Non-existence; the other a luminous ethereal All-conscient and the absolute of existence. These two were the dark and the shining extension of the One.

Between these two unknown infinities, infinite potential zero and infinite plenary α , they saw around them, before their eyes, below, above, a third sea of ever-developing conscious being, a sort of boundless wave, which they spoke of by a hardy metaphor as climbing up or flowing up beyond heaven to the supreme seas. It is this perilous ocean which we have to navigate. There Bhujyu, the seeker of enjoyment, son of King Tugra the Forceful-Hastening, was about to sink, cast in by his false companions, souls of an evil movement; but the marvellous chariot-ship of the Açwins came hastening to his succour. Varuna must teach with his vast Right and Truth our limited will and judgment, if we would escape such perils: we must embark in no human galley, but "ascend the divine ship, the blameless and well-oared vessel that sinketh not, by which may we voyage safe beyond sin and evil." Into this intermediate ocean, *above* our earth, we have seen the sun of Knowledge rise out of the inconscient cave and voyage led by the seers. For this too is an ocean-ether. Or, let us say, it is a tier of ethers. To follow the Vedic imagery we must

suppose ocean superimposed upon ocean. This world is a series of heights that are depths and a mutual involution and evolution of vastnesses that have no ending: ether below rises to ever more luminous ether above, every stratum of consciousness rests upon many inferior and aspires to many higher strata.

But beyond our farthest skies in the supreme ocean of light and expanse of the highest superconscient ether our haven awaits us in a Truth hidden by lesser truth, even as in the inconscient Night darkness is enwrapped and protected by an ever greater darkness. That is the truth of King Varuna. Thither the Dawns shining arise, the rivers travel and the Sun unyokes there the horses of his chariot. And Varuna contains, sees, governs all this in his vast being and by his illimitable knowledge. All these oceans are his, even to the Inconscient and its nights so opposite in their seeming to his nature which is that of the extended radiance of one eternal, vast sun of happy light and truth. Day and Night, light and darkness are symbols in his infinity. "Luminous Varuna has embraced the nights; he holds the Dawns within him by his creative knowledge; visioned, he is around every object."

From this idea of the oceans arose naturally the psychological concept of the Vedic rivers. These rivers are everywhere. They are the waters which flow down from the mountain and ascend the mind ranging through and illuminating with their flow the dark subconscious secrets of Vritra; they are the mighty ones of Heaven whom Indra brings down on the Earth; they are the streams of the Truth; they are the rain from its luminous heavens; they are the seven eternal sisters and companions; they are the divine waters who have knowledge. They descend upon the earth, they rise from the ocean, they flow to the ocean, they break out from the doors of the Panis, they ascend to the supreme seas.

Oceanic Varuna is king of all these waters. "In the uprising of the rivers" it is said "he is a brother of seven sisters, he is in their middle." And another Rishi has sung,

"In the rivers Varuna is seated upholding the law of his works, perfect in will for empire." Vasishtba speaks with a more explicit crowding of psychological suggestions, of "the divine, pure and purifying waters, honey-pouring, in the midst of whom King Varuna marches looking down on the truth and the falsehood in creatures." Varuna too, like Indra with whom he is often associated, releases the waters; sped from his mighty hands they too, like him, become all-pervading and flow to a limitless goal. "The son of Infinity, the wide upholder, has loosed them forth everywhere; the rivers journey to the truth of Varuna."

Not only the goal, the march too is his. "Varuna of the puissance and the thousandfold vision beholds the goal of these rivers; he is the king of the kingdoms, he is the form of the rivers, for him is a strength supreme and universal." His oceanic movement envelops all the kingdoms of being and ascends to the Paradise of the heaven of heavens. "He is the hidden ocean" it is said "and he climbs passing beyond heaven; when he has set the sacrificial word in these dawns, then with his luminous foot he tramples asunder illusions and ascends to Paradise." Varuna, we see, is the oceanic surge of the hidden Divine as he rises, progressively manifested, to his own infinite wideness and ecstasy in the soul of the god-liberated seer.

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

tive violence of Varuna and pray to him to deliver them from sin and its wages, death. " Repel the Destruction away from us " they cry " loose from us even the sin that we have done "; or, always with the same sense of a chain and a bondage, " Cleave away sin from me like a cord."

The crude conception of sin as a result of natural wickedness found no place in the thought of these deep thinkers and subtle psychologists. What they perceived, was a great insistent force of Ignorance; either a non-perception of right and truth in the mind or a non-seizing of it in the will, or an inability of the life instincts and desires to follow after it, or the sheer inefficiency of the physical being to rise to the greatness of the divine law. Vasishtha cries to mighty Varuna in a passionate litany, " It is from poverty of the will that we have gone contrary to thee, O pure and puissant One: be gracious to us, have grace. Thirst found thy adorer though he stood in the middle of the waters; be gracious, O puissant Lord, have grace. Whatever this be, O Varuna, that we human beings act, a treason against the Divine Birth, wheresoever by the Ignorance we have put away thy laws, smite us not for that sin, O God."

Ignorance, this matrix of sin, has in its substantial effect the appearance of a triple cord of limited mind, inefficient life, obscure physical animality, the three ropes with which the Rishi Cunahgepa in the parable was bound as a victim to the sacrificial post. The whole result is a struggling or inert poverty of being; it is the meagreness of a mortal undelight and the insufficiency of a being that collapses at every moment towards death. When Varuna the Mighty comes and sunders this threefold restraint, we are freed towards riches and immortality. Uplifted, the real man arises to his true kingship in the undivided being. The upper cord flies upward releasing the wings of the Soul into superconscient heights; the middle cord parts both ways and all ways, the constrained life breaking out into a happy breadth of existence; the lower cord collapses downward taking with it the alloy of our physical being to disap-

pear and be dissolved in the stuff of the Inconscient. This liberation is the purport of the parable of Cunaḥṣepa and his two great hymns to Varuna.

As ignorance or falsehood in the being—the Veda prefers usually the less abstract phrase—is the cause of wrong and suffering, so Knowledge or Truth is the agent which purifies and liberates. It is because of the eye with which he sees,—the luminous symbolic Sun,—that Varuna is the purifier. And unless he governs the will and teaches the judgment while the divine Thought is being learned, we cannot ascend on to the ship of the gods to be borne by it over the life-ocean beyond all this stumbling and evil. Dwelling in us as the thinker with knowledge Varuna cleaves away the sin that we have committed; he abolishes by his royal power our debts of the Ignorance. Or, using a different image, the Veda tells us that this King has in his service a thousand physicians; it is by their healing of our mental and moral infirmities that we get a secure foundation in Varuna's wide and deep right-mindedness.

The Kingship of great Varuna is an unbounded empire over all being. He is a mighty world-ruler, an emperor, Samrât. His epithets and descriptions are those which a mind at once religious and philosophic could apply with little or no change to the supreme and universal Godhead. He is the vastness and the multiplicity; among his usual epithets are vast Varuna, abundant Varuna, Varuna of whom wideness is the habitation, Varuna of many births. But his puissant being is not only a universal wideness; it is a universal force and might. The Veda says of him in words that have both an outward and an inward significance; "Thy force and might and passion neither these Birds in their travelling can attain, nor these Waters ranging sleeplessly, nor they who hedge in the hugeness of the wind." It is a force of universal existence which is active around and in all that lives. Behind this vast universality of force and being there watches and acts a vast uni-

versality of knowledge. The epithet of kinghood is constantly coupled with the epithet of seerhood, not otiosely but in the strong, pregnant antique style. Varuna has a manifold energy,—the hero's,—and wide expression,—the thinker's; he comes to us as a godhead of the glory of force and in the same movement we find in him a soul of wide vision.

The full significance of this constant coupling of epithets appears in the double character of his sovereignty; he is Swarât and Samrât, self-ruler and emperor. They are the two faces of Aryan kingship. In man they are a royalty of thought and action and the plenitude of wisdom and will; the King-Sage, the Hero-Thinker. In the Godhead, in Varuna "almighty, omniscient, thousand-visioned, whose form is the Truth," they lift us up to supreme and universal principles; we see revealed a divine and eternal majesty, the plenitude of consciousness and the plenitude of Force, Wisdom omnipotent, Power omniscient, Law justified, Truth fulfilled.

Varuna, the Vedic symbol of this grandiose conception, is described finely as a vast thinker and guardian of the Truth. In him, it is said, all wisdoms are lodged and gathered up into their nodus; he is the divine Seer who nurtures the seer-knowings of man as if heaven were increasing its form. We find here the key to the symbol of the luminous cows. For it is said of him that, upholder of the worlds, he knows the hidden names of these shining ones and the thoughts of the seers go beyond like cows to the pastures desiring the wide-visioned. It is said of him too that he guards for the Maruts, greatened in knowledge, the thoughts of men like the cows of a herd.

That is the side of thought; there are parallel descriptions for the side of action. Great Varuna is the continent and nodus of the world's uplifted puissances no less than of its arising thoughts. The unconquered workings that fall not from the Truth are established in him as upon a mountain. Because he thus knows the things that are transcendent, he is able to cast his majestic eye

of sovereignty upon our existence and see there "the things that are done and those that remain to be done." The things that remain to be done—and also to be known. The wisdom of Varuna shapes in us the divine word which, inspired, intuitive, opens the doors to new knowledge. "We desire him" cries the Risbi "as the finder of the Path because he unveils the thought by the heart; let new truth be born." For this King is no whirler of a brute and stupid wheel; his are not the unfruitful cycles of a meaningless Law. There is a Path; there is a constant progress; there is a goal.

Varuna is the leader on this path. "Perfect in will" cries Cunahepa "let the son of Infinity make us by the good path and carry our life forward. Varuna puts on his golden robe of light and his scouts are all around." These detect the ambushed foes of the Light, the piercers of our hearts—who would prevent, it is to be supposed, the unveiling of the Truth-thought by the heart. For this journey which we saw as a march of the waters, we see also as a journey of the sun with the all-wise and all-powerful King for its Guide. In the vast where there is no foundation Varuna has built a high pyramid of the fuel of sacrifice for the fire that must be the blazing material of a divine Sun. "Its rays are directed downward, their foundation is above; let their perceptions of knowledge be established in us within. King Varuna has made a wide path for the Sun to follow; where there is no footing he has made places for him to set his feet. He shall make manifest too those who pierce the heart." His purity is a great devourer of the hurters of the soul.

The Path is a constant making and building of new truth, new powers, higher realisations, new worlds. All heights to which we can climb from the basis of our physical existence are described in symbolic figure as mountain summits upon the earth and Varuna of the vision holds them all in himself. World after world is reached as level and ever higher level of a great mountain; the voyager in the forward march of Varuna is said to lay his grasp on

all things that are born in all the statuses. But his final goal must be the highest triple world of the Deva. "Three delightful Dawns increase according to the law of his workings. He of the all-seeing wisdom dwells in three white-shining earths ; three are the higher worlds of Varuna whence he rules over the harmonies of seven and seven. He is the builder of the original seat, "That Truth" of Varuna ; and he is the guardian and the mover."

In sum, then Varuna is the ethereal, oceanic, infinite King of wide being, wide knowledge and wide might, a manifestation of the one God's active omniscience and omnipotence, a mighty guardian of the Truth, punisher and healer, Lord of the noose and Releaser from the cords, who leads thought and action towards the vast light and power of a remote and high-uplifted Truth. Varuna is the King of all kingdoms and of all divine and mortal beings ; earth and heaven and every world are only his provinces.

The Ideal of Human Unity

XV

What favoured form, force, system among the many that are possible now and likely to emerge hereafter, will be entrusted by the secret Will in things with the external unification of mankind, is an interesting, to those who can look behind the veil of passing events a fascinating subject of speculation ; but unfortunately it can at present be nothing more. The very multitude of the possibilities in a period of humanity so rife with the most varied and potent forces, so fruitful of new subjective developments and objective mutations forms an impenetrable mist in which only vague forms of giants can be half glimpsed. Certain ideas suggested by the present status of forces and by past experience are all that we can permit ourselves in so hazardous a field.

We have ruled out of consideration as a practical impossibility in the present international conditions and the present state of international mentality and morality the idea of an immediate settlement on the basis of an association of free nationalities, although this would be obviously the ideal basis. For it would take as its principle the harmony of the two great principles actually in presence, nationalism and internationalism. Its adoption would mean that the problem of human unity would be approached on the rational and moral basis of a recognition, on one side, of the right of all large natural groupings of men to live

and be themselves with respect for national liberty as an established principle of human conduct, on the other of the need for order, help, mutual participation, a common life and interests in the unified and associated human race. The ideal society or State is that in which respect for individual liberty and free growth of the personal being to his perfection is harmonised with respect for the needs, efficiency, solidarity, natural growth and organic perfection of the corporate being, the nation or society. So also in an ideal aggregate of all humanity, in the international society or State national liberty and free growth and self-realisation would be progressively harmonised with the solidarity and unified growth and perfection of the human race.

Therefore, if this basic principle were admitted, there might indeed be fluctuations due to the difficulty of a perfect working combination, as in the growth of the national aggregate there has been sometimes a stress on liberty and at others a stress on order and efficiency; but, the conditions of the problem being recognised from the beginning and not left to be worked out in a blind tug of war, there would be some chance of an earlier reasonable solution with much less friction and violence in the process.

But there is little chance of such an unprecedented good fortune for mankind. Ideal conditions cannot be hoped for; they demand a psychological clarity, a diffused reasonableness and scientific intelligence and, above all, a moral elevation and rectitude to which neither the mass of mankind nor its leaders and rulers have yet made any approach. In their absence, not reason and justice and mutual kindness, but the trend of forces and their practical and legal adjustment must determine the working out of this as of other problems. And just as the problem of the State and the individual has been troubled and obscured not only by the conflict between individual egoism and the corporate egoism of the society, but by the continual clash between intermediate powers, class strife, quarrels of Church and State, king and nobles, king and commons, aristocracy and demos, capitalist bourgeoisie and labour

proletariate, so this problem of nation and international humanity is certain to be troubled by the claims of just such intermediate powers. To say nothing of commercial interests and combinations, cultural or racial sympathies, movements of Pan-Islamism, Pan-Slavism, Pan-Germanism, Pan-Anglo-Saxonism, with a possible Pan-Americanism and Pan-Mongolianism looming up in the future, to say nothing of yet other unborn monsters, there will always be the great intermediate factor of Imperialism demanding its own satisfaction in preference to or in place of both national unit and international comity. That satisfaction, presumably, it must have for a time. At any rate to ignore its claims or to imagine that they can be put aside with a spurt of the writer's pen, is to build symmetrical castles on the golden sands of an impracticable idealism.

Forces take the first place in actual effectuation; moral principles, reason, justice only so far as forces can be compelled or persuaded to admit them or, as more often happens, use them as subservient aids or inspiring battle-cries for their own interests. Ideas sometimes leap out as armed forces breaking their way through the hedge of unideal powers; sometimes they succeed in reversing the position and make interests their subordinate helpers, a fuel for their own blaze; sometimes they conquer by martyrdom: but ordinarily they have to work not only by a half-covert pressure, but by accommodation to powerful forces, even by bribing and cajoling them or by working through and behind them. So it must be until the average and the aggregate man become more of an intellectual, moral and spiritual being and less predominantly the vital and emotional half-reasoning animal. The unrealised international idea will have for some time at least to work by this secondary method and through such accommodations with the realised forces of nationalism and imperialism.

It may be questioned whether by the time that things are ready for the elaboration of a firm and settled system, the idea of a just internationalism based on respect for the principle of free nationalities may not by the efforts of

the world's thinkers and intellectuals have made so much progress as to exercise an irresistible pressure on States and Governments and bring about its own acceptance in large part, if not in entirety. The answer is that States and Governments yield usually to a moral pressure only so far as it does not compel them to sacrifice their vital interests. No established Empire is going to free its dependent parts and allow, unless compelled, a nation now subject to it to sit at the board of an international Council as its free equal. The times are past when France could intervene to aid the evolution of a free Italy or France and England to create a new Greek nation. The national liberties for which respect is demanded even at the point of the sword—or, we should say now, even with the voice of the cannon-shell—are those which are already established and are considered to have therefore a right to go on existing or else those which consist in the restoration to already existing free States of men of their own nationality still under a foreign yoke. It is proposed to realise a greater Serbia, a greater Roumania, the restoration of Alsace-Lorraine, of "unredeemed Italy", but not to constitute a free and independent Poland or Armenia. The autonomy of Poland under Russian sovereignty, and generally autonomy of a kind under an imperial sovereignty or, where that does not yet exist, under imperial "protection" or "influence" are practical ideas, and they are signs perhaps of the obscure growth of that idea of federated empires which we have discussed as one of the possibilities of the future. But national liberty as an absolute ideal has no longer the old general acceptance and creative force. Many even of the most advanced intellectuals, while warmly approving of the idea of subordinate autonomy for nations now subject, seem to look with impatience on their velleities of complete independence. So far has imperialism travelled and the imperial aggregate impressed itself even on the freest imaginations as an accomplished power in human progress.

We do not know how much farther it may not travel under the new impulse of humanity to organise its inter-

national existence on larger and more convenient lines. It is even possible that the German impatience of the continued existence of small nationalities opposing their settled barrier of prescribed rights to large political and commercial combinations may, while softening its rigour, yet justify itself, may be accepted by the general sense of humanity though in a less brutal, a less arrogant and aggressively egoistic form. That is to say, there may grow up a stronger tendency in the political reason of mankind to desire, perhaps eventually to insist upon the rearrangement of States in a system of large imperial combines and not on the basis of a *status quo* of mixed empires and free nationalities. But even if this development does not take place or does not effect itself in time, the actually existing free and non-imperial States will find themselves indeed included in whatever international Council or other system may be established, but this inclusion is likely to be very much like the position of the small nobles in mediaeval times in relation to the great feudal princes, a position rather of vassals than of equals. The present War has shown that it is only the great Powers that really count in the international scale; all others merely exist by sufferance or by protection. So long as the world was arranged on the principle of separate nationalities, this might have been only a latent reality without actually important effects on the life of the smaller nations, but not when the necessity of combined action or a continual, active interaction becomes a recognised part of the world-system. The position of a minor State standing out against the will of large Powers or rather a party of Powers would be worse even than that of small neutrals in the present War or of a private company surrounded by great Trusts. It would be compelled to accept the lead of one group or another of the leviathans around it and its independent weight or action in the council of nations would be nil.

Undoubtedly, the right of small nations to exist and assert their interests against imperialistic aggression is still a force; it has been one at least of the issues in the

present international collision. But the assertion of this right against the aggression of a single ambitious power is one thing ; its assertion as against any arrangement for the common interest of the nations decided upon by a majority of the great Powers will very likely in the near future be regarded in quite another light. The inconvenience of a number of small neutrals claiming to stand out and be as little affected as possible by an immense international conflict has been acutely felt not only by the actual combatants who have been obliged to use sometimes an indirect, sometimes a direct pressure to minimise the inconveniences, but by the neutrals themselves to whom their neutrality has been only a lesser evil than the burden and disaster of active participation in the struggle. In any international system the self-assertion of these smaller liberties would probably be viewed as a petty egoism and intolerable obstacle to great common interests, or, it may be, to the decision of conflicts between great worldwide interests. It is probable indeed that in any constitution of international unity the great Powers would see to it that their voice was equal to their force and influence ; but even if the constitution were outwardly democratic, yet in effect it would become an oligarchy of the great Powers. Constitutions can only disguise facts, they cannot abrogate them : for whatever ideas the form of the constitution may embody, its working is always that of the actually realised forces which can use it with effect. Most governments have now a democratic form, but nowhere yet is there a real democracy ; it is the propertied and professional classes and the bourgeoisie who govern in the name of the people. So too in any international Council or control it would be a few great empires that would govern in the name of humanity.

At the most, if it were otherwise, it could be only for a short time, unless some new forces came into their own which would arrest or dissolve the tendency now dominant in the world towards large imperial aggregations. The position would then be for a time very much like that of feudal Europe while it was in abortive travail of a united

Christendom,—a great criss-cross of heterogeneous, complicated, overlapping and mutually interpenetrating interests, a number of small powers counting for something, but overshadowed and partly coerced by a few great Powers, the great Powers working out the inevitable complication of their allied, divided and contrary interests by whatever means the new world-system provided and using for the purpose whatever support of classes, ideas, tendencies, institutions they could find. There would be questions of Asiatic, African, American fiefs and markets; struggles of classes starting as national questions, becoming international; Socialism, Anarchism and the remainder of the competitive age of humanity struggling together for predominance; clashes of Europeanism, Asiaticism, Americanism. And from this great tangle some result would have to be worked out. It might well be by methods very different from those with which history has made us familiar; war might be eliminated or reduced to a rare phenomenon of civil war in the international commonwealth or confederacy; new forms of coercion, such as the commercial which we now see to be growing in frequency, might ordinarily take its place; other devices might be brought into being of which we have at present no conception. But the situation would be essentially the same for humanity in general as has confronted lesser unformed aggregates in the past and would have to progress to similar issues of success, modified realisation or failure.

The most natural simplification of the problem would be that of the division of the world into a few imperial aggregates consisting partly of federal, partly of confederate empires. Although unrealisable with the present strength of national egoisms, the growth of ideas and the force of changing circumstances might bring about such a creation as a confederate Latin State, Italy, France and Spain combining to administer either in common or in agreement their colonial African Empire. America seems to be turning dimly towards a better understanding between the increasingly cosmopolitan United States

and the Latin republics of Central and South America which may in certain contingencies materialise itself into a confederate inter-American State. The idea of a confederate Teutonic empire is already born and if Germany and Austria are not entirely broken or even broken up as the result of the War, may realise itself in the near future; or, if they are broken, will all the more certainly realise itself though in a more distant future. Similar aggregates may realise themselves in the Asiatic world. Such a distribution of mankind in large natural aggregates would have the advantage of simplifying a number of difficult world-problems and with the growth of peace, mutual understanding and larger ideas might lead to a comparatively painless final aggregation in a World-State.

Another possible solution is suggested by the precedent of the evolution of the nation-type out of its first loose feudal form. As there the continual clash of various forces and equipollent powers necessitated the emergence of one of them, at first only predominant among his equals, the feudal King, into the type of a centralised monarchy, so, conceivably, if the empires and nations of the world failed to arrive at a peaceful solution among themselves, if the class troubles, the inter-commercial troubles, the conflict of various new ideas and tendencies resulted in a long confusion and turmoil and constant changing, there might emerge a king-nation with the mission of evolving a real and settled out of a semi-chaotic or half order. We have concluded that the military conquest of the world by a single nation is not possible except under conditions which do not now exist and of which there is no visible prospect. But an imperial nation, such as England for example has a chance of being, spread over all the world, possessing the empire of the seas, knowing how to federate successfully its constituent parts and organise their entire potential strength, having the skill to make itself the representative and protector of the most progressive and liberal tendencies of the new times, allying itself with other forces and nations interested in their triumph and

showing that it had the secret of a just and effective international organisation, might conceivably become the arbiter of the nations and the effective centre of an international government. The possibility is as yet remote, but it is one of the definite possibilities of the future.

Conceivably, if the task of organising the world proved too difficult, if no lasting agreement could be arrived at or no firmly constituted legal authority erected, the task might be undertaken not by a single predominant empire, but by two or three great imperial powers sufficiently near in interest and united in idea to sink possible differences and jealousies and strong enough to dominate or crush all resistance and enforce some sort of effective international law and government. The process would then be a sufficiently painful one and might involve much brutality of moral and economical coercion, but if it commanded the prestige of success and evolved some tolerable form of legality and justice or even of prosperous order, it would in the end conciliate a general moral support and prove a starting-point for freer and better forms.

Yet another possibility that cannot be ignored is that the merely inter-governmental and political evolution which alone we have considered, may be broken in upon by the long-threatened war of classes. At present Labour internationalism has broken down, like every other form of internationalism, scientific, cultural, pacific, religious, under the fierce test of war and during the great crisis the struggle between labour and capital has been suspended. It is hoped that after the war the spirit of unity, conciliation and compromise will continue to reign and the threatened conflict will be averted. Nothing in human nature or in history warrants any confident trust in such hopes of the moment. The inter-class conflict has long been threatening like the European collision. The advent of the latter was preceded by large hopes of world-peace and attempts at a European concert and treaties of arbitration which would render it finally impossible. The hope of a concert between labour and capital idyllically

settling all their acute causes of conflict in amœbean stanzas of melodious compromise for the sake of the higher national interests is likely to be as treacherous and delusive. Even the socialisation of governments and the increasing nationalisation of industry will not remove the root cause of conflict. For there will still remain the crucial question of the form and conditions of the new State socialism, whether it shall be regulated in the interests of labour or of the capitalistic State and whether its direction shall be democratic by the workers themselves or oligarchic or bureaucratic by the present directing classes. This question may well lead to struggles which may easily grow into an international or at least an inter-European conflict rending each nation in two instead of uniting it as in the present crisis. And the results of such a struggle may have an incalculable effect, both in changing the ideas and life of men dynamically in new directions and in breaking down the barriers of existing nations and empires.

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A PHILOSOPHICAL REVIEW

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15th December 1916.

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The Life Divine

CHAPTER XXIX

MEMORY, SELF-CONSCIOUSNESS AND THE IGNORANCE

Some say that it is Time.
Swetaqwatara Upanishad
He knows Brahman as at once
both the Knowledge and the Ignorance.

Isha Upanishad

ARGUMENT

[Memory is believed by some schools to be the constituent of our continuous personality; but memory is only a mechanism, a device, a substitute for direct consciousness. The mind is directly conscious of existence in the present, holds existence in the past by its substitute memory, infers its future existence from this direct present self-consciousness and the memory of its continuity in the past.—This sense of self-conscious existence it extends into the idea of eternity, but the only eternity the mind really seizes is a continuous succession of moments of being in eternal Time; of this eternity it possesses only the present moment, a limited portion of the past held fragmentarily and nothing at all of the future, while it is unable to know any timeless eternity of conscious being, any real eternal Self. Therefore the nature of our Mind is an Ignorance seizing at knowledge by successive action in the moments of Time.—If mind is all, then we must remain for ever in this Ignorance which is not absolute nescience, but an ineffectual and fragmentary seizing at knowledge. But there are really two powers of our conscious being, Ignorance of the mind, Knowledge beyond mind, simultaneously existing, either separately in an eter-

nal dualism or, as is really the fact, as superior and inferior, sovereign and dependent states of the same consciousness, by which the Knower sees his timeless being and the action of Time in that self through the Knowledge while he sees himself in Time and travelling in the succession of its moments by the Ignorance. For this reason the Upanishad declares that Brahman can really be known only by knowing him as both the Knowledge and the Ignorance and so only can one arrive at the status of immortality.—Ignorance is therefore the consciousness of being in the succession of Time, and it is so called because, actually self-divided by the moments of Time, the field of space and the forms of the multiplicity, it cannot know either eternal Being or the World, either the transcendent or the universal reality. Its knowledge is partly true, partly false, because it ignores the essence and sees only fugitive parts of the phenomenon.—It is through self-consciousness that the mind can arrive most readily at the eternal Reality; the rest of its means of knowledge are, like memory, devices and substitutes for direct consciousness. It is easy therefore to regard the knowledge of the self within as real and the rest as not-self and illusion. But the distinction is illusory and self-absorption in the stable self within is only one state of consciousness like self-dispersion in thought and memory and will. The real self is the Eternal who is capable simultaneously of the mobility in Time and the immobility basing Time. All object of knowledge is that real and eternal self whether seen in essence and stability or in phenomenon and instability of Time.—The Ignorance is a means by which it is rendered into values of knowledge and action, Time being a sort of bank on which we draw for valuation and action in the present, with a realised store in the account of the past and an unrealised infinite deposit to be taken from the future so as to be made valuable for Time-experience and valid for Time-activity. But, behind, all is known and ready for use according to the will of the Self in its dealings with Time and Space and Causality.]

European philosophical thought in certain of its schools lays great stress upon the phenomenal action of

memory and has even gone so far as to assert that it is memory which constitutes our personality and the foundation of our psychological being. This is a thought which takes its stand on the succession of Time and accepts process as the key to essential Truth, even when it does not regard the whole of existence as process, as cause and effect in the development of some kind of self-regulating Energy, as Karma. But process is merely a utility ; it is a habitual adoption of certain effective relations which might in the infinite possibility of things have been otherwise, for the production of effects which might equally have been quite different. The real truth of things lies not in their process, but behind it, in whatever determines, effects or governs the process ; not in effectuation, so much as in the Will or Power that effects, and not so much in Will or Power as in the Consciousness of which Will is the dynamic form and in the Being of which Power is the dynamic value. But memory is only a process of consciousness, a utility ; it cannot be the substance of being or the whole of our personality ; it is simply one of the workings of consciousness as radiation is one of the workings of Light.

Nevertheless, it is as well to begin with this phenomenon of memory when we consider the nature of the Ignorance in which we dwell. We shall see that there are two applications which the mind makes of its faculty or process of memory. First, radically ; it applies it to the fact of our conscious-being and relates that to Time. It says " I am now, I was in the past, I shall therefore be in the future, it is the same I in all the three ever unstable divisions of Time." Thus it tries to render to itself in the terms of Time an account of that which it feels to be the fact, but can never know or prove to be true, the eternity of the conscious being. By memory it can only know of itself in the past, by direct self-awareness only in the moment of the present, and it is only by extension of and inference from this self-awareness and from the memory which tells us that for some time it has been continuous

that mind can conceive of itself in the future. The extent of the past and the future it cannot fix ; it can only carry back the past to the limit of its memory and infer from the evidence of others and the facts of life it observes around it that the conscious being already was in times which it can no longer remember. It knows that it existed in an infant unreasoning state of the mind to which memory has lost its link ; whether it existed before physical birth, the mortal mind owing to the gap of memory cannot determine. Of the future it knows nothing at all ; of its existing in the next moment it can only have a moral certainty which in many cases proves to be an error because what it saw was no more than a dominant probability ; much less can it know whether or no physical dissolution is the end of the conscious being. Yet it has this sense of a persistent continuity which easily extends itself into a conviction of eternity.

This conviction may be either the reflection in the mind of an endless past which it has forgotten but of which something in it retains the formless impression, or it may be the shadow of a self-knowledge which comes to the mind from a higher or a deeper plane of our being where we are really aware of our eternal self-existence. Or, conceivably, it might be a hallucination ; just as we cannot realise in our foreseeing consciousness the fact of death and can only live in the feeling of continued existence, cessation being to us an intellectual conception we can hold with certainty, even with vividness, but never actually realise because we live only in the present, yet death, cessation or interruption at least ; of our actual mode of being is a fact and the sense of ever continuing existence in the future in the physical body becomes beyond a point we cannot now fix a hallucination, a false extension of our present mental impression of conscious being,—so conceivably it might be with this mental idea or impression of conscious eternity. Or it might be a false transference to ourselves of the perception of a real eternity conscient or inconscient other than ourselves, the eternity of the universe

or of something which exceeds the universe. The mind seizing this fact of eternity may falsely transfer it to our own conscious being which may be nothing more than a transient phenomenon of that only true eternal.

These questions the mind by itself has no means of solving ; it can only speculate upon them endlessly and arrive at more or less well-reasoned opinions. The belief in our immortality is only a faith, the belief in our mortality is only a faith. It is impossible for the materialist to prove that our consciousness ends with the death of the body; for he may indeed show that there is as yet no convincing proof that anything in us consciously survives , but equally there is and there can be in the nature of things no proof that our conscious self does not outlast the physical dissolution. Survival of the body by the human personality may hereafter be proved even to the satisfaction of the sceptic ; but even then what will be established will only be a greater continuity and not the eternity of the conscious being.

In fact if we look at the mind's concept of this eternity, we see that it comes only to a continuous succession of moments of being in an eternal Time. Therefore it is Time that is eternal and not the continuously momentary conscious being. But on the other hand there is nothing to show that eternal Time really exists or that Time itself is anything more than the conscious being's way of looking at the eternity of existence as a sort of indivisible flow which it conceptually measures by the successions and simultaneities of the experiences through which alone that existence is represented to it. If then there is an eternal Existence which is a conscious being, it must be beyond Time which it contains, timeless as we say ; it must be the Eternal of the Vedanta who uses Time only as a conceptual perspective for His view of His self-manifestation. But the timeless self-knowledge of this Eternal is beyond mind, it is a supramental knowledge superconscient to us and only to be acquired by the stilling or transcending of the temporal activity of our conscious mind.

From all which this one great fact emerges that the nature of our mind is Ignorance; not an absolute nescience, but a limited and conditioned knowledge of being, limited by a realisation of its present, a memory of its past, an inference of its future, conditioned therefore by a temporal and successive view of itself and its experiences. If real existence is a temporal eternity, then the mind has not the knowledge of real being ; for even its own past it loses in the vague of oblivion except for the little that memory holds ; it has no possession of its future which is withheld from it in a great blank of ignorance ; it has only a knowledge of its present changing from moment to moment in a helpless succession. On the other hand if real existence is a time-transcending eternity, the mind is still more ignorant of it ; for it only knows the little of it that it can itself seize from moment to moment by fragmentary experience of its self-manifestation in Time and Space.

If then mind is all, we can never be anything more than an Ignorance fleeting through Time and catching at knowledge in a most scanty and fragmentary fashion. But if there is a power of self-knowledge beyond mind which is timeless in essence and can look on Time , perhaps with a simultaneous all-relating view of past, present and future, but in any case as a circumstance of its own timeless being, then we have two powers of consciousness, Knowledge and Ignorance, the Vedantic Vidya and Avidya. These two must be, then, either different and unconnected powers, separately born as well as diverse in their action, separately self-existent in an eternal dualism, or else, if there is a connection between them, it must be this that consciousness as Knowledge knows its timeless self and sees Time within itself, while consciousness as Ignorance is a partial and superficial action of the same knowledge which sees rather itself in Time, veiling itself in its own conception of temporal being, and can only by the removal of the veil return to eternal self-knowledge.

For it would be irrational to suppose that the super-conscious Knowledge is incapable of knowing Time and

Space and Causality and their works ; for then it would be only another kind of Ignorance, the blindness of the absolute being answering to the blindness of the temporal being as positive pole and negative pole of a conscious existence which is incapable of knowing all itself, but either knows only itself and does not know its works or knows only its works and does not know itself,—an absurdly symmetrical equipollence in mutual rejection. From the larger point of view, the ancient Vedantic, we must conceive of ourselves not as a dual being, but as one conscious existence with a double phase of consciousness, one of them conscient in our mind, the other superconscient to mind, one the knowledge situated in Time, working under its conditions and for that purpose putting its self-knowledge behind it, the other timeless and working out with mastery and knowledge its own self-determined conditions of Time, one knowing itself only by its growth in Time-experience, the other knowing its timeless self and consciously manifesting itself in Time-experience.

We realise now what the Upanishad meant when it spoke of Brahman as being both the Knowledge and the Ignorance and of the simultaneous knowledge of Brahman in both as the way to immortality. Knowledge is the consciousness of the timeless, spaceless, unconditioned Self which shows itself in its essence as a unity of being ; and it is called knowledge because that is the eternal transcendence which holds in itself, manifests, originates, determines the temporally eternal successions of the universe. Ignorance is the consciousness of the succession of being in Time divided in its knowledge by dwelling in the moment, divided in its conception of self-being by dwelling in the divisions of Space and the relations of circumstance, self-prisoned in the multiple working of the unity. It is the Ignorance because it has put behind it the knowledge of unity and by that very fact is unable to know either itself or the world, either the transcendent or the universal reality. Living within the Ignorance, from moment to moment, from field to field, from relation to relation, the

conscious soul stumbles on in the error of a fragmentary knowledge. It is not a nescience, but a view and experience of the reality which is partly true and partly false, as all knowledge must be which ignores the essence and sees only fugitive parts of the phenomenon. On the other hand to be shut up in a featureless consciousness of unity, ignorant of the manifest Brahman, is described as itself also a blind darkness. In truth, neither is precisely darkness, but one is the dazzling by a concentrated Light, the other the illusive proportions of things seen in a dispersed, hazy and broken light, half mist, half seeing. The divine consciousness is not shut up in either, but holds the immutable One and the mutable Many in one eternal all-relating, all-uniting self-knowledge.

Memory, we see, is only a crutch upon which mind supports itself as it stumbles on driven helplessly, without possibility of stay or pause, in the rushing speed of Time. Memory is a substitute for the direct consciousness of self and the direct perception of things. Mind can only have the direct consciousness of self in the moment of its present being; it can only have the direct perception of things offered to it in the present moment of time and the immediate field of space seized by the senses. It makes up for its deficiency by memory, imagination, thought, idea-symbols of various kinds. Its senses are devices by which it lays hold on the appearances of things in the present moment and in the immediate space; memory, imagination, thought are devices by which it represents to itself less directly the appearances of things beyond the present moment and the immediate space. The one thing which is not a device is its direct self-consciousness in the present moment. Therefore through that it can most easily lay hold on the fact of eternal being, on the reality; all the rest it is tempted, when it considers things narrowly, to look on not merely as phenomenon, but as error, ignorance, illusion, because they no longer appear to it directly real. So the Illusionist considers them; the only thing he holds to be real is that eternal self which lies be-

hind the mind's direct present self-consciousness ; or else like the Buddhist he regards even that as an illusion, a representation, a subjective image and mere imagination and false sensation and false idea of being. Mind becomes to him a fantastic magician, itself at once strangely existent and non-existent, a persistent reality and yet a fleeting error which he accounts for or does not account for, but in any case is determined to slay and get done with so that he may rest, may cease in a timeless repose from the vain representation of appearances.

But in truth, the distinction between the without and the within, the present and the past self-consciousness are tricks of the limited, unstable action of mind. Behind the mind and using it as its own surface activity there is a stable consciousness in which there is no sort of conceptual division between itself in the present and itself in the past and future ; and yet it knows itself in the present, past and future at once, but with an undivided view which embraces all the mobile experiences of the Time-self and holds them on the foundation of the immobile timeless self. And if we regard only the immobility of the self, we may say of it that it is not only timeless, but actionless, without movement of idea, thought, imagination, memory, will, self-sufficient, self-absorbed, and therefore void of all action of the universe ; that then is alone real and the rest a vain symbolising in non-existent forms and therefore a dream. But self-absorption is only an act and resultant state of the consciousness, just as much as the self-dispersion in thought and memory and will. The real self is the eternal who is obviously capable of both the mobility in Time and the immobility basing Time,—simultaneously, otherwise they could not both exist ; nor, even, could one exist and the other create seemings. This is the supreme Soul, Self and Being of the Gita who upholds both the immobile and the mobile being as their lord and possessor.

So far we arrive by considering mind and memory mainly in regard to the primary phenomenon of mental self-consciousness in Time. But if we consider them with regard to self-experience as well as self-consciousness and

other-experience as well as self-experience, we shall find that we arrive at the same result with richer contents and a still clearer light on the nature of the Ignorance. At present let us thus express our result,—an eternal conscious being who supports the mobile action of mind on a stable, immobile self-consciousness free from the action of Time and who, while with a knowledge superior to mind he embraces all the movement of Time, dwells by the action of mind in that movement. Moving from moment to moment, not observing his essential self but only his relation to his experiences of the Time-movement, and in that movement keeping the future from himself in what appears to be a blank of Ignorance and non-existence, but is an unrealised fullness, seizing knowledge and experience of being in the present, putting it away in the past which again appears to be a blank of Ignorance and non-existence partly lighted, partly saved and stored up by memory, he puts on the appearance of a thing fleeting and uncertain seizing without stability upon things fleeting and uncertain. But in reality we shall find, he is always the same Eternal who is for ever stable and self-possessed in His supramental knowledge and what he seizes on is also for ever stable and eternal ; for it is himself that he is mentally experiencing in the succession of Time.

Time is the great bank of conscious existence turned into values of experience and action : the mental being draws upon the future and coins it continually into the present ; he accounts for and stores up his gains in what we call the past, not knowing how ever-present is the past in us ; and he uses as much of it as he needs as coin of knowledge and realised being and pays it out as coin of mental, vital and physical action in the commerce of the present. Ignorance is simply an utilisation of the Being's self-knowledge in such a way as to make it valuable for Time-experience and valid for Time-activity ; what we do not know is simply what we have not yet taken up, coined and used in our mental experience or have ceased to coin or use. Behind, all is known and all is ready for use according to the will of the Self in its dealings with Time and Space and Causality.

The Synthesis of Yoga

CHAPTER XXV

THE DIFFICULTIES OF THE MENTAL BEING

We have come to this stage in our development of the path of Knowledge that we began by affirming the realisation of our pure self, pure existence above the terms of mind, life and body, as the first object of this Yoga, but we now affirm that this is not sufficient and that we must also realise the Self or Brahman in its essential modes and primarily in its triune reality as Sacchidananda. Not only pure existence, but pure consciousness and pure bliss of its being and consciousness are the reality of the Self and the essence of Brahman.

Further, there are two kinds of realisation of Self or Sachchidananda. One is that of the silent passive quietistic, self-absorbed, self-sufficient existence, consciousness and delight, one, impersonal, without play of qualities, turned away from the infinite phenomenon of the universe or viewing it with indifference and without participation. The other is that of the same existence, consciousness, delight sovereign, free, lord of things, acting out of an inalienable calm, pouring itself out in infinite action and quality out of an eternal self-concentration, the one supreme Person holding in himself all this play of personality in a vast equal impersonality, possessing the infinite phenomenon of

the universe without attachment but without any inseparable aloofness, with a divine mastery and an innumerable radiation of his eternal luminous self-delight—as a manifestation which he holds, but by which he is not held, which he governs freely and by which therefore he is not bound. This is not the personal God of the religious or the qualified Brahman of the philosophers, but that in which personal and impersonal, quality and non-quality are reconciled. It is the Transcendent possessing them both in His being and employing them both as modes for His manifestation. This then is the object of realisation for the sadhaka of the integral Yoga.

We see at once that from this point of view the realisation of the pure quiescent self which we gain by withdrawing from mind, life and body, is for us only the acquisition of the necessary basis for this greater realisation. Therefore that process is not sufficient for our Yoga; something else is needed more embracingly positive. As we drew back from all that constitutes our apparent self and the phenomenon of the universe in which it dwells to the self-existent, self-conscious Brahman, so we must now repossess our mind, life and body with the all-embracing self-existence, self-consciousness and self-delight of the Brahman. We must not only have the possession of a pure self-existence independent of the world-play, but possess all existence as our own; not only know ourselves as an infinite unegoistic consciousness beyond all change in Time and Space, but become one with all the outpouring of consciousness and its creative force in Time and Space; not only be capable of a fathomless peace and quiescence, but also of a free and an infinite delight in universal things. For that and not only pure calm is Sachchidananda, is the Brahman.

If it were easily possible to elevate ourselves to the supramental plane and, dwelling securely there, realise world and being, consciousness and action, outgoing and incoming of conscious experience by the power and in the manner of the divine supramental faculties, this realisation would

offer no essential difficulties. But man is a mental and not yet a supramental being. It is by the mind therefore that he has to aim at knowledge and realise his being, with whatever help he can get from the supramental planes. This character of our actually realised being and therefore of our Yoga imposes on us certain limitations and primary difficulties which can only be overcome by divine help or an arduous practice, and in reality only by the combination of both these aids. These difficulties in the way of the integral knowledge, the integral realisation, the integral becoming we have to state succinctly before we can proceed farther.

Realised mental being and realised spiritual being are really two different planes in the arrangement of our existence, the one superior and divine, the other superior and human. To the former belong infinite being, infinite consciousness and will, infinite bliss and the infinite comprehensive and self-effective knowledge of supermind, four divine principles, to the latter belong mental being, vital being, physical being, three human principles. In their apparent nature the two are opposed; each is the reverse of the other. The divine is infinite and immortal being; the human is life limited in time and scope and form, life that is death attempting to become life that is immortality. The divine is infinite consciousness transcending and embracing all that it manifests within it; the human is consciousness rescued from a sleep of inconscience, subjected to the means it uses, limited by body and ego and attempting to find its relation to other consciousnesses, bodies, egos positively by various means of uniting contact and sympathy, negatively by various means of hostile contact and antipathy. The divine is inalienable self-bliss and inviolable all-bliss; the human is sensation of mind and body seeking for delight, but finding only pleasure, indifference and pain. The divine is supramental knowledge comprehending all and supramental will effecting all; the human is ignorance reaching out to knowledge by the comprehension of things in parts and parcels which it has to join

clumsily together, and it is incapacity attempting to acquire force and will through a gradual extension of power corresponding to its gradual extension of knowledge ; and this extension it can only bring about by a partial and parcelled exercise of will corresponding to the partial and parcelled method of its knowledge. The divine founds itself upon unity and is master of the transcendences and totalities of things ; the human founds itself on separated multiplicity and is the subject even when the master of their division and fragmentations and their difficult solderings and unifyingings. Between the two there are for the human being a veil and a lid which prevent the human not only from attaining but even from knowing the divine.

When, therefore, the mental being seeks to know the divine, to realise it, to become it, it has first to lift this lid, to put by this veil. But when it succeeds in that difficult endeavour, it sees the divine as something superior to it, distant, high, conceptually, vitally, even physically above it, to which it looks up from its own humble station and to which it has, if at all that be possible, to rise, or if it be not possible, to call that down to itself, to be subject to it and to adore. It sees the divine as a superior plane of being, and then it regards it as a supreme state of existence, a heaven or a Sat or a Nirvana according to the nature of its own conception or realisation. Or it sees it as a supreme Being other than itself or at least other than its own present self, and then it calls it God under one name or another, and views it as personal or impersonal, qualified or without qualities, silent and indifferent Power or active Lord and Helper, again according to its own conception or realisation, its vision or understanding of some side or some aspect of that Being. Or it sees it as a supreme Reality of which its own imperfect being is a reflection or from which it has become detached, and then it calls it Self or Brahman and qualifies it variously, always according to its own conception or realisation,—Existence, Non-Existence, Tao, Nihil, Force, Unknowable.

If then we seek mentally to realise Sachchidananda,

there is likely to be this first difficulty that we shall see it as some thing above, beyond, around even in a sense, but with a gulf between that being and our being, an unbridged or even an unbridgeable chasm. There is this infinite existence; but it is quite other than the mental being who becomes aware of it, and we cannot either raise ourselves to it and become it or bring it down to ourselves so that our own experience of our being and world-being shall be that of its blissful infinity. There is this great, boundless, unconditioned consciousness and force; but our consciousness and force stands apart from it, even if within it, limited, petty, discouraged, disgusted with itself and the world, but unable to participate in that higher thing which it has seen. There is this immeasurable and unstained bliss; but our own being remains the sport of a lower Nature of pleasure and pain and dull neutral sensation incapable of its divine delight. There is this perfect Knowledge and Will; but our own remains always the mental deformed knowledge and limping will incapable of sharing in or even being in tune with that nature of Godhead. Or else so long as we live purely in an ecstatic contemplation of that vision, we are delivered from ourselves; but the moment we again turn our consciousness upon our own being, we fall away from it and it disappears or becomes remote and intangible. The Divinity leaves us; the Vision vanishes; we are back again in the pettiness of our mortal existence.

Somehow this chasm has to be bridged. And here there are two possibilities for the mental being. One possibility is for it to rise by a great, prolonged, concentrated, all-forgetting effort out of itself into the Supreme. But in this effort the mind has to leave its own consciousness, to disappear into another and temporarily or permanently lose itself, if not quite abolish. It has to go into the trance of Samadhi. For this reason the Raja and other systems of Yoga give a supreme importance to the state of Samadhi or Yogic trance in which the mind withdraws not only from its ordinary interests and pre-

occupations, but first from all consciousness of outward act and sense and being and then from all consciousness of inward mental activities. In this its inward-gathered state the mental being may have different kinds of realisation of the Supreme in itself or in various aspects or on various levels, but the ideal is to get rid of mind altogether and, going beyond mental realisation, to enter into the absolute trance in which all sign of mind or lower existence ceases. But this is a state of consciousness to which few can attain and from which not all can return.

It is obvious, since mind-consciousness is the sole waking state possessed by mental being, that it cannot ordinarily quite enter into another without leaving behind completely both all our waking existence and all our inward mind. This is the necessity of the Yogic trance. But one cannot continually remain in this trance; or, even if one could persist in it for an indefinitely long period, it is always likely to be broken in upon by any strong or persistent call on the bodily life. And when one returns to the mental consciousness, one is back again in the lower being. Therefore it has been said that complete liberation from the human birth, complete ascension from the life of the mental being is impossible until the body and the bodily life are finally cast off. The ideal upheld before the Yogin who follows this method is to renounce all desire and every least velleity of the human life, of the mental existence, to detach himself utterly from the world and, entering more and more frequently and more and more deeply into the most concentrated state of Samadhi, finally to leave the body while in that utter in-gathering of the being so that it may depart into the supreme Existence. It is also by reason of this apparent incompatibility of mind and Spirit that so many religions and systems are led to condemn the world and look forward only to a heaven beyond or else a void Nirvana or supreme featureless self-existence in the Supreme.

But what under these circumstances is the human mind which seeks the divine to do with its waking moments?

For if these are subject to all the disabilities of mortal mentality, if they are open to the attacks of grief, fear, anger, passion, hunger, greed, desire, it is irrational to suppose that by the mere concentration of the mental being in the Yogic trance at the moment of putting off the body, the soul can pass away without return into the supreme existence. For the man's normal consciousness is still subject to what the Buddhists call the chain or the stream of Karma; it is still creating energies which must continue and have their effect in a continued life of the mental being which is creating them. Or, to take another point of view, consciousness being the determining fact and not the bodily existence which is only a result, the man still belongs normally to the status of human, or at least mental activity and this cannot be abrogated by the fact of passing out of the physical body; to get rid of mortal body is not to get rid of mortal mind. Nor is it sufficient to have a dominant disgust of the world and or an anti-vital indifference or aversion to the material existence; for this too belongs to the lower mental status and activity. The highest teaching is that even the desire for liberation with all its mental concomitants must be surpassed before the soul can be entirely free. Therefore not only must the mind be able to rise in abnormal states out of itself into a higher consciousness, but its waking mentality also must be entirely spiritualised.

This brings into the field the second possibility open to the mental being; for if its first possibility is to rise out of itself into a divine supramental plane of being, the other is to call down the divine into itself so that its mentality shall be changed into an image of the divine, shall be divinised or spiritualised. This may be done and primarily must be done by the mind's power of reflecting that which it knows, relates to its own consciousness, contemplates. For the mind is really a reflector and a medium and none of its activities originate in themselves, none exist *per se*. Ordinarily, the mind reflects the status of mortal nature and the activities of the Force which works under the conditions of the material universe. But if it

becomes clear, passive, pure by the renunciation of these activities and of the characteristic ideas and outlook of mental nature, then as in a clear mirror or like the sky in clear water which is without ripple and unruffled by winds, the divine is reflected. The mind still does not entirely possess the divine or become divine, but is possessed by it or by a luminous reflection of it so long as it remains in this pure passivity. If it becomes active, it falls back into the disturbance of the mortal nature and reflects that and no longer the divine. For this reason an absolute quietism and a cessation first of all outer action and then of all inner movement is the ideal ordinarily proposed; here too, for the follower of the path of knowledge, there must be a sort of waking Samadhi. Whatever action is unavoidable, must be a purely superficial working of the organs of perception and motor action in which the quiescent mind takes eventually no part and from which it seeks no result or profit.

But this is insufficient for the integral Yoga. There must be a positive transformation and not merely a negative quiescence of the waking mentality. The transformation is possible because, although the divine planes are above the mental consciousness and to enter actually into them we have ordinarily to lose the mental in Samadhi, yet there are in the mental being divine planes superior to our normal mentality which reproduce the conditions of the divine plane proper, although modified by the conditions, dominant here, of mentality. All that belongs to the experience of the divine plane can there be seized, but in the mental way and in a mental form. To these planes, of divine mentality it is possible for the developed human being to arise in the waking state: or it is possible for him to derive from them a stream of influences and experiences which shall eventually open to them and transform into their nature his whole waking existence. These higher mental states are the immediate sources, the large actual instruments, the inner stations * of his perfection.

* Called in the Veda variously seats, houses, placings or statues, footings, earths, dwelling-places, *sadas*, *grha* or *ashaya*, *dhama*, *padam*, *bhumi*, *ashiti*.

But in arriving to these planes or deriving from them the limitations of our mentality pursue us. In the first place the mind is an inveterate divider of the indivisible and its whole nature is to dwell on one thing at a time to the exclusion of others or to stress it to the subordination of others. Thus in approaching Sachchidananda it will dwell on its aspect of the pure existence, Sat, and consciousness and bliss are compelled then to lose themselves or remain quiescent in the experience of pure, infinite being which leads to the realisation of the quietistic Monist. Or it will dwell on the aspect of consciousness, Cnit, and existence and bliss become then dependent on the experience of an infinite transcendent Power and Conscious-Force, which leads to the realisation of the Tantric worshipper of Energy. Or it will dwell on the aspect of delight, Ananda, and existence and consciousness then seem to disappear into a bliss without basis of self-possessing, awareness or constituent being, which leads to the realisation of the Buddhistic seeker of Nirvana. Or it will dwell on some aspect of Sachchidananda which comes to the mind from the supramental knowledge, Will or Love, and then the infinite impersonal aspect of Sachchidananda is almost or quite lost in the experience of the Deity which leads to the realisations of the various religions and to the possession of some supernal world or divine status of the human soul in relation to God. And for those whose object is to depart anywhither from cosmic existence, this is enough, since they are able by the mind's immergence into or seizure upon any one of these principles or aspects to effect through status in the divine planes of their mentality or the possession by them of their waking state this desired transit.

But the sadhaka of the integral Yoga has to harmonise all so that they may become a plenary and equal unity of the full realisation of Sachchidananda. Here the last difficulty of mind meets him, its inability to hold at once the unity and the multiplicity. It is not altogether difficult to arrive at and dwell in a pure infinite or even, at the same time, a perfect global experience of the Existence which is Consciousness which is Delight. The mind may

even extend its experience of this Unity to the multiplicity so as to perceive it immanent in the universe and in each object, force, movement in the universe or at the same time to be aware of this Existence-Consciousness-Bliss containing the universe and enveloping all its objects and originating all its movements. It is difficult indeed for it to unite and harmonise rightly all these experiences; but still it can possess Sachchidananda at once in himself and immanent in all and the content of all. But with this to unite the final experience of all this as Sachchidananda and possess objects, movements, forces, forms as no other than He, is the great difficulty for mind. Separately any of these things may be done; the mind may go from one to the other, rejecting one as it arrives at another and calling this the lower or that the higher existence. But to unify without losing, to integralise without rejecting is its supreme difficulty.

Essays on the Gita

KURUKSHETRA.

Before we can proceed, following in the large steps of the Teacher of the Gita, to watch his tracing of the triune path of man,—the path which is that of his will, heart, thought raising themselves to the Highest and into the being of that which is the supreme object of all action, love and knowledge, we must consider once more the situation from which the Gita arises, but now in its largest bearings as a type of human life and even of all world-existence. For although Arjuna is himself concerned only with his own situation, his inner struggle and the law of action he must follow, yet, as we have seen, the particular question he raises in the manner in which he raises it, does really bring up the whole question of human life and action, what the world is and why it is and how possibly, it being what it is, life here in the world can be reconciled with life in the Spirit. And all this deep and difficult matter the Teacher insists on resolving as the very foundation of his command to an action which must proceed from a new poise of being and by the light of a liberating knowledge.

But what, then, is it that makes the difficulty for the man who has to take the world as it is and act in it and yet would live, within, the spiritual life? What is this aspect of existence which appals his awakened mind and brings about what the title of the first chapter of the Gita calls significantly the Yoga of the dejection of Arjuna, the dejection and discouragement felt by the human being when he is forced to face the spectacle of the universe as

it really is with the veil of the ethical illusion, the illusion of self-righteousness torn from his eyes, before a higher reconciliation with himself is effected? It is that aspect which is figured outwardly in the carnage and massacre of Kurukshetra and spiritually by the vision of the Lord of all things as Time arising to devour and destroy the creatures whom it has made. This is the vision of the Lord of all existence as the universal creator but also the universal Destroyer, of whom the ancient Scripture can say in a ruthless image, " The sages and the heroes are his food and death is the spice of his banquet." It is one and the same truth seen first indirectly and obscurely in the facts of life and then directly and clearly in the soul's vision of that which manifests itself in life. The outward aspect is that of world-existence and human existence proceeding by struggle and slaughter; the inward aspect is that of the universal Being fulfilling himself in a vast creation and a vast destruction. Life a battle and a field of death, this is Kurukshetra; God the Terrible, this is the vision that Arjuna sees on that field of massacre.

War, said Heraclitus, is the father of all things, War is the king of all; and the saying, like most of the apophthegms of the Greek thinker, suggests a profound truth. From a clash of material or other forces everything in this world, if not the world itself, seems to be born; by a struggle of forces, tendencies, principles, beings it seems to proceed, ever creating new things, ever destroying the old, marching one knows not very well whither,—to a final self-destruction, say some; in an unending series of vain cycles, say others; in progressive cycles, is the most optimistic conclusion, leading through whatever trouble and apparent confusion towards a higher and higher approximation to some divine apocalypse. However that may be, this is certain that there is not only no construction here without destruction, no harmony except by a poise of contending forces won out of many actual and potential discords, but also no continued existence of life except by a constant self-feeding and devouring of other life. Our very bodily life is a constant dying and being reborn, the body

itself a beleaguered city attacked by assailing, protected by defending forces whose business is to devour each other; and this is only a type of all our existence. The command seems to have gone out from the beginning, "Thou shalt not conquer except by battle with thy fellows and thy surroundings; thou shalt not even live except by battle and struggle and by absorbing into thyself other life. The first law of this world that I have made is creation and preservation by destruction."

Ancient thought accepted this starting-point so far as it could see it by scrutiny of the universe. The old Upanishads saw it very clearly and phrased it with an uncompromising thoroughness which will have nothing to do with any honeyed glosses or optimistic scuttlings of the truth. Hunger that is Death, they said, is the creator and master of this world, and they figured vital existence in the image of the Horse of the sacrifice. Matter they described by a name which means ordinarily food and they said, we call it food because it is devoured and devours creatures. The eater eating is eaten, this is the formula of the material world, as the Darwinians rediscovered when they laid it down that the struggle for life is the law of evolutionary existence. Modern science has only rephrased the old truths that had already been expressed in much more forcible, wide and accurate formulas by the apophthegm of Heraclitus and the figures employed by the Upanishads.

Nietzsche's insistence upon war as an aspect of life and the ideal man as a warrior,—the camel-man he may be to begin with and the child-man hereafter, but the lion-man he must become in the middle, if he is to attain his perfection,—these now much-decried theories of Nietzsche have, however much we may differ from many of the moral and practical conclusions he drew from them, their undeniable justification and recall us to a truth we like to hide out of sight. It is good that we should be reminded of it; first, because to see it has for every strong soul a tonic effect which saves us from the flabbiness and relaxation encouraged by a too mellifluous philosophic, religious

or ethical sentimentalism, that which loves to look upon Nature as love and life and beauty and good, but turns away from her grim mask of death, adoring God as Shiva but refusing to adore him as Rudra ; secondly, because unless we have the honesty and courage to look existence straight in the face, we shall never arrive at any effective solution of its discords and oppositions. We must see first what life and the world are ; afterwards, we can all the better set about finding the right way to transform them into what they should be. If this repellent aspect of existence holds in itself some secret of the final harmony, we shall by ignoring or belittling it miss that secret and all our efforts at a solution will fail by fault of our self-indulgent ignoring of the true elements of the problem. If, on the other hand, it is an enemy to be beaten down, trampled on, excised, eliminated, still we gain nothing by underrating its power and hold upon life or refusing to see how firmly it is rooted in the effective past and in the actually operative principles of existence.

War and destruction are not only a universal principle of our life here in its purely material aspects, but also of our mental and moral existence. It is self-evident that in the actual life of man intellectual, social, political, moral we can make no real step forward without a struggle, a battle between what exists and lives and what seeks to exist and live and between all that stands behind either. It is impossible, at least as men and things are, to advance, to grow, to fulfil and still to observe really and utterly that principle of harmlessness which is yet placed before us as the highest and best law of conduct. We will use only soul-force and never destroy by war or any even defensive employment of physical violence? Good, though until soul-force is effective, the Asuric force in men and nations tramples down, breaks, slaughters, burns, pollutes, as we see it doing to-day, but then at its ease and unhindered, and you have perhaps caused as much destruction of life by your abstinence as others by resort to violence ; still you have set up an ideal which may some day and at any rate ought to lead up to better things. But even soul-force, when it is effective, destroys. Only

those who have used it with eyes open, know how much more terrible and destructive it is than the sword and the cannon; and only those who do not limit their view to the act and its immediate results, can see how tremendous are its after-effects, how much is eventually destroyed and with that much all the life that depended on it and fed upon it. Evil cannot perish without the destruction of much that lives by the evil, and it is no less destruction even if we personally are saved the pain of a sensational act of violence.

Moreover, every time we use soul-force we raise a great force of Karma against our adversary, the after-movements of which we have no power to control. Vasishttha uses soul-force against the military violence of Viswamitra and armies of Huns and Shakas and Pallavas hurl themselves on the aggressor. The very quiescence and passivity of the spiritual man under violence and aggression awakens the tremendous forces of the world to a retributive action; and it may even be more merciful to stay in their path, though by force, those who represent evil than to allow them to trample on until they fall down on themselves a worse destruction than we would ever think of inflicting. It is not enough that our own hands should remain clean and our souls unstained for the law of strife and destruction to die out of the world; that which is its root must first disappear out of humanity. Much less will mere immobility and inertia unwilling to use or incapable of using any kind of resistance to evil, abrogate the law; inertia, *tamas*, indeed, injures much more than can the *rajasic* principle of strife which at least creates more than it destroys. Therefore, so far as the problem of the individual's action goes, his abstention from strife and its inevitable concomitant destruction in their more gross and physical form may help his own moral being, but it leaves the Slayer of creatures unabolished.

For the rest the whole of human history bears witness to the inexorable vitality and persistent prevalence of this principle in the world. It is natural that we should attempt to palliate, to lay stress on other aspects. Strife and des-

truction are not all ; there is the saving principle of association and mutual help as well as the force of dissociation and mutual strife ; a power of love no less than a power of egoistic self-assertion ; an impulse to sacrifice ourselves for others as well as the impulse to sacrifice others to ourselves. But when we see how these have actually worked, we shall not be tempted to gloss over or ignore the power of their opposites. Association has been worked not only for mutual help, but at the same time for defence and aggression, to strengthen us against all that attacks or resists in the struggle for life. Association itself has been a servant of war egoism and the self-assertion of life against life. Love itself has been constantly a power of death. Especially the love of good and the love of God, as embraced by the human ego, have been responsible for much strife, slaughter and destruction. Self-sacrifice is great and noble, but at its highest it is an acknowledgment of the law of Life by death and becomes an offering on the altar of some Power that demands a victim in order that the work desired may be done. The mother bird facing the animal of prey in defence of its young, the patriot dying for his country's freedom, the religious martyr or the martyr of an idea, these in the lower and the superior scale of animal life are highest examples of self-sacrifice, and it is evident to what they bear witness.

But if we look at after results, an easy optimism becomes even less possible. See the patriot dying in order that his country may be free, and mark that country a few decades after the Lord of Karma has paid the price of the blood and the suffering that was given; you shall see it in its turn an oppressor, an exploiter and conqueror of colonies and dependencies devouring others that it may live and succeed aggressively in life. The Christian martyrs perish in their thousands, setting soul-force against empire-force that Christ may conquer, Christianity prevail. Soul-force does triumph, Christianity does prevail,—but not Christ ; the victorious religion becomes a militant and dominant Church and a more fanatically persecuting

power than the creed and the empire which it replaced. The very religions organise themselves into powers of mutual strife and battle together fiercely to live, to grow, to possess the world.

All which seems to show that here is an element in existence, perhaps the initial element, which we do not know how to conquer, either because it cannot be conquered or because we have not looked at it with a strong and impartial gaze so as to recognise it calmly and fairly and know what it is. We must look existence in the face if our aim is to arrive at a right solution, whatever that solution may be. And to look existence in the face is to look God in the face; for the two cannot be separated, nor the responsibility for the laws of world-existence be shifted away from Him who created them or from That which constituted it. Yet here too we love to palliate and equivocate. We erect a God of Love and Mercy, a God of good, a God just, righteous and virtuous according to our own moral conceptions of justice, virtue and righteousness, and all the rest, we say, is not He or is not His, but was made by some diabolical Power which He suffered for some reason to work out its wicked will or by some dark Ahriman counterbalancing our gracious Oromuzd, or was even the fault of selfish and sinful man who has spoiled what was made originally perfect by God. As if man had created the law of death and devouring in the animal world or that tremendous process by which Nature creates indeed and preserves but in the same step and by the same inextricable action slays and destroys. It is only a few religions which have had the courage to say without any reserve, like the Indian, that this enigmatic World-Power is one Deity, one Trinity, to lift up the image of the Force that acts in the world in the figure not only of the beneficent Durga, but of the terrible Kali in her blood-stained dance of destruction and to say, "This too is the Mother; this also know to be God; this too, if thou hast the strength, adore." And it is significant that the religion which has had this unflinching honesty and tremendous courage, has suc-

ceeded in creating a profound and wide-spread spirituality such as no other can parallel. For Truth is the foundation of real spirituality and courage is its soul. *Tasyai satyam āyatanam.*

All this is not to say that strife and destruction are the alpha and omega of existence, that harmony is not greater than war, love more the manifest divine than death or that we must not move towards the replacement of physical force by soul-force, of war by peace, of strife by union, of devouring by love, of egoism by universality, of death by immortal life. God is not only the Destroyer, but the Friend of creatures ; not only the cosmic Trinity, but the Transcendent ; the terrible Kali is also the loving and beneficent Mother ; the Lord of Kurushetra is the divine comrade and charioteer, the attracter of beings, incarnate Krishna. And whithersoever he is driving through all the strife and clash and confusion, to whatever goal or godhead he may be attracting us, it is—no doubt of that—to some transcendence of all these aspects upon which we have been so firmly insisting. But where, how, with what kind of transcendence, under what conditions, this we have to discover ; and to discover it, the first necessity is to see the world as it is, to observe and value rightly his action as it reveals itself at the start and now ; afterwards the way and the goal will better reveal themselves. We must acknowledge Kurushetra ; we must submit to the law of Life by Death before we can find our way to the life immortal ; we must open our eyes, with a less appalled gaze than Arjuna's, to the vision of our Lord of Time and Death and cease to deny, hate or recoil from the universal Destroyer.

The Psychology of Social Development

V

The subjective stage of human development is that critical juncture in which having gone forward from symbols, types, conventions, having turned its gaze superficially on the individual being to discover his truth and right law of action and its relation to the superficial and the external truth and law of the universe, our race begins to gaze deeper, to see and feel what is behind the outside and below the surface and therefore to live from within. It is a step towards self-knowledge and towards living in and from the self, away from knowledge of things as the not-self and from the living according to this objective idea of life and the universe. Everything depends on how that step is taken, to what kind of subjectivity we arrive and how far we go in self-knowledge ; for here the dangers of error are as great and far-reaching as the results of right seeking. The symbolic, the typical, the conventional age avoid these dangers by building a wall of self-limitation against them ; and it is because this wall becomes in the end a prison of self-ignorance that it has to be broken down and the perilous, but fruitful adventure of subjectivism undertaken.

Psychical science tells us that there are in our being many formal, frontal, apparent selves and only one that is entirely secret and real ; to rest in the apparent and to mistake it for the real is the one general error, root of all

others and cause of his stumbling and suffering, to which man is exposed by the nature of his mentality. We may apply this truth to the attempt of man to live by the law of his subjective being whether as an individual or as a social unit one in its corporate mind and body.

For this is the sense of the characteristic turn which modern civilisation is taking. Everywhere we are beginning to approach things from the subjective standpoint. In education our object is to know the psychology of the child as he grows into man and to found our systems of teaching and training upon that basis. The new aim is to help the child to develop his intellectual, aesthetic, emotional, moral, spiritual being and his communal life and impulses out of his own temperament and capacities,—a very different object from that of the old education which was simply to pack so much stereotyped knowledge into his resisting brain and impose a stereotyped rule of conduct on his struggling and dominated impulses. In dealing with the criminal the most advanced societies are no longer satisfied with regarding him as a law-breaker to be punished, imprisoned, terrified, hanged or else tortured physically and morally, whether as a revenge for his revolt or as an example to others; there is a growing attempt to understand him, to make allowance for his heredity, environment and inner deficiencies and to change him from within rather than crush him from without. In the general view of society itself, we begin to regard the community, the nation or any other fixed grouping of men as a living organism with a subjective being of its own and a corresponding growth and natural development which it is its business to bring to perfection and fruition. So far, good; the greater knowledge, the truer depth, the wiser humanity of this new view of things are obvious. But so also are the limitations of our knowledge and experience on this new path and the possibility of serious errors and stumblings.

If we look at the new attempt of nations, whether subject or imperial, to fulfil themselves consciously and

especially at the great and momentous experiment of the subjective German nationality, we shall see the starting-point of these possible errors. The first danger arises from the historical fact of the evolution of the subjective age out of the individualistic; and the first enormous stumble has accordingly been to transform the error of individualistic egoism into the more momentous error of a great communal egoism. The individual seeking for the law of his being can only find it safely if he regards clearly two great psychological truths and lives in that clear vision. First, the ego is not the self; God is the self. The fulfilment of the individual is not the utmost development of his egoistic intellect, vital force, physical well-being and the utmost satisfaction of his mental, emotional, physical cravings, but the flowering of the divine in him to its utmost capacity of wisdom, power, love and universality and through this flowering his utmost realisation of all the possible beauty and delight of existence.

The will to be, the will to power, the will to know are perfectly legitimate, their satisfaction the true law of our existence and to discourage and repress them improperly is to mutilate our being and discourage the sources of life and growth. But their satisfaction must not be egoistic, not for any other reason moral or religious, but simple because they cannot so be satisfied. The attempt always leads to an eternal struggle with other egoisms, a mutual wounding and hampering, even a mutual destruction in which if we are conquerors today, we are the conquered or the slain tomorrow; for we exhaust ourselves and corrupt ourselves in the dangerous attempt to live by the destruction and exploitation of others. Man dies because he lives by food, that is to say, on the dead bodies of animals and plants, by the destruction of other life; only that which lives in its own self-existence can endure. And generally, to devour others is to register oneself also as a subject and predestined victim of Death.

No doubt, so long as we live without self-knowledge, we can do no other; men and nations have to act and think

egoistically, because in their self-ignorance that is the only life known to them, and to live is their God-given impulse ; therefore they most live egoistically rather than not at all with whatever curb of law, ethics and practical common sense of self-restraint nature and experience have taught them. But subjectivism is in its very nature an attempt at self-knowledge and at living by a true self-knowledge and by an inner strength, and there is no real gain in it if we only repeat the old error in new terms. Therefore we must find out that the true individual is not the ego, but the divine individuality which is through our evolution preparing to emerge in us ; its emergence and satisfaction and not the satisfaction of the mere egoistic will-to-live for the sake of one's lower members is the true object at which a humanity subjectively seeking to know and fulfil its own deepest law and truth should increasingly aim.

The second psychical truth the individual has to grasp is this, that he is not only himself, but is in solidarity with all of his kind,—let us leave aside for the moment that which seems to be not of his kind. That which we are, has expressed itself through the individual, but also through the universality, and though each has to fulfil itself in its own way, neither can succeed independently of the other. The society has no right to crush or efface the individual, for its own better development or self-satisfaction ; the individual so long at least as he chooses to live in the world, has no right to disregard for the sake of his own satisfaction and development his fellow-men and to live at war with them or seek a selfishly isolated good. And when we say, no right, it is from no social, moral or religious standpoint, but from the most positive and simply with a view to the law of existence itself. For neither the society nor the individual can so develop to their fulfilment. Every time the society crushes or effaces the individual, it is inflicting a wound on itself and depriving its own life of priceless sources of stimulation and growth. The individual too cannot flourish by himself ; for the

universal, the unity and collectivity, is his source and stock; it is the thing which he individually expresses and of which he is one result, its depression strikes eventually at his own sources of life, by its increasing he also increases. This is what a true subjectivism teaches us, first that we are a higher self than our ego or our members, secondly that we are in our life and being not only ourselves but all others; for there is a secret solidarity which our egoism may kick at and strive against, but from which we cannot escape. It is the old Indian discovery that our real "I" is a Supreme Being which is our true self and which it is our business to discover and consciously become and, secondly, that that Being is one in all, expressed in the individual and in the collectivity,* and only by admitting and realising our unity with others can we fulfil our true self-being.

Of these two truths mankind has had some vague vision in the principle with regard to the individual, though it has made only a very poor and fragmentary attempt to regard them in practice and in nine-tenths of its life has been busy departing from them—even where it outwardly professed something of the law. But they apply not only to the individual but to the nation. Here was the first error of the German subjectivism. Reasoning of the Absolute and the individual and the universal, it looked into itself and saw that in fact, as a matter of life, That seemed to express itself as the ego and, reasoning from the conclusions of modern Science, it saw the individual merely as a cell of the collective ego. This collective ego was, then, the greatest actual organised expression of life and to that all ought to be subservient, for so could Nature and its evolution best be assisted and affirmed. The greater human collectivity exists, but it is an inchoate and unorganised existence, and its growth can best be developed by the better development of the most efficient organised collective life already existing; practically, then by the growth, perfection and domination of the most advanced nations, or possibly of

* *Vyashti* and *Samashti*.

the one most advanced nation, the collective ego which has best realised the purpose of Nature and whose victory and rule is therefore the will of God. For all organised lives, all self-conscious egos are in a state of war, sometimes overt, sometimes covert, sometimes complete, sometimes partial, and by the survival of the best is secured the highest advance of the race. And where was the best which was the most advanced, self-realising, efficient, highest-cultured nation, if not, by common admission as well as in Germany's own self-vision, Germany itself? To fulfil then the collective German ego and secure its growth and dominion was at once the right law of reason, the supreme good of humanity and the mission of the great and supreme Teutonic race.

From this egoistic self-vision flowed a number of logical consequences, each in itself a separate subjective error. First, since the individual is only a cell of the collectivity, his life must be entirely subservient to the efficient life of the nation. He must be made efficient indeed—the nation should see to his education, proper living, disciplined life, carefully trained and subordinated activity,—but as a part of the machine, a will-less instrument of the national Will. Initiative must be the collectivity's, mechanical execution the individual's. But where was that vague thing, the collectivity, and how could it express itself not only as a self-conscious, but an organised and efficient collective will and self-directing energy? The State, there was the secret. Let the State be perfect, dominant, all-pervading all-seeing, all-effecting; so only could the collective ego be concentrated, find itself and its life, be brought to the highest pitch of strength, organisation and efficiency. Thus Germany founded and established the growing modern error of the cult of the State and the effacement of the individual. We can see what it gained, an immense collective power and a certain kind of perfection and scientific adjustment of means to end and a high general level of economic, intellectual and social efficiency—apart from the tremendous momentary force which the lumi-

nous fulfilment of a great idea gives to man or nation. What it has begun to lose, is only slightly apparent,—all that deeper life, vision, intuitive power, force of personality, psychical sweetness and largeness which the free individual brings as his gift to the race.

Secondly, since the State is supreme, the representative of the Divine or the highest realised functioning of human existence and has a divine right to the obedience, the unquestioning service and the whole activity of the individual, the service of State and community is the only absolute rule of morality. Within the State this may include and sanction all other moral rules because there no egoism can be allowed, for the individual ego must be lost in that of the State and all condition of covert or overt war abrogated in obedience to the collective good as determined by the collective will. But in relation to other States, to other collective egos the general condition, the effective law is still that of war, of strife between sharply divided egoisms each seeking to fulfil itself, each hampered and restricted in its field by the others. War then is the whole business of the State in its relation to other States, a war of arms, a war of commerce, a war of ideas and cultures, a war of collective personalities each seeking to possess the world or at least to dominate and be first in the world. There there can enter no morality except that of success, though the pretence of morality may be a useful stratagem of war. To serve the State, the German collectivity which is his greater and real self is the business of the German individual whether at home or abroad, and to that end everything which succeeds is justifiable. Inefficiency, incompetence, failure are the only immorality. In war every method is justified which leads to the military success of the State, in peace every method which prepares it; for peace between nations is only a covert state of war. And as war is the means of physical survival and domination, so commerce is the means of economical survival and domination; it is in fact only another kind of war, another department of the struggle to live; one

physical, the other vital. And the life and the body are, so Science has assured us, the whole of existence.

Thirdly, since the survival of the best is the highest good of mankind and the survival of the best is secured by the elimination of the unfit and the assimilation of the less fit, the conquest of the world by German culture is the straight path of human progress. But culture is not, in this view, merely a state of knowledge or a system or cast of ideas and moral and aesthetical tendencies; culture is life governed by ideas, but by ideas based on the truths of life and so organised as to bring it to its highest efficiency. Therefore all life not capable of this culture must be eliminated or trodden down, all life capable of it but not actually reaching to it must be taken up and assimilated. But capacity is always a matter of genus and species and in humanity a matter of race. Logically, then, the Teutonic race is alone entirely capable, and therefore all Teutonic races must be taken into Germany and become part of the German collectivity; races less capable but not wholly unfit must be Germanised; others, hopelessly decadent like the Latins of Europe and America or naturally inferior like the vast majority of the Africans and Asiatics, must be replaced where possible, like the Herreros, or, where not possible, dominated, exploited and treated according to their inferiority. So evolution would advance, so the human race grow towards its perfection.

We need not suppose that all Germany thought in this strenuous fashion, is as now often represented, or that the majority thought thus consciously; but it is sufficient that an energetic minority of thinkers and strong personalities should seize upon the national life and impress certain tendencies upon it for these to prevail practically or at the least to give a general trend subconsciously even where the thought itself is not actually proposed in the conscious mind. And the actual events seem to show that it was this gospel that partly consciously, partly subconsciously or half articulately had taken possession of the

collective German mind. It is easy to deride the rigidity of this terrible logic or riddle it with the ideas and truths it has ignored, and it is still easier to abhor, fear, hate and spew at it while practically following its principles in our own action with less openness, thoroughness and courage. But it is more profitable to begin by seeing that behind it there has been a tremendous sincerity which gives it its force, and a sort of perverse honesty; the sincerity which tries to look straight at one's own conduct and the facts of life and the honesty to proclaim the real principles of that conduct and not—except as an occasional diplomacy—profess others with the lips while disregarding them in the practice. And if this German ideal is to be defeated not only in the field and in the collective person of Germany, but in the mind of man and in the life of the human race, an equal sincerity and a less perverse honesty has to be practised by those who have arrived at a better law.

The German gospel has evidently two sides, the internal and the external, the cult of the State and the community and the cult of international egoism. In the first, Germany, even if she comes to be entirely crushed in the field, seems to have already secured the victory in the moral sense of the human race. The unsparing compulsion as against the assistance of the individual by the State,—for his and the common good, of course, but who professes to compel for harm?—is almost everywhere either dominant or else is growing into a strong and prevailing current of opinion; the champions of individual freedom are now a morally defeated and dwindling army who can only fight on in the hope of a future reaction or of saving something of their principle from the wreck. On the external side, the international, the battle of ideas still goes on, but there are ominous signs; it is only after the physical war is over that we shall be able to see in which direction the side is likely to flow. War is a dangerous teacher and physical victory leads often to a moral defeat.

It is necessary, if we are not to deceive ourselves, to

note that even in this field what Germany has done is to systematise certain strong actual tendencies and principles of international action to the exclusion of all that either professed to resist or did actually modify them. If a sacred egoism—and the expression did not come from Teutonic lips—is to govern international relations, then it is difficult to deny the force of the German position. The theory of inferior and decadent races was loudly proclaimed by other than German thinkers and has governed, with whatever assuaging scruples, the general practice of military domination and commercial exploitation of the weak by the strong; all that Germany has done is to give it a wider extension and more rigorous execution and apply it to European as well as to Asiatic and African peoples. Even the savagery of her military methods has been only an exaggeration—and not entirely an exaggeration, witness the hideous Balkan wars,—of certain recent tendencies towards the revival of ancient and mediaeval hardheartedness in the race. The use and even the justification of massacre and atrocious cruelty in war on the ground of military exigency and in the course of commercial exploitation or in the repression of revolt and disorder has been quite recently witnessed in the other continents, to say nothing of certain outskirts of Europe; they have now been carried even into the heart of Europe itself. From one point of view, it is well that a terrible example of the utmost logic of these things should have been prominently forced on the attention of mankind; by showing the evil stripped of all veils the choice between good and evil instead of a halting between the two has been forced on the human conscience. Woe to the race if it blinds its conscience and buttresses up its animal egoism with the old justifications; for the gods have shown that Karma is not a jest.

But the whole root of the German error lies in its mistaking life and the body for the self. It has been said that this gospel is simply a reversion to the ancient barbarism of the religion of Odin; but this is not the truth.

It is a new and a modern gospel born of the application of a metaphysical logic to the conclusions of materialistic Science, of a philosophical subjectivism to the objective, pragmatic positivism of recent thought. Just as Germany has applied the individualistic position to the realisation of her communal subjective existence, so she has applied the materialistic and vitalistic thought of recent times and equipped it with a subjective philosophy. Thus she has arrived at a bastard creed, an objective subjectivism which is miles apart from the true goal of a subjective age. To show the error it is necessary to see wherein lies the true individuality of man and of the nation. It lies not in its physical, economical, even its cultural life which are only means and adjuncts, but in something deeper whose roots are not in the ego, but in a Self one in difference which relates the good of each on a footing of equality and not of strife and domination to the good of the rest of the world.

The Eternal Wisdom

THE PRACTICE OF TRUTH

SINCERITY

- 1 Speak always the truth and cultivate harmony—
2 Speak ye the truth.
3-4 Love the truth and peace.—Have your loins girt about
5 with truth.—Constantly observe sincerity and fidelity
6 and good faith.—Hold in horror dissimulation and all
 hypocrisy.
7 Wherefore laying aside all malice and all guile
 and hypocrisy and envy and all evil speaking. —
8 Putting away lying, speak every man truth with his
9 neighbour: for we are members one of another.—Ye
 shall not steal, neither deal falsely, neither lie one to
10 another.—Lie not one to another.—Let your yea be
11 yea and your nay, nay.
12 Never lie; for to lie is infamous.
13 Put away from thee a forward mouth and perverse
14 lips put away from thee.—Keep thy tongue from evil
15 and thy lips from speaking guile.—Let thy tongue be
 the instrument of truth. Be ever true in all that thou
16 shall speak and permit not to thy tongue a lie.—My

1 Li-ki. 2) Dhammapada.—3) Zacharias VIII. 19.—4) Ephesians VI. 14.—5) Confucius.—6) Fo-sho-hing-tsan-king.—7) 1 Peter II. 1.—8) Ephesians IV. 25.—9) Leviticus XIX. 11. 10) Colossians III. 9.—(11) James V. 12.—12) Zendavesta.—13) Proverbs IV. 24.—14) Psalms XXXIV. 13.—15) Phocylides.—16) Job XXVII. 4.

lips shall not speak wickedness nor my tongue utter deceit,

* * *

- 17 A dumb man's tongue is better than the liar's.
 18 Lying words are unworthy of a disciple, for his aspiration should be sincere and straightforward and knavish and flattering words are kin to witchcraft. The man who occupies himself with spiritual questions, ought not to proffer any such utterances.—
 19 Nothing is superior to truthfulness, nor anything
 20 more terrible than falsehood.—Lying is for slaves;
 21 a freeman speaks the truth.—Free from the happiness desired by slaves, delivered from the gods and their adoration, fearless and terrible, grand and solitary is the will of the man of truth.
 22 By whom is this world conquered? By the patient
 23 and truthful man.—The more a man is truthful, the more he is divine; unconquerableness, immortality, the greatness of the godhead enter into a man along with truthfulness.

* * *

- 24 Sincerity, a profound, grand, ingenuous sincerity is the first characteristic of all men who are in any way heroic.
 25 I meet the sincere man with sincerity and the insincere also with sincerity.
 26 When we are alone, we must act with the same sincerity as if ten eyes observed and ten fingers pointed to us.—He who acts according to what he holds to be the law of life,—he alone knows the law of life.
 27
 28 Whoever does not seek out clearly what is the true

17) Turkish Proverb.—18) Fo-sho-tsan-king. 19) Mahabharata.—
 20) Apollonius of Tyana.—21) Nietzsche, Zarathoustra.—22) Prajñā-
 paramita.—23) Emerson.—24) Carlyle.—25) Lao-tse: Tao-te-
 king.—26) Ta-hio.—27) Tolstoi.—28) Confucius.

good, cannot correct himself with sincerity and does not arrive at true perfection.

- 29 If every man dared speak frankly and highly what he thinks, he would abide always in the reality. How unhappy we make ourselves by striving to hide
30 our nature.—Let us never lose sight of this, my brothers, that when we depart from sincerity, we depart
31 from the Truth.—The eternal Truth shall never be attained by him who is not entirely truthful in his speech.
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Hymns of the Atris

THE GUARDIANS OF THE LIGHT

MITRA

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

For the godhead is a plenitude as well as an infinity; Varuna is an ocean no less than an ethereal heaven. Pure and subtle as the ether, his strong substance is yet no serene void or easy vague of inactive peace, but rather we have seen in it a surging march of thought and action; he has been described to us as a nodus in which all wisdom is upgathered and a hill upon which the original, unfallen workings of the gods are supported. King Varuna is one who sleeps not, but is awake and mighty forever, eternally an effective force and worker for the Truth and the Right. Still he acts as the guardian of the Truth rather than constitutes it, or constitutes rather through the action of other godheads who avail themselves of his wideness and

surging force. He keeps, drives even the shining herds, but does not assemble them in the pastures, an upholder of our powers and remover of obstacles and enemies much more than a builder of our parts.

Who then gathers knowledge into this nodus or links divine action in this sustainer of works? Mitra is the harmoniser, Mitra the builder, Mitra the constituent Light, Mitra the god who effects the right unity of which Varuna is the substance and the infinitely self-enlarging periphery. These two Kings are complementary to each other in their nature and their divine works. In them we find and by them we gain harmony in largeness: we see in the Godhead and increase in ourselves purity without defect basing love faultless in wisdom. Therefore these two are a great duo of the self-fulfilling godhead and the Vedic word calls them together to a vaster and vaster sacrifice to which they arrive as the inseparable builders of an increasing Truth. Madhuchchhandas gives us the keynote of their united divinity. "Mitra I call, the pure in judgment, and Varuna, devourer of the foe. By Truth, Mitra and Varuna, Truth-increasers who get to the touch of Truth, you attain to a vast working of the will. Seers, dwellers in the wideness, born with many births, they uphold the judgment at its works."

The name Mitra comes from a root which meant originally to contain with compression and so to embrace and has given us the ordinary Sanskrit word for friend, *mitra*, as well as the archaic Vedic word for bliss, *mayas*. Upon the current sense of the word *mitra*, the Friend, the Vedic poets continually rely for their covert key to the psychological function of this apparent sungod. When the other deities and especially the brilliant Agni are spoken of as helpful friends to the human sacrificer, they are said to be Mitra, or to be like Mitra, or to become Mitra,—as we should now say, the divine Will-force, or whatever other power and personality of the godhead, reveals itself eventually as the divine Love. Therefore we must suppose that to these symbolists Mitra was essentially the Lord of

Love, a divine friend, a kindly helper of men and immortals. The Veda speaks of him as the most beloved of the gods.

The Vedic seers looked at Love from above, from its source and root and saw it and received it in their humanity as an outflowing of the divine Delight. The Taittiriya Upanishad expounding this spiritual and cosmic bliss of the godhead, Vedantic Ananda, Vedic Mayas, says of it, "Love is its head." But the word it chooses for Love, *priyam*, means properly the delightfulness of the objects of the soul's inner pleasure and satisfaction. The Vedic singers used the same psychology. They couple *mayas* and *prayas*,—*mayas*, the principle of inner felicity independent of all objects, *prayas*, its outflowing as the delight and pleasure of the soul in objects and beings. The Vedic happiness is this divine felicity which brings with it the boon of a pure possession and sinless pleasure in all things founded upon the unfailing touch of the Truth and Right in the freedom of a large universality.

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

overcome, nor can any evil take possession of it from near or from afar. For Mitra fashions in gods and men impulses whose action spontaneously fulfils all the soul's seekings.

That happy freedom of all-possession comes to us out of this godhead's universality and his reconciling luminous embrace of things: Mitra's is the principle of harmony by which the manifold workings of the Truth agree together in a perfectly wedded union. The root of the name means both to embrace and to contain and hold and, again, to build or form in the sense of linking together the parts or materials of a whole. Adorable Mitra is born in us as a blissful ordainer of things and a king full of might. Mitra holds up heaven and earth and looks sleeplessly upon the worlds and the peoples, and his vigilant and perfect ordinances create in us a happy rightness of mind and feeling —*sumati*, a state of grace, we might almost say,—which becomes for us an unburied abiding-place. "Free from all undelightfulness" says the Vedic verse "rejoicing with rapture in the goddess of the Word, bowing the knee in the wideness of earth, may we attain to our abiding-place in the law of working of Mitra, son of Infinity, and dwell in his grace." It is when Agni becomes Mitra, when the divine Will realises the divine Love that, in the Vedic image, the Lord and his Spouse agree in their mansion.

The well-accorded happiness of the Truth is Mitra's law of working; for it is upon Truth and divine Knowledge that this harmony and perfect temperament are founded; they are formed, secured and guarded by the Maya of Mitra and Varuna. That well-known word comes from the same root as Mitra. Maya is the comprehending, measuring, forming Knowledge which whether divine or undivine, secure in the undivided being of Aditi or labouring in the divided being of Diti, builds up the whole scene, environment, confines, and defines the whole condition, law and working of our existence. Maya is the active, originative, determinative view which creates for each being according to his own consciousness his own world. But Mitra is a Lord of

the Light, a Son of Infinity and a Guardian of the Truth and his Maya part of an infinite, supreme and faultless creative wisdom. He builds, he joins together in an illuminated harmony all the numerous planes, all the successive steps, all the graded seats of our being. Whatsoever Aryaman aspires to on his path, has to be effected by the 'holdings' or laws of Mitra or by his foundations, statuses, placings, *mitrasya dharmabhih, mitrasya dhāmabhih*. For *dharmā*, the law is that which holds things together and to which we hold; *dhāma*, the status is the placing of the law in a founded harmony which creates for us our plane of living and the character of our consciousness, action and thought.

Mitra, like the other sons of Aditi, is a master of Knowledge. He possesses a light which is full of a varied inspiration, or, to keep closer to the Vedic term, a richly diversified hearing of the knowledge. In the wideness of existence which he enjoys in common with Varuna, he acquires possession of heaven by that greatness of the being of the Truth and enlarges his conquering mastery over the earth by these inspirations or hearings of its Knowledge. All the five Arvan peoples labour therefore and travel for this bright and beautiful Mitra who comes into them with his luminous force and bears in his wideness all the Gods. He is the great and blissful one who sets and leads creatures born in to the world upon their path. The distinction is drawn in one verse that Varuna is the masterful traveller to the soul's supreme seat, Mitra makes men advance in that march. "Even now" says the Rishi "may I attain the movement to the goal and journey on Mitra's path."

Since Mitra cannot fulfil his harmony except in the wideness and purity of Varuna, he is constantly invoked in company with that great godhead. Theirs are the supreme statuses or planes of the soul; it is the bliss of Mitra and Varuna that has to increase in us. By their law that vast plane of our consciousness shines out upon us and heaven and earth are the two paths of their journey. For Aditi of the Truth, their mother, has borne them om-

niscient and great for almightiness; and it is luminous Aditi, the undivided being, whom they, wakeful from day to day, cleave to, she who holds for us our habitations in that world of light and they attain to its luminous forcefulness. They are the two Sons perfect in their birth from of old who support the law of our action; children are they of a vast luminous power, offspring of the divine discerning thought and perfect in will. They are the guardians of Truth, possessed of its law in the supreme ether. Swar is their golden home and birth-place.

Mitra and Varuna have an unwounded vision and are better knowers of the Path than our sight; for in the Knowledge they are seers of Swar. They take by the passion of their discerning thought the concealing falsehood away from the Truth to which the path has to lead. They proclaim the vast Truth of which they are possessed. It is because they possess it and with it the perfection of the will which is its effect, that they are seated in us for empire and uphold our action as the masters of might. By Truth they come to the Truth, nourishing in their lordship of things our thoughts, and in their purified judgment they open the eye of consciousness to all wisdom by the perception in men. Thus all-seeing and all-knowing they by the law, by the Maya of the mighty Lord, guard our actions, even as they govern the whole world in the power of the Truth. That Maya is established in the heavens, it ranges there as a Sun of light; it is their rich and wonderful weapon. They are far-hearers, masters of true being, true themselves and increasers of truth in each human creature. They nourish the shining herds and loose forth the abundance of heaven; they make heaven to rain down by the Maya of the Mighty Lord. And that celestial rain is the wealth of the spiritual felicity which the seers desire; it is the immortality.*

* *Vr'ishtim vorādho amr'itattam tmahe.*

The Ideal of Human Unity

XVI

We have now answered the question with which we started ; we have sounded as thoroughly as our lights, the experience of history, the present data of the world and the laws of human development could enable us to sound, the possibility of a political and administrative unification of mankind by political and economical motives and through purely political and administrative means. We have concluded that it is not only possible, but that the thoughts and tendencies of mankind and the result of current events and existing forces and necessities are all beginning to point in this direction. It is one of the dominant drifts which the world-Nature is favouring in the flow of human development and it is the logical consequence of the past history of mankind and of its present circumstances. At the same time nothing justifies us in predicting its painless or rapid development or even its sure and eventual success. We have seen some of the difficulties in the way ; we have seen also what are the lines on which it may practically proceed to the overcoming of those difficulties. We have concluded that the one line it is not likely to take is the ideal, that which justice and the highest expediency and the best thought of mankind demands, that which would ensure it the greatest possibility of an enduring success. It is not likely to take until a probably much later period of our collective evolution the form of a federation of free nations or adopt as its motive a perfect harmony between the contending principles of nationalism and internationalism.

We have brought our inquiry to a point at which we have to consider the second part of the question we pro-

posed. The political and administrative unification of mankind is not only possible, but foreshadowed by our present evolution ; the collective national egoism which resists it may be overborne by an increasing flood of the present unifying tendency to which the European War has given body and an articulate voice. But the question remains whether it will not necessarily then involve an overriding of the liberties of mankind, individual and collective, and an oppressive mechanism by which the free development of the soul-life of humanity will be for some time at least seriously hindered and repressed. We have seen that a period of loose formation is in such developments usually followed by a period of restriction and constriction in which a more rigid unification will be attempted so that firm moulds may be given to the new unity. And this has meant in past unifications and is likely to mean here also a suppression of that principle of liberty in human life which is the most precious gain of humanity's past spiritual, political and social struggles. The old circle of progression by retrogression is likely to work itself out again on this new line of advance.

Such a development would be not only probable, but inevitable if the unification of mankind proceeded in accordance with the Germanic gospel of the increasing domination of the world by the one fit empire, nation, race. It would be equally inevitable if the means employed by Destiny were the domination of humanity by two or three great imperial nations ; or if the effectuating force were a closely organised united Europe which would, developing the scheme of a certain kind of political thinkers, take in hand the rest of the world holding the darker-coloured races of mankind in tutelage for an indefinite period.

The ostensible object and justification of such a tutelage would be to civilise, that is to say, to Europeanise the less developed races. Practically, we know that it would mean their exploitation, since in the course of human nature the benevolent but forceful guardian would feel

himself justified in seeking to make the most profit he could out of his advantageous situation, always of course in the interest at once of his own development and that of the world in general. The regime would rest upon superior force for its maintenance and oppose itself to the velleities of freedom in the governed on the ground either that they were unfit or that the aspiration was immature, two arguments that may well remain valid for ever, since they can never be refuted to the satisfaction of those who advance them. At first this regime might be so worked as to preserve the principle of individual liberty for the governing races while enforcing a beneficial subjection upon the ruled; but that could not endure. The experience of the past teaches us that the habit of preferring the principle of authority to the principle of liberty is engendered in an imperial people and reacts upon it at home leading it first insensibly and then by change of thought and the development of a fate in circumstances to the sacrifice of its own inner freedom. There could be only two outlets to such a situation, either the growth of the principle of liberty among the peoples still subject or, let us say, administered by others for their own benefit, or else its general decline in the world. Either the higher state must envelop from above or the lower from below; they cannot subsist perpetually together in the same human economy. But nine times out of ten, in the absence of circumstances ending the connection, it is the unhappier result that comes about.

All these means of unification would proceed practically by the use of force and compulsion and any deliberately planned, prolonged and extended use of restrictive means tends to discourage the respect for the principle of liberty in those who apply the compulsion as well as the fact of liberty in those to whom it is applied. It favours the growth of the opposite principle of dominating authority whose whole tendency is to introduce rigidity, uniformity, a mechanised and therefore eventually an unprogressive system of life. This is a psychological relation of

cause and effect whose working cannot be avoided except by taking care to found all use of authority on the widest possible basis of free consent. But by their very nature and origin the regimes of unification thus introduced would be debarred from the free employment of this corrective; for they would have to proceed by compulsion of a reluctant material and the imposing of their will for the elimination of all resisting forces and tendencies. They would be compelled to repress, diminish, perhaps even abolish all forms of liberty which their experience found to be used for fostering the spirit of revolt or of resistance; that is to say, all those larger liberties of free action and free self-expression which make up the best, the most vigorous, the most stimulating part of human freedom. They would be obliged to abolish, first by violence and then by legal suppression and repression, all the elements of what we now call national freedom; in the process individual liberty would be destroyed both in the parts of humanity coerced and by inevitable reaction and contagion in the imperial nation or nations. Relapse in this direction is always easy, because the assertion of his human dignity and freedom is a virtue man has only acquired by long evolution and painful endeavour; to respect the freedom of others he is still less naturally prone, though without it his own liberty can never be really secure; but to oppress and dominate where he can—often, be it noted, with excellent motives,—and otherwise to be half dupe and half serf of those who can dominate, are his inborn animal propensities. Therefore in fact all unnecessary restriction of the few common liberties man has been able to organise for himself becomes a step backward, whatever immediate gain it may bring; and every organisation of oppression or repression beyond what the imperfect conditions of human nature and society render inevitable, becomes, no matter where or by whom it is practised, a blow to the progress of the whole race.

If on the other hand the formal unification of the race is effectuated by a combination of free nations and

empires and if these empires strive to become psychological realities and therefore free organisms, or if by that time the race has advanced so far that the principle of free national or cultural grouping within a unified mankind can be adopted, then the danger of retrogression will be greatly diminished. Still, it will exist. For, as we have seen, the principle of order, of uniformity is the natural tendency of a period of unification; the principle of liberty offers a natural obstacle to the growth of uniformity and, although perfectly reconcilable with a true order and easily coexistent with an order already established into which it has fitted itself, is not so easily reconciled as a matter of practice with a new order which demands from it new sacrifices for which it is not yet psychologically prepared. This in itself need not matter; for all movement forward implies a certain amount of friction and difficulty of adjustment, and if in the process liberty suffered a few shocks on one side and order a few shocks on the other, they would still shake down easily enough into a new adjustment after a certain amount of experience. Unfortunately, it is the nature of every self-asserting tendency or principle in the hour of its growth when it finds circumstances favourable, to over-assert and exaggerate itself, to carry its impulses to a one-sided fruition, to affirm its despotic rule and to depress and even to trample upon other tendencies and principles and especially on those which it instinctively feels to be the farthest removed from its own nature. And if it finds a resistance in these, then its impulse of self-assertion becomes angry, violent, tyrannical; instead of the friction of adjustment we have an inimical struggle with violent *peribeties*, vicissitudes, action and reaction, evolution and revolution till one side or the other prevails in the conflict.

This is what has happened in the past development of mankind: the struggle of order and uniformity against liberty has been the dominant fact of all great human formations and developments, religious, social, political. There is as yet no apparent ground for predicting a more reasonable

principle of development in the near future. Man seems indeed to be becoming more generally a reasoning animal than in any known past period of his history, but he has not by that become, except in one or two directions, much more of a reasonable mind and a harmonious spirit; for he still uses his reason much more commonly to justify strife and mutual contradiction than to arrive at a wise agreement. And always his mind and reason are very much at the mercy of his vital desires and passions. Therefore we must suppose that even under the best circumstances the old method of development will assert itself and the old struggle be renewed in the attempt at human unification. The principle of authority and order will attempt a mechanical organisation; the principle of liberty will resist claiming a more flexible, free and spacious system. The two ancient enemies will struggle for the control of the human unity as they did in the past for the control of the growing form of the nation. In the process, the circumstances being favourable to the narrower power, both national and individual liberty are likely to go to the wall, —happy if they are not set against it before a firing platoon of laws and restrictions to receive a military quietus.

This might not happen if within the nations themselves the spirit of individual liberty still flourished in its old vigour; for that would then demand, both from an innate sympathy and for its own sake, respect for the liberties of all the constituent nations. But, as far as all present appearances go to show, we are entering into a period in which the ideal of individual liberty is destined to an entire eclipse under the shadow of the State idea, if not to a sort of temporary death or at least of long stupor, coma and hibernation. The constriction and mechanisation of the unifying process is likely to coincide with a simultaneous process of constriction and mechanisation within each constituting unit. Where then in this double process will the spirit of liberty find its safeguard or its alimentation? The old practical formulation; of freedom

are likely to disappear in the double process and the only hope of healthy progress lies in a new formulation of liberty produced by a new powerful movement spiritual or intellectual of the human mind which will reconcile individual liberty with the collective ideal of a communal life and the liberty of the group-unit with the new-born necessity of a more united life for the human race.

Meanwhile we have to consider how far it is either likely or possible to carry the principle of unification in those more outward and mechanical aspects which the external, that is to say, political and administrative method is prone to favour, and how far they will in their more extreme formulations favour or retard the true progress of the race to its perfection. We have to consider how far the principle of nationality itself is likely to be affected, whether there is any chance of its entire dissolution or, if it is preserved, what place the subordinated nation-unit will take in the new united life. This involves the question of control, the idea of the "Parliament of man" and other ideas of political organisation as applied to this new portentous problem in the science of collective living. Thirdly, there is the question of uniformity and how far uniformity is either healthful to the race or necessary to unity. It is evident that we enter here upon problems which we shall have to treat in a much more abstract fashion and with much less sense of actuality than those we have till now been handling. For all this is in the dark future and all the light we can have is from past experience and the general principles of life and nature and sociology; the present gives us only a dim light on the solution which plunges a little further on in Time into a shadowy darkness full of incalculable possibilities. We can foresee nothing; we can only speculate and lay down principles.

We see that there are always two extreme possibilities with a number of more or less probable compromises. The nation is at present the firm group-unit of the human aggregation to which all other units tend to subordinate

themselves; even the imperial has hitherto been only a development of the national and empires have existed in recent times, not consciously for the sake of a wider aggregation as did the imperial Roman world, but to serve the instinct of domination and expansion, the land-hunger, money-hunger, commodity-hunger, the vital, intellectual, cultural aggressiveness of powerful and prosperous nations. This, however, does not secure the nation-unit from eventual dissolution in a larger principle of aggregation. Group-units there must always be in any human unity, even the most entire, intolerant and uniform, for that is the very principle not only of human nature, but of life or even of aggregation itself; we strike here on a fundamental law of universal existence, on the fundamental mathematics and physics of creation. But it does not follow that the nation need persist as the group-unit. It may disappear altogether; even now the rejection of the nation idea has begun, the opposite idea of the *sans-patrie*, the citizen of the world, has been born and was a growing force before the war; and though temporarily overborne, silenced and discouraged, it is by no means slain, but is likely to revive with an increased violence hereafter. On the other hand the nation-idea may persist in full vitality or may assert eventually, after whatever struggle and apparent decline, its life, its freedom, its vigorous particularism within the larger unity. Finally, it may persist, but with a reduced and subjected vitality, or even without real vitality or any living spirit of particularism or separatism, as a convenience, an administrative rather than a psychological fact like a French department or an English county. But still it may preserve just sufficient mechanical distinctness to form a starting-point for that subsequent dissolution of human unity which will come about inevitably if the unification is more mechanical than real, if, that is to say, it continues to be governed by the political and administrative motive, supported by the experience of economical and social or merely cultural convenience and unity and does not serve as a material basis for the spiri-

tual oneness of mankind.

So also with the ideal of uniformity; for with many minds, especially those of a rigid, mechanical cast, those in which logic and intellectuality are stronger than the imagination and the free vital instinct or those which are easily seduced by the beauty of an idea and prone to forget its limitations, uniformity is an ideal, even sometimes the highest ideal of which they can think. The uniformity of mankind is not an impossible eventuality, even though impracticable in the present circumstances and in certain directions hardly conceivable except in a far distant future. For certainly there is or has been an immense drive towards uniformity of life-habits, uniformity of knowledge, uniformity political, social, economical, educational, and all this, if followed out to its final conclusion, will lead naturally to a uniformity of culture. If that were realised, the one barrier left against a dead level of complete uniformity would be the difference of language; for language creates and determines thought as well is created and determined by it, and so long as there is difference of language there will always be a certain amount of free variation of thought, of knowledge and of culture. But it is easily conceivable that the general uniformity of culture and intimate association of life will give irresistible force to the need already felt of a universal language, and a universal language once created or once adopted may end by killing out the regional languages as Latin killed out the languages of Gaul, Spain and Italy or as English has killed out Cornish, Gaelic, Erse and is encroaching on the Welsh tongue. On the other hand, there is a revival nowadays, due to the growing subjectivism of the human mind, of the principle of free variation and a refusal of uniformity. If this tendency triumphs, the unification of the race will have so to organise itself as to respect the free culture, thought, life of its constituent units. But there is also the third possibility of a dominant uniformity allowing such minor variations as do not threaten the foundations of its rule. And here again the variations may be within their

limits vital, forceful, to a certain extent particularist though not separatist, or they may be quite minor tones and shades, yet sufficient to form a starting-point for the dissolution of uniformity into a new cycle of various progress.

So again with the governing organisation of the human race. It may be a rigid regimentation under a central authority such as certain socialistic schemes envisage for the nation, a regime supressing all individual and regional liberty in the interests of a close and uniform organisation of human training, economical life, social habits, morals, knowledge, religion even, every department of human activity. Such a development may seem impossible, as it would be indeed impracticable in the near future, because of the immense masses it would have to embrace, the difficulties it would have to surmount, the many problems that would have to be solved before it could become possible. But this idea of impossibility leaves out of consideration two important factors, the growth of science with its increasingly easy manipulation of huge masses—witness the present war—and of large-scale problems and the rapid march of Socialism. Supposing the triumph of the socialistic idea in all the continents, it might naturally lead to an international socialisation which would be rendered possible by the growth of science and scientific organisation and by the annihilation of space difficulties and numerical difficulties. On the other hand, it is possible that after a cycle of violent struggle between the ideal of regimentation and the ideal of liberty the socialistic period of mankind might prove comparatively of brief duration like that of monarchical absolutism in Europe and might be followed by another more inspired by the principles of philosophical Anarchism, that is to say, of unity based upon the completest individual freedom and freedom of natural, unforced grouping. A compromise might also be reached, a dominant regimentation with a subordinate freedom more or less vital, but even if less vital, yet forming a starting-point for the dissolution of the regime when humanity again feels that regimentation is not its ultimate destiny

and that a fresh cycle of search and experiment has therefore become necessary.

It is impossible here to consider these large questions with any thoroughness. To throw out certain ideas which may guide us in our approach to the problem of unification is all that we can attempt. The problem is vast and obscure and even a ray of light upon it here and there may help to diminish its obscurity.

Heraclitus *

(1)

The philosophy and thought of the Greeks is perhaps the most intellectually stimulating, the most fruitful of clarities the world has yet had. Indian philosophy was intuitive in its beginnings, stimulative rather to the deeper vision of things,—nothing more exalted and profound, more revelatory of the depths and the heights, more powerful to open unending vistas has ever been conceived than the divine and inspired Word, the *mantra* of Veda and Vedanta. When that philosophy became intellectual, precise, founded on the human reason, it became also rigidly logical, enamoured of fixity and system, desirous of a sort of geometry of thought. The ancient Greek mind had instead a kind of fluid precision, a flexibly inquiring logic; acuteness and the wide-open eye of the intellect were its leading characteristics and by this power in it it determined the whole character and field of subsequent European thinking. Nor is any Greek thinker more directly stimulating than the aphoristic philosopher Heraclitus; and yet he keeps and adds to this more modern intellectual stimulativeness something of the antique psychic and intuitive vision and word of the older Mystics. The trend to rationalism is there, but not yet that fluid clarity of the reasoning mind which was the creation of the Sophists.

Professor R. D. Ranade has recently published a small treatise on the philosophy of Heraclitus. From the paging of the treatise it seems to be an excerpt, but from what there is nothing to tell. It is perhaps too much to hope that it is from a series of essays on philosophers or a history of philosophy by this perfect writer and scholar. At any rate such a work from such a hand would be a priceless gain. For Professor Ranade possesses in a superlative degree the

* *Heraclitos*; by Prof. R. D. Ranade, M. A. Aryabhushan Press Poona.

rare gift of easy and yet adequate exposition ; but he has more than this, for he can give a fascinating interest to subjects like philology and philosophy which to the ordinary reader seem harsh, dry, difficult and repellent. He joins to a luminous clarity, lucidity, and charm of expression an equal luminousness and just clarity of presentation and that perfect manner in both native to the Greek and French language and mind, but rare in the English tongue. In these seventeen pages he has presented the thought of the old enigmatic Ephesian with a clearness and sufficiency which leaves us charmed, enlightened and satisfied.

On one or two difficult points I am inclined to differ with the conclusions he adopts. He rejects positively Pfeleiderer's view of Heraclitus as a mystic, which is certainly exaggerated and, as stated, a misconception ; but it seems to me that there is behind that misconception a certain truth. Heraclitus' abuse of the mysteries of his time is not very conclusive in this respect ; for what he reviles is those aspects of obscure magic, physical ecstasy, sensual excitement which the Mysteries had put on in some at least of their final developments as the process of degeneration increased which made a century later even the Eleusinian a butt for the dangerous mockeries of Alcibiades and his companions. His complaint is that the secret rites which the populace held in ignorant and superstitious reverence " unholily mysticise what are held among men as mysteries." He rebels against the darkness of the Dionysian ecstasy in the approach to the secrets of Nature ; but there is a luminous Apollonian as well as a dark Dionysian mysticism, a Dakshina as well as a Vama Marga of the mystic Tantra. And though no partaker in or supporter of any kind of rites or mummary, Heraclitus still strikes one as at least an intellectual child of the Mystics and of mysticism, although perhaps a rebel son in the house of his mother. He has something of the mystic style, something of the intuitive Apollonian inlook into the secrets of existence.

Certainly, as Mr. Ranade says, mere aphorism is not mysticism ; aphorism and epigram are often enough, perhaps usually a condensed or a pregnant effort of the intellect. But Heraclitus' style, as Mr. Ranade himself describes it, is not only aphoristic and epigrammatic, but cryptic, and this cryptic character is not merely the self-willed obscurity of an intellectual thinker affecting an excessive condensation of his thought or a too closely-packed burden of suggestiveness. It is enigmatic in the style of the mystics,

enigmatic in the manner of their thought which sought to express the riddle of existence in the very language of the riddle. What for instance is the "ever-living Fire" in which he finds the primary and imperishable substance of the universe and identifies it in succession with Zeus and with eternity? or what should we understand by "the thunderbolt which steers all things." To interpret this fire as merely a material force of heat and flame or simply a metaphor for being which is eternal becoming is, it seems to me, to miss the character of Heraclitus' utterances. It includes both these ideas and everything that connects them. But then we get back at once to the Vedic language and turn of thought; we are reminded of the Vedic Fire which is hymned as the upbuilder of the worlds, the secret immortal in men and things, the periphery of the gods, Agni who "becomes" all around the other immortals, himself becomes and contains all the gods; we are reminded of the Vedic thunderbolt, that electric Fire, of the Sun who is the true Light, the Eye, the wonderful weapon of the divine pathfinders Mitra and Varuna. It is the same cryptic form of language, the same brief and abundant method of thought even; though the conceptions are not identical, there is a clear kinship.

The mystical language has always this disadvantage that it readily becomes obscure, meaningless or even misleading to those who have not the secret and to posterity a riddle. Mr. Ranade tells us that it is impossible to make out what Heraclitus meant when he said, "The gods are mortals, men immortals". But is it quite impossible if we do not cut off this thinker from the earlier thought of the mystics? The Vedic Rishi also invokes the Dawn, "O goddess and human"; the gods in the Veda are constantly addressed as "men," the same words are traditionally applied to indicate man and immortal. The immanence of the immortal principle in man, the descent of the gods into the workings of mortality was almost the fundamental idea of the mystics. Heraclitus, likewise, seems to recognise the inextricable unity of the eternal and the transitory, that which is for ever and yet seems to exist only in this strife and change which is a continual dying. The gods manifest themselves as things that continually change and perish; man is in principle an eternal being. Heraclitus does not really deal in barren antitheses; his method is a statement of antinomies and an adumbrating of their reconciliation in the very terms of opposition. Thus when he says that the name of the bow (*bios*) is life (*bios*), but

its work is death, obviously he intends no mere barren play upon words; he speaks of that principle of war, father of all and king of all, which makes cosmic existence an apparent process of life, but an actual process of death. The Upanishads seized hold of the same truth when they declared life to be the dominion of King Death, described it as the opposite of immortality and even related that all life and existence here were first created by Death for his food.

Unless we bear in mind this pregnant and symbolic character of Heraclitus' language we are likely to sterilise his thought by giving it a too literal sense. Heraclitus praises the "dry soul" as the wisest and best, but, he says, it is a pleasure and satisfaction to souls to become moist. This inclination of the soul to its natural delight in a sort of wine-drenched laxity must be discouraged; for Dionysus the wine-god and Hades, the Lord of Death, the Lord of the dark underworld, are one and the same deity. Professor Ranade takes this eulogy of the dry soul as praise of the dry light of reason; he finds in it a proof that Heraclitus was a rationalist and not a mystic: yet strangely enough he takes the parallel and opposite expressions about the moist soul and Dionysus in a quite different and material sense, as an ethical disapprobation of wine-drinking. Surely, it cannot be so; Heraclitus cannot mean by the dry soul the reason of a sober man and by a moist soul the non-reason or bewildered reason of the drunkard; nor when he says that Hades and Dionysus are the same, is he simply discouraging the drinking of wine as fatal to the health! Evidently he employs here, as always, a figurative and symbolic language because he has to convey a deeper thought for which he finds ordinary language too poor and superficial.

Heraclitus is using the old language of the Mysteries, though in his own new way and for his own individual purpose, when he speaks of Hades and Dionysus and the everliving Fire or of the Furies, the succourers of Justice who will find out the Sun if he oversteps his measure. We miss his sense, if we see in these names of the gods only the poorer, superficial meanings of the popular mythological religion. When Heraclitus speaks of the dry or the moist soul, it is of the soul and not the intellect that he is thinking, *psuchê* and not *nous*. *Psuchê* corresponds roughly to the *chetas* or *chitta* of Indian psychology, *nous* to *buddhi*; the dry soul of the Greek thinker to the purified heart-consciousness, *shuddha chitta*, of the Indian psychologists,

which in their experience was the first basis for a purified intellect, *vishuddha buddhi*. The moist soul is that which allows itself to be perturbed by the impure wine of sense ecstasy, emotional excitement, an obscure impulse and inspiration whose source is from a dark underworld. Dionysus is the god of this wine-born ecstasy, the god of the Bacchic mysteries,—of the "walkers in the night, mages, bacchanals, mystics": therefore Heraclitus says that Dionysus and Hades are one. In an opposite sense the ecstatic devotee of the Bhakti path in India reproaches the exclusive seeker by the way of thought-discernment with his "dry knowledge", using Heraclitus' epithet, but with a pejorative and not a laudatory significance.

To ignore the influence of the mystic thought and its methods of self-expression on the intellectual thinking of the Greeks from Pythagoras to Plato is to falsify the historical procession of the human mind. It was enveloped at first in the symbolic, intuitive, esoteric style and discipline of the Mystics.—Vedic and Vedantic seers, Orphic secret teachers, Egyptian priests. From that veil it emerged along the path of a metaphysical philosophy still related to the Mystics by the source of its fundamental ideas, its first aphoristic and cryptic style, its attempt to seize directly upon truth by intellectual vision rather than arrive at it by careful ratiocination, but nevertheless intellectual in its method and aim. This is the first period of the Darshanas in India, in Greece of the early intellectual thinkers. Afterwards came the full tide of philosophic rationalism, Buddha or the Buddhists and the logical philosophers in India, in Greece the sophists and Socrates with all their splendid progeny; with them the intellectual method did not indeed begin, but came to its own and grew to its fullness. Heraclitus belongs to the transition, not to the noontide of the reason; he is even its most characteristic representative. Hence his cryptic style, hence his brief and burdened thought and the difficulty we feel when we try to clarify and entirely rationalise his significances. The ignoring of the Mystics, our pristine fathers, *pūrvē pitaraḥ*, is the great defect of the modern account of our thought-evolution.

A. G.

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A PHILOSOPHICAL REVIEW

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The Life Divine

CHAPTER XXV

MEMORY, EGO AND SELF-EXPERIENCE.

Here this God, the Mind in its dream experiences again and again what once was experienced ; what has been seen and what has not been seen, what has been heard and what has not been heard, what has been experienced and what has not been experienced, what is and what is not, all it sees, it is all and sees.

Praçna Upanishad

ARGUMENT

[Consciousness of Self has two different aspects, the awareness of a stable, immutable and timeless Self beyond mentality and the awareness of a various self-experience in the process of Time and the field of Space. There is a constant shifting of the point of Time, a constant though less obvious changing of the habitation and the environment and in these a constant subjective modifying of the experience of the states of personality and the experience of the environment.—Memory here is an indispensable factor in the linking of past and present experience and is necessary to secure its continuity and coherence. Still Memory is not all; it is only a mediator between the mind-sense and the coordinating mind.—It is the mind-sense which shapes the object of experience as a wave of the conscious being into a movement of emotion, vitality, sensation or thought-perception. There is also an act of mental observation and valuation of this wave in the sense-mind. There is also the subject or mental being who thus modifies his mental becoming

and observes and values it by an act of mind. It is when the mental being stands back from the mental becoming and even from the mental act that he begins to perceive himself as something different from all becoming, mutable in that, but immutable beyond it. He is not two selves, one that is and one that becomes, but one immutable who sees changing phenomena of his being, the immutability evident to a direct and pure self-consciousness, the mutable evident indirectly through a conditional and secondary mental consciousness. —It is the character of this indirect mental consciousness which can experience only by succession of Time that brings in the device of Memory. Memory is not the essence of mental experience of becoming, nor of its continuity, nor of the recurrence of the same experience or the same cause and effect in Time. These are circumstances of the movement of the stuff of conscious being and conscious force of being, a movement which is really undivided though only seen by mind in artificial divisions. Memory is a device by which the experiences of the mind-sense are linked together and these artificial divisions in Time bridged over so that the coordinating mind and will may better and better use the material of experience and impose order on its conscious knowledge of its self and its conscious action in its environment. It is an aid to our ignorance of self developing, in the evolution of mind out of inconscient force, knowledge of self by experience.—The ego-sense is a mental device by which the mental being develops towards knowledge of that which experiences as well as of that which is experienced. Memory only tells us that the successive experiences have happened in the same field of conscious being; it is the coordinating and distinguishing mind which tells us that it is the same mental being who experiences.—Mind-substance suffers the changes of becoming; mind-sense experiences them; memory assures the mind-sense of its continuity of experience; the coordinating mind of knowledge relates them together and relates them also to the ego or being who, it says, is the same in past and present whether he forgets or remembers. In the animal this may be little more than a coordination in the sense-mind by a discernment largely involved in the sensations and the memories, but in man it becomes a coordinating reason superior to sense and memory. It is by this

development that the ego-sense becomes distinct and disengaged from its aids.—But it is itself only a device and basis for self-development of true self-knowledge; it is a stage in the evolution from nescience to partial knowledge and from partial knowledge to true self-consciousness. The evolving Mind becomes by it aware of an “I” that becomes and then of a self superior to the becoming. It may fix on either to the rejection of the other, but in doing so it acts on an imperfect self-knowledge. It is as yet ignorant of all even of the individual becoming which is not superficial; ignorant of the universal becoming except indirectly, as a not-self exterior to it. Its attempt to find the true relation of the self and its becomings is based therefore on an Ignorance; that can only be truly known by an attempt to live out the relation in an integral development of self-knowledge. That is the natural goal of our evolution which is the movement of the Ignorance to exceed itself and arrive at the conscious Truth of its being and conscious knowledge of all being.]

The direct self-consciousness of the mental being, that by which it becomes aware of its own nameless and formless existence behind the flow of self-experience, of its eternal soul-substance behind the mental formations of that substance, of its self behind its ego goes behind mentality to the timelessness of an eternal present; it is that in it which is ever the same and unaffected by the mental distinction of past, present and future. It is also unaffected by the distinctions of space or of circumstance; for if the mental being ordinarily says of itself “I am in the body, I am here, I was there, I shall be elsewhere”, yet when it learns to fix itself in this direct self-consciousness, it very soon perceives that this is merely the language of its changing self-experience which only expresses the relations of its surface consciousness to the environment and to externalities. Distinguishing these, detaching itself from these, it perceives that the self of which it is directly conscious does not in any way change by these outward changes, but is always the same, unaffected by

the mutations of the body or of the mentality or of the field in which these move and act. It is featureless, relationless, without any other character than that of pure conscious existence self-sufficient and eternally satisfied with its being. Thus we become aware of the stable Self, the eternal " I am ", or rather the immutable " Is " without any category of personality or Time.

But this consciousness of Self, as it is timeless, so is capable also of freely regarding Time as a thing reflected in it and as either the cause or the subjective field of a changing mental experience. It is then the eternal " I am ", the unchanging consciousness on whose surface changes of conscious experience occur in the process of Time. The surface consciousness is constantly adding to its experience or rejecting from its experience, and by every addition it is modified and by every rejection also it is modified ; although that deeper self which supports and contains this mutation remains unmodified, the outer or superficial self is constantly developing its experience so that it can never say of itself absolutely " I am the same that I was a moment ago." Those who live in this surface Time-self and have not the habit of drawing back towards the immutable or the capacity of dwelling in it, are even incapable of thinking of themselves apart from this ever self-modifying mental experience. That is for them the self and it is easy for them to arrive at the Buddhist conclusion that this is only a stream of ideas and experience and mental action, the persistent flame which is yet never the same flame, and to conclude that there is no such thing as a real self, but only a stream of experience and behind it Nihil; there is experience of knowledge without a Knower, experience of being without an Existent; there are simply a number of elements, parts of a flux without a real whole, which combine to create the illusion of a Knower and Knowledge and the Known, the illusion of an Existent and existence and the experience of existence. Or they conclude that Time is the only real existence and they themselves are its creatures. This conclusion of an

illusory existent in a real or unreal world is as inevitable to them as is the opposite conclusion of a real Existence but an illusory world to the thinker who, dwelling on the immobile self, observes everything else as a mutable not-self; he comes eventually to regard the latter as the result of a deluding trick of consciousness.

But let us look a little at this surface consciousness without theorising, studying it only in its facts. We see it first as a purely subjective phenomenon. There is a constant rapid shifting of Time-point which it is impossible to arrest for a moment. There is a constant changing, even when there is no shifting of Space-circumstance, a change both in the body or form of itself which the consciousness directly inhabits and the environing body or form of things in which it less directly lives. It is equally affected by both, though more vividly, because directly by the smaller than by the larger habitation, by its own body than by the body of the world, because only of the changes in its own body is it directly conscious and of the body of the world only indirectly through the effects of the macrocosm on the microcosm. This change of the body and the surroundings is not so insistently obvious or not so obviously rapid as the swift mutation of Time; yet it is equally real from moment to moment and equally impossible to arrest. But we see that the mental being only regards all this mutation so far as it produces effects upon its own mental consciousness, generates impressions and changes in its mental experience and mental body, because only through the mind can it be aware of its changing physical habitation and its changing world-experience. Therefore there is, as well as a shifting or change of Time-point and Space-field, a constant modifying change of the sum of circumstances experienced in Time and Space and as the result a constant modification of the mental personality which is the form of our superficial or apparent self. All this change of circumstance is summed up in philosophical language as causality. Therefore the mind has over and above its direct self-consciousness a

more or less indirect mutable self-experience which it divides into two parts, its experience of the ever-modified mental states of its personality and its experience of the ever-changing environment which seems to cause and is yet itself affected by the workings of that personality. But all this experience is subjective; for even the objective and external is only known to it in the form of subjective impressions.

Here the part played by Memory increases greatly in importance; for while all that it can do for the mind with regard to its direct self-consciousness is to remind it that it existed and was the same in the past as in the present, it becomes in self-experience an important power linking together past and present experiences, past and present personality, preventing chaos and dissociation and assuring the continuity of the stream in the surface mind. Still even here we must not exaggerate the function of memory or ascribe to it that part of the operations of consciousness which really belongs to the activity of other power-aspects of the mental being. It is not the memory alone which constitutes the ego-sense; memory is only a mediator between the mind-sense and the coordinating reason.

A little analysis will make this apparent. We have in all functionings of the mentality four elements, the object of mental consciousness, the act of mental consciousness, the occasion and the subject. In the self-experience of the self-observing inner being, the object is always some movement or wave of the conscious being, anger, grief or other emotion, hunger or other consciously vital craving, or some form of the sensation, perception or thought activity. The act is some kind of mental observation and conceptual valuation of this movement or wave and in this act the mental person may either separate the act and the object or confuse them indistinguishably. That is to say, he may either simply become a movement, let us put it, of angry consciousness, not at all standing back from that activity, not reflecting or observing himself, as we say, or he may observe what he becomes and reflect on it, with

this seeing or perception in his mind "I am angry". In the former case the subject or mental person, the act of conscious self-experience and the substantial angry becoming of the mind which is the object of the self-experience, are all rolled up into one wave of conscious-force in movement; but in the latter there is a certain rapid analysis of its constituents and the act of self-experience partly detaches itself from the object. Thus by this act of partial detachment we are able not only to experience ourselves dynamically in the becoming, in the process of movement of conscious-force itself, but to stand back, perceive and observe ourselves.

Moreover even in this act of self-observation there is indeed a partial detachment of the act from the object, but not of the mental person from the mental act; the mental person and the mental action are involved or rolled up in each other; nor is the mental person detached either from the angry becoming. I am aware of myself in an angry becoming of my conscious stuff of being and in thought-perception of the becoming; but the thought-perception also is a becoming and not myself. I do not yet directly become aware of myself apart from my becomings and my perception of them, apart from the forms of active consciousness which I assume in the waves of the sea of conscious force which is the stuff of my mental being. It is when I detach the mental person from his act of self-experience and his motion of self-experience that I become fully aware of the self or the sheer ego and observe that there is something or someone who becomes angry and observes it, but is not limited in his being to the anger or to the perception. He is on the contrary a constant factor aware of an unlimited succession of conscious movements and conscious experiences of movements and aware of his own being in that succession; but he can be aware of it also behind that succession, supporting it, containing it, always the same in fact of being and force of being beyond the changing forms or arrangements of his conscious force. He is thus the Self that is immutably and at the

same time the Self that becomes eternally in the succession of Time.

It is evident that there are not really two selves, but one conscious being which throws itself up in the waves of conscious force so as to experience itself in a succession of changing movements of itself, by which it is not really changed, increased or diminished,—any more than the original stuff of Matter or Energy in the material world is increased or diminished by the constantly changing combinations of the elements, although it seems to be changed to the experiencing consciousness so long as it lives only in the knowledge of the phenomenon and does not get back to the knowledge of the original Force. When it does get back to that deeper knowledge, it does not indeed condemn the phenomena as unreal, but it perceives an immutable real substance not phenomenal, not subject in itself to the senses; and it sees at the same time a becoming or real phenomenon of that substance which we call phenomenon because, actually, as things are with us now, it manifests itself to the consciousness under the condition of the sense-relations and not directly to the consciousness itself in its pure and unconditioned knowledge. So with the Self; it is, immutably, to our direct self-consciousness; it manifests itself mutably in various becomings to the mind-sense and the mental experience, therefore, as things are with us now, not directly to the pure unconditioned knowledge of the consciousness, but to it under the conditions of our mentality.

It is this succession of experiences and it is this fact of an indirect or secondary action of the experiencing consciousness under the conditions of our mentality that bring in the device of Memory. For the condition of our mentality is division by the moments of Time and inability to hold its experience except under the conditions of self-division by the moments of Time. In the immediate mental experience of the wave of becoming, of conscious movement of being there is no action or need of memory. I become angry,—it is an act of sensation, not of memory;

I observe that I am angry,—it is an act of perception, not of memory. Memory only comes in when I begin to relate my experience to the successions of Time, when I divide my becoming into past, present and future, when I say, "I was angry a moment ago," or "I have become angry and am still in anger," or "I was angry once and will be again if there is the same occasion." Memory may indeed come directly into the becoming, if the occasion of the movement of consciousness is itself wholly or partly a thing of the past,—for example, if there is a recurrence of emotion, such as grief or anger, caused by memory of past wrong or suffering and not by any immediate occasion in the present or else caused by an immediate occasion reviving the memory of a past occasion. Because we cannot keep the past in us on the surface of the consciousness,—though it is always there behind, within, subliminally present and often even active,—therefore we have to recover it as something that is lost or is no longer existent and by that action of the thought-mind called memory, just as we summon things which are not within the actual field of our limited superficial mind-experience by that action of the thought-mind which we call imagination.

Memory is not the essence of persistent or continuous experience even in the succession of Time and would not be necessary at all if our consciousness were of an undivided movement, if it had not to rush from moment to moment with a loss of our direct grasp on the last moment and an entire ignorance or non-possession of the next. All experience or substance of becoming in Time is a flowing stream not divided in itself, but only divided in the observing consciousness by the limited movement of the Ignorance which has to leap from moment to moment like a dragon-fly darting about on the surface of the stream,—just as all substance of being in Space is a flowing sea not divided in itself, but only divided in the observing consciousness because our sense-faculty is limited in its grasp and can see only a part and is therefore bound to observe forms of substance as if they were separate things in

themselves. There is indeed an arrangement of things in Space and Time, but no gap or division except to our ignorance, and it is to bridge the gaps and connect the divisions created by the ignorance of Mind that we call in the aid of various devices of the mind-consciousness of which memory is only one device.

There is this stream and anger or grief in me occurs often as a long-continued wave of the continuous stream. Its continuity is not constituted by force of memory, although memory may help to prolong or repeat it when by itself it would have died away into the stream; but it simply occurs as a movement of conscious-force of my being carried forward by its own original impulsion of disturbance. Memory comes in to prolong the disturbance by a recurrence of the thinking mind to the occasion of anger or of the feeling mind to the first impulse of anger by which it justifies itself in a repetition of the disturbance; otherwise it would spend itself and only recur when the occasion itself was actually repeated. This natural recurrence too, the same or a similar occasion causing the same disturbance, is not a result of memory, although memory may help to fortify it and make the mind more subject to it; it is rather the same relation of movement in the more fluid energy and variable substance of mind which we see as the repetition of the same cause and effect in the less variable operations of the energy and substance of the material world. We may say, if we like, that there is a subconscious memory in all energy of Nature which repeats invariably the same relation of energy and result; but then we enlarge illimitably the connotation of the word. In reality, we can only state a law of repetition in the action of the waves of conscious-force by which it regularises these movements of its own substance. Memory, properly speaking, is merely the device by which the witnessing Mind helps itself to link together these movements and their recurrences in the successions of Time for Time-experience, for increasing use by a more and more coordinating will and for a constantly develop-

ing valuation by a more and more coordinating reason. It is a great, an indispensable but not the only factor by which the Inconscience from which we start develops full self-consciousness, and by which the Ignorance of the mental being develops conscious knowledge of itself in its becomings. This development continues until the coordinating mind of knowledge and mind of will are fully able to possess and use all the material of self-experience. Such at least is the process of evolution as we see it governing the development of Mind out of the self-absorbed and apparently mindless energy in the material world.

The ego-sense is another device of mental Ignorance by which the mental being becomes aware of himself,—not only of the objects, occasions and acts of this activity, but of that which experiences them. At first it would seem as if the ego-sense were actually constituted by memory, as if it were memory that told us, "It is the same I who was angry sometime ago and am again or still angry now." But in reality all that the memory can tell us by its own power is that it is the same limited field of conscious activity in which the same phenomenon has occurred. What happens is that there is a repetition of the mental phenomenon, the wave of becoming in the mind-substance of which the mind-sense is immediately aware; memory comes in to link these repetitions together and enables the mind-sense to realise that it is the same mind-substance which is taking the same dynamic form and the same mind-sense which is experiencing it. Possibly, in the lower animal the sense of ego, the sense of individuality would not, if analysed, go much farther than this sensational realisation of separateness, continuity and identity in the moments of Time. But in man there is a coordinating mind of knowledge which basing itself on this united action of the mind-sense and the memory, arrives at the distinct idea of an ego which senses, feels, remembers, thinks, and which is the same whether it remembers or does not remember. This conscious mind-substance, it says, is always that of one and the same conscious person

who feels, ceases to feel, remembers, forgets, is superficially conscious, sinks back from superficial consciousness into sleep; he is the same before the organisation of memory and after it, in apparent consciousness and apparent unconsciousness; he and no other did the acts which he forgets as well as the acts which he remembers; he is persistently the same behind all changes of his becoming or his personality. This action of knowledge in man, this coordinating reason, this formulation of self-consciousness and self-experience is higher than the memory-ego and sense-ego of the animal and therefore, we may suppose, nearer to real self-knowledge; we may even come to realise, if we study the veiled as well as the overt action of Nature, that all ego-sense, all ego-memory has at its back a veiled coordinating power or mind of knowledge present in the universal conscious-force of which the reason in man is the overt form at which our evolution arrives. There is a subconscious knowledge even in the Inconscient, a Reason in things which imposes coordination, that is to say, a certain rationality upon the wildest movements of the universal becoming.

The importance of Memory becomes apparent in the well-observed phenomenon of dissociation of personality in which the same man has two alternating states of his mind and in each remembers and coordinates perfectly only what he did in that state of mind and not what he did in the other. This is sometimes associated with an idea of different personality, for he thinks in one state that he is one person and in the other that he is quite another with a different name, life and feelings. Here it would seem that memory is the whole substance of personality. But on one side we must see that dissociation of memory occurs also without dissociation of personality, as when a man in the state of hypnosis takes up a range of memories and experiences to which his waking mind is a stranger but does not therefore think himself another person, or as when one who has forgotten the past events of his life and perhaps even his name, still does not change

his ego-sense and personality. And there is possible a state of consciousness in which, although there is no gap of memory, yet by a rapid development the whole being feels itself changed in every mental circumstance and the man feels born into a new personality, so that if it were not for the coordinating mind, he would not at all accept his past as belonging to the person he now is although he remembers perfectly well that it was in the same form of body and same field of mind-substance that it occurred. Mind-sense is the basis, memory the thread on which its experiences are strung for the self-experiencing mind ; but it is the coordinating faculty of mind which, relating together all the material that memory provides and all its linkings of past, present and future, relates them also to an "I" who is the same in all the moments of Time and in spite of all the changes of experience and personality.

This ego-sense is only a device and a basis for the development of real self-knowledge in the mental being. Developing from inconscience to self-conscience, from nescience of self to knowledge of self the Mind in forms arrives thus far that it is aware of all its superficially conscious becoming as related to an "I" which it always is. That "I" it partly identifies with the conscious becoming, partly thinks of it as something other than the becoming and superior to it, even perhaps eternal and unchanging. By the aid of its reason which distinguishes in order to coordinate, it may fix its self-experience on the becoming only, on the constantly changing self and reject the idea of something other than it as a fiction of the mind ; there is then no being, only becoming. Or it may fix its self-experience into a direct consciousness of eternal being and reject the becoming, even when it is compelled to be aware of it, as a fiction of the mind and the senses.

But it is evident that this self-knowledge based on the separative ego-sense is imperfect and that no knowledge founded upon it alone or primarily can be secure. First, it is a knowledge of our superficial mental activity

and its experiences and with regard to all the large rest of our becoming that is behind, it is an Ignorance. Secondly, it is a knowledge only of being and becoming as limited to the individual self and its experiences, and all the rest of the world is to it not-self, something, that is to say, which it does not realise as part of its own being, because of that other being and becoming it has no direct conscious knowledge such as the individual has of his own being and becoming. Here too there is a limited knowledge asserting itself in the midst of a vast Ignorance. Thirdly, the true relation between the being and the becoming has not been worked out on the basis of perfect self-knowledge but rather by the Ignorance, by a partial knowledge attempting through the coordinating will and reason on the basis of our present experience and possibilities to drive at a trenchant conclusion. All that has been established is that the mental being can on one side absorb himself in direct self-consciousness to the apparent exclusion of all becoming and can on the other side absorb himself in the becoming to the apparent exclusion of all stable self-consciousness. Both sides naturally condemn what they reject as unreal or else as only a play of the conscious mind; to one or the other either God or the world is only relatively real so long as the mind persists in creating them, the world an effective dream or God an effective hallucination. The true relation has not been seized, because no attempt has been made to live it out in an integral development of the self-knowledge; yet is such integral development the aim of the conscious evolution from unconsciousness to self-knowledge. If the immobile self were all, there could be no possibility of world-existence; if mobile Nature were all, there might be a cycle of universal becoming, but no evolution of the Conscient out of the Inconscient with an aspiration of our partial Conscience or Ignorance to exceed itself and arrive at the conscious Truth of its being and conscious knowledge of all being.

The Synthesis of Yoga

CHAPTER XXVI

THE PASSIVE AND THE ACTIVE BRAHMAN

The difficulty which the mental being experiences in arriving at an integral realisation of true being and world-being may be met by following one or other of two different lines of his self-development. He may evolve himself from plane to plane of his own being and embrace on each successively his oneness with the world and with Sachchidananda realised as the Purusha and Prakriti, Conscious-Soul and Nature-Soul of that plane, taking into himself the action of the lower grades of being as he ascends. He may, that is to say, work out by a sort of inclusive process of self-enlargement and transformation the evolution of the material into the divine or spiritual man. This seems to have been the method of the most ancient sages of which we get some glimpse in the Rig Veda and some of the Upanishads.* He may, on the other hand, aim straight at the realisation of pure self-existence on the highest plane of mental being and from that secure basis realise spiritually under the conditions of his mentality the process by which the Self-existent becomes all existences, but without that descent into the self-divided egoistic consciousness which is a circumstance of evolution in the Ignorance. Thus identified with Sachchidananda

* Notably, the Taittiriya Upanishad.

in the universal self-existence as the spiritualised mental being, he may then ascend beyond to the supramental plane of the pure spiritual existence. It is the latter method the stages of which we may now attempt to trace for the seeker by the path of knowledge.

When the sadhaka has followed the discipline of withdrawal from the various identifications of the self with the ego, the mind, the life, the body, he has arrived at realisation by knowledge of a pure, still, self-aware existence, one, undivided, peaceful, inactive, undisturbed by the action of the world. The only relation that this Self seems to have with the world is that of a disinterested Witness not at all involved in or affected or even touched by any of its activities. If this state of consciousness is pushed farther one becomes aware of a self even more remote from world-existence; all that is in the world is in a sense in that Self and yet at the same time extraneous to its consciousness non-existent in its existence, existing only in a sort of unreal mind,—a dream therefore, an illusion. This aloof and transcendent Real Existence may be realised as an utter Self of one's own being; or the very idea of a self and of one's own being may be swallowed up in it, so that it is only for the mind an unknowable That, unknowable to the mental consciousness and without any possible kind of actual connection or commerce with world-existence. It can even be realised by the mental being as a Nihil, Non-Existence or Void, but a Void of all that is in the world, a Non-existence of all that is in the world and yet the only Reality. To proceed farther towards that Transcendence by concentration of one's own being upon it is to lose mental existence and world-existence altogether and cast oneself into the Unknowable.

The integral Yoga of knowledge demands instead a divine return upon world-existence and its first step must be to realise the Self as the All, *Sarvam Brahma*. First, concentrating on the Self-existent, we have to realise all of which the mind and senses are aware as a figure of things existing in this pure Self that we now are to our

own consciousness. This vision of the pure self translates itself to the mind-sense and the mind-perception as an infinite Reality in which all exists merely as name and form, not precisely unreal, not a hallucination or a dream, but still only a creation of the consciousness, perceptual and subtly sensible rather than substantial. In this poise of the consciousness all seems to be, if not a dream, yet very much like a representation or puppet-show taking place in the calm, motionless, peaceful, indifferent Self. Our own phenomenal existence is part of this conceptual movement, a mechanical form of mind and body among other forms, ourselves a name of being among other names, automatically mobile in this Self with its all-encompassing, still self-awareness. The active consciousness of the world is not present in this state to our realisation, because thought has been stilled in us and therefore our own consciousness is perfectly still and inactive,—whatever we do, seems to be purely mechanical, not attended with any conscious origination by our active will and knowledge. Or if thought occurs, that also happens mechanically like the rest, like the movement of our body, moved by the unseen springs of Nature as in the plant and element and not by any active will of our self-existence. For this Self is the immobile and does not originate or take part in the action which it allows. This Self is the All in the sense only of being the infinite One who is immutably and contains all names and forms.

The basis of this status of consciousness is the mind's exclusive realisation of pure self-existence in which consciousness is at rest, inactive, widely concentrated in pure self-awareness of being, not active and originative of any kind of becoming. Its aspect of knowledge is at rest in the awareness of undifferentiated identity; its aspect of force and will is at rest in the awareness of unmodifiable immutability. And yet it is aware of names and forms, it is aware of movement; but this movement does not seem to proceed from the Self, but to go on by some inherent power of its own and only to be reflected in the Self. In other

words, the mental being has put away from himself by exclusive concentration the dynamic aspect of consciousness, has taken refuge in the static and built a wall of non-communication between the two; between the passive and the active Brahman a gulf has been created and they stand on either side of it, the one visible to the other but with no contact, no touch of sympathy, no sense of unity between them. Therefore to the passive Self all conscious being seems to be passive in its nature, all activity seems to be non-conscious in itself and mechanical (*jada*) in its movement. The realisation of this status is the basis of the ancient Sankhya philosophy which taught that the Purusha or Conscious-Soul is a passive, inactive, immutable entity, Prakriti or the Nature-Soul including even the mind and the understanding active, mutable, mechanical, but reflected in the Purusha which identifies itself with what is reflected in it and lends to it its own light of consciousness. When the Purusha learns not to identify himself, then Prakriti begins to fall away from its impulse of movement and returns towards equilibrium and rest. The Vedantic view of the same status led to the philosophy of the inactive Self or Brahman as the one reality and of all the rest as name and form imposed on it by a false activity of mental illusion which has to be removed by right knowledge of the immutable Self and refusal of the imposition.* The two views really differ only in their language and their view-point; substantially, they are the same intellectual generalisation from the same spiritual experience.

If we rest here, there are only two possible attitudes toward the world. Either we must remain as mere inactive witnesses of the world-play or act in it mechanically without any participation of the conscious self and by mere play of the organs of sense and motor-action.† In the former choice what we do is to approach as completely as possible to the inactivity of the passive and silent Brahman. We have stilled our mind and silenced the activity

* *Adhyatma*. † *Kavalair indriyair. Gita*.

of the thought and the disturbances of the heart, we have arrived at an entire inner peace and indifference; we attempt now to still the mechanical action of the life and body, to reduce it to the most meagre minimum possible so that it may eventually cease entirely and for ever. This, the final aim of the ascetic Yoga which refuses life, is evidently not our aim. By the alternative choice we can have an activity perfect enough in outward appearance along with an entire inner passivity, peace, mental silence, indifference and cessation of the emotions, absence of choice in the will.

To the ordinary mind this does not seem possible. As, emotionally, it cannot conceive of activity without desire and emotional preference, so intellectually it cannot conceive of activity without thought-conception, conscious motive and energising of the will. But, as a matter of fact, we see that a large part of our own action as well as the whole activity of inanimate and merely animate life is done by a mechanical impulse and movement in which these elements are not, openly at least, at work. It may be said that this is only possible of the purely physical and vital activity and not of those movements which ordinarily depend upon the functioning of the conceptual and volitional mind, such as speech, writing and all the intelligent action of human life. But this again is not true, as we find when we are able to go behind the habitual and normal process of our mental nature. It has been found by recent psychological experiment that all these operations can be effected without any conscious origination in the thought and will of the apparent actor; his organs of sense and action, including the speech, become passive instruments for a thought and will other than his.

Certainly, behind all intelligent action there must be an intelligent will, but it need not be the intelligence or the will of the conscious mind in the actor. In the psychological phenomena of which I have spoken, it is obviously in some of them the will and intelligence of other human beings that uses the organs, in others it is doubtful whe-

ther it is an influence or actuation by other beings or the emergence of a subconscious, subliminal mind or a mixed combination of both these agencies. But in this Yogic status of action by the mere organs, *kevalair indriyair*, it is the universal intelligence and will of Nature itself working from centres superconscious and subconscious as it acts in the mechanically purposeful energies of plant-life or of the inanimate material form, but here with a living instrument who is the conscious witness of the action and instrumentation. It is a remarkable fact that the speech, writing and intelligent actions of such a state may convey a perfect force of thought, luminous, faultless, logical, inspired, perfectly adapting means to ends, far beyond what the man himself could have done in his old normal poise of mind and will and capacity, yet all the time he himself perceives but does not conceive the thought that comes to him, observes in its works but does not appropriate or use the will that acts through him, witnesses but does not claim as his own the powers which play upon the world through him as through a passive channel. But this phenomenon is not really abnormal or contrary to the general law of things. For do we not see a perfect working of the secret universal Will and Intelligence in the apparently brute (*jada*) action of material Nature? And it is precisely this universal Will and Intelligence which thus acts through the calm, indifferent and inwardly silent Yogin who offers no obstacle of limited and ignorant personal will and intelligence to its operations. He dwells in the silent Self; he allows the active Brahman to work through his natural instruments, accepting impartially, without participation, the formations of its universal force and knowledge.

This status of an inner passivity and an outer action independent of each other is a state of entire spiritual freedom. The Yogin, as the Gita says, even in acting does no actions, for it is not he, but universal Nature directed by the Lord of Nature which is at work. He is not bound by his works, nor do they leave any after effects or conse-

quences in his mind, nor cling to or leave any mark on his soul*; they vanish and are dissolved† by their very execution and leave the immutable self unaffected and the soul unmodified. Therefore this would seem to be the poise the uplifted soul ought to take, if it has still to preserve any relations with human action in the world-existence, an unalterable silence, tranquillity, passivity within, an action without regulated by the universal Will and Wisdom which works, as the Gita says, without being involved in, bound by or ignorantly attached to its works. And certainly this poise of a perfect activity founded upon a perfect inner passivity is that which the Yogin has to possess, as we have seen in the Yoga of Works. But here in this status of self-knowledge at which we have arrived, there is an evident absence of integrality; for there is still a gulf, an unrealised unity or a cleft of consciousness between the passive and the active Brahman. We have still to possess consciously the active Brahman without losing the possession of the silent Self. We have to preserve the inner silence, tranquillity, passivity as a foundation; but in place of an aloof indifference to the works of the active Brahman we have to arrive at an equal and impartial delight in them; in place of a refusal to participate lest our freedom and peace be lost we have to arrive at a conscious possession of the active Brahman whose joy of existence does not abrogate His peace, nor His lordship of all workings impair His calm freedom in the midst of His works.

The difficulty is created by the exclusive concentration of the mental being on its plane of pure existence in which consciousness is at rest in passivity and delight of existence at rest in peace of existence. It has to embrace also its plane of conscious force of existence in which consciousness is active as power and will and delight is active as joy of existence. Here the difficulty is that mind is likely to precipitate itself into the consciousness of Force

* *Na karma lip, etc nare.* Isha Upanishad

† *Pravillyanto karmāni.* Gita

instead of possessing it. The extreme mental state of precipitation into Nature is that of the ordinary man who takes his bodily and vital activity and the mind-movements dependent on them for his whole real existence and regards all passivity of the soul as a departure from existence and an approach towards nullity. He lives in the superficialities of the active Brahman and while to the silent soul exclusively concentrated in the active self all activities are mere name and form, to him they are the only reality and it is the Self that is merely a name. In one the passive Brahman stands aloof from the active and does not share in its consciousness; in the other the active Brahman stands aloof from the passive and does not share in its consciousness nor wholly possess its own. Each is to the other in these exclusivenesses an inertia of status or an inertia of mechanically active non-possession of self if not altogether an unreality. But the sadhaka who has once seen firmly the essence of things and tasted thoroughly the peace of the silent Self, is not likely to be content with any state which involves loss of self-knowledge or a sacrifice of the peace of the soul. He will not precipitate himself back into the mere individual movement of mind and life and body with all its ignorance and straining and disturbance. Whatever new status he may acquire, will only satisfy him if it is founded upon and includes that which he has already found to be indispensable to real self-knowledge, self-delight and self-possession.

Still there is the likelihood of a partial, superficial and temporary relapse into the old mental movement when he attempts again to ally himself to the activity of the world. To prevent this relapse or to cure it when it arrives, he has to hold fast to the truth of Sachchidananda and extend his realisation of the infinite One into the movement of the infinite multiplicity. He has to concentrate on and realise the one Brahman in all things as conscious force of being as well as pure awareness of conscious being. The Self as the All, not only in the unique essence of things, but in the manifold form of things, not only as containing

all in a transcendent consciousness, but as becoming all by a constituting consciousness, this is the next step towards his true possession of existence. In proportion as this realisation is accomplished, the status of consciousness as well as the mental view proper to it will change. Instead of an immutable Self containing name and form, containing without sharing in them the mutations of Nature, there will be the consciousness of the Self immutable in essence, unalterable in its fundamental poise but constituting and becoming in its experience all these existences which the mind distinguishes as name and form. All formations of mind and body will be not merely figures reflected in the Purusha, but real forms of which Brahman, Self, conscious Being is the substance and, as it were, the material of their formation. The name attaching to the form will be not a mere conception of the mind answering to no real existence bearing the name, but there will be behind it a true power of conscious being, a true self-experience of the Brahman answering to something that it contained potential but unmanifest in its silence. And yet in all its mutations it will be realised as one, free and above them. The realisation of a sole Reality suffering the imposition of names and forms will give place to that of eternal Being throwing itself out into infinite becoming. All existences will be to the consciousness of the Yogin soul-forms and not merely idea-forms of the Self, of himself, one with him, contained in his universal existence. All the soul-life, mental, vital, bodily existence of all that exists will be to him one indivisible movement and activity of the Being who is the same forever. The Self will be realised as the all in its double aspect of immutable status and mutable activity and it is this that will be seen as the comprehensive truth of our existence.

Essays on the Gita

MAN AND THE BATTLE OF LIFE.

Thus, if we are to appreciate in its catholicity the teaching of the Gita, we must accept intellectually its standpoint and courageous envisaging of the manifest nature and process of the world. The divine charioteer of Kurukshetra reveals himself on one side as the Lord of all the worlds and the Friend and omniscient Guide of all creatures, on the other as Time the Destroyer "arisen for the destruction of these peoples." The Gita, following in this the spirit of the catholic Hindu religion, affirms this also as God; it does not attempt to evade the enigma of the world by escaping from it through a side-door. If in fact, we do not regard existence merely as the mechanic action of a brute and indifferent material Force or, on the other hand, as an equally mechanical play of ideas and energies arising out of an original Non-Existence or else reflected in the passive Soul or the evolution of a dream or nightmare in the surface consciousness of an indifferent, immutable Transcendence which is unaffected by the dream and has no real part in it,—if we accept at all, as the Gita accepts, the existence of God, that is to say of the omnipresent, omniscient, omnipotent, yet always transcendent Being who manifests the world and Himself in the world, who is not the slave but the lord of His creative Consciousness, Nature or Force (Maya, Prakriti or Shakti,) who is not baffled or thwarted in His world-conception or design by His creatures, man or devil, who

does not need to justify Himself by shifting the responsibility for any part of His creation or manifestation on that which is created or manifested, then the human being has to start from a great, a difficult act of faith. Finding himself in a world which is apparently a chaos of battling powers, a clash of vast and obscure forces, a life which subsists only by constant change and death, menaced from every side by pain, suffering, evil and destruction, he has to see the omnipresent Deity in it all and, conscious that of this enigma there must be a solution and beyond this Ignorance in which he dwells a Knowledge that reconciles, he has to take his stand upon this faith, "Though Thou slay me, yet will I trust in Thee." All human thought or faith that is active and affirmative, whether it be theistic, pantheistic or atheistic, does in fact involve more or less explicitly and completely such an attitude. It admits and it believes; admits the discords of the world, believes in some highest principle of God, universal Being or Nature which shall enable us to transcend, overcome or harmonise these discords, perhaps even to do all three at once, to harmonise by overcoming and transcending.

Then, as to human life in its actualities, we have to accept its aspect of a struggle and a battle mounting into supreme crises such as that of Kurukshetra. The Gita, as we have seen, takes for its frame such a period of transition and crisis as humanity periodically experiences in its history, in which great forces clash together for a huge destruction and reconstruction, intellectual, social, moral, religious, political, and these in the actual psychological and social stage of human evolution culminate usually through a violent physical convulsion of strife, war or revolution. The Gita proceeds from the acceptance of the necessity in Nature for such vehement crises and it accepts not only the moral aspect, the struggle between righteousness and unrighteousness, between the self-affirming law of Good and the forces that oppose its progression, but also the physical aspect, the actual armed war or other vehement physical strife between the human beings who

represent the antagonistic powers. We must remember that the Gita was composed at a time when war was even more than it is now a necessary part of human activity and the idea of its elimination from the scheme of life would have been an absolute chimera. The gospel of universal peace and goodwill among men—for without a universal and entire mutual goodwill there can be no real and abiding peace—has never succeeded for a moment in possessing itself of human life during the historic cycle of our progress, because morally, socially, spiritually the race was not prepared and the poise of Nature in its evolution would not admit of its being immediately prepared for any such transcendence. Even now we have not actually progressed beyond the feasibility of a system of accommodation between conflicting interests which may minimise the recurrence of the worst forms of strife. And towards this consummation the method, the approach which humanity has been forced by its own nature to adopt, is a monstrous mutual massacre unparalleled in history; a universal war, full of bitterness and irreconcilable hatred, is the straight way and the triumphant means modern man has found for the establishment of universal peace! That consummation, too, founded not upon any fundamental change in human nature, but upon intellectual notions, economic convenience, vital and sentimental shrinkings from the loss of life, discomfort and horror of war, effected by nothing better than political adjustments, gives no very certain promise of firm foundation and long duration. A day may come, must surely come, we will say, when humanity will be ready spiritually, morally, socially for the reign of universal peace; meanwhile the aspect of battle and the nature and function of man as a fighter has to be accepted and accounted for by any practical philosophy and religion. The Gita, taking life as it is and not only as it may be in some distant future, puts the question how this aspect and function of life, which is really an aspect and function of human activity in general, can be harmonised with the spiritual existence.

The Gita is therefore addressed to a fighter, a man of action, one whose duty in life is that of war and protection, war as a part of government for the protection of those who are excused from that duty, debarred from protecting themselves and therefore at the mercy of the strong and the violent, war, secondly and by a moral extension of this idea, for the protection of the weak and the oppressed and for the maintenance of right and justice in the world. For all these ideas, the social and practical, the moral and the chivalrous enter into the Indian conception of the Kshatriya, the man who is a warrior and ruler by function and a knight and king in his nature. Although the more general and universal ideas of the Gita are those which are the most important to us, we ought not to leave out of consideration altogether the colouring and trend they take from the peculiar Indian culture and social system in the midst of which they arose. That system differed from the modern in its conception. To the modern mind man is a thinker, worker or producer and a fighter all in one, and the tendency of the social system is to lump all these activities and to demand from each individual his contribution to the intellectual, economical and military life and needs of the community without paying any heed to the demands of his individual nature and temperament. The ancient Indian civilisation laid peculiar stress on the individual nature, tendency, temperament and sought to determine by it the ethical type, function and place in the society. Nor did it consider man primarily as a social being or the fullness of his social existence as the highest ideal, but rather as a spiritual being in process of formation and development and his social life, ethical law, play of temperament and exercise of function as means and stages of spiritual formation. Thought and knowledge, war and government, production and distribution, labour and service were carefully differentiated functions of society, each assigned to those who were naturally called to it and providing the right means by which they could individually proceed towards their spiritual development and self-perfection.

The modern idea of a common obligation in all the main departments of human activity has its advantages; it helps to greater solidarity, unity and fullness in the life of the community and a more all-round development of the complete human being as opposed to the endless divisions and over-specialisation and the narrowing and artificial shackling of the life of the individual to which the Indian system eventually led. But it has also its disadvantages and in certain of its developments the too logical application of it has led to grotesque and disastrous absurdities. This is evident enough in the character of modern war. From the idea of a common military obligation binding on every individual to defend and fight for the community by which he lives and profits, has arisen the system by which the whole manhood of the nation is hurled into the bloody trench to slay and be slain, thinkers, artists, philosophers, priests, merchants, artisans all torn from their natural functions, the whole life of the community disorganised, reason and conscience over-ridden, even the minister of religion who is salaried by the State or called by his function to preach the gospel of peace and love forced to deny his creed and become a butcher of his fellow-men ! Not only are conscience and nature violated by the arbitrary fiat of the military State, but national defence carried to an insane extreme makes its best attempt to become a national suicide.

Indian civilisation on the contrary made it its chief aim to minimise the incidence and disaster of war. For this purpose it limited the military obligation to the small class who by their birth, nature and traditions were marked out for this function and found in it their natural means of self-development through the flowering of the soul in the qualities of courage, disciplined force, strong helpfulness and chivalrous nobility for which the warrior's life pursued under the stress of a high ideal gives a field and opportunities. The rest of the community was in every way guarded from slaughter and outrage; their life and occupations were as little interfered with as possible and the combative and destructive tendencies of human na-

ture were given a restricted field, confined in a sort of lists so as to do the minimum amount of harm to the general life of the race, while at the same time by being subjected to high ethical ideals and every possible rule of humanity and chivalry the function of war was obliged to help in ennobling and elevating instead of brutalising those who performed it. It must be remembered that it is war of this kind and under these conditions that the Gita had in view, war considered as an inevitable part of human life, but so restricted and regulated as to serve like other activities the ethical and spiritual development which was then regarded as the whole real object of life, war destructive within certain carefully fixed limits of the bodily life of individual men but constructive of their inner life and of the ethical elevation of the race. That war in the past has, when subjected to an ideal, helped in this elevation, as in the development of knighthood and chivalry, the Indian ideal of the Kshatriya, the Japanese ideal of the Samurai, can only be denied by the fanatics of pacifism. When it has fulfilled its function, it may well disappear; for if it tries to survive its utility, it will appear as an unrelieved brutality of violence stripped of its ideal and constructive aspects and will be rejected by the progressive mind of humanity; but its past service to the race must be admitted in any reasonable view of our evolution.

The physical fact of war, however, is only a special and outward manifestation of a general principle in life and the Kshatriya is only the outward manifestation and type of a general characteristic necessary to the completeness of human perfection. War typifies and embodies physically the aspect of battle and struggle which belongs to all life, both to our inner and our outer living, in a world whose method is a meeting and wrestling of forces which progress by mutual destruction towards a continually changing adjustment expressive of a progressive harmonising and hopeful of a perfect harmony based upon some yet ungrasped potentiality of oneness. The Kshatriya is the type and embodiment of the fighter in man who accepts this

principle in life and faces it as a warrior striving towards mastery, not shrinking from the destruction of bodies and forms, but through it all aiming at the realisation of some principle of right, justice, law which shall be the basis of the harmony towards which the struggle tends. The Gita accepts this aspect of the world-energy and the physical fact of war which embodies it, and it addresses itself to the man of action, the striver and fighter, the Kshatriya,—war which is the extreme contradiction of the soul's high aspiration to peace within and harmlessness * without, the striver and fighter whose necessary turmoil of struggle and action seems to be the very contradiction of the soul's high ideal of calm mastery and self-possession,—and it seeks for an issue from the contradiction, a point at which its terms meet and a poise which shall be the first essential basis of harmony and transcendence.

Man meets the battle of life in the manner most consonant with the essential quality most dominant in his nature. There are, according to the Sankhya philosophy accepted in this respect by the Gita, three essential qualities or modes of the world-energy and therefore also of human nature, *sattwa*, the mode of poise, knowledge and satisfaction, *rajas*, the mode of passion, action and struggling emotion, *tamas*, the mode of ignorance and inertia. Dominated by *tamas*, man does not so much meet the rush and shock of the world-energies whirling about him and converging upon him as he succumbs to them, is overborne by them, afflicted, subjected; or at the most, helped by the other qualities, the tamasic man seeks only somehow to survive, to subsist so long as he may, to shelter himself in the fortress of an established routine of thought and action in which he feels himself to a certain extent protected from the battle able to reject the demand which his higher nature makes upon him, excused from accepting the necessity of farther struggle and the ideal of an increasing effort and mastery. Dominated by *rajas*, man flings himself into the battle and

attempts to use the struggle of forces for his own egoistic benefit, to slay conquer, dominate, enjoy; or, helped by a certain measure of the sattwic quality, the rajasic man makes the struggle itself a means of increasing inner mastery, joy, power, possession. The battle of life becomes his delight and passion partly for its own sake, for the pleasure of activity and the sense of power, partly as a means of his increase and natural self-development. Dominated by *sattwa*, man seeks in the midst of the strife for a principle of law, right, poise, harmony, peace, satisfaction. The purely sattwic man tends to seek this within, whether for himself alone or with an impulse to communicate it, when won, to other human minds, but usually by a sort of inner detachment from or else an outer rejection of the strife and turmoil of the active world-energy; but if the sattwic mind accepts partly the rajasic impulse, it seeks rather to impose this poise and harmony upon the struggle and apparent chaos, to vindicate a victory for peace, love and harmony over the principle of war, discord and struggle. All the attitudes adopted by the human mind towards the problem of life either derive from the domination of one or other of these qualities or else from an attempt at balance and harmony between them.

But there comes also a stage in which the mind recoils from the whole problem and, dissatisfied with the solutions given by the threefold mode of Nature, *traigunya*, seeks for some higher solution outside of it or else above it. It looks for an escape either into something which is outside and void of all qualities and therefore of all activity or in something which is superior to the three qualities and master of them and therefore at once capable of action and unaffected, undominated by its own action, in the *nirguna* or the *trigunātīta*. It aspires to an absolute peace and unconditioned existence or to a dominant calm and superior existence. The natural movement of the former attitude is towards the renunciation of the world, *sannyasa*; of the latter towards superiority to the claims of the lower nature and its whirl of actions and reactions, and its prin-

ciple is equality and the inner renunciation of passion and desire. The former is the first impulse of Arjuna recoiling from the calamitous culmination of all his heroic activity in the great cataclysm of battle and massacre, Kurukshetra; losing his whole past principle of action, inaction and the rejection of life and its claims seem to him the only issue. But it is to an inner superiority and not to the physical renunciation of life and action that he is called by the voice of the divine Teacher.

Arjuna is the Kshatriya, the rajasic man who governs his rajasic action by a high sattwic ideal. He advances to this gigantic struggle, to this Kurukshetra with the full acceptance of the joy of battle, as to "a holiday of fight", but with a proud confidence in the righteousness of his cause; he advances in his rapid chariot tearing the hearts of his enemies with the victorious clamour of his war-conch; for he wishes to look upon all these Kings of men who have come here to champion against him the cause of unrighteousness and establish as a rule of life the disregard of law, justice and truth which they would replace by the rule of a selfish and arrogant egoism. When this confidence is shattered within him, when he is smitten down from his customary attitude and mental basis of life, it is by the uprush of the tamasic quality into the rajasic man, inducing a recoil of astonishment, grief, horror, dismay, dejection, bewilderment of the mind and the war of reason against itself, a collapse towards the principle of ignorance and inertia. As a result he turns towards renunciation. Better the life of the mendicant living upon alms than this *dharma* of the Kshatriya, this battle and action culminating in indiscriminating massacre, this principle of mastery and glory and power which can only be won by destruction and bloodshed, this conquest of blood-stained enjoyments, this vindication of justice and right by a means which contradicts all righteousness and this affirmation of the social law by a war which destroys in its process and result all that constitutes society.

Sannyasa is the renunciation of life and action and of

the threefold modes of Nature, but it has to be approached through one or other of the three qualities. The impulse may be tamasic, a feeling of impotence, fear, aversion, disgust, horror of the world and life : or it may be the rajasic quality tending towards tamas, an impulse of weariness of the struggle, grief, disappointment, refusal to accept any longer this vain turmoil of activity with its pains and its eternal discontent. Or the impulse may be that of rajas tending towards sattwa, the impulse to arrive at something superior to anything life can give, to conquer a higher state, to trample down life itself under the feet of an inner strength which seeks to break all bonds and transcend all limits. Or it may be sattwic, an intellectual perception of the vanity of life and the absence of any real goal or justification for this ever-cycling world-existence or else a spiritual perception of the Timeless, the Infinite, the Silent, the nameless and formless Peace beyond. The recoil of Arjuna is the tamasic recoil from action of the sattwa-rajasic man. The Teacher may confirm it in its direction, using it as a dark entry to the purity and peace of the ascetic life ; or he may purify it at once and raise it towards the rare altitudes of the sattwic tendency of renunciation. In fact, he does neither. He discourages the tamasic recoil and the tendency to renunciation and enjoins the continuance of action and even of the same fierce and terrible action, but he points the disciple towards another and inner renunciation which is the real issue from his crisis and the way towards the soul's superiority to the world-Nature and yet its calm and self-possessed action in the world. Not a physical asceticism, but an inner askesis is the teaching of the Gita.

The Psychology of Social Development

VI

The principle of individualism is the liberty of the human being regarded as a separate existence to develop himself and fulfil his life, satisfy his mental tendencies, emotional and vital needs and physical being according to his own desire governed by his reason ; it admits no other limit to this right and this liberty except the obligation to respect the same individual liberty and right in others. The balance of this liberty and this obligation is the principle which the individualistic age has adopted in its remodelling of society ; it adopts in effect a harmony of compromises between rights and duties, liberty and law, permissions and restraints as the scheme both of the personal life and the life of the society. Equally, in the life of nations the individualistic age has made liberty the ideal and has striven though with less success than in its own proper sphere to affirm a mutual respect for each other's freedom as the proper conduct of nations to one another. In this idea of life, as with the individual, so with the nation, each has the inherent right to manage its own affairs freely or, if it wills, to mismanage them freely and not to be interfered with in its rights and liberties so long as it does not interfere with the rights and liberties of

other nations. As a matter of fact, the egoism of individual and nation does not wish to abide within these bounds and therefore the social law of the nation has been called in to enforce the violated principle as between man and man and it is sought to develop international law in the same way and with the same object. The influence of these ideas is still powerful. We hear in the present European struggle the liberty of nations set forth as the ideal for which the war is being waged; the development of international law into an effective force which will restrain the egoism of nations as the social law restrains the egoism of individuals, is the solution which still attracts and seems the most practicable to most when they seek to deal with the difficulties of the future.

The growth of modern Science has meanwhile created new ideas and tendencies, on one side an exaggerated individualism or rather vitalistic egoism, on the other the quite opposite ideal of collectivism. Science investigating life discovered that the root nature of all living is a struggle to take the best advantage of the environment for self-preservation, self-fulfilment, self-aggrandisement. Human thought seizing upon this aspect of modern knowledge has founded on it theories of a novel kind which erect into a gospel the right for each to live his own life not merely by utilising others, but even at the expense of others; the first object of life in this view is for the individual to survive as long as he may, to become strong, efficient, powerful and to dominate his environment and his fellows, so raising himself to his full stature of capacity and reaping his full measure of enjoyment. Philosophies like Nietzsche's, certain forms of Anarchism—not the idealistic Anarchism of the thinker which is rather the old individualism carried to its logical conclusion,—and certain forms of Imperialism have been largely influenced and strengthened by this type of ideas, though not actually created by them.

On the other hand Science investigating life has equally discovered that not only is the individual life best secured and made efficient by association with others and

subjection to a law of communal self-development rather than by aggressive self-affirmation, but that actually what Nature seeks to preserve is not the individual but the type and that in her scale of values the pack, herd, hive or swarm takes precedence over the individual animal or insect and the human group over the individual human being. Therefore in the true law and nature of things the individual should live for all and constantly subordinate and sacrifice himself to the growth, efficiency and progress of the race rather than live for his own self-fulfilment and subordinate the race-life to his own needs. Modern collectivism derives its victorious strength from the impression made upon human thought by this opposite aspect of modern knowledge. We have seen how the German mind has taken up both these ideas and combined them on the basis of the present facts of human life, affirming the entire subordination of the individual to the community, nation or state, affirming on the other hand the egoistic self-assertion of the individual nation as against others or against any group or all the groups of nations which constitute the totality of the human race.

But behind this conflict between the idea of a nationalistic and imperialistic egoism and the old individualistic ideas of individual and national liberty and separateness, there is arising a new idea of human universalism or collectivism for the race which is likely to overcome the ideal of national separatism and liberty as it has overcome within the society itself the ideal of individual freedom and separate self-fulfilment. This new idea demands of the nation that it shall subordinate, if not merge and sacrifice, its free separateness to the life of a larger collectivity, whether that of an imperialistic group or of a continental and cultural unity, as in the idea of a united Europe, or of the total united life of the human race.

The principle of subjectivism entering into human thought and action, while necessarily making a great difference in the view-point, the motive-power and the character of our living, does not at first appear to make

any difference in its factors. Subjectivism and objectivism start from the same data, the individual and the collectivity, the complex nature of each with its various powers of the mind, life and body and the search for the law of their self-fulfilment and harmony. But objectivism proceeding by the analytical reason takes an external and mechanical view of the whole problem. It looks at the world as a thing, an object, a process to be studied by an observing reason which places itself abstractly outside the elements and the sum of what it has to consider and observes it thus from outside as one would an intricate mechanism. The laws of this process are considered as so many mechanical rules or settled forces acting upon the individual or the group which, when they have been observed and distinguished by the reason, have by the will or by some will to be applied; they have to be imposed on the individual, that is to say, by his own abstract reason and will or by that of other individuals or of the group, and they have to be imposed on the group either by its own collective reason and will embodied in some machinery of control which the mind considers as something apart from the life of the group or by the reason and will of some other group external to it or of which it is in some way a part. So the State is viewed in modern political thought as an entity in itself, as if it were something apart from the community and its individuals, something which has the right to impose itself on them and control them in the interests of some idea of right, good or interest which is inflicted on them by a restraining and fashioning power rather than developed in them and by them as a thing towards which their self and nature are impelled to grow. Life is to be managed, harmonised, perfected by an adjustment, a manipulation, a machinery through which it is passed and by which it is shaped. A law outside oneself,—outside even when it is discovered or determined by the individual reason and accepted or enforced by the individual will,—this is the governing idea of objectivism; a mechanical process of management, ordering, perfection, this is

its conception of practice.

Subjectivism proceeds from within and regards everything from the point of view of a containing and developing self-consciousness. The law here is within ourselves; life a self-creating, a growth and development of that which we are potentially and hold within ourselves; the process is an increasing self-recognition, self-realisation and a resultant self-shaping. Reason and will are only effective movements of the self, reason a process in self-recognition, will a force for self-affirmation and self-shaping. Moreover reason and intellectual will are only a part of the means by which we recognise and realise ourselves. Subjectivism tends to take a large and complex view of our nature and being and to recognise many powers of knowledge, many forces of effectuation. Even, we see it in its first movement away from the external and objective method discount and belittle the importance of the work of the reason and assert the supremacy of the life-impulse or the essential Will-to-be in opposition to the claims of the intellect or else affirm some deeper power of knowledge, called nowadays the intuition, which sees things in the whole, in their truth, in their profundities and harmonies while intellectual reason breaks up, falsifies, affirms superficial appearances and harmonises only by a mechanical adjustment. But substantially we can see that what is meant by this intuition is the self-consciousness feeling, perceiving, grasping in its substance and aspects rather than analysing in its mechanism its own truth and nature and powers. The whole impulse of subjectivism is to get at the self, to live in the self, to see by the self, to live out the truth of the self internally and externally.

But still there is the question of the truth of the self, what it is, where is its real abiding-place; and here subjectivism has to deal with the same factors as the objective view of life and existence. We may concentrate on the individual life and consciousness as the self and regard its power, freedom, increasing light and satisfaction and joy as the object of living and thus arrive at a subjective indivi-

dualism. We may on the other hand lay stress on the group consciousness, the collective self; seeing man only as an expression of this group-self necessarily incomplete in himself, complete only by that, we may render the life of the man subordinate to the growing power, efficiency, knowledge, happiness, self-fulfilment of the race or even may sacrifice it and consider it as nothing except in so far as it lends itself to the life and growth of the race. We may claim to exercise a righteous oppression on the individual and teach him intellectually and practically that he has no claim to exist, no right to fulfil himself except in his relations to the collectivity. These alone then are to determine his thought, action and existence and the claim of the individual to have a law of his own being, a law of his own nature which he has a right to fulfil and his demand for freedom of thought involving necessarily the freedom to err and for freedom of action involving necessarily the freedom to stumble and sin may be regarded as an insolence and a chimera. The collective self-consciousness will then have the right to invade at every point the life of the individual, to refuse to it all privacy and apartness, all self-concentration and isolation, all independence and self-guidance and determine everything for it by what it conceives to be the best thought and highest will and rightly dominant feeling, tendency, sense of need, desire for self-satisfaction of the collectivity.

But also we may enlarge the idea of the self and, as objective Science sees a universal force of Nature which is the one reality and of which everything is the process, we may come subjectively to the realisation of a universal Being or Existence which fulfils itself in the world and the individual and the group with an impartial regard for all as equal powers of its self-manifestation. This is obviously the self-knowledge which is most likely to be right, since it most comprehensively embraces and accounts for the various aspects of the world-process and the eternal tendencies of humanity. In this view neither the separate growth of the individual nor the all-absorbing growth of the group can

be the ideal, but an equal, simultaneous and, as far as may be, parallel development of both, in which each helps to fulfil the other; each being having his own truth of independent self-realisation and his truth of self-realisation in the life of others, should feel, desire, help, participate in the harmonious and natural growth of all the individual selves and all the collective selves of the one universal Being. These two, when properly viewed, would not be separate, opposite or really conflicting lines of tendency, but the same impulse of the one common existence, separating apparently only to return upon each other in a richer and larger unity.

Similarly, the subjective search for the self may, like the objective, lean preponderantly to identification with the physical life,—the body being the frame and determinant here of the mental and vital movements and capacities,—or it may identify itself with the vital being and his emotions, desires, impulses, seekings for power and growth and egoistic fulfilment, or it may rise to a conception of man as a mental and moral being and exalt his inner growth, power and perfection individual and collective to be the true aim of existence. A sort of subjective materialism, pragmatic and outward-going, is a possible standpoint; but in this the subjective tendency cannot long linger, for its natural impulse is to go always inward and it only begins to feel itself and have satisfaction of itself when it gets to the full conscious life within and feels all its power, joy and forceful potentiality. Man at this stage regards himself as a profound, vital Will-to-be which uses body as its instrument and to which the powers of mind are servants and ministers. This is the cast of that vitalism which in various striking forms has played recently so great a part and still exercises a considerable influence on human thought. Beyond it we get to a subjective idealism now beginning to emerge and become prominent, which seeks the fulfilment of man in the satisfaction of his religious, aesthetic, ethical, intuitive, intellectual, sympathetic and higher or deeper emotional nature and, regarding this as

the fullness of our being and the whole object of our being tries to subject to it the physical and vital existence, which come to be considered rather as a possible symbol and instrument of the subjective life flowing out into forms than as having any value in themselves. A certain tendency to mysticism, occultism and the search for a self independent of the life and the body accompanies this new movement—new to modern life after the reign of individualism and objective intellectualism—and emphasizes its real character and trend.

But here also it is possible for subjectivism to go beyond and to discover the true Self as something greater even than mind. Mind, life and body then become merely an instrumentation for the increasing expression of this Self in the world,—instruments not equal in their hierarchy, but equal in their necessity to the whole, so that their complete perfection and harmony and unity as elements of our self-expression become essential to the true aim of our living. And yet that aim would not be to perfect life, body and mind in themselves, but to develop them so as to make a fit basis for the revelation in our inner and outer life of the Self, the secret Godhead who is one in all of us. The ideal of human existence personal and social would be its progressive transformation into a conscious outflowing of the joy, power, love, light, beauty of the transcendent and universal Spirit.

The Eternal Wisdom

THE PRACTICE OF TRUTH

UPRIGHTNESS *

- 1 Put always in the first rank uprightness of heart
and fidelity.
- 2 Unto the upright there ariseth light in the dark-
3 ness—Purity and peace make men upright.
- 4 If the mind makes a practice of rectitude in its
thinking, there is no evil that can make entrance into
5 it.—Upright and sincere is the virtue of the man who
directs well his mind.
- 6 An upright nature, and true purification is for each
7 the uprightness of his nature.—As one washes the
hand with the hand, so uprightness is purified by up-
rightness. Where there is uprightness, there there is
wisdom and where there is wisdom, there there is up-
rightness, and the wisdom of the upright man, the
uprightness of the wise man are of all wisdom and
rectitude those which bring in this world the greatest
8 peace.—Affirm thy heart in the uprightness of a good
conscience; for thou shalt have no more faithful
counsellor.
- 9 The good things of this world perish but the trea-
sures won by a life of uprightness are imperishable.—

* 1) Confucius.—2) Psalms CXII. 4—3) Lao-Tsu-Te.—4) Fo-sho-hing-tsan-king.—5) Lao-Tsu-Te.—6) Avesta: Vendidad.—7) Sonadanda Butta.—8) Ecclesiasticus.—9) Fo-sho-hing-tsan-king.—10) Buddhist Text.

- 10-11 There is no happiness apart from rectitude.—An upright life tastes calm repose by night and by day; it is penetrated with a serene felicity.
- 12 The simple and upright man is as strong as if he
13 were a great host.—When I return upon myself and find the heart upright, although my adversaries may be a thousand or ten thousand, I would march without
14 fear on the enemy.—The man full of uprightness is happy here below, sweet is his sleep by night and by day his heart is radiant with peace.
- 15 The straight way is the love of the infinite essence.

JUSTICE **

- 1 To do justice and judgment is more acceptable to
2 the Lord than sacrifice.—Blessed are they who hunger and thirst after righteousness, for they shall be filled.
3 —Blessed are they who are persecuted for righteousness' sake.
- 4 The superior man enacts equity and justice is the
5 foundation of all his deeds.—He that followeth after righteousness and mercy, findeth life, righteousness
6 and honour.—The holiness of justice is the health of the soul; it is more precious than heaps of gold and
7 silver.—All virtues are comprised in justice; if thou art just, thou art a man of virtue.
- 8 If a man do that which is lawful and right...and hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry and hath covered the naked with a garment,—he that hath not given forth upon usury, neither hath taken any increase,...he is
9 just.—He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

11 id.—12) Lao-Tse.—13). Meng-Tse.—14) Buddhist Text.—15) Baha-Ullah: The Seven Valleys.

** 1) Proverbs XXI. 3.—2) Matthew V. 6.—3) id. V. 10.—4) Confucius.—5) Proverbs XXI. 11-6. Ecclesiastes.—7) Theophrastus.—8) Ezekiel XVIII. 5,7-9.—9) Luke XVI, 10.

- 10 Sow to yourselves in righteousness, reap in mercy,
 11 break up your fallow ground.—Render unto all men
 that which is their due.
- 12-13 He that soweth iniquity, shall reap vanity.—They
 that plough iniquity and sow wickedness, reap the
 14 same.—The sinner sins against himself, for he makes
 himself evil.
- 15 As food mixed with poison, so is abhorrent to me
 16 a prosperity soiled by injustice.—I put on righteous-
 ness and it clothed me; my justice was my robe and
 my diadem.
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10) Hosea X. 12. — 11) Corinthians. — 12) Proverbs XXII. 8. — 13)
 of IV. 8. 14) Marcus Aurelius. — 15) Jatakamula. — 16) Job XXIX. 14.

The deall of Human Unity

XVII

For man alone of terrestrial creatures to live rightly involves the necessity of knowing rightly, whether, as rationalism pretends, by the sole or dominant instrumentation of his reason or, more largely and complexly, by the sum of his faculties; and what he has to know is the true nature of being and its constant self-effectuation in the values of life, in less abstract language the law of Nature and especially of his own nature, the forces within him and around him and their right utilisation for his own greater perfection and happiness or for that and the greater perfection and happiness of his fellow-creatures. In the old phrase his business is to learn to live according to Nature. But Nature can no longer be imaged, as once it was, as an eternal right rule from which man has wandered, since it is rather a thing itself changing, progressing, evolving, ascending from height to more elevated height, widening from limit to broader limit of its own possibilities. Yet in all this changing there are certain eternal principles or truths of being which remain the same and upon them as bedrock, with them as a primary material and within them as a framework our progress and perfection are compelled to take place. Otherwise there would be an infinite chaos and not a world ordered even in the clash of its forces.

The subhuman life of animal and plant is not subjected to this necessity of knowledge, nor of that which is the necessary accompaniment of knowledge, a conscious will impelled always to execute what knowledge perceives. By this exemption it is saved from an immense amount of error, deformation and disease, for it lives spontaneously

according to Nature, its knowledge and will are hers and incapable, whether conscient or subconscient, of variation from her laws and dictates. Man seems on the contrary to possess a power of turning his mind and will upon Nature and a possibility of governing her movement, even of varying from the course she dictates to him. But here there is really a deformative trick of language. For man's mentality is also a part of Nature; his mentality is even the most important, if not the largest part of his nature. It is, we may say, Nature become partly conscious of her own laws and forces, conscious of her struggle of progression and inspired with the conscious will to impose a higher and higher law on her own processes of life and being. In subhuman life there is a vital and physical struggle, but no mental conflict. Man is subjected to this mental conflict and is therefore at war not only with others but with himself; and because he is capable of this war with himself, he is also capable of that which is denied to the animal, of an inner evolution, a progression from higher to higher type, a constant self-transcending.

This evolution takes place by a conflict and progress of ideas applied to life. In their primary aspect human ideas of life are simply a mental translation of the forces and tendencies of life itself as they emerge in the form of needs, desires and interests of which the mind has an intelligence more or less clear and exact which takes into account and gives to one and another a greater or less value according to its own experience, preference and judgment. Some the man accepts and helps in their growth by his will and intelligence, others he rejects, discourages and even succeeds in eliminating. From this process there comes about a secondary aspect of man's ideas about life; he passes beyond the mere mental translation to a regulated valuation of the forces and tendencies that have emerged or are emerging in him and his environment. He studies them as fixed processes and rules of Nature and endeavours to understand their law and norm. He tries to determine the laws of his mind and life and body, the law and rule of the facts and

forces about him that constitute his environment and determine the field and the mould of his action. Since we are imperfect and evolutionary beings, this study of the laws of life is bound to envisage two aspects; it perceives the rule of what is and the rule of what may or ought to be. the law of our actualities and the law of our potentialities. The latter takes for the human intellect which tends always to an arbitrary and emphatic statement of things, the form of a fixed ideal standard or set of principles from which our actual life is a fall and deviation or towards which it is a progress and aspiration.

The evolutionary idea of Nature and life brings us to a profounder view. Both what is and what may be are expressions of the same constant facts of existence and forces or powers of our Nature from which we cannot and are not meant to escape, since all life is Nature fulfilling itself and not Nature destroying or denying itself; but we may and we are intended to raise, change, widen the forms, arrangements, values of these constant facts and forces of our nature and existence. and in the course of our progress this change and perfecting may amount to what seems a radical transformation although nothing essential is changed. Our actualities are the form and value or power of expression to which our nature and life have attained, and their norm or law is the fixed arrangement and process proper to that stage of evolution; our potentialities point us to a new form, value, power of expression with their new and appropriate arrangement and process which is their proper law and norm. Standing thus between the actual and the possible, our intellect tends to mistake present law and form for the eternal law of our nature and existence and regard any change as a deviation and fall or else, on the contrary, to mistake some future and potential law and form for our ideal rule of life and all actual deviation from that as an error or sin of our nature. In reality, only that is eternal which is constant through all changes and our deal can be no more than a progressive expression of it. Only the utmost limit of height, wideness and fullness of

self-expression possible to man, if any such limit there be, could be regarded, did we know of it,—and as yet we do not know our utmost possibilities—as the eternal ideal.

Whatever the ideas or ideals which the human mind extracts from life or tries to apply to life, they can be nothing but the expression of that life itself attempting to find and fix its own law and realise its potentialities. Our mentality represents the conscious part of the movement of Nature in this progressive self-realisation and self-fulfilment of the values and potentialities of her human way of living. If that mentality were perfect, it would be one in its knowledge and will with the totality of the secret Knowledge and Will which she is trying to bring to the surface and there would be no mental conflict ; we should be able to identify ourself with her movement, know her aim and follow intelligently her course, realising the truth on which the Gita lays stress that it is Nature alone that acts and the movements of our mind and life are only the action of her modes. The subhuman life does this instinctively and mechanically, living according to Nature within the limits of its type, and is thus free from internal conflict though not from conflict with other life ; superhuman life would do it consciously, making the secret Knowledge and Will in things its own and fulfilling itself through Nature by her free, spontaneous and harmonious movement unhesitating, unrelenting, towards that full development which is her inherent and therefore her predestined aim. Actually, because our mentality is imperfect, we catch only a glimpse of her tendencies and objects and each glimpse we get we erect into an absolute principle or ideal theory of our life and conduct ; we see only one side of her process and put that forward as the whole and perfect system which must govern our ordering of our life. Working through the imperfect individual and still more imperfect collective mind, she raises up the facts and powers of our existence as opposing principles and forces to which we attach ourselves intellectually and emotionally, and favouring or depressing now this and now another she leads them in the mind of

man through struggle and conflict towards a mutual knowledge and the sense of their mutual necessity and towards a progressively right relation and synthesis of their potentialities which is represented in an increasing harmony and combination of realised powers in the increasing potentiality of human life.

If we look at the social evolution of the human race we shall see that it is entirely a development of the relations between three constant factors, individuals, communities of various sorts and mankind,—each seeking its own fulfilment and satisfaction, but each compelled to develop them not independently but in relation to the others. The first natural aim of the individual must be his own inner growth and fullness and its expression in his outer life, but this he can only accomplish through his relations to other individuals, to the various sorts of community religious, social, cultural and political to which he belongs and to the idea and need of humanity at large. So also the community must seek its own fulfilment, but can only accomplish it through the individuals belonging to it, through the circumstances of its environment and through its relations to other communities and individuals and to humanity at large. As for mankind, it has at present no consciously organised common life, but only an inchoate organisation determined much more by circumstances than by human intelligence and will ; but the idea and the fact of our common human existence, nature, destiny has always exercised its influence on human thought and one of the chief preoccupations of ethics and religion has been the obligations of man to mankind. If or when the whole of humanity arrives at an organised common life and seeks a common fulfilment and satisfaction, it can only do it by means of the relation of this whole to its parts and by the aid of the expanding life of individual human beings and of the communities whose progress constitutes the larger terms of the life of the race.

Nature works always through these three terms and none of them can be abolished. She starts from the visible

manifestation of the one and the many, from the totality and its constituent units and creates intermediary unities between the two without which there can be no full development either of the totality or of the units. In the life-type itself she creates always the three terms of genus, species and individual. But while in the animal life she is satisfied to separate rigidly and group summarily, in the human she strives on the contrary to override the divisions she has made and lead the whole kind to the sense of unity and the realisation of unity. Man's communities are formed not so much by the instinctive herding together of a number of individuals of the same genus or species as by local association, community of interests and community of ideas ; and these limits tend always to be overcome in the widening of human thoughts and sympathies brought about by the closer intermingling of races, nations, interests, ideas, cultures. Still, if overcome in their separatism, they are not abolished in their fact, because they repose on an essential principle of Nature,—diversity in unity. Therefore it would seem that the ideal or ultimate aim of Nature must be to develop the individual and all individuals to their full capacity, to develop the community and all communities to the full expression of that many-sided existence and potentiality which their differences were created to express, and to evolve the united life of mankind to its full common capacity and satisfaction not by suppressing that of the individual or the smaller commonalty, but by taking full advantage of the diversity which they develop, and so to increase the total riches of mankind and throw them into a fund of common possession and enjoyment.

The united progress of mankind would thus be realised by a general principle of interchange and assimilation between individual and individual and again between individual and community, between community and community and again between the smaller commonalty and the totality of mankind, between the common life and consciousness of mankind and its freely developing communal and individual constituents. As a matter of fact, though this

interchange is what Nature even now contrives to bring about to a certain extent, life is far from being governed by such a principle of free and harmonious mutuality. There is a struggle, an opposition of ideas, impulses and interests, an attempt of each to profit by various kinds of war on the others, by a kind of intellectual, vital, physical robbery and theft or even by the suppression, devouring, digestion of its fellows rather than by a free and rich interchange. This is the aspect of life which humanity in its highest thought and aspiration knows that it has to transcend, but has either not yet discovered the right means or else has not had the force to apply it. It now aims instead at getting rid of strife and the disorders of growth by enslaving the life of the individual to the community and logically it will be led to the attempt to get rid of the strife between communities by enslaving the community to the united and organised life of the human race. To remove freedom in order to get rid of disorder, strife and waste, to remove diversity in order to get rid of separatism and jarring complexities is the impulse of order and regimentation by which the arbitrary rigidity of the intellectual reason seeks to substitute its straight line for the difficult curves of the process of Nature.

But freedom is as necessary to life as law and regime, diversity as necessary as unity. Existence is one only in its essence and totality, in its play it is necessarily multiform. Absolute uniformity would mean the cessation of life, while on the other hand the vigour of the pulse of life may be measured by the richness of the diversities which it creates. At the same time while diversity is essential for power and fruitfulness of life, unity is necessary for its order, arrangement and stability. Unity, but not necessarily uniformity. If man could realise a perfect spiritual unity, no sort of uniformity would be necessary; for the utmost play of diversity would be securely possible on that foundation. If again he could realise a secure, clear, firmly-held unity of principle, a rich even an unlimited diversity in its application might be possible without any fear of disorder, con-

usion or strife. Because he cannot do either of these things, he is tempted always to substitute uniformity for real unity. While the life-power in man demands diversity, his reason favours uniformity; first, because it gives him an illusion of unity in place of the real oneness at which it is so much more difficult to arrive; secondly, because it makes easy for him the otherwise difficult business of law, order and regimentation; thirdly, because the impulse of the mind in man is to make every considerable diversity an excuse for strife and separation and therefore uniformity seems to him the one secure and easy way to unification. Moreover, by securing uniformity in any one direction or department of life he is able to economise his energies for development in other directions; as for instance, if he can standardise his economical existence and escape from its problems, he is likely to be able to attend more energetically to his intellectual and cultural growth, or if he standardises his whole social existence and rejects farther possible problems, he is likely to be able to attend more energetically to his spiritual development. Even here, however, the complex unity of existence asserts itself: in the end the intellectual and cultural growth suffers by immobility or poverty of the economic life and the spiritual existence, if it attains to remote heights, weakens at last in its richness and continued sources of vivacity when it depends on a too standardised and regimented society.

Thus, it owing to the defects of our mentality uniformity has to a certain extent to be admitted and sought after, yet the real aim of Nature is a true unity supporting a rich diversity. Her secret is clear enough from the fact that though she moulds on one general plan, she insists always on an infinite variety. The plan of the human form is one, yet no two human beings are precisely alike in their physical characteristics. Human nature is one in its constituents and its grand lines; but no two human beings are precisely alike in their temperament, characteristics and psychological being. All life is one in its essential plan and principle, even the plant being a recognisable brother of the ani-

mal; but its unity admits and encourages an infinite variety of types. The natural variation of human communities from each other proceeds on the same plan as the variation of individuals; each develops its own character, variant principle, natural law. This variation and following of its own law is necessary to its life, but it is equally necessary to the healthy total life of mankind. For this principle of variation does not prevent free interchange and the enrichment of all from a common stock and of the common stock by all, which we have seen to be the ideal principle of existence; on the contrary without a secure variation such interchange and mutual assimilation would be out of the question. Therefore we see that in this harmony between our unity and diversity lies the secret of life, Nature insisting equally in all her works upon unity and upon variation. We shall find that a real spiritual and psychological unity can allow a free diversity and dispense with all but the minimum of uniformity which is sufficient to embody the community of nature and of essential principle. Until we can arrive at that perfection, the method of uniformity has to be applied, but we must not over-apply it on peril of discouraging life in the very sources of its power, richness and sane natural self-unfolding.

The quarrel between law and liberty stands on the same ground and moves to the same solution. The diversity, the variation must be a free variation. Nature does not manufacture, does not impose a pattern or a rule from outside; she impels life to grow from within and assert its natural law and development modified only by its commerce with its environment. All liberty, individual, national, religious, social, ethical takes its ground upon this fundamental principle of our existence. By liberty we mean the freedom to obey the law of our being, to grow to our natural self-fulfilment, to find out naturally and freely our harmony with our environment. The dangers and disadvantages of liberty, the disorder, strife, waste and confusion which its wrong use leads to, are obvious enough. They arise from the absence or defect of the sense of unity be-

tween individual and individual, between community and community, which leads them to assert themselves at the expense of each other instead of growing by mutual help and interchange and to assert freedom for themselves in the very act of encroaching on the free development of their fellows. If a real, a spiritual and psychological unity were effectuated, liberty would have no perils and disadvantages; for free individuals enamoured of unity would be compelled by themselves, by their own need to accommodate perfectly their own growth with the growth of their fellows and would not feel themselves complete except in the free growth of others. Because of our present imperfection and the ignorance of our mind and will, law and regimentation have to be called in to restrain and to compel from outside. The facile advantages of a strong law and compulsion are obvious, but equally great are its disadvantages. Such perfection as it succeeds in creating tends to be mechanical and the very order it imposes to be artificial and liable to break down if the yoke is loosened or the restraining grasp withdrawn; and carried too far it discourages the principle of natural growth which is the true method of life and may even slay the capacity for real growth. We repress and over-standardise life at our peril; by over-regimentation we crush Nature's initiative and habit of intuitive self-adaptation. Dwarfed or robbed of elasticity, the devitalised individuality even while it seems outwardly fair and symmetrical, perishes from within. Better anarchy than the long continuance of a law which is not our own or which our real nature cannot assimilate. And all repressive or preventive law is only a makeshift, a substitute for the true law which must develop from within and be not a check on liberty, but its outward image and visible expression. Human society progresses really and vitally in proportion as law becomes the child of freedom; it will reach its perfection when, man having learned to know and become spiritually one with his fellow-man, the spontaneous law of his society exists only as the outward mould of his self-governed inner liberty.

Hymns of the Atris

THE GUARDIANS OF THE LIGHT

ARYAMAN

Aryaman, third of the four great solar godheads, is the least prominent of them all in the invocations of the seers. No separate hymn is addressed to him and, if his name occurs not unfrequently, it is in scattered verses; there is no strong body of Riks from which we can construct firmly our idea of his functions or recompose his physiognomy. Most often he is simply invoked by his bare name along with Mitra and Varuna or in the larger group of the sons of Aditi, almost always in adjunction to other kindred deities. Still there are half a dozen or more half-riks from which his one chief and characteristic action emerges accompanied by the usual epithets of the Lords of the Truth, epithets expressive of Knowledge, Joy, Infinity and Power.

In the later tradition the name of Aryaman is placed at the head of the Fathers to whom as their appropriate offering is given the symbolic food, the *pinda* of the Puranic funeral and memorial rites. In the Puranic traditions the Fathers are of two classes, divine and human, the latter being the ancestors, the Manes. But it is in connection with the Fathers as the souls who have attained to heaven, to immortality that we must think of Aryaman

Krishna in the Gita, enumerating the chief powers or manifestations of the eternal Godhead in things and beings, speaks of himself as Ushanas among the seers, Bhrigu among the Rishis, Vyasa among the sages, Vishnu among the children of Aditi, Aryaman among the Fathers. Now in the Veda the Fathers are the ancient illumined ones who discovered the Knowledge, created and followed the Path, reached the Truth, conquered Immortality; and in the few Riks in which Aryaman's separate personality emerges, it is as the God of the Path that he is hymned.

His name Aryaman, kin etymologically to the words *arya*, *ārya*, *ari*, by which are distinguished the men or peoples who follow the Vedic culture and the Gods who assist them in their battles and their aspirations, is similarly indicative. The Aryan is the traveller on the Path, the aspirant to immortality by divine sacrifice, one of the shining children of Light, a worshipper of the Masters of the Truth, a fighter in the battle against the powers of darkness who obstruct the human journey. Aryaman is the godhead in whose divine power this Aryahood is rooted; he is this Force of sacrifice, aspiration, battle, journey towards perfection and light and celestial bliss by which the path is created, travelled, pursued beyond all resistance and obscurity to its luminous and happy goal.

In consequence, the action of Aryaman takes up the attributes of Mitra and Varuna as leaders of the Path. This Force fulfils the happy impulses of that Light and Harmony and the movement of infinite knowledge and power of that pure Vastness. Like Mitra and Varuna he makes men travel on the path; he is full of the perfect happiness of Mitra; he is complete in the will and the works of sacrifice; he and Varuna distinguish the path for mortals. He is like Varuna a godhead manifold in his births; like him he oppresses the wrath of the hurter of men. It is by the great path of Aryaman that we shall cross beyond the souls of a false or evil thought who obstruct our path. Aditi, mother of the Kings, and Aryaman carry us by paths of a happy travelling beyond all inimi-

cal powers. The man who seeks the straightness of Mitra's and Varuna's workings and by the force of the word and the affirmation embraces their law with all his being, is guarded in his progress by Aryaman.

But the Rik most distinctive of the function of Aryaman is that which describes him as "Aryaman of the unbroken path, of the many chariots, who dwells as the sevenfold offerer of sacrifice in births of diverse forms." He is the deity of the human journey who carries it forward in its irresistible progress which the attacks of the enemy cannot overcome or successfully interrupt so long as this divine Force is our leader. The journey is effected through a manifold movement of our evolution, the many chariots of Aryaman. It is the journey of the human sacrifice which has a sevenfold energy of its action because there is a sevenfold principle in our being which has to be fulfilled in its integral perfection ; Aryaman is the master of the sacrificial action who offers this sevenfold working to the godheads of the Divine Birth. Aryaman within us develops our various forms of birth in the ascending planes of our existence by which the Fathers climbed, travellers on his path, and by which it must be the aspiration of the Aryan soul to climb, to the highest summit of Immortality.

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

BHAGA

The goal of the path is the divine beatitude, the illimitable joy of the Truth, of the infinity of our being. Bhaga is the godhead who brings this joy and supreme felicity into the human consciousness; he is the divine enjoyer in man. All being has this divine enjoyment of existence for its aim and end, whether it seeks for it with know-

ledge or with ignorance, with the divine strength or the weakness of our yet undeveloped powers. " On Bhaga the strong calls for his increasing, on Bhaga he who has not the strength; then he moves towards the Delight." " Let us call in the Dawn on Bhaga strong and victorious, the son of Aditi who is the wide-upholder, on whom the afflicted and the fighter and the king meditate and they say to the Enjoyer, Give us thy enjoyment." " Let it be the divine Enjoyer who possesses the enjoyment and by him let us be its possessors; to thee every man calls, O Bhaga; do thou become, O Enjoyer, the leader of our journey." An increasing and victorious felicity of the soul rejoicing in the growth of its divine possessions which gives us strength to journey on and overcome till we reach the goal of our perfection in an infinite beatitude, this is the sign of the birth of Bhaga in man and this his divine function.

All enjoyment comes indeed from Bhaga Savitri, the mortal as well as the divine; "creating a wide and vast force he brings forth for men their mortal enjoyment." But the Vedic ideal is the inclusion of all life and all joy, divine and human, the wideness and plenty of earth and the vastness and abundance of heaven, the treasures of the mental, vital, physical existence uplifted, purified, perfected in the form of the infinite and divine Truth. It is this all-including felicity which is the gift of Bhaga. The Enjoyer is to be called on by men because he has many riches and ordains perfectly all delights,—the thrice seven delights upheld by him in the being of his mother Aditi. It is by creating in us " the wide and vast force ", it is when the Divine as Bhaga, Pushan, Aditi, the infinite, the undivided puts on the radiances of the infinite consciousness like a robe and distributes without division all desirable boons that divine felicity comes to us in its fullness. Then he gives to the human being full enjoyment of that greatest delight. Therefore Vasishtha cries to him, " O Bhaga, our leader, Bhaga who hast the wealth of the Truth, giving unto us, raise up and increase, O Bhaga, this thought in us,"—the Truth-thought by which the felicity is attained,

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

Heraclitus

(2)

What precisely is the key-note of Heraclitus' thinking, where has he found his starting-point, or what are the grand lines of his philosophy? For if his thought is not developed in the severe systematic method of later thinkers, if it does not come down to us in large streams of subtle reasoning and opulent imagery like Plato's but in detached aphoristic sentences aimed like arrows at truth, still they are not really scattered philosophical reflections. There is an inter-relation, an inter-dependence; they all start logically from his fundamental view of existence itself and go back to it for their constant justification.

As in Indian, so in Greek philosophy the first question for thought was the problem of the One and the Many. We see everywhere a multiplicity of things and beings; is it real or only phenomenal or practical, *māya*, *vyavahāra*? Has individual man, for instance,—the question which concerns us most nearly—an essential and immortal existence of his own or is he simply a phenomenal and transient result in the evolution or play of some one original principle, Matter, Mind, Spirit, which is the only real reality of existence? Does unity exist at all and, if so, is it a unity of sum or of primordial principle, a result or an origin, a oneness of totality or a oneness of nature or a oneness of essence,—the various standpoints of Pluralism, of Sank-

hya, of Vedanta? Or if both the One and the Many are real, what are the relations between these two eternal principles of being, or are they reconciled in an Absolute beyond them? These are no barren questions of logic, no battle of cloudy metaphysical abstractions, as the practical and sensational man would have us contemptuously believe; for on our answer to them depends our conception of God, of existence, of the world and of human life and destiny.

Heraclitus, differing in this, as Mr. Ranade reminds us, from Anaximander who like our Mayavadins denied true reality to the Many and from Empedocles who thought the All to be alternately one and many, believed unity and multiplicity to be both of them real and coexistent. Existence is then eternally one and eternally many,—even as Ramanuja and Madhwa have concluded, though in a very different spirit and from a quite different standpoint. Heraclitus' view arose from his strong concrete intuition of things, his acute sense of universal realities; for in our experience of the cosmos we do find always and inseparably this eternal coexistence and cannot really escape from it. Everywhere our gaze on the Many reveals to us an eternal oneness, no matter what we fix on as the principle of that oneness; yet is that unity inoperative except by the multiplicity of its powers and forms, nor do we anywhere see it void of or apart from its own multiplicity. One Matter, but many atoms, plasms, bodies; one Energy, but many forces; one Mind or at least Mind-stuff, but many mental beings; one Spirit, but many souls. Perhaps periodically this multiplicity goes back, is dissolved into, is swallowed up by the One from which it was originally evolved; but still the fact that it has evolved and got involved again, compels us to suppose a possibility and even a necessity of its renewed evolution: it is not then really destroyed. The Adwaitin by his Yoga goes back to the One, feels himself merged, believes that he has got rid of the Many, proved perhaps their unreality; but it is the achievement of an individual, of one of the Many, and the

Many go on existing in spite of it. The achievement proves only that there is a plane of consciousness on which the soul can realise and not merely perceive by the intellect the oneness of the Spirit, and it proves nothing else. Therefore on this truth of eternal oneness and eternal multiplicity Heraclitus fixes and anchors himself; from his firm acceptance of it, not reasoning it away but accepting all its consequences, flows all the rest of his philosophy.

Still, one question remains to be resolved before we can move a step farther. Since there is an eternal One, what is that? Is it Force, Mind, Matter, Soul? or, since Matter has many principles, is it some one principle of Matter which has evolved all the rest or which by some power of its own activity has changed into all that we see? The old Greek thinkers conceived of cosmic Substance as possessed of four elements, omitting or not having arrived at the fifth, Ether, in which Indian analysis found the first and original principle. In seeking the nature of the original substance they fixed then on one or other of these four as the primordial Nature, one finding it in Air, another in Water, while Heraclitus, as we have seen, describes or symbolises the source and reality of all things as an everliving Fire. " No man or god " he says " has created the universe, but ever there was and is and will be the everliving Fire."

In the Veda, in the early language of the Mystics generally the names of the elements or primary principles of Substance were used with a clearly symbolic significance. The symbol of water is thus used constantly in the Rig Veda. It is said that in the beginning was the inconscient Ocean out of which the One was born by the vastness of His energy; but it is clear from the language of the hymn that no physical ocean is meant, but rather the unformed chaos of inconscient being in which the Divine, the Godhead lay concealed in a darkness enveloped by greater darkness. The seven active principles of existence are similarly spoken of as rivers or waters; we hear of the seven rivers, the great water, the four superior rivers, in a context which

shows their symbolic significance. We see this image fixed in the Puranic mythus of V shnu sleeping on the serpent Infinite in the milky ocean. But even as early as the Rig-Veda, ether is the highest symbol of the Infinite, the *apeiron* of the Greeks; water is that of the same Infinite in its aspect as the original substance; fire is the creative power, the active energy of the Infinite; air, the life-principle, is spoken of as that which brings down fire out of the ethereal heavens into the earth. Yet these were not merely symbols. The Vedic Mystics held, it is clear, a close connection and effective parallelism to exist between psychical and physical activities, between the action of Light, for instance, and the phenomena of mental illumination; fire was to them at once the luminous divine energy, the Seer-Will of the universal Godhead active and creative of all things, and the physical principle creative of the substantial forms of the universe, burning secretly in all life.

It is doubtful how far the earlier Greek philosophic thinkers preserved any of these complex conceptions in their generalisations about the original principle. But Heraclitus has clearly an idea of something more than a physical substance or energy in his concept of the everliving Fire. Fire is to him the physical aspect, as it were, of a great burning creative, formative and destructive force, the sum of all whose processes is a constant and unceasing change. The idea of the One which is eternally becoming Many and the Many which is eternally becoming One and of that One therefore not so much as stable substance or essence as active Force, a sort of substantial Will-to-become, is the foundation of Heraclitus' philosophy.

Nietzsche, whom Mr. Ranade rightly affiliates to Heraclitus, Nietzsche, the most vivid, concrete and suggestive of modern thinkers, as is Heraclitus among the early Greeks, founded his whole philosophical thought on this conception of existence as a vast Will-to-become and of the world as a play of Force; divine Power was to him the creative Word, the beginning of all things and that to

which life aspires. But he affirms Becoming only and excludes Being from his view of things ; hence his philosophy is in the end unsatisfactory, insufficient, lop-sided ; it stimulates, but solves nothing. Heraclitus does not exclude Being from the data of the problem of existence, although he will not make any opposition or gulf between that and Becoming. By his conception of existence as at once one and many, he is bound to accept these two aspects of his everliving Fire as simultaneously true, true in each other ; Being is an eternal becoming and yet the Becoming resolves itself into eternal being. All is in flux, for all is change of becoming ; we cannot step into the same waters twice, for it is other and yet other waters that are flowing on. And yet, with his keen eye on the truth of things, pre-occupied though he was with this aspect of existence, he could not help seeing another truth behind it. The waters into which we step, are and are not the same ; our own existence is an eternity and an inconstant transience ; we are and we are not. Heraclitus does not solve the contradiction ; he states it and in his own way tries to give some account of its process.

That process he sees as a constant change and a changing back, an exchange and an interchange in a constant whole,—managed for the rest by a clash of forces, by a creative and determinative strife, " war which is the father and king of all things." Between Fire as the Being and Fire in the Becoming existence describes a downward and upward movement—*pravritti* and *nivritti*—which has been called the " back-returning road " upon which all travels. These are the master ideas of the thought of Heraclitus.

A. G.

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A PHILOSOPHICAL REVIEW

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18th February 1917.

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The Life Divine

CHAPTER XXXI

THE BOUNDARIES OF THE IGNORANCE

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

Mandukya Upanishad.

They that live in the Ignorance
wandering like blind men led by
the blind.

Katha Upanishad.

ARGUMENT.

[We know only a part even of our superficial life and conscious becoming, fastening only on a little of our experience of self and things, memorising less, using still less for knowledge and action. What we reject, Nature stores and uses in our development, for the most part by her subconscious action. Our waking self is only a superimposition, a visible summit; the great body of our being is submerged or subliminal.—The subliminal self perceives, remembers, understands, uses all that we fail to perceive, remember or use. It provides all the material of our surface being which is only a selection from its wider existence and activity. It is only the physical and vital part of our existence which is, properly speaking, subconscious; the subliminal self is the true mental being and in relation to our waking mind it is rather secretly circumconscious; for it envelops as well as supports. Of all this larger part of our being we are ignorant.—We are ignorant also of the superconscious,

that which we ordinarily call spirit or oversoul ; yet this we find to be our highest and widest self, Sachchidananda creating and governing all that we are and become by His divine Maya. We are ignorant of the subliminal sea of our being which casts up the wave of our superficial existence ; we are ignorant also of the superconscious ether of our being which constitutes, contains, overroofs and governs both the subliminal sea and the superficial wave.—We are ignorant of ourselves in Time, for we know only a part of the present life we are living; yet that exists only by all our past of which we are ignorant and its trend is determined by all our future of which we are still more ignorant. For our superconscious Self is eternal in its being and Time is only one of its modes, our subliminal is eternal in its becoming and Time is its infinite field of experience.—We are equally ignorant of the world, holding it to be not-self, ignorant of ourselves in Space ; for the world is one Self developing the movement of its conscious force in its self-conceptive extension as Space. We confine ourselves in our consciousness to a single knot of the one indivisible Matter, a single eddy of the one indivisible Life, a single station of the one indivisible Mind, a single soul-manifestation of the one indivisible Spirit. Yet it is only by knowing the One that this individual mind, life, body, soul can know itself or its action.—Thus ignorance of self is the nature of our mind, but an ignorance full of the impulse towards self-possession and self-knowledge. A many-sided Ignorance striving to become an all-embracing Knowledge is the definition of man the mental being.]

When we examine then this Ignorance labouring towards knowledge which we call the human mentality, we find that it consists of a succession of waves of being and force which become conscious as mental sensation of self and things in Time and Space. Time is the essential subjective movement, Space the objective field. By immediate consciousness the mental being lives perpetually in the present ; by memory he saves a certain part of his experience of self and things from streaming away from him entirely into the past and utilises it for what he becomes

in the present and is yet to become ; the force of being in him works to prolong, develop and amplify his becoming in the future. All this insecurely held material of self-experience and experience of things, this partial knowledge accumulated in the succession of Time is coordinated for him by perception, memory, intelligence and will to be utilised for an ever-new or ever-repeated becoming and for the mental, vital, physical action which helps him to become and expresses what he already is. The totality of this self-experience and action is coordinated and related together around the ego-sense by which mind represents the habit of self-experience in the same limited field of conscious being and draws it all to an artificial centre of mental consciousness in the understanding, the ego-idea.

But the moment we study ourselves we find that the self-experience which we thus coordinate and consciously utilise for life, is a small part even of our waking individual consciousness. We fasten only upon a small number of the mental sensations and perceptions of self and things which come up into our surface consciousness in our continual present ; of these again memory saves up only a small part from the oblivious gulf of the past ; of the storings of memory our intelligence utilises only a small part for coordinated knowledge, will utilises a still smaller part for action. A narrow selection, a large rejection seems to be the method of Nature in our conscious becoming even as it is in the field of the material universe. Yet it would be a wholly untrue account to say that all that is not thus saved up and utilised, is destroyed, becomes null and has passed away ineffectually and in vain. A great part of it has been quietly used by Nature herself to form us and actuates that part of our growth and becoming and action for which our conscious memory, will and intelligence are not responsible. A still greater part is used by her as a store from which she draws and which she uses, while we ourselves have utterly forgotten the origin and provenance of this material which we find ourselves using with a deceptive sense of creation ; for we imagine we are creating

this new material of our work when we are only combining results out of that which we have forgotten but Nature in us has remembered. When we study and understand, we perceive that only a part of her action and growth in us is conscious, the rest is carried on subconsciously as in the rest of her material Life.

Thus even a superficial observation of our waking consciousness shows us that of a great part of our individual being and becoming we are quite ignorant ; it is to us the Inconscient, just as much as the life of the plant, the metal, the earth, the elements. But if we carry our knowledge farther, pushing psychological experiment and observation beyond their normal bounds, we find how vast is the sphere of this Inconscient in ourselves and what a small and fragmentary portion of our being is covered by our waking consciousness. We arrive at the knowledge that our waking mind and ego are only a superimposition upon a submerged, a subliminal self—for so that self appears to us—with a much vaster experience and capacity; our mind and ego are like the crown and dome of a temple jutting out from the waves while the great body of the building is submerged under the surface of the waters.

We perceive only a small number of the contacts of things which impinge upon us ; the subliminal self perceives all. We perceive only a part of the workings of our life and being, but the subliminal self perceives so much that we may almost suppose that nothing escapes its view. We remember only a small part of our perceptions and of these even we keep a great part in a store-room where we cannot always lay our hand upon what we need ; the subliminal self remembers everything that it has ever received and has it always ready to hand. We can form into understanding and knowledge only so much of our perceptions and memories as our trained intelligence and mental capacity can grasp in their sense and appreciate in their relations ; the intelligence of the subliminal self needs no training, but preserves the accurate form and relations of all its perceptions and memories and—though this is a propo-

sition which even the most advanced modern knowledge may find it a little difficult to concede in its fullness,—grasps immediately or possesses already their sense. And its perceptions are not confined, as are ordinarily those of the waking mind, to the scanty gleanings of the physical senses, but extend far beyond and use, as telepathic phenomena of many kinds bear witness, a subtle sense the limits of which are too wide to be fixed. The relations between the surface will and the subliminal will have not been properly studied by modern knowledge except in regard to certain morbidly abnormal phenomena of the diseased human mind, but if we pursue our observation far enough, we shall find that the will of the subliminal self really presides over the whole of our conscious becoming; the latter represents only that part of its secret endeavour and achievement which rises successfully to the surface of our life.

As we enlarge our knowledge of the subliminal self, we shall find that it is really this which provides the whole material of our apparent being and that our perceptions, our memories, our effectuations of will and intelligence are only a selection from its perceptions, memories, activities and relations of will and intelligence and our very ego only a minor and superficial formulation of its self-consciousness and self-experience. It is, as it were, the urgent sea out of which the waves of our conscious becoming arise. But what are its limits? how far does it extend? We speak of a subconscious existence, but this subliminal self can hardly be characterised by that epithet; for when we say subconscious, we think readily of a consciousness below and in a way inferior to and less than our organised waking consciousness or at least less in possession of itself. But we see that this subliminal consciousness is much wider, more luminous, more in possession of itself and things than that which wakes upon our surface in our daily hours. We are aware of our body and know that we have a physical existence most of whose operations are really subconscious to our mental being; not only does the mind

take no conscious part in them but, as we suppose, our physical being has no awareness of its own operation; or of its own existence. We are aware of a vitality working in this bodily form and structure as in the plant or lower animal, a vital existence which is also subconscious to us. We are only partly aware of its operations and rather of those which are abnormal than those which are normal, for its wants impress themselves more forcibly upon us than its satisfactions, its diseases and disorders than its health and its regular rhythm, its death is more poignant to us than its life is vivid; and we suppose that this vital being also is not conscious of its operations or has only a suppressed or inchoate consciousness, like the plant or like the incipient animal. Undoubtedly we exaggerate; there is a consciousness proper to the vital and the physical being, but it is not the mental awareness which we enjoy; or, if there is mind in it, it is either implicit or has no organised self-consciousness; this then being inferior, less in possession of itself we may justly call the subconscious part of our being.

But the subliminal self is in full possession of mind. It has the same capacities as our waking being, sense, perception, memory, intelligence, will, self-consciousness, but wider, more developed, more sovereign, and it has other capacities which exceed those of our mortal mind. Our surface mind is hardly a true mentality, so much involved, bound, hampered, conditioned is it by the body and bodily life and the limitations of the nerve-system and the physical organs. But the subliminal self has a true mentality superior to these limitations; it exceeds the physical mind and physical organs although it is aware of them and their works and is, indeed, very probably their immediate creator and cause. It is only subconscious in the sense of not bringing all itself to the surface, of working behind the veil; it is rather a secret circumconscient than a subconscient; for it envelops quite as much as it supports.

Shall we then say that there are three elements in

the totality of our being. the subconscious which appears to us as inconscient, comprising the life and body, the subliminal which comprises the entire mental being, and this waking consciousness which the subliminal and subconscious throw up on the surface, a wave of their secret surge? Even this is not an adequate account of what we are. For the subliminal even is no more than the mental being, luminous, powerful and extended indeed beyond the poor conception of our waking minds, but still no more than mental. We become aware in a supreme experience of something superconscient to all these three, something which humanity speaks of vaguely as Spirit, God, the Over-soul, from which we have visitations and to which in our highest being we tend. But with the extension of our knowledge we discover what this spirit or over-soul is; it is our own highest, vastest self, it is Sachchidananda creating us and the world by the power of that divine Maya of His which we have called the supermind. That is the real Being, Lord and Creator who has descended into that which we call the inconscient and constitutes and directs its subconscious existence by His supramental will and knowledge, has ascended out of the inconscient and dwells in the mental being constituting and directing its subliminal existence by the same will and knowledge, has cast up out of the subliminal our surface existence and dwells secretly in it overseeing with the same supreme light and mastery its stumbling and groping movements. If the subliminal and subconscious may be compared to a sea which throws up the waves of our surface mental existence, this superconscience may be compared to the ether which constitutes, contains, overroofs, inhabits and determines the movements of the sea and its waves. Of this superconscient existence which is our real self we are normally even more ignorant than of the rest of our being; yet is it that to the knowledge of which our ignorance is struggling to evolve.

We exist superficially by a becoming in Time, but here again out of that becoming in Time the surface mind

which we call ourselves, is ignorant of all the past and the future, aware only of the little life which it remembers and not of all even of that ; for much of it is lost to its observation, much to its memory. We readily believe,—for the simple but insufficient reason that we do not remember anything else,—that we came into existence first by our physical birth into this life and shall cease to exist by the death of this body and the cessation of this brief physical activity. And this may be true of our physical mentality ; that may have been constituted by our birth, may be dissolved by our death. But it is certainly untrue of our real becoming in Time. For our real self in the cosmos is the superconscient becoming the subliminal self or mental being and throwing up this apparent self to act out the brief and limited part assigned to it between birth and death. The true mental being which we are no more dies by the cessation of one life than the actor ceases to exist when he has finished one of his parts or the poet when he has poured himself out in one of his poems. Whether or no we accept the theory of many births of the same soul or mental being in various human bodies upon this earth, certain it is that our becoming in Time goes far back into the past and will continue far on into the future. For neither the superconscient nor the subliminal can be limited by a few moments of Time. The one is eternal and Time is only one of His modes ; to the other it is his infinite field of various experience and his very existence presupposes all the past for its own and equally all the future. Yet of this past which alone explains our present being, our mind knows nothing ; of the future which alone explains the constant trend of our becoming, we know nothing. So fixed are we in the experience of our ignorance that we even insist that they cannot be known and that while one is not yet, the other is no longer in existence.

But even here the self-ignorance of man does not end. Not only is he ignorant of his superconscient Self, of his subliminal self, of his subconscious self, he is ignorant of his world in which he presently lives. And the

stamp of his ignorance is this, that he regards it as something separate from him, as not-self because it is other than his ego. So too when he confronts his superconscious Self, he thinks of it first as something other than he, an external, even an extra-cosmic God ; when he confronts and becomes aware of his subliminal self, it seems to him at first another person or another consciousness than his own. Of the world he regards only one little foam-bubble, his life and body, as himself. But when we get into our subliminal consciousness, we find it extending itself to be commensurate with its world; when we get into our superconscious Self, we find that the world is only its manifestation and that all in it is the One, all in it is ourself. We see that there is one indivisible Matter of which our body is a knot, one indivisible Life of which our life is an eddy, one indivisible Mind of which our mind is a receiving and transmitting station, one indivisible Spirit of which our soul and being is a creature and a manifestation. It is the ego-sense which builds up the division and in which the ignorance we superficially are finds its power to maintain the strong though always permeable walls it has created for its own prison.

As we are ignorant of our existence in Time except the small hour which we remember, so we are ignorant of ourselves in Space except the small span of which we are mentally and sensationally conscious. Space according to one view is only the coexistence of things or souls,—so the Sankhya, affirming the plurality of souls, expresses their coexistence in the term, Prakriti ; but, granting this, it is in the end coexistence in one Being. Therefore Space is at least phenomenally the self-conceptive extension of that one Being. the one Self displaying the movement of its Conscious-Force as Space. Because that Conscious-Force concentrates its movement in manifold bodies, lives, minds and the soul presides over one of these, therefore our mentality is concentrated in this and regards this as itself and all the rest as not-self, just as it regards its one life on which it concentrates by a similar ignorance as its whole term of

existence cut off from the past and the future. Yet we cannot really know our own mentality without knowing the one Mind, our own vitality without knowing the one Life, our own body without knowing the one Matter, for not only is their nature determined by the nature of that, but by that their activities are at every moment being influenced and determined. But with all this sea of being flowing in on us we do not participate in its consciousness, but know of it only so much as can be brought into the surface of our minds and coordinated there. The world lives in us, thinks in us, forms itself in us; but we imagine that it is we who live, think, become separately by ourselves and for ourselves. As we are ignorant of our timeless, of our superconscient, of our subliminal and subconscient selves, so are we ignorant of our universal self. This alone saves us that ours is an ignorance which is full of the impulse and strives irresistibly, eternally, by the very law of its being towards the realisation of self-possession and self-knowledge. A many-sided Ignorance striving to become an all-embracing knowledge is the definition of man the mental being.

The Synthesis of Yoga

CHAPTER XXVII

THE COSMIC CONSCIOUSNESS

To realise and unite oneself with the active Brahman is to exchange, perfectly or imperfectly according as the union is partial or complete, the individual for the cosmic consciousness. The ordinary existence of man is not only an individual but an egoistic consciousness; it is, that is to say, the individual soul or Jivatman identifying himself with the nodus of his mental, vital, physical experiences in the movement of universal Nature, with his mind-created ego and, less intimately, with the mind, life, body which receive the experiences; for of these he can say "my mind, life, body," regarding them as himself, yet partly as not himself and something which he possesses and uses, but of the ego he says, It is I. By detaching himself from all identification with mind, life and body, he can get back from his ego to the consciousness of the true Individual, the Jivatman, who is the real possessor of mind, life and body. Looking back from this Individual to that of which it is the representative and conscious figure, he can get back to the transcendent consciousness of pure Self, absolute Existence or absolute Non-being, three poises of the same eternal Reality. But between the movement of universal Nature and this transcendent Existence, possessor of the one and cosmic self of the other, is the cosmic consciousness, the universal Purusha of whom all Nature is the Pra-

kriti or active conscious Force. We can arrive at that, become that whether by breaking the walls of the ego laterally, as it were, identifying oneself with all existences in the One, or else from above by realising the pure Self or absolute Existence in its outgoing, immanent, all-embracing, all-constituting self-knowledge and self-creative power.

It is as the immanent, silent Self in all that the foundation of this cosmic consciousness can most easily be laid by the mental being, the Witness pure and omnipresent who regards all the activity of the universe as the Conscious Soul of the cosmos, Sachchidananda for whose delight universal Nature displays the eternal procession of her works. We are aware of an unwounded Delight, a pure and perfect Presence, an infinite and self-contained Power present in ourselves and all things, not divided by their divisions, not affected by the stress and struggle of the cosmic manifestation, within it all even while superior to it all. Because of that all this exists, but that does not exist because of all this; it is too great to be limited by the movement in Time and Space which it inhabits and supports. This foundation enables us to possess in the security of the divine existence the whole universe within our own being. We are no longer limited and shut in by what we inhabit, but like the Divine contain in ourselves all that for the purpose of the movement of Nature we consent to inhabit. We are not mind or life or body, but the informing and sustaining Soul, silent, peaceful, eternal, that possesses them; and this Soul we find everywhere sustaining and informing and possessing all lives and minds and bodies and cease to regard it as a separate and individual being in our own. In it all this moves and acts; within all this it is stable and immutable. Having this, we possess our eternal self-existence at rest in its eternal consciousness and bliss.

Next we have to realise this silent Self as the Lord of all the action of universal Nature, the same Self-existent displayed in the creative force of its eternal consciousness. All this action is only His power and knowledge and self-

delight going abroad in His infinite being to do the works of His eternal wisdom and will. We realise the Divine, the eternal Self of all, first, as the source of all action and inaction, of all knowledge and ignorance, of all delight and suffering, of all good and evil, perfection and imperfection, of all force and form, of all the outgoing of Nature from the eternal divine Principle and of all the return of Nature towards the Divine. We realise it next as itself going abroad in its Power and Knowledge,—for the Power and Knowledge are itself,—not only the source of their works, but the creator and doer of their works, one in all existences; for the many souls of the universal manifestation are only faces of the one Divine, the many minds, lives, bodies are only His masks and disguises. We perceive each being to be the universal Narayana presenting to us many faces; we lose ourselves in that and perceive our own mind, life and body as only one presentation of the Self, and all whom we formerly conceived of as others, are now to our consciousness our self in other minds, lives and bodies. All force and idea and event and figure of things in the universe are only manifest degrees of this Self, values of the Divine in His eternal self-figuration. Thus viewing things and beings we may see them first as if they were parts and parcels of His divided being, but the realisation and the knowledge are not complete unless we go beyond this idea of quality and space and division and see the Infinite everywhere, the universe and each thing in the universe as in its existence and secret consciousness and power and delight the indivisible Divine in its entirety, however much the figure it makes to our minds may appear only as a partial manifestation. When we possess thus the Divine as the silent and surpassing Witness and the active Lord and all-constituting Being without making any division between these aspects, we possess the whole cosmic Divine, embrace all of the universal Self and Reality, are awake to the cosmic consciousness.

What will be the relation of our individual existence to this cosmic consciousness to which we have attained?

For since we have still a mind and body and human life, our individual existence persists even though our separate individual consciousness has been transcended. It is quite possible to realise the cosmic consciousness without becoming that, to see it, that is to say, with the soul, to feel it and dwell in it, be united with it without becoming wholly one with it, in a word, to preserve the individual consciousness of the Jivatman in the cosmic consciousness of the universal Self. We may preserve a certain distinctness between the two and enjoy the relations between them; we may remain the individual self while participating in the bliss and infinity of the universal Self; or we may possess them both as a greater and lesser self, one pouring itself out in the universal play of the divine consciousness and force, the other the action of the same universal Being through our individual soul-centre or soul-form for the purposes of an individual play of mind, life and body. But the summit of realisation by knowledge is always the power to dissolve the personality in universal being, to merge the individual in the cosmic consciousness, to liberate even the soul-form into the unity and universality of the Spirit. This is the *laya*, dissolution, or *moksha*, liberation, at which the Yoga or Knowledge aims. This may extend itself, as in the traditional Yoga, to the dissolution of mind, life and body itself into the silent Self or absolute Existence; but the essence of the liberation is the merging of the individual in the Infinite. When the Yogin no longer feels himself to be a consciousness situated in the body or limited by the mind, but has lost the sense of division in the boundlessness of an infinite consciousness, that which he set out to do is accomplished. Afterwards the retaining or non-retaining of the human life is a circumstance of no essential importance, for it is always the formless One who acts through its many forms of the mind and life and body and each soul is only one of the stations from which it chooses to watch and receive and actuate its own play.

That into which we merge ourselves in the cosmic consciousness is *Sachchidananda*. It is one eternal exis-

tence that we then are, one eternal Consciousness which sees its own works in us and others, one eternal Will or Force of that Consciousness which displays itself in infinite workings, one eternal Delight which has the joy of itself and all its workings,—itself stable, immutable, timeless, spaceless, supreme and itself still in the infinity of its workings, not changed by their variations, not broken up by their multiplicity, not increased or diminished by their ebbings and flowings in the seas of Time and Space, not confused by their apparent contrarieties or limited by their divinely-willed limitations. Sachchidananda is the unity of the many-sidedness of manifested things, the eternal harmony of all their variations and oppositions, the infinite perfection which justifies their limitations and is the goal of their imperfections.

It is evident that by dwelling in this cosmic consciousness our whole experience and valuation of everything in the universe will be radically changed. As individual egos we dwell in the Ignorance and judge everything by a broken, partial and personal standard of knowledge; we experience everything according to the capacity of a limited consciousness and force and are therefore unable to give a divine response or set the true value upon any part of cosmic experience. We experience limitation, weakness, incapacity, grief, pain, struggle and its contradictory emotions or the opposite of these things as opposites in an eternal duality and not in the eternity of an absolute good and happiness. We live by fragments of experience and judge by our fragmentary values each thing and the whole. When we try to arrive at absolute values we only promote some partial view of things to do duty for a totality in the divine workings; we make believe that our fractions are integers and thrust our one-sided view-points into the catholicity of the all-vision of the Divine.

By entering into the cosmic consciousness we participate in that all-vision and see everything in the values of the Infinite and the One. Limitation itself, ignorance itself change their meaning for us. Ignorance changes into a

particular action of divine knowledge, strength and weakness and incapacity into a free putting forth and holding back various measures of divine Force, joy and grief, pleasure and pain into a mastering and a suffering of divine delight, struggle into a balancing of forces and values in the divine harmony. We do not suffer by the limitations of our mind, life and body; for we no longer live in these but in the infinity of the Spirit, and these we view in their right value and place and purpose in the manifestation, as degrees of the supreme being, conscious-force and delight of Sachchidananda veiling and manifesting Himself in the cosmos. We cease to judge men and things by their outward appearances and are delivered from hostile and contradictory ideas and emotions; for it is the soul that we see, the Divine that we seek and find in every thing and creature, and the rest has only a secondary value to us in a scheme of relations which exist now for us only as self-expressions of the Divine and not as having any absolute value in themselves. So too no event can disturb us, since the distinction of happy and unhappy, beneficent and maleficent happenings loses its force, and all is seen in its divine value and its divine purpose. Thus we arrive at a perfect liberation and an infinite equality. It is this consummation of which the Upanishad speaks when it says "He in whom the self has become all existences, how shall he have delusion, whence shall he have grief who knows entirely * and sees in all things oneness."

But this is only when there is perfection in the cosmic consciousness, and that is difficult for the mental being. The mentality when it arrives at the idea or the realisation of the Spirit, the Divine, tends to break existence into two opposite halves, the lower and the higher existence. It sees on one side the Infinite, the Formless, the One, the Peace and Bliss, the Calm and Silence, the Absolute, the Vast and Pure ; on the other it sees the finite, the

* *Vijñānātah*. Vijnana is the knowledge of the One and the Many, by which the Many are seen in the terms of the One, in the infinite unifying Truth, Right, Vast of the divine existence.

world of forms, the jarring multiplicity, the strife and suffering and imperfect, unreal good, the tormented activity and futile success, the relative, the limited and vain and vile. To those who make this division, this opposition, complete liberation is only attainable in the peace of the One, the featurelessness of the Infinite, the non-becoming of the Absolute which is to them the only real being ; to be free all values must be destroyed, all limitations not only transcended but abolished. They have the liberation of the divine rest, but not the liberty of the divine action ; they enjoy the peace of the Transcendent, but not the cosmic bliss of the Transcendent. Their liberty depends upon abstention from the cosmic movement, it cannot dominate and possess cosmic existence itself. But it is also possible for them to realise and participate in the immanent as well as the transcendent peace. Still the division is not cured. The liberty they enjoy is that of the silent unacting Witness, not the liberty of the divine Master-consciousness which possesses all things, delights in all, casts itself into all forms of existence without fear of fall or loss or bondage or stain. All the rights of the spirit are not yet possessed ; there is still a denial, a limitation, a holding back from the entire oneness of all existence. The workings of Mind, Life Body are viewed from the calm and peace of the spiritual planes of the mental being and are filled with that calm and peace ; they are not possessed by and subjected to the law of the all-mastering Spirit.

This is when the mental being takes its station in its own spiritual planes, in the mental planes of Sat, Chit, Ananda, and casts down their light and delight upon the lower existence. But it is possible to attempt to arrive at a kind of cosmic consciousness by dwelling on the lower planes themselves, breaking their limitations laterally, as we have said, and calling down into them the light and largeness of the higher existence. Not only Spirit is one, but Mind, Life, Matter are one. There is one cosmic Mind, one cosmic Life, one cosmic Body. All the attempt of man to arrive at universal sympathy, universal love and the under-

standing and knowledge of the inner soul of other existences is an attempt to beat thin, breach and eventually break down by the power of the enlarging mind and heart the walls of the ego and arrive nearer to a cosmic oneness. And if we can by the mind and heart get at the touch of the Spirit, receive the powerful inrush of the Divine into this lower humanity and change our nature into a reflection of the divine nature by love, by universal joy, by oneness of mind with all Nature and all beings, we can break down the walls. Even our bodies are not really separate entities and therefore our very physical consciousness is capable of oneness with the physical consciousness of others and of the cosmos. The Yogin is able to feel his body one with all bodies, to be aware of and even to participate in their affections; he can feel constantly the unity of all Matter and be aware of his physical being as only a movement in its movement * Still more is it possible for him to feel constantly and normally the whole sea of the infinite life as his true vital existence and his own life as only a wave of that boundless surge. And more easily yet is it possible for him to unite himself in mind and heart with all existences, be aware of their desires, struggles, joys, sorrows, thoughts, impulses, in a sense as if they were his own, at least as occurring in his larger self hardly less intimately or quite as intimately as the movements of his own heart and mind. This too is a realisation of cosmic consciousness.

It may even seem as if it were the greatest oneness, since it accepts all that we can be sensible of in the mind-created world as our own. Sometimes one sees it spoken of as the highest achievement. Certainly, it is a great realisation and the path to a greater. It is that which the Gita speaks of as the accepting of all existences as if oneself whether in grief or in joy; it is the way of sympathetic oneness and infinite compassion by which the Buddhist arrives at his Nirvana. Still there are gradations and degrees. In the first stage the soul is still subject to the re-

* *Jagatyam jagat. Isha Upanishad.*

actions of the duality, still subject therefore to the lower Prakriti ; it is depressed or hurt by the cosmic suffering, elated by the cosmic joy. We suffer the joys of others, suffer their griefs, and this oneness can be carried even into the body, as in the story of the Indian saint who, seeing a bullock tortured in the field by its cruel owner, cried out with the creature's pain and the weal of the lash was found reproduced on his own flesh. But there must be a oneness in the freedom of Sachchidananda as well as with the subjection of the lower being to the reactions of Prakriti. This is achieved when the soul is free and superior to the cosmic reactions which are then felt in the life, mind and body as an inferior movement ; the soul understands, accepts, sympathises, but is not overpowered or affected, so that even the mind and body learn also to accept without being overpowered or even affected except on their surface. And the consummation of this movement is when the two spheres of existence are no longer divided and the mind, life and body grow into the spirit's freedom from the lower or ignorant response to the cosmic touches and the subjection to the duality ceases. This does not mean insensibility to the struggles and sufferings of others, but it does mean a spiritual supremacy and freedom which enables one to understand perfectly, put the right values on things and heal from above instead of struggling from below. It does not inhibit the divine compassion and helpfulness, but it does inhibit the human and animal sorrow and suffering.

The link between the spiritual and the lower planes of the mental being is that which is called in the old Vedantic phraseology the *vijnana* and which we may term the Truth-plane or the ideal mind or supermind where the One and the Many meet and our being is freely open to the revealing light of the divine Truth and the inspiration of the divine Will and Knowledge. If we can break down the veil of the intellectual, emotional, sensational mind which our ordinary existence has built between us and the Divine, we can then take up through the Truth-mind all our mental, vital and physical experience and offer it up to the spiri-

tual—this was the secret or mystic sense of the old Vedic "sacrifice"—to be converted into the terms of the infinite truth of Sachchidananda, and we can receive the powers and illuminations of the infinite Existence in forms of a divine knowledge, will and delight to be imposed on our mentality, vitality, physical existence till the lower is transformed into the perfect vessel of the higher. This was the double Vedic movement of the descent and birth of the gods in the human creature and the ascent of the human powers that struggle towards the divine knowledge, power and delight and climb into the godheads, the result of which was the possession of the One, the infinite, the beatific existence, the union with God, the Immortality. By possession of this ideal plane we break down entirely the opposition of the lower and the higher existence, the false gulf created by the Ignorance between the finite and the Infinite, God and Nature, the One and the Many, open the gates of the Divine, fulfil the individual in the complete harmony of the cosmic consciousness and realise in the cosmic being the epiphany of the transcendent Sachchidananda.

Essays on the Gita

THE CREED OF THE ARYAN FIGHTER •

The answer of the divine Teacher to the first flood of Arjuna's passionate self-questioning, his shrinking from slaughter, his sense of sorrow and sin, his grieving for an empty and desolate life, his forecast of evil results of an evil deed, is a strongly-worded rebuke. All this, it is replied, is confusion of mind and delusion, a weakness of the heart, an unmanliness, a fall from the virility of the fighter and the hero. Not this was fitting in the son of Pritha, not thus should the champion and chief hope of a righteous cause abandon it in the hour of crisis and peril or suffer the sudden amazement of his heart and senses, the clouding of his reason and the downfall of his will to betray him into the casting away of his divine weapons and the refusal of his God-given work. This is not the way cherished and followed by the Aryan man; this mood came not from heaven nor can it lead to heaven, and on earth it is the forfeiting of the glory that waits upon strength and heroism and noble works. Let him put from him this weak and self-indulgent pity, let him arise and smite his enemies!

The answer of a hero to a hero, shall we say, but not that which we should expect from a divine Teacher from whom we demand rather that he shall encourage always

gentleness and saintliness and self-abnegation and the recoil from worldly aims and cessation from the ways of the world ? The Gita expressly says that Arjuna has thus lapsed into unheroic weakness, " his eyes full and distressed with tears, his heart overcome by depression and discouragement," because he is invaded by pity, *kṛipayā-vishtam*. Is this not then a divine weakness ? Is not pity a divine emotion which should not thus be discouraged with harsh rebuke ? Or are we in face of a mere gospel of war and heroic action, a Nietzschean creed of power and high-browed strength, of Hebraic or old Teutonic hardness which holds pity to be a weakness and thinks like the Norwegian hero who thanked God because He had given him a hard heart ? But the teaching of the Gita springs from an Indian creed and to the Indian mind compassion has always figured as one of the largest elements of the divine nature. The Teacher himself enumerating in a later chapter the qualities of the godlike nature in man places among them compassion to creatures, gentleness, freedom from wrath and from the desire to slay and do hurt, no less than fearlessness and high spirit and energy. Harshness and hardness and fierceness and the satisfaction in slaying enemies and amassing wealth and unjust enjoyments are Asuric qualities ; they come from the violent Titanic nature which denies the Divine in the world and the Divine in man and worships Desire only as its deity. It is not then from any such standpoint that the weakness of Arjuna merits rebuke.

" Whence has come to thee this dejection, this stain and darkness of the soul in the hour of difficulty and peril ? " asks Krishna of Arjuna. The question points to the real nature of Arjuna's deviation from his heroic qualities. There is a divine compassion which descends to us from on high and for the man whose nature does not possess it, is not cast in its mould, to pretend to be the superior man, the master-man or the superman is a folly and an insolence, for he alone is the superman who most manifests the highest nature of the Godhead in humanity. This

compassion observes with an eye of love and wisdom and calm strength the battle and the struggle, the strength and weakness of man, his virtues and sins, his joy and suffering, his knowledge and his ignorance, his wisdom and his folly, his aspiration and his failure and it enters into it all to help and to heal. In the saint and philanthropist it may cast itself into the mould of a plenitude of love or charity; in the thinker and hero it assumes the largeness and the force of a helpful wisdom and strength. It is this compassion in the Aryan fighter, the soul of his chivalry, which will not break the bruised reed, but helps and protects the weak and the oppressed and the wounded and the fallen. But it is also the divine compassion that smites down the strong tyrant and the confident oppressor, not in wrath and with hatred,—for these are not the high divine qualities, the wrath of God against the sinner, God's hatred of the wicked are the fables of half-enlightened creeds, as much a fable as the eternal torture of the Hells they have invented,—but, as the old Indian spirituality clearly saw, with as much love and compassion for the strong Titan erring by his strength and slain for his sins as for the sufferer and the oppressed who have to be saved from his violence and injustice.

But such is not the compassion which attuates Arjuna in the rejection of his work and mission. That is not compassion but an impotence full of a weak self-pity, a recoil from the mental suffering which his act must entail on himself,—“I see not what shall thrust from me the sorrow that dries up the senses,”—and of all things self-pity is among the most ignoble and un-Aryan of moods. Its pity for others is also a form of self-indulgence; it is the physical shrinking of the nerves from the act of slaughter, the egoistic emotional shrinking of the heart from the destruction of the Dhritarashtrians because they are “one's own people” and without them life will be empty. This pity is a weakness of the mind and senses,—a weakness which may well be beneficial to men of a lower grade of development, who have to be weak because otherwise they will be hard and

cruel; for they have to cure the harsher by the gentler forms of sensational egoism, they have to call in tamas, the debile principle, to help sattwa, the principle of light, in quelling the strength and excess of their rajasic passions. But this way is not for the developed Aryan man who has to grow not by weakness, but by an ascension from strength to strength. Arjuna is the divine man, the master-man in the making and as such he has been chosen by the gods. He has a work given to him, he has God beside him in his chariot, he has the heavenly bow Gandiva in his hand, he has the champions of unrighteousness, the opponents of the divine leading of the world in his front. Not his is the right to determine what he shall do or not do according to his emotions and his passions, or to shrink from a necessary destruction by the claim of his egoistic heart and reason, or to decline his work because it will bring sorrow and emptiness to his life or because its earthly result has no value to him in the absence of the thousands who must perish. All that is a weak falling from his higher nature. He has to see only the work that must be done, *kartavyam karina*, to hear only the divine command breathed through his warrior nature, to feel only for the world and the destiny of mankind calling to him as its god-sent man to assist its march and clear its path of the dark armies that beset it.

Arjuna in his reply to Krishna admits the rebuke even while he strives against and refuses the command. He is aware of his weakness and yet accepts subjection to it. It is poorness of spirit, he owns, that has smitten away from him his true heroic nature; his whole consciousness is bewildered in its view of right and wrong and he accepts the divine Friend as his teacher; but the emotional and intellectual props on which he had supported his sense of righteousness have been entirely cast down and he cannot accept a command which seems to appeal only to his old standpoint and gives him no new basis for action. He attempts still to justify his refusal of the work and puts forward in its support the claim of his nervous and sensational being

which shrinks from the slaughter with its sequel of blood-stained enjoyments, the claim of his heart which recoils from the sorrow and emptiness of life that will follow his act, the claim of his customary moral notions which are appalled by the necessity of slaying his gurus, Bhishma and Drona, the claim of his reason which sees no good, but only evil results of the terrible and violent work assigned to him. He is resolved that on the old basis of thought and motive he will not fight and he awaits in silence the answer to objections that seem to him unanswerable. It is these claims of Arjuna's egoistic being that Krishna sets out first to destroy in order to make place for the higher law which shall transcend all egoistic motives of action.

The answer of the Teacher proceeds upon two different lines, first, a brief reply founded upon the highest ideas of the general Aryan culture in which Arjuna has been educated, secondly, another and larger founded on a more intimate knowledge, opening into deeper truths of our being, which is the real starting-point of the teaching of the Gita. This first answer relies on the philosophic and moral conceptions of the Vedantic philosophy and the social idea of duty and honour which formed the ethical basis of Aryan society. Arjuna has sought to justify his refusal on ethical and rational grounds, but he has merely cloaked by words of apparent rationality the revolt of his ignorant and unchastened emotions. He has spoken of the physical life and the death of the body as if these were the primary realities; but they have no such essential value to the sage and the thinker. The sorrow for the bodily death of his friends and kindred is a grief to which wisdom and the true knowledge of life lend no sanction. The enlightened man does not mourn either for the living or the dead, for he knows that suffering and death are merely incidents in the history of the soul. The soul, not the body, is the reality. All these kings of men for whose approaching death he mourns, have lived before, they will live again in the human body; for as the soul passes physically through childhood and youth and age, so it passes on to the chang-

ing of the body. The calm and wise mind, the *dhira*, the thinker who looks upon life steadily and does not allow himself to be disturbed and blinded by his sensations and emotions, is not deceived by material appearances; he does not allow the clamour of his blood and his nerves and his heart to cloud his judgment or to contradict his knowledge. He looks beyond the apparent facts of the life of the body and senses to the real fact of his being and rises beyond the emotional and physical desires of the ignorant nature to the true and only aim of the human existence.

What is that real fact? that highest aim? This, that human life and death repeated through the aeons in the great cycles of the world are only a long progress by which the human being prepares and makes himself fit for immortality. And how shall he prepare himself? who is the man that is fit? The man who rises above the conception of himself as a life and a body, who does not accept the material and sensational touches of the world at their own value or at the value which the physical man attaches to them, who knows himself and all as souls, learns himself to live in his soul and not in his body and deals with others too as souls and not as mere physical beings. For by immortality is meant not the survival of death,—that is already given to every creature born with a mind,—but the transcendence of life and death. It means that ascension by which man ceases to live as a mind-informed body and lives at last as a spirit and in the Spirit. Whoever is subject to grief and sorrow, a slave to the sensations and emotions, occupied by the touches of things transient cannot become fit for immortality. These things must be borne until they are conquered, till they can give no pain to the liberated man, till he is able to receive all the material happenings of the world whether joyful or sorrowful with a wise and calm equality, even as the tranquil eternal Spirit secret within us receives them. To be disturbed by sorrow and horror as Arjuna has been disturbed, to be deflected by them from the path that has to be travelled, to be overcome by self-pity and intolerance of sorrow and recoil from

the unavoidable and trivial circumstance of the death of the body, this is unAryan ignorance. It is not the way of the Aryan climbing in calm strength towards the immortal life.

There is no such thing as death, for it is the body that dies and the body is not the man. That which really is, cannot go out of existence, though it may change the forms through which it appears, just as that which is non-existent cannot come into being. The soul is and cannot cease to be. This opposition of is and is not, this balance of being and becoming which is the mind's view of existence, finds its end in the realisation of the soul as the one imperishable self by whom all this universe has been extended. Finite bodies have an end, but that which possesses and uses the body, is infinite, illimitable, eternal, indestructible. It casts away old and takes up new bodies as a man changes worn-out raiment for new; and what is there in this to grieve at and recoil and shrink? This is not born, nor does it die, nor is it a thing that comes into being once and passing away will never come into being again. It is unborn, ancient, sempiternal; it is not slain with the slaying of the body. Who can slay the immortal spirit? Weapons cannot cleave it, nor the fire burn, nor do the waters drench it, nor the wind dry. Eternally stable, immobile, all-pervading, it is for ever and for ever. Not manifested like the body, but greater than all manifestation, not to be analysed by the thought, but greater than all mind, not capable of change and modification like the life and its organs and their objects, but beyond the changes of mind and life and body, it is yet the Reality which all these strive to figure.

Even if the truth of our being were a thing less sublime, vast, intangible by death and life, if the self were constantly subject to birth and death, still the death of beings ought not to be a cause of sorrow. For that is an inevitable circumstance of the soul's self-manifestation. Its birth is an appearing out of some state in which it is not non-existent but unmanifest to our mortal senses, its

death is a return to that unmanifest world or condition and out of it it will again appear in the physical manifestation. The to-do made by the physical mind and senses about death and the horror of death whether on the sick-bed or the battlefield, is the most ignorant of nervous clamours. Our sorrow for the death of men is an ignorant grieving for those for whom there is no cause to grieve, since they have neither gone out of existence nor suffered any painful or terrible change of condition, but are beyond death no less in being and no more unhappy in circumstance than in life. But in reality the higher truth is the real truth. All are that Self, that One, that Divine whom we look on and speak and hear of as the wonderful beyond our comprehension, for after all our seeking and declaring of knowledge and learning from those who have knowledge no human mind has ever known this Absolute. It is this which is here veiled by the world, the master of the body; all life is only its shadow; the coming of the soul into physical manifestation and our passing out of it by death is only one of its minor movements. When we have known ourselves as this, then to speak of ourselves as slayer or slain is an absurdity. One thing only is the truth in which we have to live, the Eternal manifesting itself as the soul of man in the great cycle of its pilgrimage with birth and death for milestones, with worlds beyond as resting-places, with all the circumstances of life happy or unhappy as the means of our progress and battle and victory and with immortality as the home to which the soul travels.

Therefore, says the Teacher, put away this vain sorrow and shrinking, fight, O son of Bharata. But wherefore such a conclusion? This high and great knowledge, this strenuous self-discipline of the mind and soul by which it is to rise beyond the clamour of the emotions and the cheat of the senses to true self-knowledge, may well free us from grief and delusion; it may well cure us of the fear of death and the sorrow for the dead; it may well show us that those whom we speak of as dead are not

dead at all nor to be sorrowed for, since they have only gone beyond ; it may well teach us to look undisturbed upon the most terrible assaults of life and upon the death of the body as a trifle ; it may exalt us to the conception of all life's circumstances as a manifestation of the One and as a means for our souls to raise themselves above appearances by an upward evolution until we know ourselves as the immortal Spirit. But how does it justify the action demanded of Arjuna and the slaughter of Kurukshetra ? The answer is that this is the action required of Arjuna in the path he has to travel ; it has come inevitably in the performance of the function demanded of him by his *swadharma*, his social duty, the law of his life and the law of his being. This world, this manifestation of the Self in the material universe is not only a cycle of inner development, but a field in which the external circumstances of life have to be accepted as an environment and an occasion for that development. It is a world of mutual help and struggle ; not a serene and peaceful gliding through easy joys is the progress it allows us, but every step has to be gained by heroic effort and through a clash of opposing forces. Those who take up the inner and the outer struggle even to the most physical clash of all, that of war, are the Kshatriyas, the mighty men ; war, force, nobility, courage are their nature ; protection of the right and an unflinching acceptance of the gage of battle is their virtue and their duty. For there is continually a struggle between right and wrong, justice and injustice, the force that protects and the force that violates and oppresses, and when this has once been brought to the issue of physical strife, the champion and standard-bearer of the Right must not shake and tremble at the violent and terrible nature of the work he has to do ; he must not abandon his followers or fellow-fighters, betray his cause and leave the standard of Right and Justice to trail in the dust and be trampled into mire by the blood-stained feet of the oppressor, because of a weak pity for the violent and cruel and a physical horror of the vastness

of the destruction decreed. His virtue and his duty lie in battle and not in abstention from battle; it is not slaughter, but non-slaying which would here be the sin.

The Teacher then turns aside for a moment to give another answer to the cry of Arjuna over the sorrow of the death of kindred which will empty his life of the causes and objects of living. What is the true object of the Kshatriya's life and his true happiness? Not self-pleasing and domestic happiness and a life of comfort and peaceful joy with friends and relatives, but to battle for the right is his true object of life and to find a cause for which he can lay down his life or by victory win the crown and glory of the hero's existence is his greatest happiness. "There is no greater good for the Kshatriya than righteous battle, and when such a battle comes to them of itself like the open gate of heaven, happy are the Kshatriyas then. If thou doest not this battle for the right, then hast thou abandoned thy duty and virtue and thy glory, and sin shall be thy portion." He will by such a refusal incur disgrace and the reproach of fear and weakness and the loss of his Kshatriya honour. For what is worst grief for a Kshatriya? It is the loss of his honour, his fame, his noble station among the mighty men, the men of courage and power; that to him is much worse than death. Battle, courage, power, rule, the honour of the brave, the heaven of those who fall nobly, this is the warrior's ideal. To lower that ideal, to allow a smirch to fall on that honour, to give the example of a hero among heroes whose action lays itself open to the reproach of cowardice and weakness and thus to lower the moral standard of mankind, is to be false to himself and to the demand of the world on its leaders and kings. "Slain thou shalt win Heaven, victorious thou shalt enjoy the earth; therefore arise, O son of Kunti, resolved upon battle."

This heroic appeal may seem to be on a lower level than the stoical spirituality which precedes and the deeper spirituality which follows; for in the next verse the Teacher bids him to make grief and happiness, loss and gain,

victory and defeat equal to his soul and then turn to the battle,—the real teaching of the Gita. But Indian ethics has always seen the practical necessity of graded ideals for the developing moral and spiritual life of man. The Kshatriya ideal, the ideal of the four orders is here placed in its social aspect, not as afterwards in its spiritual meaning. This, says Krishna in effect, is my answer to you if you insist on joy and sorrow and the result of your actions as your motive of action. I have shown you in what direction the higher knowledge of self and the world points you; I have now shown you in what direction your social duty and the ethical standard of your order point you, *swa-dharmam api chāvekshya*. Whichever you consider, the result is the same. But if you are not satisfied with your social duty and the virtue of your order, if you think that leads you to sorrow and sin, then I bid you rise to a higher and not sink to a lower ideal. Put away all egoism from you, disregard joy and sorrow, disregard gain and loss and all worldly results; look only at the cause you must serve and the work that you must achieve by divine command; "so thou shalt not incur sin." Thus Arjuna's plea of sorrow, his plea of the recoil from slaughter, his plea of the sense of sin, his plea of the unhappy results of his action, are answered according to the highest knowledge and ethical ideals to which his race and age had attained.

It is the creed of the Aryan fighter, "Know God," it says "know thyself, help man; protect the Right, do without fear or weakness or faltering thy work of battle in the world. Thou art the eternal and imperishable Spirit, thy soul is here on its upward path to immortality; life and death are nothing, sorrow and wounds and suffering are nothing, for these things have to be conquered and overcome. Look not at thy own pleasure and gain and profit, but above and around, above at the shining summits to which thou climbest, around at this world of battle and trial in which good and evil, progress and retrogression are locked in stern conflict. Men call to thee, their strong man, their hero for help; help then, fight. Destroy when

by destruction the world must advance, but hate not that which thou destroyest, neither grieve for all those who perish. Know everywhere the one self, know all to be immortal souls and the body to be but dust. Do thy work with a calm, strong and equal spirit ; fight and fall nobly or conquer mightily. For this is the work that God and thy nature have given to thee to accomplish."

The Psychology of Social Development

VII

The true law of our development and the entire object of our social existence can only become clear to us when we have discovered not only, like modern Science, what man has been in his past physical and vital evolution, but his future mental and spiritual destiny and his place in the cycles of Nature. This is the reason why the subjective periods of human development must always be immeasurably the most fruitful and creative. In the others he either seizes on some face, image, type of the inner reality Nature in him is labouring to manifest or else he follows a mechanical impulse or shapes himself in the mould of her external influences; but here in his subjective return inward he gets back to himself, back to the root of his living and infinite possibilities, and the potentiality of a new and perfect self-creation begins to widen before him. He discovers his real place in Nature and opens his eyes to the greatness of his destiny.

Existence is an infinite and therefore indefinable and illimitable Reality which figures itself out in multiple values of life. It begins, at least in our field of existence, with a material figure of itself, a mould of firm substance into which and upon which it can build,—worlds, the earth, the body. Here it stamps firmly and fixes the essential

law of its movement. That law is that all things are one in their being and origin, one in their general law of existence, one in their interdependence and the universal pattern of their relations; but each realises this unity of purpose and being on its own lines and has its own law of variation by which it enriches the general unity. In Matter variation is limited; there is variation of type, but uniformity of the individuals of the type; they have a separate movement, but yet the same movement; they adhere to one particular pattern and have the same assemblage of properties. Variety within the type is gained by variation of group sub-types belonging to one general kind, species and sub-species of the same genus. In the development of Life, before mind has become self-conscious, the same law predominates; but in proportion as life grows and still more when mind emerges, the individual also arrives at the power of variation. He acquires the freedom to develop according, no doubt, to the general law of Nature and the general law of his type, but also according to the individual law of his being,

Man, the mental being in Nature, is especially distinguished from her less developed creatures by this power of individuality, by the liberation of the mental consciousness which enables him to understand himself and his law of being and his development, by the liberation of the mental will which enables him under the secret control of the universal Will to manage the materials and lines of his development and by the capacity to go beyond himself, beyond his mentality and open his consciousness into that from which mind, life and body proceed. He can, however imperfectly at present, get to the consciousness of the Reality which is his true being and possess consciously also, as nothing else in terrestrial Nature can possess, the Self, the Idea, the Will which have constituted him and can become by that the master of his own nature and increasingly, not as now he is, the wrestler with but the master of Nature itself. To do this, to arrive through mind and beyond mind at the Self, the Spirit which expresses

itself in all Nature and, becoming one with it in his being, his force, his consciousness, his will, his knowledge, to possess at once humanly and divinely—according to the law and nature of human existence, but of human existence fulfilled in God and fulfilling God in the world,—both himself and the world is the destiny of man and the object of his individual and social existence.

This is done primarily through the individual man ; for this man has become an individual soul, that the One may find and manifest Himself in each human being and in all humanity. It is not indeed achieved by the individual human being in his unaided mental force ; he needs the help of the secret Divine above his mentality in his superconscient self ; he needs the help also of the secret Divine around him in Nature and in his fellow-men. Everything in Nature is an occasion for him to develop his divine potentiality, an occasion which he has a certain relative freedom to use or to misuse, although in the end both his use and misuse of his materials are overruled in their results by the universal Will so as to assist eventually the development of his law of being and his destiny. All life around him is a help towards the divine purpose in him ; every human being is his fellow-worker and assists him whether by association and union or by strife and opposition. Nor does he achieve his destiny as the individual Man for the sake of the individual soul alone,—a lonely salvation is not his true ideal,—but for humanity in general and by the stress, not really of his individual Will, but of the universal Will in its movement towards the goal of its cycles in the world.

The object of all society should be, therefore, and must become, as man grows conscious of his real being, nature and destiny and not as now only of a part of it, first to provide the conditions of life and growth by which individual Man—not isolated men or a class or a privileged race—but all individual men according to their capacity and the race through the growth of its individuals may travel towards this divine perfection. It must be, se-

condly, as mankind generally more and more grows near to some figure of the Divine in life and more and more men arrive at it,—for the cycles are many and each cycle has its own figure of the Divine in man,—to express in the general life of mankind, the light, the power, the beauty, the harmony, the joy of the Self that has been attained and that pours itself out in a freer and nobler humanity. Freedom and harmony expressing the two necessary principles of variation and openness,—freedom of the individual, the group, the race, coordinated harmony of the efforts of all individuals, of all groups, of all races,—are the two conditions of healthy progression and successful arrival. To realise them and to combine them has been the obscure or half-enlightened effort of mankind throughout its history,—a task difficult indeed and too clumsily and mechanically pursued by the reason and desires to be satisfactorily achieved until man grows by self-knowledge and self-mastery to the possession of a spiritual and psychical unity with his fellow-men. As we realise more and more the right conditions, we shall travel more luminously and spontaneously towards our goal and, as we draw nearer to a clear sight of our goal, we shall realise better and better the right conditions. The Self in man enlarging light and knowledge and harmonising will with light and knowledge so as to fulfil in life what it has seen in his increasing vision and idea of the Self, this is man's source and law of progress and the secret of his impulse towards perfection.

Mankind upon earth is one foremost self-expression of the universal Being in His cosmic self-unfolding; he expresses, under the conditions of the terrestrial world he inhabits, the mental power of the universal existence. All mankind is one in its nature, physical, vital, emotional, mental and ever has been in spite of all differences of intellectual development ranging from the poverty of the Bushman and negroid to the rich cultures of Asia and Europe, and the whole race has, as the human totality, one destiny which it seeks and increasingly attains in the cycles of progression and retrogression which it describes

through the countless millenniums of its history. Nothing which any individual race or nation can triumphantly realise, no victory of their self-aggrandisement, illumination, intellectual achievement or mastery over the environment, has any permanent meaning or value except in so far as it adds something or recovers something or preserves something for this human march. The purpose which the ancient Indian scripture offers to us as the true object of all human action, *lokasangraha*, the holding together of the race in its cyclic evolution, is the constant sense, whether we know it or know it not, of all our activities.

But within this general nature and general destiny of mankind each individual human being has to follow the common aim on the lines of his own nature and to arrive at his possible perfection by a growth from within. So only can the race itself attain to anything profound, living and deep-rooted. It cannot do it in the mass, regarding the individual as if he were only a cell of its body, a stone of its edifice, a passive instrument of its collective life and growth. Humanity is not so constituted. We miss the divine reality in man and the secret of the human birth if we do not see that each individual man is that Self and sums up all human potentiality in his own being. That potentiality he has to find, develop, work out from within. No State or legislator or reformer can cut him rigorously into his perfect pattern; no Church or priest can give him a mechanical salvation; no order, no class life or ideal, no nation, no civilisation or creed or ethnical, social or religious Shastra can be allowed to say to him permanently, "In this way of mine and thus far shalt thou act and grow and in no other way and no farther shall thy growth be permitted." These things may help him temporarily or they may curb and he grows in proportion as he can use them and then exceed them, training and teaching his individuality by them but asserting it always in the end in its divine freedom. Always he is the traveller of the cycles and his road is forward.

True, his life and growth are for the sake of the world,

but he can help the world by his life and growth only in proportion as he can be more and more freely and widely himself. True, he has to use the ideals, disciplines, systems of cooperation which he finds upon his way ; but he can only use them well and to their true purpose if they are to his life means towards something beyond them and not burdens to be borne by him for their own sake or despotic controls to be obeyed by him as their slave or subject ; for though laws and disciplines strive to be the tyrants of the human soul, their only true purpose is to be its instruments and servants and when their use is over they have to be rejected and broken. True it is, too, that he has to gather in his material from the minds and lives of his fellow-men around him and to make the most of the experience of humanity's past ages and not confine himself in a narrow mentality ; but this he can only do successfully by making all this his own through assimilation of it to the principle of his own nature and its subservience to the forward call of his enlarging future. The liberty claimed by the struggling human mind for the individual is no mere egoistic challenge and revolt, however egoistically or with one-sided exaggeration and misapplication it may sometimes be advanced ; it is the divine instinct within him, the law of the Self, its claim to have room and the one primary condition for its natural self-unfolding.

Individual man belongs not only to humanity in general, his nature is not only a variation of human nature in general, but he belongs also to his race-type, his class-type, his mental, vital, physical, spiritual type in which he resembles some, differs from others ; according to these he tends to group himself in Churches, sects, communities, classes, coteries, associations whose life he helps, and by them he enriches the life of the large economical, social, political group or society to which he belongs. In modern times this society is the nation. By his enrichment of the national life, though not in that way only, he helps the total life of humanity. But it must be noted that he is not limited and cannot be limited by any of these groups.

ings ; he is not merely the noble, merchant, warrior, priest, scholar, artist, cultivator or artisan, not merely the religionist or the worldling or the politician ; nor can he be limited by his nationality ; he is not merely the Englishman or the Frenchman, the Japanese or the Indian ; if by a part of himself he belongs to the nation, by another he exceeds it and belongs to humanity. He has indeed the tendency of self-limitation and subjection to his environment and group, but he has also the equally necessary tendency of expansion and transcendence of environment and groupings. The individual animal is dominated entirely by his type, subordinated to his group when he does group himself ; individual man has already begun to share something of the infinity, complexity, free variation of the Self we see manifested in the world. There is here no principle of shapeless fluidity ; it is the tendency to enrich himself with the largest possible material constantly brought in, constantly assimilated and changed by the law of his individual nature into stuff of his growth and divine expansion.

Thus the community stands as a mid-term and intermediary value between the individual and humanity and it exists not merely for itself, but for the one and the other and to help them to fulfil each other. The individual has to live in humanity as well as humanity in the individual ; but mankind is or has been too large an aggregate to make this mutuality a thing intimate and powerfully felt in the ordinary mind of the race, and even if humanity becomes a manageable unit of life, intermediate groups and aggregates must still exist for the purpose of mass-differentiation and the concentration and combination of varying tendencies in the total human aggregate. Therefore the community has to stand for a time to the individual for humanity even at the cost of standing between him and it and limiting the wideness of his sympathies and the reach of his universality. Still the absolute claim of the community, the society or the nation to make its growth, perfection, greatness the sole object of human

life or to exist for itself alone as against the individual and the rest of humanity, taking arbitrary possession of the one and making the hostile assertion of itself against the other, whether defensive or offensive, the law of its action in the world—and not, as it unfortunately is, a temporary necessity,—this attitude of societies, races, religions, communities, nations, empires is evidently an aberration of the human reason, quite as much as the claim of the individual to live for himself egoistically is an aberration and the deformation of a truth.

The truth deformed into this error is the same with the community as with the individual. The nation or community is an aggregate life expressing the Self according to the general law of human nature and aiding and partially fulfilling the development and the destiny of mankind by its own development and the pursuit of its own destiny according to the law of its being and the nature of its corporate individuality. It has like the individual the right to be itself, and its just claim as against any attempt at domination by other nations or of attack upon its separate development by any excessive tendency of human uniformity and regimentation, is to defend its existence, to insist on being itself, to persist in developing according to the secret Idea within it or, as we say, according to the law of its own nature. This right it must assert not only or even principally for its own sake, but in the interests of humanity itself. For the only things that we can really call our rights, are those conditions which are necessary to our free and sound development, and that again is our right because it is necessary to the development of the world and the fulfilment of the destiny of mankind.

Nor does this right to be oneself mean with the nation or community any more than with the individual that it should roll itself up like a hedgehog, shut itself up in its dogmas, prejudices, limitations, imperfections, in the form and mould of its past or its present achievement and refuse mental or physical commerce and interchange or

spiritual or actual commingling with the rest of the world. For so it cannot grow or perfect itself. As the individual lives by the life of other individuals, so does the nation by the life of other nations, by accepting from them material for its own mental, economical, physical life; but it has to assimilate this material, subject it to the law of its own nature, change it into stuff of itself, work upon it by its own free will and consciousness, if it would live securely and grow soundly. To have the principle or rule of another nature imposed upon it by force or a de-individualising pressure is a menace to its existence or a wound to its being and a fetter upon its march. As the free development of individuals from within is the best condition for the growth and perfection of the community, so the free development of the community or nation from within is the best condition for the growth and perfection of mankind.

Thus the law for the individual is to perfect his individuality by free development from within, but to respect and to aid and be aided by the same free development in others, to harmonise his life with the life of the social aggregate and to pour himself out as a force for growth and perfection on humanity. The law for the community or nation is equally to perfect its corporate existence by a free development from within, aiding and taking full advantage of that of the individual, but to respect and to aid and be aided by the same free development of other communities and nations, to harmonise its life with that of the human aggregate and to pour itself out as a force for growth and perfection on humanity. The law for humanity is to pursue its upward evolution to the finding and expression of the Divine in the type of mankind, taking full advantage of the free development and gains of all individuals and nations and groupings of men, to work towards the day when mankind may be really and not only ideally one divine family, but even if it succeeds in unifying itself, to respect, aid and be aided by the free growth and activity of its individuals and constituent aggregates.

Naturally, this is an ideal law which the imperfect human race has never yet really attained and it may be very long before it can quite attain to it. Not possessing, but only seeking to find himself, not knowing consciously, obeying only in the rough sub-consciously or half-consciously the urge of the law of his own nature with stumblings and hesitations and deviations and a series of violences done to himself and others, man has had to advance by a tangle of truth and error, right and wrong, compulsion and revolt and clumsy adjustments, and he has as yet neither the wideness of knowledge nor the flexibility of mind nor the purity of temperament which would enable him to follow the law of liberty and harmony rather than the law of discord and regimentation, compulsion and adjustment and strife. Still it is the very business of a subjective age when knowledge is increasing and diffusing itself with an unprecedented rapidity, when capacity is generalising itself, when men and nations are drawn close together and partially united though in an inextricable, confused entanglement of chaotic unity, when they are being compelled to know each other and impelled to know more profoundly themselves, mankind, God and the world and when the idea of self-realisation for men and nations is coming consciously to the surface,—it is the natural work and should be the conscious hope of man in such an age to know himself truly, to find the ideal law of his being and his development and, if he cannot even then follow it ideally owing to the difficulties of his egoistic nature, still to hold it before him and find out gradually the way by which it can become more and more the moulding principle of his society

The Eternal Wisdom

THE PRACTICE OF TRUTH

SERENITY

- 1 Rejoice evermore.
- 2 Sorrow is a form of Evil.
- 3 A merry heart doeth good like a medicine.
- 4 Give not up thy heart to sorrow, for it is a sister to
- 5 distrust and wrath.—Let not thy heart give way to
- 6 discouragement.—A man should be glad of heart. If
- you have joy no longer, find out where you have fallen
- into error.

* * *

- 7 There is no happiness so great as peace of mind.—
- 8 If Paradise is not within thee, thou shalt never enter
- into it.
- 9 If the discontented man were plunged into the joys
- of heaven, disquietude would still gnaw at his heart,
- because precisely contentment is not within him.
- 10 Contentment, internal peace, dominion over oneself,
- purity, compassion, affectionate words and considera-
- tion for friends are seven sorts of fuel which keep
- alive the flame of happiness.
- 11 Knowledge of God has entered into us and at once
- ignorance disappears. The knowledge of joy arrives
- and before her, my son, sorrow shall flee away to
- those who can still feel her sting.

1) I Thessalonians V. 16 — 2) Hermes.— 3) Proverbs XVII. 22.—
4) The Shepherd of Hermas.— 5) Ecclesiasticus VII 8.— 6) Tolstoi.—
7) Dhammapada.— 8) Angelus Silesius.— 9) Fo-sho-hing-tsin-king.—
10) Mahabharata.— 11) Hermes.

- 12 Approach unto wisdom like one who tilleth and
13 soweth and await in peace its excellent fruits.—There
is no peace for the man who is troubled with thought
for the future, makes himself unhappy before even
unhappiness comes to him and claims to assure till the
end of his life his possession of the objects to which
he is attached.
- 14-15 Give not thy heart over to anxieties.—Which of
you by taking thought can add one cubit to his
16 stature.—Take no thought for your life, what ye
shall eat, nor for your body, what ye shall put on.—
17 Take no thought for the morrow; for the morrow
shall take thought for the things of itself. Sufficient
unto the day is the evil thereof.
- 18 Let not your heart be troubled, neither let it be
afraid.
- 19 Peace be unto you.
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12) *Ecclesiasticus* VI. 19.— 13) *Seneca*.— 14) *Mahabharata*.—
15) *Luke* XII. 25.— 16) *id.* XII. 22.— 17) *Matthew* VI. 34.— 18) *John*.
XIV. 27.— 19) *id.* XX. 21.

The Ideal of Human Unity

XVIII

The principles that we have laid down, founded as they are upon the essential and constant tendencies of Nature in the development of human life, fix clearly the ideal principles which any intelligent attempt at the unification of the human race would observe if it could be realised after the manner of a Lycurgan constitution or by the law of an ideal Manu, the perfect sage and king. Attempted, as it will be, in very different fashion according to the desires, passions and interests of great masses of men and guided by no better light than the half-enlightened reason of the world's intellectuals and the empirical opportunism of the world's statesmen and politicians, it is likely to be done by a succession of confused experiments, recoils and returns, resistances and persistences, in the midst of a clamour of rival ideas and interests, through a war of principles, by a clash of vehement parties ending in more or less clumsy compromises. It may even, as we have said, be managed in the most unideal though not the most inconvenient method of all, by a certain amount of violence, the domination of a few vast and powerful empires or even the emergence of a single predominant world-empire, a king-state accepted or imposing itself as the arbiter of mankind. Not any intelligent principle, but necessity and convenience, not urgent light, but urgent power is likely to be the effective force in any political, administrative and economic unification of the race.

Still, though the ideal may not be immediately practicable, it is that to which our action ought more and more to move ; and if the best method cannot always be employed, it is well to know the best method so that in the strife of principles and forces and interests something of it may enter into our dealings with each other and mitigate the errors, stumblings and sufferings which our ignorance and unreason compel us to pay as the price of our progress. In principle, then, the ideal unification of mankind would be a system in which, as a first rule of common and harmonious life, the human peoples would be allowed to form their own groupings according to their natural divisions of locality, race, culture, economic convenience and not according to the more violent accidents of history or the egoistic will of powerful nations, compelling the smaller or less timely organised to serve their interests as dependencies or obey their commands as subjects. The present arrangement of the world has been worked out by economic forces, by political diplomacies, treaties and purchases and by military violence without regard to any moral principle or any general rule of the good of mankind. It has served roughly certain ends of the world-force in its development and helped at much cost of bloodshed, suffering, cruelty, oppression and revolt to bring humanity more together. Like all things that, though in themselves unideal, have been and have asserted themselves with force, it has had its justification, not moral but biological, in the necessity of the rough methods which Nature has to use with a half-animal mankind as with her animal creation. But the great step of unification once taken, the artificial arrangements which have resulted would no longer have any reason for existence, in the first place because the convenience and good of the world at large and not the satisfaction of the egoism, pride and greed of particular nations would be the object to be held in view, in the second because whatever legitimate claim any nation might have upon others, such as necessities of economic well-being and expansion, would be arranged for

in a soundly-organised world-union or world-state no longer on the principle of strife and competition, but on a principle of cooperation or mutual adjustment or at least of competition regulated by law and equity. Therefore no ground would remain for forced and artificial groupings except that of historical tradition or accomplished fact which would obviously have little weight in a great change of world-conditions impossible to achieve without breaking hundreds of traditions and unsettling the great majority of accomplished facts.

The first principle of human unity, groupings being necessary, should be a system of free and natural groupings which would leave no room for internal discords, mutual incompatibilities and repression and revolt as between race and race or people and people. For otherwise the world-state would be founded in part at least upon a system of legalised injustice and repression or at the best upon a principle of force and compulsion, however mitigated, which would leave dissatisfied elements eager to seize upon any hope of change and throw their moral force and whatever material power they might still keep, on the side of any velleities that might appear in the race towards disorder, secession, dissolution of the system and perhaps a return to the old order of things. Moral centres of revolt would thus be preserved which, given the restlessness of the human mind, could not fail to have in periods favourable to them a great power of contagion and self-diffusion. In fact, any system which would appear to stereotype anomalies, eternise injustice and inequality or rest permanently on a principle of compulsion and forced subjection, could have no security and would be condemned by its very nature to transience.

This is the principal weakness of the present drift towards a settlement of the world whether on the actual *status quo* or on that which will follow the present convulsion of the world. Such a settlement would have the appearance of fixing conditions which in their nature must be transient, such as the rule of Germans over French

Alsations, Poles and Czechs and Servians and the supremacy of Europe over most of Asia and all Africa which would amount, if conditions remained the same, to the control of the enormous mass of mankind by an oligarchy of white races. Such cannot be the principle of a long-enduring settlement of the world. Either the new system would have to support by law and force the present condition of things and resist any attempt at radical change, which would lead to an unnatural suppression of great natural and moral forces and in the end a tremendous disorder; perhaps a world-shattering explosion, or else some general legislative authority and means of change would have to be established by which the judgment and sentiment of mankind would be able to prevail over imperialistic egoisms and which would enable the European, Asiatic and African peoples now subject to make the claims of their growing self-consciousness felt in the councils of the world. But such an authority, interfering with the egoisms of great and powerful empires, would be difficult to establish, slow to act and not by any means at ease in its exercise of power or moral influence or likely to be peaceful or harmonious in its deliberations. It would either reduce itself to a representative of the sentiments and interests of a ruling oligarchy of great powers or end in such movements of secession and civil war between the States as settled the question of slavery in America. The only other issue would be if the liberal sentiments and principles aroused by the present war in Europe were to become settled and permanent forces of action and extend themselves to the dealings of European nations with their non-European dependencies, if, in short, it became a settled political principle with European nations to change the character of their imperialism and convert their empires as soon as might be from artificial into true psychological unities.

But that would end inevitably in the recognition of the principle we have advanced, the arrangement of the world in a system of free and natural and not as hitherto of partly free and partly forced groupings. For a psycho-

logical unity could only be assured by a free assent of nations now subject to their inclusion in the imperial aggregate and the power of free assent would imply a power of free dissent and separation. If owing to incompatibility of culture, temperament or economical or other interest, the psychological unity could not be established, either such separation would be inevitable or else the old principle of force would have to be resorted to, a difficult matter in respect to great masses of men who would by then have arrived at self-consciousness and recovered their united intellectual force and vitality. We have conceived of such imperial unities as a possible next step in human aggregation easier to develop than a united mankind in present conditions, but such unities could have only two rational purposes, one as a half-way house to the unity of all the nations of the world and an experiment in administrative and economic confederation on a large scale, the other as a means of habituating nations of different race, traditions, colour, civilisation to dwell together in a common political family as the whole human race would have to dwell in any scheme of unity which respected the principle of variation and did not compel a dead level of uniformity. Therefore the imperial unity has only a value in Nature's processes as a means towards this greater unity and, where not maintained afterwards by some natural attraction or by some miracle of entire fusion,—a thing improbable, if possible,—would cease to exist once the greater unity was accomplished. On this line of development also and indeed on any line of development the principle of a free and natural grouping of peoples must be the eventual conclusion, the final and perfect basis. It must be so, first, because on no other foundation could the unification of mankind be secure or sound, secondly, because once that unification was firmly accomplished and war and jealous national competition replaced by better methods of intercourse and mutual adjustment, there would be no object in maintaining any other more artificial system and therefore both reason and convenience would

compel the change. Its institution would become as much a matter of course as the administrative arrangement of a country according to its natural provinces or the regard which would necessarily be paid in any system of devolution or free federation to race or national sentiment or long-established local unities. Other considerations might modify the application of the principle, but there would be none that could be strong enough to abrogate it.

The natural unit in such a grouping is the nation, because that is the basis natural evolution has firmly created and seems indeed to have provided with a view to the greater unity. Unless, therefore the unification is put off to a much later date of our history and in the meanwhile the national principle of aggregation loses its force and vitality and is dissolved in some other, the free and natural nation-unit and perhaps nation-group would be the just and living support of a sound and harmonious world-system. Race still counts and would enter in as an element, but only as a subordinate element. In certain groupings it would predominate and be decisive, in others it would be set at naught partly by the historic and national sentiment overriding differences of language and race, partly by the economic and other relations created by local contact and geographical unity. Cultural unity would count, but need not in all cases prevail; even the united force of race and culture might not be sufficiently strong to be decisive.

The examples of this complexity are everywhere. Switzerland belongs by language, race and culture and even by affinities of sentiment to different natural aggregations, two of sentiment and culture, the Latin and the Teutonic, three of race and language, the German, French and Italian, and we see at the present moment how these differences have worked to bewilder and divide Swiss sympathies in the clash of nations; but the decisive feeling overriding all others is the sentiment of Helvetian nationality forbidding now and always any idea of a partition or dissolution of the natural, local, historic unity. Alsace belongs

predominantly by race, language and early history to a Germanic union, but the German appeals in vain to these titles and labours in vain to change Alsace-Lorraine into Elsass-Lothringen; the living sentiment and affinities of the people, national, historical, cultural, bind it still to France. Canada and Australia have no geographical connexion with the British isles or with each other and the former would seem to belong by predestination to an American group-unity; but certainly, in the absence of a change of sentiment not now easily foreseen, both would prefer to belong to a British grouping rather than the one fuse itself into an increasingly cosmopolitan American nation and the other stand apart as an Australasian union. On the other hand the Slavonic and Latin elements of Austro-Hungary, though belonging by history, geographical position and economical convenience to that empire, move strongly towards separation and, where local sentiments permit, to union with their racial, cultural and linguistic kin. If Austria had dealt with her Slav subjects as with the Magyars or had been able to build a national culture of her own out of her German, Slav, Magyar and Latin elements, it would have been otherwise and her unity would have been secure against all external or internal forces of disruption. Race, language, local relations and economical convenience are powerful factors, but that which decides must be the dominant psychological sentiment making for union; to it all others, however restless they may be, must succumb or, however much they may seek for free particularist expression and self-possession within a larger unity, must subordinate themselves to the more powerful attraction.

For this very reason the basic principle adopted must be a free grouping and not that of some abstract or practical rule or principle of historic tradition or actual status imposed upon the nations. It is easy to build up a system in the mind and propose to erect it on foundations which would be at first sight rational and convenient. Especially, it would seem that the unity of mankind could most rationally and conveniently arrange itself upon the

basis of a European grouping, an Asiatic grouping, an American grouping with two or three sub-groups in America, Latin and English-speaking, three in Asia, the Mongolian, Indian and West-Asian with Moslem North Africa as an annexe, four in Europe, the Latin, Slavonic, Teutonic and Anglo-Celtic, the latter with the colonies that still chose to adhere to it, while Central and Southern Africa might be left to develop under present conditions but with the more humane and progressive principles upon which the sentiment of a united humanity would insist. Certain of the actual and obvious difficulties might not be of great importance under a better system of things. We know, for instance, that nations closely connected by every apparent tie, are actually divided by stronger antipathies than those more ideative and less actual which divide them from peoples who have with them no tie of affinity. Mongolian Japan and Mongolian China are sharply divided from each other in sentiment ; Arab and Turk and Persian, although one in Islamic religion and culture, would not, if their present sentiments towards each other persisted, make an entirely happy family. Scandinavian Norway and Sweden had everything to draw them together and perpetuate their union,—except a strong, if irrational sentiment which made the continuance of that union impossible. But these antipathies really persist only so long as there is some actual unfriendly pressure or sense of subjugation or domination or fear of the oppression of the individuality of one by the other ; and once that is removed, they would be likely to disappear. It is notable for instance that since the separation of Norway and Sweden the three Scandinavian States have been increasingly disposed to act together and regard themselves as a natural grouping in Europe. The long antipathy of the Irish and English nations is rapidly giving way to the prospect of a just relation between these two national individualities, as the antipathy of Austrian and Magyar gave way when once a just relation had been established between the two kingdoms. It is easily conceivable therefore that with a sys-

tem in which the causes of hostility would disappear, the natural affinities would prevail and a grouping of the kind imagined might become more easily practicable. It is arguable also that the trend of mankind under a great stress of tendency towards unification would naturally move to the creation of such a symmetry; and it is again conceivable that a great change and revolution in the world would powerfully and rapidly abolish all the obstacles, as the obstacles of the old regime to a uniform democratic system were abolished in France by the French Revolution. But the point is that such a rational arrangement would be quite impracticable unless and until the actual sentiments of the peoples corresponded with these systems of rational convenience. And the state of the world is at present far removed from any such ideal correspondence.

The idea of a new basis founded on the principle of national sentiment has recently taken within a limited field the shape of a practical proposition. It is confined to a European resettlement and even there it is only to be imposed by the logic of war and force upon defeated empires. The others propose to recognise it for themselves only in a restricted form, Russia by the concession of autonomy to Poland, England by Home Rule in Ireland and a federation with her colonies, while other denials of the principle are still to persist and even perhaps one or two new denials of it to be established in obedience to imperial ambitions and exigencies. But still, however imperfect the application, this practical enforcement, of it, if effected, would mean the physical birth and infancy of a new ideal and would hold forth to the hopes of mankind the prospect of its eventual application in a larger field until it came to be universalised. We cannot therefore any longer consider this ideal of a rearrangement of the world on the basis of free national groupings as an impossible dream, an altogether chimerical ideal.

Still the forces against it are considerable and there can be little hope of their being overcome except after long and difficult struggles. National and imperial egoism

is the first and most powerful. To give up the instinct of domination and the desire still to be rulers and supreme where rule and supremacy have been the reward of past efforts, to sacrifice the advantages of a commercial exploitation of dependencies and colonies which can only be assured by the confirmation of dominance and supremacy, to face disinterestedly the emergence into free national activity of vigorous and sometimes enormous masses of men, once subjects and passive means of self-enrichment, but henceforth to be powerful equals and perhaps formidable rivals, is too great a demand upon egoistic human nature to be easily and spontaneously conceded where concession is not forced upon the mind by actual necessity or the hope of some great and palpable gain compensating the immediate and visible loss. There is, too, the claim of Europe, not yet renounced, to hold the rest of the world in the interests of civilisation, by which is meant European civilisation, and to insist upon its acceptance as a condition of the admission of Asiatic races to any kind of equality or freedom. This claim which is destined soon to lose all its force in Asia, has still a strong justification in the actual state of the African continent. We shall have to consider some aspects of it when we come to the question of unity and uniformity. Meanwhile we must note that it works strongly against a wider recognition of the new-born ideal and that until the problems it raises are resolved, the settlement of the world on any such ideal principle must wait upon the evolution of new forces and the coming to a head both in Asia and Europe of yet unaccomplished spiritual, intellectual and material revolutions.

Hymns of the Atris

HYMNS TO THE LORDS OF LIGHT

THE FIRST HYMN TO MITRA AND VARUNA

THE LORDS OF THE THOUSAND-PILLARED HOME

OF TRUTH AND BLISS

[The Rishi hymns the eternal and immutable Truth of which the Truth in mutable things is the veil ; that is the goal of the journey of the manifested Sun of divine knowledge ; it is the eternal unity of all things that are and the supreme Divine of which the Gods are various forms. Into it unite all the wealth of being and knowledge and power and bliss won by the sacrifice. It is the large vastness of the wide purities of Varuna and of the shining harmonies of Mitra. There, eternally stable, dwell the herds of the divine radiances of knowledge ; for that is the happy field to which they here are travelling. The Impeller of the cosmic movement and journey pours out knowledge in us, the milk of the herds, by the dawns of the inner light and there descend the streams of the immortal existence followed by the single and perfect movement of Mitra-Varuna, the Light and the Purity, the Harmony and the Infinity. It is the rain of heaven which these two Godheads pour down, upholding the physical existence in its fruits and the celestial in its herding radiances of illumination. They thus create in man a force full of divine knowledge and a wide being which they guard and increase, a strewn seat for the

sacrifice. This thousand-pillared force of knowledge they make a home for themselves and dwell there in the revelations of the Word. It is luminous in its form and its pillars of life have an iron strength and stability. They ascend to it in the dawning, in the rising of the Sun of knowledge and look with that eye of their divine vision on the infinite existence and the finite, the indivisible unity of things and their multiplicity. It is a home full and large with the sweetness and ecstasy of the supreme and inviolable peace and bliss which by their cherishing and fostering protection we seek to conquer and possess.]

1. By the Truth 1 is veiled that ever-standing Truth of yours where they unvoke the horses of the Sun; 2 there the ten hundreds 3 stand still together; That One,—I have beheld the greatest of the embodied gods. 4

2. That is the utter vastness of you, O Mitra and Varuna; there the Lord of the movement milks the herds of his stable radiances by the days. Lo, you twain swell all the streams of the Blissful One and your one wheel 5 moves in their path.

1. The active cosmic Truth of things diffused and arranged in their mutability and divisibility of Time and Space veils the eternal and unchanging Truth of which it is a manifestation. 2. The eternal Truth is the goal of the divine Light which arises in us and journeys upward into higher and higher heavens through the shining upper ocean. 3. The entire plenitude of the divine wealth in its outpourings of knowledge, force and joy.

4. The One, the Deva veiled by his form of the divine Sun. Cf. Isha Upanishad, "That splendour which is thy fairest form, O Sun, that let me behold. The Purusha who is there and there, He am I." 5. The unified movement, when the lower wheel of the Sun is struck away; the inferior truth is taken up into the unity of the higher truth from which it now seems to be separate in its motion.

3. You uphold earth and heaven, O Mitra King and King Varuna, by your greatnesses ; you increase the growths of earth, you nourish the shining herds of heaven, you pour forth the rain of its waters, O swift in strength.

4. Let horses perfectly yoked with their well-governed reins of light bear you down to us; the form of the clarity follows in your coming and the Rivers flow in the front of heaven.

5. Increasing the strength that comes to our ear of knowledge, guarding by the sacrificial word 6 your wide realm 7 as if our seat of sacrifice, bringing obeisance, holding fast to judgment, you take your seat in your home, O Mitra, within the revealings of knowledge, O Varuna.

6. With hands that spare not, protectors of the beyond for the doer of perfect works whom you deliver and he dwells within the revealings of knowledge, kings free from passion, together you uphold a thousand-pillared strength.

7. Its form is of golden light, iron is its pillar and shines in heaven as if the swift lightning 8; in the happy field 9 it is shaped or in the field of the gleaming. 10 May we win possession of the sweet honey 11 which is in that home.

6. Yajur. The Rik is the word which brings with it the illumination, the Yajur the word which guides the sacrificial action in accordance with the Rik. 7. Or, "increasing and guarding the wide strength." 8. Or, "the Mare," the energy of the Horse of Life. 9. The Ananda, the Bliss-World. 10. The field of the gleaming of the Dawns, the world of the Light. 11. Madhu, the Soma.

8. To that home whose form is of the gold, whose pillars are of the iron, in the breaking of the Dawn, in the uprising of the Sun you ascend, O Varuna, O Mitra, and thence you behold the Infinite and the Finite 12.

9. That bliss of yours which is most large and full and without a gap, O strong guardians of the world, so that none can pierce through and beyond it, by that cherish us, Mitra and Varuna ; may we be victorious, who would take possession of that peace.

Heraclitus

(3)

Two apothegms of Heraclitus give us the starting-point of his whole thinking. They are his saying that it is wisdom to admit that all things are one and his other saying "One out of all and all out of One." How are we to understand these two pregnant utterances? Must we read them into each other and conclude that for Heraclitus the One only exists as resultant of the many even as the many only exist as a becoming of the One? Mr. Ranade seems to think so; he tells us that this philosophy denies Being and affirms only Becoming,—like Nietzsche, like the Buddhists. But surely this is to read a little too much into Heraclitus' theory of perpetual change, to take it too much by itself. If that was his whole belief, it is difficult to see why he should seek for an original and eternal principle, the everliving Fire which creates all by its perpetual changing, governs all by its fiery force of the "thunderbolt", resolves all back into itself by a cyclic conflagration, difficult to account for his theory of the upward and downward way, difficult to concede what Mr. Ranade contends, that Heraclitus did hold the theory of a cosmic conflagration or to imagine what could be the result of such a cosmic catastrophe. To reduce all becoming into Nothing? Surely not; Heraclitus' thought is at the very antipodes from speculative Nihilism. Into another kind of becoming? Obviously not, since by an absolute conflagration existing things can only be reduced into their eternal principle of being, into Agni, back into the immortal Fire. Something that is eternal, that is itself eternity, something that is for ever one,—for the cosmos is eternally one and many and does not by becoming cease to be one,—something that is God (Zeus), something that can be imaged as Fire which, if an ever active force, is yet a substance or at least a substantial force and not merely an abstract Will-to become,—

something out of which all cosmic becoming arises and into which it returns, what is this but eternal Being?

Heraclitus was greatly preoccupied with his idea of eternal becoming, for him the one right account of the cosmos, but his cosmos has still an eternal basis, a unique original principle. That distinguishes his thought radically from Nietzsche's or the Buddhists'. The later Greeks derived from him the idea of the perpetual stream of things, "All things are in flux." The idea of the universe as constant motion and unceasing change was always before him, and yet behind and in it all he saw too a constant principle of determination and even a mysterious principle of identity. Every day, he says, it is a new sun that rises; yes, but if the sun is always new, exists only by change from moment to moment, like all things in Nature, still it is the same everliving Fire that rises with each Dawn in the shape of the sun. We can never step again into the same stream, for ever other and other waters are flowing; and yet, says Heraclitus, "we do and we do not enter into the same waters, we are and we are not." The sense is clear; there is an identity in things, in all existences, *sarvabhūtāni*, as well as a constant changing; there is a Being as well as a Becoming and by that we have an eternal and real existence as well as a temporary and apparent, are not merely a constant mutation but a constant identical existence. Zeus exists, a sempiternal active Fire and eternal Word, a One by which all things are unified, all laws and results perpetually determined, all measures unalterably maintained. Day and Night are one, Death and Life are one, Youth and Age are one, Good and Evil are one, because that is One and all these are only its various shapes and appearances.

Heraclitus would not have accepted a purely psychological principle of Self as the origin of things, but in essence he is not very far from the Vedantic position. The Buddhists used in their own way the image of the stream and the image of the fire. They saw, as Heraclitus saw, that nothing in the world is for two moments the same even in the most insistent continuity of forms. The flame maintains itself unchanged in appearance, but every moment it is another and not the same fire; the stream is sustained in its flow by ever new waters. From this they drew the conclusion that there is no essence of things, nothing self-existent; the apparent becoming is all that we can call existence, behind it there is eternal Nothing, the absolute Void. Heraclitus saw, on the contrary, that if the form of

the flame only exists by a constant change, a constant exchange rather of the substance of the wick into the substance of the fiery tongue, yet there must be a principle of their existence common to them which thus converts itself from one form into another ;—even if the substance of the flame is always changing, the principle of Fire is always the same and produces always the same results of energy, maintains always the same measures.

The Upanishad too describes the cosmos as a universal motion and becoming ; it is all this that is mobile in the mobility, *jagatyam jagat*,—the very word for universe, *jagat*, having the radical sense of motion, so that the whole universe, the macrocosm, is one vast principle of motion and therefore of change and instability, while each thing in the universe is in itself a microcosm of the same motion and instability. Existences are "all becomings"; the Self-existent, Atman, Swayambhu, has become all becomings, *âtma eva abhût sarvâni bhûtâni*. The relation between God and World is summed up in the phrase "It is He that has moved out everywhere, *sa paryagat*"; He is the Lord, the Seer and Thinker, who becoming everywhere—Heraclitus' Logos, his Zeus, his One out of which come all things—"has fixed all things rightly according to their nature from years sempiternal",—Heraclitus' "All things are fixed and determined". Substitute his Fire for the Vedantic Atman and there is nothing in the expressions of the Upanishad which the Greek thinker would not have accepted as another figure of his own thought. And do not the Upanishads use among other images this very symbol of the Fire? "As one Fire has entered into the world and taken shapes according to the various forms in the world", so the one Being has become all these names and forms and yet remains the One. Heraclitus tells us precisely the same thing ; God is all contraries, "He takes various shapes just as fire, when it is mingled with spices, is named according to the savour of each." Each one names Him according to his pleasure, says the Greek seer, and He accepts all names and yet accepts none, not even the highest name of Zeus. "He consents and at the same time does not consent to be called by the name of Zeus". So too said Indian Dirghatamas of old in his long hymn of the divine Mysteries in the Rig Veda, "One existent the sages call by many names." Though He assumes all these forms, says the Upanishad, He has no form that the vision can seize, He whose name is a mighty splendour. We see again how close are the thoughts of the

Greek and very often even his expressions and images to the sense and style of the Vedic and Vedantic sages.

We must put each of Heraclitus' apophthegms into its right place if we would understand his thought. "It is wise to admit that all things are one,"—not merely, be it noted, that they came from oneness and will go back to oneness, but that they are one, now and always,—all is, was and ever will be the everliving Fire. All seems to our experience to be many, an eternal becoming of manifold existences; where is there in it any principle of eternal identity? True, says Heraclitus, so it seems; but wisdom looks beyond and does see the identity of all things: Night and Day, Life and Death, the good and the evil, all are one, the eternal, the identical; those who see only a difference in objects, do not know the truth of the objects they observe. "Hesiod did not know day and night; for it is the One,"—*esti gar hen, asti hi ekam*. Now, an eternal and identical which all things are, is precisely what we mean by Being; it is precisely what is denied by those who see only Becoming. The Nihilistic Buddhists* insisted that there were only so many ideas, *vijnānāni*, and impermanent forms which were but the combination of parts and elements: no oneness, no identity anywhere; get beyond ideas and forms, you get to self-extinction, to the Void, to Nothing. Yet one must posit a principle of unity somewhere, if not at the base or in the secret being of things, yet in their action. The Buddhists had to posit their universal principle of Karma which, when you think of it, comes after all to a universal energy as the cause of the world, a creator and preserver of unchanging measures. Nietzsche denied Being, but had to speak of a universal Will-to-be; which again, when you come to think of it, seems to be no more than a translation of the Upanishadic *Tapo Brahma*, "Will-Energy is Brahman." The later Sankhya denied the unity of conscious existences, but asserted the unity of Nature, Prakriti, which is again at once the original principle and substance of things and the creative energy, the *phusis* of the Greeks. It is indeed wise to agree that all things are one; for vision drives at that, the soul and the heart reach out to that, thought comes circling round to it in the very act of denial.

* Buddha himself remained silent on this question; his goal of Nirvana was a negation of phenomenal existence, but not necessarily a denial of any kind of existence.

Heraclitus saw what all must see who look at the world with any attention, that there is something in all this motion and change and differentiation which insists on stability, which goes back to sameness, which assures unity, which triumphs into eternity. It has always the same measures ; it is, was and ever will be. We are the same in spite of all our differences ; we start from the same origin, proceed by the same universal laws, live, differ and strive in the bosom of a eternal oneness, are seeking always for that which binds all beings together and makes all things one. Each sees it in his own way, lays stress on this or that aspect of it, loses sight of or diminishes other aspects, gives it therefore a different name—even as Heraclitus, attracted by its aspect of creative and destructive Force, gave it the name of Fire. But when he generalises, he puts it widely enough ; ' it is the One that is All, ' it is the All that is One,—Zeus, eternity, the Fire. He could have said with the Upanishad, "All this is the Brahman," *sarvam khalu idam Brahma*, though he could not have gone on and said "This Self is the Brahman," but would have declared rather of Agni what a Vedantic formula says of Vayu, *tvam pratyaksham brahmāsi*, Thou art manifest Brahman.

But we may admit the One in different ways. The Adwaitins affirmed the One, the Being, but put away "all things" as Maya, or they recognised the immanence of the Being in these becomings which are yet not-Self, not That. Vaishnava philosophy saw existence as eternally one in the Being, God, eternally many by His nature or conscious-energy in the souls whom He becomes or who exist in her. In Greece also Anaximander denied the multiple reality of the Becoming. Empedocles affirmed that the All is eternally one and many ; all is one which becomes many and then again goes back to oneness. But Heraclitus will not so cut the knot of the riddle. "No" he says in effect, "I hold to my idea of the eternal oneness of all things ; never do they cease to be one. It is all my everliving Fire that takes various shapes and names, changes itself into all that is and yet remains itself, not at all by any illusion or mere appearance of becoming, but with a severe and positive reality." All things then are in their reality and substance and law and reason of their being the One ; the One in its shapes, values, changings becomes really all things. It changes and is yet immutable ; for it does not increase or diminish, nor does

it lose for a moment its eternal nature and identity which is that of the everliving Fire. Many values which reduce themselves to the same standard and judge of all values ; many forces which go back to the same unalterable energy ; many becomings which both represent and amount to one identical Being.

Here Heraclitus brings in his formula of " One out of all and all out of One," which is his account of the process of the cosmos just as his formula " All things are one " is his account of the eternal truth of the cosmos. One, he says, in the process of the cosmos is always becoming all things from moment to moment, hence the eternal flux of things ; but all things also are eternally going back to their principle of oneness ; hence the unity of the cosmos, the sameness behind the flux of becoming, the stability of measures, the conservation of energy in all changes. This he explains farther by his theory of change as in its character a constant exchange. But is there then no end to this simultaneous upward and downward motion of things ? As the downward has so far prevailed as to create the cosmos, will not the upward too prevail so as to dissolve it back into the everliving Fire ? Here we come to the question whether Heraclitus did or did not hold the theory of a periodic conflagration or *pralaya*, " Fire will come on all things and judge and convict them." If he held it, then we have again another striking coincidence of Heraclitus' thought with our familiar Indian notions, the periodic *pralaya*, the Puranic conflagration of the world by the appearance of the twelve suns, the Vedantic theory of the eternal cycles of manifestation and withdrawal from manifestation. In fact, both the lines of thought are essentially the same and had to arrive inevitably at the same conclusions.

A. G.

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A PHILOSOPHICAL REVIEW

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The Life Divine

CHAPTER. XXXII

THE INTEGRAL KNOWLEDGE

He who knows That as together
the Knowledge and the Ignorance,...
he who knows That as together the
Non-becoming and the Becoming,
crosses beyond Death and possesses
Immortality.

Isha Upanishad

At once lavish on us the finite existence
and guard for us the infinite.

Rig Veda

ARGUMENT

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

rejection of the extreme views which hold the absolute Non-existence or absolute Existence to be alone true and the relative world of being and becoming an ignorance to be renounced. There is the unmanifest Absolute and there is its manifestation ; to fulfil the manifestation and live in the sense of it as the Absolute manifesting himself is the Knowledge.—We reject the view that regards the One, Infinite, Formless, Spirit, Superconscient as the sole truth and the opposite terms as unreal or eventually false and vain values to be abandoned. We accept it and them also not as alternates, but as simultaneous values of the manifestation and their union in our consciousness and right use of their relations as the knowledge.—We reject equally the views that affirm a pluralistic Becoming without Being or see Mind, Life or Matter as the original principle, and we reject the limitation to our apparent Nature which is their practical conclusion. Becoming as the working out of the energies of Being, Mind, Life and Matter as inferior terms of the higher divine Nature to be illumined, uplifted, transformed by the higher terms is our view of the knowledge.—We reject also intermediate theories like that which make God and cosmos one,—perceiving as we do that cosmos exists in God who exceeds it and not God by the cosmos,—or like that which seeks to abandon the earth and find fulfilment only in heavens where the Many enjoy the presence of the One,—perceiving, as we do, that there is a higher knowledge which leads to complete identity and that divine life based upon it need not be confined to heavens beyond, but may embrace the earth also.—Ignorance is an initial state of knowledge, the essence of which is to create a sense of limitation and division ; it is this which we have to overcome and transcend without creating an opposite self-limitation. The integral aim of our existence can only be the possession and power and joy of our integral self-knowledge.]

We find then that the Ignorance in which ordinarily we live by the very circumstance of our separate existence in a material, in a spatial and temporal universe, reduces itself, from whatever side we look at it, into the fact of a vast self-ignorance. We are ignorant of the Absolute which

is the source of all being and becoming ; we take the relations of being and becoming for the whole truth of our existence,—that is the first, the original ignorance. We are ignorant of our spaceless, timeless, immobile and immutable self ; we take the constant mobility and mutation of the cosmic becoming in Time and Space for the whole truth of our existence,—that is the second, the cosmic ignorance. We are ignorant of our universal self, the cosmic existence, the cosmic consciousness, our infinite unity with all being and becoming ; we take our limited egoistic mentality, vitality, corporeality for our true self and regard everything other than that as not-self,—that is the third, the egoistic ignorance. We are ignorant of our eternal becoming in Time ; we take this little life in a small span of Time, in a petty field of Space for our beginning, our middle and our end,—that is the fourth, the temporal ignorance. Even within this becoming we are ignorant of our large and complex being, of that in us which is superconscient, subconscient, circumconscient to our surface becoming ; we take that surface becoming with its small selection of overtly mentalised experiences for our whole existence,—that is the fifth, the psychological ignorance. We are ignorant of the true constitution of our becoming ; we take the mind or life or body or any two of these or all three for our true principle or the whole account of what we are, losing sight of that which constitutes these and determines sovereignly their operations,—that is the sixth, the constitutional ignorance. As a result of all these ignorances, we miss the true knowledge, government and enjoyment of our life in the world ; we are ignorant in our thought, will, sensations, actions, return wrong responses at every point to the questionings of the world, wander in a maze of errors and desires, strivings and failures, pain and pleasure, sin and stumbling, follow a crooked road, grope blindly for a changing goal,—that is the seventh, the practical ignorance.

This wider view of the limitations of our consciousness gives us a more vast and elastic comprehension both

of the Ignorance which is the actuality of our present existence and of the Knowledge which is its object and goal than we get from the formal distinctions made by the old philosophies. But at the same time we find them all substantially contained and implied in the language and thought of the Veda and Upanishads upon which those philosophies took their stand. We find in the ancient thought two tendencies, one of affirmation and negation which increasingly prevailed, another of comprehensive affirmation which seems to have been the earlier idea of the truth. The former in its extreme conclusions arrived at the conception of the Absolute as the sole reality exclusive of all else and its idea of the attainment of the Brahman was the transcendence of the two terms, Vidya and Avidya, Knowledge and Ignorance, the One and the Many, since, these in their opposition are only the two faces of the Maya by which the cosmic existence is founded, and the Reality lies beyond all the oppositions whether of the egoistic or the cosmic consciousness. In fact the absolute Brahman exists only in its own identity and is beyond knowledge ; for there the very idea of the knower and the known and therefore of the knowledge in which they meet and become one, disappears, is transcended. In opposition to or in completion of the view we have put forward that the Ignorance itself is only either a limited or an involved action of the divine Knowledge, limited in the partly conscient, involved in the inconscient, we may say from this other end of the scale of things that the Knowledge itself is only a higher Ignorance, since it stops short of the absolute Reality which is unknowable.

On the other hand in the Isha Upanishad we find the tendency of comprehensive affirmation carried to its farthest conclusion and a point of view arrived at which coincides with our own. For this Upanishad insists on the unity of all the manifestations of the Absolute and does not confine its true truth to any one aspect. That is the stable and mobile, the internal and the external, all that is near or far in the extension of Time and Space, the

Being and all becomings, the Pure and Silent who is without feature or action and the Seer and Thinker who becomes all that we are sensible of in the universe, the Immanent and that in which he takes up his dwelling. The Upanishad affirms the perfect and liberating knowledge to be that which excludes neither the Self nor its creations, but sees all these as becomings of the Self-existent in an internal vision,—by a consciousness which perceives the universe within itself instead of looking out on it, like the limited and egoistic mind, as a thing other than itself. It even goes so far as to affirm that those who are attached to the Knowledge alone, to the unity exclusive of the multiplicity, enter as if into a greater darkness and blindness than those who follow after the Ignorance alone. To know Brahman as at once and together the Knowledge and the Ignorance and to attain to the supreme status at once by the Becoming and the Non-Becoming, by realisation of the transcendent and the cosmic existence, by foundation in the ultra-mundane and manifestation in the mundane, is the integral knowledge and the possession of Immortality. It is the attainment of the Life Divine. It follows that the absolute reality of the Absolute must be not its oneness nor its infinity to the exclusion of the many and the finite, but something which is beyond these definitions. It is beyond any description either positive or negative.

Our conception of the Ignorance will necessarily determine our conception of the Knowledge and determine therefore, since our life is the Ignorance seeking after the Knowledge, the goal of human effort and the aim of the cosmic endeavour,—unless indeed we adopt the Agnostic's attitude that supersensuous truth is unknowable and that an ignorance ever bound by itself is the beginning and end of our existence. But all systems that seek after the highest knowledge and admit its possibility, determine by their idea of the Knowledge and the Ignorance the aim of our life and being. The severest definition of all is, as we have seen, that which finds the Absolute to be the only reality

and all else to be Ignorance. The Buddhists conceived of this Reality as absolute Non-existence; therefore their goal was Nirvana, self-extinction,—extinction, that is to say, not of the Atman, for they denied the true existence of any Self, but the dissolution of the impermanent ideas and chain of energies which have created in us the illusion of a self. For this can be the only meaning of absolute Non-existence,—the eternal absence at once of all self-conscious existence and of all that constitutes movement of existence, the disappearance of Purusha, the cessation of Prakriti; for the conscious Soul and Nature comprehend and constitute all that we mean by existence and the negation of both these is the absolute Nirvana. The Mayavadins on the other hand affirm an absolute Existence and for them the aim of our cosmic wandering is indeed to get rid of existence, but of the false or cosmic only, not of the real, original, eternal self-being. To find through the silent and inactive Purusha this featureless and relationless Self-existent and negate the actions of Prakriti altogether, is their highest good.

We have rejected, our conception of the Knowledge and the Ignorance compels us to reject the adequacy of these extreme solutions. They start from the attempt of the logical intellect formulating certain perceptions, certain experiences of our consciousness to define the Absolute as that which is void and must be void of all relations and then, compelled by its first conception and premiss, to deny the relative world as a falsity, an unreal being, Asat, the non-existent, or else, perceiving relativity as our sole valid experience of existence, to affirm the Absolute as Nihil, because there all relativity ceases. But we cannot presume to define the Absolute either positively or negatively, or to lay down for it its limits or to affirm its incapacity to create, uphold, contain eternally, it may be, a universe or many universes for the play of relativities. Rather we see that the existence of the Absolute and the co-existence of a universe in which It manifests infinite relativities, is the first undeniable fact from which we have

to start and that we do not solve but only escape from the problem and the mystery by getting rid of its data.

We see that the Parabrahman is beyond all relations in the sense that no relativities can bind or limit it in its power or its being and it can be expressed entirely by none of our relative conceptions, highest or lowest, positive or negative, neither by our knowledge, nor by our ignorance, neither by our concept of existence nor by our concept of non-existence. But neither is it limited by any incapacity to generate relations; rather we may say that the power to manifest itself in infinity of unity and infinity of multiplicity must surely be capable of arising out of its very absoluteness and that this possibility is in itself a sufficient explanation of cosmic existence. At any rate we see that it does arise. The Absolute cannot be bound in its nature to manifest a cosmos of relations, but neither can it be bound not to manifest. The idea of an essentially unreal universe manifested somehow by an inexplicable illusion, the Parabrahman regarding it not, aloof and not affecting it even as it is unaffected, is simply a carrying over, an imputation, an *adhyāropa* of the incapacity of our consciousness to That: because this when it passes beyond its limits, tends to cease in a way, tends to have no hold on, no conception of that which once was to it all that was real, we suppose that therefore the Parabrahman also can have no hold on the world of manifestation or has no sort of conception of it or connection with it. But we have no real reason to suppose that this chasm must exist; what our relative human consciousness is or is not capable of, is no test or standard of an absolute capacity.

There is that unmanifest Unknowable; there is this manifest knowable, partly manifest to our ignorance, manifest entirely to the divine Knowledge which holds it in its own infinity. And if it is true that neither our ignorance nor our utmost and widest knowledge can give us a hold of the Unknowable, still it is also true that through these That variously manifests itself; for it cannot be manifesting something other than itself, since noth-

ing else can exist. To use the relative figures of our human language, all things are the symbols through which we have to approach and draw nearer to That by which we exist. The infinity of unity is one symbol, the infinity of the multiplicity is another symbol; and again each thing in the multiplicity pointing back to the unity, each thing that we call finite being a shadowing out of the infinite, all that defines itself in the universe is in its turn a clue and a symbol. The infinity of existence is one symbol, the infinity of non-existence is another symbol. The infinity of the Inconscient and the infinity of the Superconscient are two poles of the manifestation of the absolute Parabrahman and our existence between these two poles and our passage from one to the other are a 'progressive seizing of this manifestation of the Unmanifest. Through such unfolding of our self-existence we have to arrive at the consciousness of its ineffable Presence and of ourselves and the world and all that is and all that is not as the unveiling of that which never entirely unveils itself. To live utterly in this sense of the Absolute is the highest reach of human consciousness and the foundation of the Life Divine. That is the essential Immortality.

We have in this unfolding of Knowledge the two terms of the One and the Many, as we have the two terms of the finite and the infinite, of that which takes form and of that which does not take form, of Spirit and Matter, of the superconscient and the inconscient; and it is possible to define Knowledge as the possession of one term and the possession of the other as Ignorance. The aim of life then will be the drawing away from the one to the other, the leap from the Ignorance to the Knowledge and the rejection of the Ignorance, the departure from the many into the One, from the finite into the Infinite, from form into the formless, from the life of the material universe into the Spirit, from the hold of the inconscient upon us into the superconscient existence. In this solution there is supposed a fixed opposition, an ultimate irreconcilability in each case between the two terms of our being. Or else,

if both are a means of the manifestation of the Brahman, the lower is a false clue, a means that must fail, a system of values that can never satisfy. Dissatisfied with the confusions of the multiplicity, disdainful of even the highest light and power and joy that it can reveal, we must drive beyond to the absolute one-pointedness and one-standingness in which all self-variation ceases. Unable by the claim of the Infinite upon us to dwell for ever in the bonds of the finite or to find there satisfaction and largeness and peace, we have to break all the bonds of individual and universal Nature, destroy all values, symbols, images, self-definitions, limitations of the illimitable, and lose all littleness and division in the Self that is for ever satisfied with its own infinity. Disgusted with forms, disillusioned of their false and transient attractions, wearied and discouraged by their fleeting impermanence and vain round of recurrence, we must escape from the cycles of Nature into the formlessness and featurelessness of permanent Being. Ashamed of Matter and its grossness, impatient of the purposeless stir and trouble of Life, tired out by the goalless running of Mind or convinced of the vanity of all its aims and objects, we have to release ourselves into the eternal repose and purity of the Spirit. The Inconscient is a sleep or a prison, the conscient a round of strivings without ultimate issue or the wanderings of a dream; we must wake into the superconscious where all darkness of night and half-lights cease in the self-luminous bliss of the Eternal. The Eternal is our refuge; all the rest are false values, the Ignorance and its mazes, a self-bewilderment of the soul.

But our conception of the Knowledge and the Ignorance escapes from these oppositions and points to a larger if more difficult issue of reconciliation. We see that these apparently opposite terms are not so much opposites as complements of each other; not alternating values of the Brahman which perpetually loses oneness to find itself in multiplicity and, unable to discover itself in multiplicity, loses it again to recover oneness, but double

values which explain each other; not therefore hopelessly incompatible alternatives, but two faces of the one reality which lead us to it by our realisation of both together and not by testing each separately. Thus the Upanishad while accepting the established definition of Vidya as the Knowledge of the One and the realisation of the Being and Avidya as the experience of the multiplicity and the dwelling in the maze of becomings, yet conceives of the knowledge of Brahman as the possession of both together and characterises the pursuit of either exclusively as a blind darkness because so the soul closes its vision to one side of the eternal manifestation of the Truth. By possession of the Being who is beyond all becomings, by freedom from the bonds of cosmic existence and so by free possession of the Becoming and of the cosmic existence we overcome Death and attain to Immortality. The knowledge of the multiplicity is Ignorance only because we dwell in it without possessing the oneness, *avidyāyam antare*.

In fact we see that the Brahman is one not only in a featureless oneness, but in the very multiplicity of the cosmic existence. Not limited by the dividing mind, it finds its oneness as easily in the many as in any denial of the many. Therefore to possess even its oneness fully, we must possess it also in the infinite self-variation of the cosmos. The infinity of the multiplicity finds itself explained and justified only when it is contained and possessed in the infinity of the One; but also the infinity of the One pours itself out and possesses itself in the infinity of the Many. Not to be afraid of that outpouring as well as not to lose himself in it, not to recoil defeated from its boundlessness as well as not to be self-divided by its variations is the divine strength of the free Purusha, the conscious Soul in its possession of its own immortal self-knowledge. The finite self-variations of the Self in which the mind loses itself, are not the denial, but the endless expression of the Infinite and have no other meaning or reason for existence; the Infinite too while it possesses its delight

of limitless being, finds also the joy of that very limitlessness in its infinite self-definition in the universe. God is not incapable of taking innumerable forms because He is beyond all form in His essence, nor by assuming them does He lose His divinity, but pours out rather in them the delight of His being and the glories of his Godhead; this gold does not cease to be gold because it shapes itself into all kinds of ornaments and coins itself into many currencies and values, nor the Earth-principle lose her immutable divinity because she forms herself into habitable worlds, throws herself out in the hills and allows herself to be shaped into utensils of the hearth and household or as hard metal into the weapon and the engine. Matter or substance itself, as we have seen, is form and body of Spirit and would never have been created if it could not be made a fit basis for the self-expression of the Spirit. The apparent inconscience of the material universe holds in itself concealed all that the superconscient eternally reveals, and to reveal it is the slow and deliberate delight of Nature and the aim of her cycles.

On the other hand there are other views of existence which take precisely the opposite standpoint in their conception of our ignorance and our knowledge. They affirm the lower term as the truth and as the sole subject of knowledge and put away the higher as an imagination of our ignorance, a delusion and dream. Becoming is all: it is an infinite, it is true, or rather an indefinite, but of finite energies, happenings and existences. All idea of being, of the eternal and stable and immutable is a fiction of the reason or a self-illusion of the conscious mind, all experience of it the result of an introspective hallucination, a self-hypnosis. The philosophies that start from this view, either support some kind of pluralism, affirming existence only as a sum of becomings or as the working of a Will-to-be, or else they affirm some principle of Nature as the whole object of knowledge, the real Brahman. Either they affirm inconscient Matter or material Force with inconscience as the beginning and inconscience as the end and

consciousness only as a transitory middle term between the two, or they perceive all as an ever creative and evolutive Life with Mind and Matter as its higher phenomenon and lower phenomenon, or else they conceive of all as existing only in the Mind or as the creations of the Idea. Whatever the standpoint, the aim of life can then be nothing but the fulfilment of Life as we see it, the carrying of it to its highest mundane powers, the working out of Nature and her laws and capacities without any thought of a Beyond.

Here too we have had to reject, and our rejection is confirmed by our analysis of our being and becoming ; we regard these views as exaggerations of another kind drawing their validity from an arbitrary self-limitation to the data of our normal experience, and we say that we have no more reason to reject the Being as a hallucination than to reject the Becoming as a dream. They all base themselves on some principle or range of experience present to our waking consciousness or at most admit to modify it certain phenomena of our subliminal or dream consciousness. But it is evident enough that in only part of our existence are we awake, the rest is to us a state of dream or a state of sleep ; the incoherent is a lower sleep, the superconscious a higher sleep ; yet, as we have seen, these states are so powerful and vast as really to govern and constitute our waking existence. Even if we had only evidence of them by self-hypnosis, they would not necessarily lose their validity as subject of knowledge, would not necessarily be a hallucination or ignorance, since such self-hypnosis might well be the entering of our conscious mind into that deeper state which we call by analogy sleep, but which is really another consciousness in whose range the truths of the superconscious are found. But in reality we can awake to these higher ranges of our being and be consciously aware of their validity and their operation on our life.

We affirm therefore the increasing possession of these higher and more powerful states as the growth of our ignorance into a greater knowledge and a greater perfection

of our being and the supreme possession of the eternal Self as the condition of our highest perfection of all. We admit the value of the Becoming, but only as work of the active energy of the immutable Being and as having for its object the status of Immortality and the possession of the nature of the eternal Divine. We admit the creative Mind, but see that it is only a half-luminous shadow of the divine Supermind and can only arrive at its own perfection by admitting the light of the higher knowledge and transforming its own more ignorant and conflicting values and powers into the harmonious values and divinely effective powers of the supramental Truth. We admit Life as the field of our activities and the mould into which we have to pour even the divine existence to which we aspire, so that the purpose of the cosmic existence may be accomplished ; but we see that Life cannot be perfected or find its true movement until it knows itself as an inferior energy of the Divine and elevates and subtilises its action into a free channel for the outpourings of the superior divine Nature. We admit inconscient force and substance as the basis of our evolutionary being and the starting-point of our energies ; but we see that the limitations of the material life must be transcended, because the Inconscient will only yield up its utmost secret in proportion as our matter and substance are made more and more subject to the higher powers of our being until at last its obstructions are broken under pressure of the highest of all and the material body, life and mind are transcended and transformed through their possession by the law of the divine mind, life and substance.

So too we have to correct the views of existence which halt between the two extremes without reconciling them. We have the strictly pantheistic view which holds the true knowledge to be the unity of God and the cosmos, so that Being and Becoming, the One and the Many are both true, but simultaneously, by an identity with each other. We admit this knowledge as one aspect of the truth, but we see also that the Many start from the One

and are capable of being reinvolved in it, that Being does not depend on Becoming for its continuance and that, all cosmos abolished, God would still be. We see also that even beyond the One and the Many He is an Absolute which none of these things can entirely express and that our knowledge cannot arrive at its true basis until it has admitted and in its own derivative way become conscious of the Unknowable. The theistic views which have regarded the material life as a temporary scene of ignorance, trial and temptation by the powers of darkness and conceived the enjoyment of the light and therefore the aim of our existence as a separation of Spirit from Matter in which the Many enjoy in heavens beyond the eternal presence and embrace of the One, suffer in our view from a double limitation. We admit the truth which lies behind their forms as valid even after the highest knowledge has been found, but we see also that the highest knowledge does lead to a greater, even a complete identity; therefore, we find that the experience of our entire identity in self and essence and nature with the One is not only the apex of consciousness to which we must climb, but the foundation of any highest possible divine or celestial living. On the other hand, if such divine living is possible after knowledge has been acquired and permanently possessed, we find no reason in the integral truth of things why the kingdom of God should be confined to the heavens and denied for ever upon earth. We awake in a living material body to the possession of the Spirit, the superconscient emerges in the field of the inconscient. We see in that very fact, as well as a promise for ourselves to which the individual can aspire, a promise also for the earth in whose fulfilment we are meant to be the perfected instruments.

Thus our conception of the Knowledge and the Ignorance leads us to a view in which we admit all others as aspects of the truth, but find the integral truth in a larger synthesis. For the Ignorance to us is itself an initial state of the Knowledge and even the Inconscience is its matrix;

the essence of Ignorance lies for us not in the acceptance of the relative or of the becoming or of the waking or the individual existence or of the life, mind and body or of the temporal life or the cycles of existence, but in the binding limitation and division which the creative Conscious-Force has used as a means for effectively separating one status of our being from another. To dwell satisfied in this limitation and division is to dwell in the Ignorance, *avidyāyam antare*; to excise it altogether as an illusion non-existent to the Self, is to exchange a blindness of light for a blindness of obscuration and to create another kind of self-limitation; to transcend it and possess rightly is the divine knowledge and the status of Immortality. The integral aim of our existence can only be the possession and power and joy of our integral self-knowledge.

The Synthesis of Yoga

CHAPTER XXVIII

ONENESS

When, then, by the withdrawal of the centre of consciousness from identification with the mind, life and body, one has discovered one's true self, discovered the oneness of that self with the pure, silent, immutable Brahman, discovered in the immutable, in the Akshara Brahman, that by which the individual being escapes from his own personality into the impersonal, the first movement of the Path of Knowledge has been completed. It is the sole that is absolutely necessary for the traditional aim of the Yoga of Knowledge, for immergence, for escape from cosmic existence, for release into the absolute and ineffable Parabrahman who is beyond all cosmic being. The seeker of this ultimate release may take other realisations on his way, may realise the Lord of the universe, the Purusha who manifests Himself in all creatures, may arrive at the cosmic consciousness, may know and feel his unity with all beings; but these are only stages or circumstances of his journey, results of the unfolding of his soul as it approaches nearer the ineffable goal. To pass beyond them all is his supreme object. When on the other hand, having attained to the freedom and the silence and the peace, we resume possession by the cosmic consciousness of the active as well as the silent Brahman and can securely live in the divine freedom as well as rest in it, we have completed the

second movement of the Path by which the integrality of self-knowledge becomes the station of the liberated soul.

The soul thus possesses itself in the unity of Sachchidananda upon all the manifest planes of its own being. This is the characteristic of the integral knowledge that it unifies all in Sachchidananda because not only is Being one in itself, but it is one everywhere, in all its poises and in every aspect, in its utmost appearance of multiplicity as in its utmost appearance of oneness. The traditional knowledge while it admits this truth in theory, yet reasons practically as if the oneness were not equal everywhere or could not be equally realised in all. It finds it in the unmanifest Absolute, but not so much in the manifestation, finds it purer in the Impersonal than in the Personal, complete in the Nirguna, not so complete in the Saguna, satisfyingly present in the silent and inactive Brahman, not so satisfyingly present in the active. Therefore it places all these other terms of the Absolute below their opposites in the scale of ascent and urges their final rejection as if it were indispensable to the utter realisation. The integral knowledge makes no such division; it arrives at a different kind of absoluteness in its vision of the unity. It finds the same oneness in the Unmanifest and the Manifest, in the Impersonal and the Personal, in Nirguna and Saguna, in the infinite depths of the universal silence and the infinite largeness of the universal action. It finds the same absolute oneness in the Purusha and the Prakriti; in the divine Presence and the works of the divine Power and Knowledge; in the eternal manifestness of the one Purusha and the constant manifestation of the many Purushas; in the inalienable unity of Sachchidananda keeping constantly real to itself its own manifold oneness and in the apparent divisions of mind, life and body in which oneness is constantly, if secretly real and constantly seeks to be realised. All unity is to it an intense, pure and infinite realisation, all difference an abundant, rich and boundless realisation of the same divine and eternal Being.

The complete realisation of unity is therefore the es-

sence of the integral knowledge and of the integral Yoga. To know Sachchidananda one in Himself and one in all His manifestation is the basis of knowledge ; to make that vision of oneness real to the consciousness in its status and in its action and to become that by merging the sense of separate individuality in the sense of unity with the Being and with all beings is its effectuation in Yoga of knowledge; to live, think, feel, will and act in that sense of unity is its effectuation in the individual being and the individual life. This realisation of oneness and this practice of oneness in difference is the whole of the Yoga.

Sachchidananda is one in Himself in whatever status or whatever plane of existence. We have therefore to make that the basis of all effectuation whether of consciousness or force or being, whether of knowledge or will or delight. We have, as we have seen, to live in the consciousness of the Absolute transcendent and of the Absolute manifested in all relations, impersonal and manifest as all personalities, beyond all qualities and rich in infinite quality, a silence out of which the eternal Word creates, a divine calm and peace possessing itself in infinite joy and activity. We have to find Him knowing all, sanctioning all, governing all, containing, upholding and informing all as the Purusha and at the same time executing all knowledge, will and formation as Prakriti. We have to see him as one Existence, Being gathered in itself and Being displayed in all existences ; as one Consciousness concentrated in the unity of its existence, extended in universal nature and many-centred in innumerable beings ; one Force static in its repose of self-gathered consciousness and dynamic in its activity of extended consciousness ; one Delight blissfully aware of its featureless infinity and blissfully aware of all feature and force and forms as itself ; one creative knowledge and governing Will, supra-mental, originaive and determinative of all minds, lives and bodies ; one Mind containing all mental beings and constituting all their mental activities ; one Life active in all living beings and generative of their vital activities ; one substance

constituting all forms and objects as the visible and sensible mould in which mind and life manifest and act just as one pure existence is that ether in which all Conscious-Force and Delight exist unified and find themselves variously. For these are the seven principles of the manifest being of Sachchidananda.

The integral Yoga of knowledge has to recognise the double nature of this manifestation,—for there is the higher nature of Sachchidananda in which He is found and the lower nature of mind, life and body in which He is veiled,—and to reconcile and unite the two in the oneness of the illumined realisation. We have not to leave them separate so that we live a sort of double life, spiritual within or above, mental and material in our active and earthly living; we have to re-view and remould the lower living in the light, force and joy of the higher reality. We have to realise Matter as a sense-created mould of Spirit, a vehicle for all manifestation of the light, force and joy of Sachchidananda in the highest conditions of terrestrial being and activity. We have to see Life as a channel for the infinite Force divine and break the barrier of a sense-created and mind-created farness and division from it so that that divine Power may take possession of and direct and change all our life-activities until our vitality transfigured ceases in the end to be the limited life-force which now supports mind and body and becomes a figure of the all-blissful conscious-force of Sachchidananda. We have similarly to change our sensational and emotional mentality into a play of the divine Love and universal Delight; and we have to surcharge the intellect which seeks to know and will in us with the light of the divine Knowledge-Will until it is transformed into a figure of that higher and sublime activity.

This transformation cannot be complete or really executed without the awakening of the truth-mind which corresponds in the mental being to the Supermind and is capable of receiving mentally its illuminations. By the opposition of Spirit and Mind without the free opening of

this intermediate power the two natures, higher and lower, stand divided, and though there may be communication and influence or the catching up of the lower into the higher in a sort of luminous or ecstatic trance, there cannot be a full and perfect transfiguration of the lower nature. We may feel imperfectly by the emotional mind, we may have a sense by the sense-mind or a conception and perception by the intelligent mind of the Spirit present in Matter and all its forms, the divine Delight present in all emotion and sensation, the divine Force behind all life-activities ; but the lower will still keep its own nature and limit and divide in its action and modify in its character the influence from above. Even when that influence assumes its highest, widest, intensest power, it will be irregular and disorderly in activity and perfectly realised only in calm and stillness; we shall be subject to reactions and periods of obscuration when it is withdrawn from us ; we shall be apt to forget it in the stress of ordinary life and its outward touches and the siege of its dualities and to be fully possessed of it only when alone with ourselves and God or else only in moments or periods of a heightened exaltation and ecstasy. For our mentality, a restricted instrument moving in a limited field and seizing things by fragments and parcels, is necessarily shifting, restless and mutable ; it can find steadiness only by limiting its field of action and fixity only by cessation and repose.

Our direct truth-perceptions on the other hand come from that Supermind,—a Will that knows and a Knowledge that effects,—which creates universal order out of infinity. Its awakening into action brings down, says the Veda, the unrestricted downpour of the rain of heaven,—the full flowing of the seven rivers from a superior sea of light and power and joy. It reveals Sachchidananda. It reveals the Truth behind the scattered and ill-combined suggestions of our mentality and makes each to fall into its place in the unity of the Truth behind ; thus it can transform the half-light of our minds into a certain totality of light. It reveals the Will behind all the devious and imperfectly

regulated strivings of our mental will and emotional wishes and vital effort and makes each to fall into its place in the unity of the luminous Will behind; thus it can transform the half-obscure struggle of our life and mind into a certain totality of ordered force. It reveals the delight for which each of our sensations and emotions is groping and from which they fall back in movements of partially grasped satisfaction or of dissatisfaction, pain, grief or indifference, and makes each take its place in the unity of the universal delight behind; thus it can transform the conflict of our dualised emotions and sensations into a certain totality of serene, yet profound and powerful love and delight. Moreover, revealing the universal action, it shows the truth of being out of which each of its movements arises and to which each progresses, the force of eff-ctuation which each carries with it and the delight of being for which and from which each is born, and it relates all to the universal being, consciousness, force and delight of Sachchidananda. Thus it harmonises for us all the oppositions, divisions, contrarities of existence and shows us in them the One and the Infinite. Uplifted into this supramental light pain and pleasure and indifference begin to be converted into joy of the one self-existent Delight, strength and weakness, success and failure into powers of the one self-effective Force and Will, truth and error, knowledge and ignorance into light of the one infinite self-awareness and universal knowledge, increase of being and diminution of being, limitation and the overcoming of limitation into waves of the one self-realising conscious existence. All our life as well as all our essential being is transformed into the possession of Sachchidananda.

By way of this integral knowledge we arrive at the unity of the aims set before themselves by the three paths of knowledge, works and devotion. Knowledge aims at the realisation of true self-existence, works at the realisation of the divine Conscious-Will which secretly governs all works, devotion at the realisation of the Bliss which

enjoys as the Lover all beings and all existences,—Sat, Chit-Tapas and Ananda. Each therefore aims at possessing Sachchidananda through one or other aspect of his triune divine nature. By Knowledge we arrive always at our true, eternal, immutable being, the self-existent which every "I" in the universe obscurely represents, and we abrogate difference in the great realisation, So Aham, I am He, while we arrive also at our identity with all other beings.

But at the same time the integral knowledge gives us the awareness of that infinite existence as the conscious-force which creates and governs the worlds and manifests itself in their works; it reveals the Self-existent in his universal conscious-will as the Lord, the Ishwara. It enables us to unite our will with His, to realise His will in the energies of all existences and to perceive the fulfilment of these energies of others as part of our own universal self-fulfilment. Thus it removes the reality of strife and division and opposition and leaves only their appearances. By that knowledge therefore we arrive at the possibility of a divine action, a working which is personal to our nature, but impersonal to our being, since it proceeds from That which is beyond our ego and acts only by its universal sanction. We proceed in our works with equality, without bondage to works and their results, in unison with the Highest, in unison with the universal, free from separate responsibility for our acts and therefore unaffected by their reactions. This which we have seen to be the fulfilment of the path of Works becomes thus an annexe and result of the path of Knowledge.

The integral knowledge again reveals to us the Self-existent as the All-blissful who, as Sachchidananda manifesting the world, manifesting all beings, accepts their adoration, even as He accepts their works of aspiration and their seekings of knowledge. leans down to them and drawing them to Himself takes all into the joy of His divine being. Knowing Him as our divine Self, we become one with Him, as the lover and beloved become one;

in the ecstasy of that embrace. Knowing Him too in all beings, perceiving the glory and beauty and joy of the Beloved everywhere, we transform our souls into a passion of universal delight and a wideness and joy of universal love. All this which, as we shall find, is the summit of the path of Devotion, becomes also an annexe and result of the path of Knowledge.

Thus by the integral knowledge we unify all things in the One. We take up all the chords of the universal music, strains sweet or discordant, luminous in their suggestion or obscure, powerful or faint, heard or suppressed, and find them all changed and reconciled in the indivisible harmony of Sachchidananda. The Knowledge brings also the Power and the Joy. "How shall he be deluded, whence shall he have sorrow who sees everywhere the Oneness?"

Essays on the Gita

SANKHYA AND YOGA.

In the moment of his turning from this first and summary answer to Arjuna's difficulties the Teacher makes a distinction which is of the utmost importance for the understanding of the Gita,—the distinction of Sankhya and Yoga. "Such is the intelligence (the intelligent knowledge of things) declared to thee in the Sankhya, hear now this in the Yoga, for if thou art in Yoga by this intelligence, O son of Pritha, thou shalt cast away the bondage of works." Such is the literal translation of the words in which the Gita announces the distinction it intends to make.

The Gita is on its foundation a Vedantic work, it is one of the three recognised authorities for the Vedantic teaching and, although not a revealed Scripture, although, that is to say, it is largely intellectual, ratiocinative, philosophical in its method, founded indeed on the Truth, but not the directly inspired Word which is the revelation of the Truth through the higher faculties of the seer, it is yet so highly esteemed as to be ranked almost as a thirteenth Upanishad. But still its Vedantic ideas are throughout coloured by the ideas of Sankhya and Yoga and it derives from this colouring the peculiar synthetic character of its philosophy. It is in fact primarily a system of Yoga that it teaches and it brings in metaphysical ideas only as explanatory of its system; nor does it mere by declare Vedantic knowledge, but it founds knowledge and

devotion upon works, even as it uplifts works to knowledge, their culmination, and informs them with devotion as their very spirit. Again its Yoga is founded upon the analytical philosophy of the Sankhyas, takes that as a starting-point and always keeps it as a large element of its method and doctrine; still it proceeds far beyond it, negatives even some of its characteristic tendencies and becomes a means of reconciling the lower analytical knowledge of Sankhya with the higher synthetic and Vedantic truth.

What, then, are the Sankhya and Yoga of which the Gita speaks? They are certainly not the systems which have come down to us under these names as enunciated respectively in the Sankhya Karika of Ishwara Krishna and the Yoga aphorisms of Patanjali. This Sankhya is not the system of the Karikas; for the Gita nowhere for a moment admits the multiplicity of Purushas as a primal truth of being and it affirms emphatically what the traditional Sankhya strenuously denies, the One as Self and Purusha, that One again as the Lord, Ishwara or Purushottama, and Ishwara as the cause of the universe. The traditional Sankhya is, to use our modern distinctions, atheistic; the Sankhya of the Gita admits and reconciles the theistic, pantheistic and monistic views of the universe.

Nor is this Yoga the Yoga system of Patanjali; for that is a purely subjective method of Rajayoga, an internal discipline, limited, rigidly cut out, severely and scientifically graded, by which the mind is progressively stilled and taken up into Samadhi so that we may gain the temporal and eternal results of this self-exceeding, the temporal in a great expansion of the soul's knowledge and powers, the eternal in the divine union. But the Yoga of the Gita is a large, flexible and many-sided system with various elements harmonised by a sort of natural and living assimilation, and of these elements Rajayoga is only one and not the most important and vital. This Yoga does not adopt any strict and scientific gradation, but is a process of natural soul-development; it seeks by the adoption of a few principles of subjective poise and action to bring

about a renovation of the soul and a sort of change, ascension or new birth out of the lower nature into the divine. Accordingly, its idea of Samadhi is quite different from the ordinary notion of the Yogic trance ; and while Patanjali gives to works only an initial importance for moral purification and religious concentration, the Gita goes so far as to make works the distinctive characteristic of Yoga. Action to Patanjali is only a preliminary, in the Gita it is a permanent foundation ; in the Rajayoga it has practically to be put aside when its result has been attained or at any rate ceases very soon to be a means for the Yoga, for the Gita it is a means of the highest ascent and continues even after the complete liberation of the soul.

This much has to be said in order to avoid any confusion of thought that might be created by the use of familiar words in a connotation wider than the technical sense now familiar to us. Still, all that is essential in the Sankhya and Yoga systems, all in them that is large, catholic and universally true, is admitted by the Gita, even though it does not limit itself by them like the opposing schools. Its Sankhya is the catholic and Vedantic Sankhya such as we find it in its first principles and elements in the great Vedantic synthesis of the Upanishads and in the later developments of the Puranas. Its idea of Yoga is that large idea of principally subjective practice and inner change, necessary for the finding of the Self or the union with God, of which the Rajayoga is only one special application. The Gita insists that Sankhya and Yoga are not two different, incompatible and discordant systems, but one in their principle and aim ; they differ only in their method and starting-point. The Sankhya also is a Yoga, but it proceeds by knowledge ; it starts, that is to say, by intellectual discrimination and analysis of the principles of our being and attains its aim through the vision and possession of the Truth. Yoga, on the other hand, proceeds by works ; it is in its first principle Karma-yoga : but it is evident from the whole teaching of the

Gita and its later definitions that the word *karma* is used in a very wide sense and that by Yoga is meant the selfless devotion of all the inner as well as the outer activities as a sacrifice to the Lord of all works; to the Master of all the soul's energies and austerities. Yoga is the practice of the Truth of which Knowledge gives the vision and its practice in a spirit of devotion, of calm or fervent consecration to that which knowledge sees to be the Highest.

But what are the truths of Sankhya? The philosophy drew its name from its analytical process; Sankhya is the analysis, the enumeration, the separative and discriminative setting forth of the principles of our being of which the ordinary mind sees only the combinations and results of combination. It did not seek at all to synthetise. Its original standpoint is in fact dualistic, not with the very relative dualism of the Vedantic schools which call themselves by that name, Dwaita, but in a very absolute and trenchant fashion. For it explains existence not by one, but by two original principles whose inter-relation is the cause of the universe,—Purusha, the inactive, Prakriti, the active. Purusha is the Soul, not in the ordinary or popular sense of the word, but of pure conscious Being immobile, immutable and self-luminous. Prakriti is Energy and its process. Purusha does nothing, but it reflects the action of Energy and its processes; Prakriti is mechanical, but by being reflected in Purusha it assumes the appearance of consciousness in its activities, and thus there is created those phenomena of creation, conservation, dissolution, birth and life and death, consciousness and unconsciousness, sense-knowledge and intellectual knowledge and ignorance, action and inaction, happiness and suffering which the Purusha under the influence of Prakriti attributes to itself although they belong not at all to itself but to the action or movement of Prakriti alone.

For Prakriti is constituted of three *gunas* or essential modes of energy; *sattwa*, the seed of intelligence, conserves the workings of energy; *rajas*, the seed of force and action, creates the workings of energy; *tamas*, the seed of

Inertia, the denial of *sattwa* and *rajas*, dissolves what they create and conserve. When these three powers of the energy of *Prakriti* are in a state of equilibrium, all is in rest, there is no movement, action or creation and there is therefore nothing to be reflected in the immutable luminous being of the conscious Soul. But when the equilibrium is disturbed, then the three *gunas* fall into a state of inequality in which they strive with and act upon each other and the whole inextricable business of ceaseless creation, conservation and dissolution begins, unrolling the phenomena of the cosmos. This continues so long as the *Purusha* consents to reflect the disturbance which obscures his eternal nature and attributes to it the nature of *Prakriti*; but when he withdraws his consent, the *gunas* fall into equilibrium and the soul returns to its eternal, unchanging immobility; it is delivered from phenomena. This reflection and this giving or withdrawal of consent seem to be the only powers of *Purusha*; he is the witness of Nature by virtue of reflection and the giver of the sanction, *sakshi* and *anumantā* of the Gita, but not the *Ishwara*. Even his giving of consent is passive and his withdrawing of consent is only another passivity. All action subjective or objective is foreign to the Soul; it has neither an active will nor an active intelligence. It cannot therefore be the sole cause of the cosmos and the affirmation of a second cause becomes necessary. Not Soul alone is by its nature of conscious knowledge, will and delight the cause of the universe, but Soul and Nature are the dual cause, a passive Consciousness and an active Energy. So the *Sankhya* explains the existence of the cosmos.

But whence then come this conscious intelligence and conscious will which we perceive to be so large a part of our being and which we commonly and instinctively refer not to the *Prakriti*, but to the *Purusha*? According to the *Sankhya* this intelligence and will are entirely a part of the mechanical energy of Nature and are not properties of the soul; they are the principle of *Buddhi*, one of the twenty-four *sattwas*, the twenty-four cosmic principles,

Prakriti in the evolution of the world bases herself with her three gunas in her as the original substance of things, unmanifest, inconscient, out of which are evolved successively five elemental conditions of energy or matter,—for Matter and Force are the same in the Sankhya philosophy. These are called by the names of the five concrete elements of ancient thought, ether, air, fire, water and earth; but it must be remembered that they are subtle conditions of energy and nowhere to be found in their purity in the gross material world. All objects are created by the combination of these five subtle conditions or elements. Again, each of these five is the base of one of five subtle properties of energy or matter, sound, touch, form, taste and smell, which constitute the way in which the mind-sense perceives objects. Thus is evolved what we would call in modern language the objective aspect of cosmic existence.

Thirteen other principles constitute the subjective aspect of the cosmic Energy,—Buddhi or Mahat, Ahankara, Manas and its ten sense-functions, five of knowledge, five of action. Manas, mind, is the original sense which perceives all objects and reacts upon them; for it has at once an inferent and an efferent activity, receives by perception what the Gita calls the outward touches of things, *bāhya sparsa* and returns upon them, as we should now say, its nervous reactions. But it specialises its functions of reception by aid of the five perceptive senses of hearing, touch, sight, taste and smell which make the five properties of things their respective objects, and its functions of reaction by aid of the five active senses which operate for speech, locomotion, the seizing of things, ejection and generation. Buddhi, the discriminating principle, is at once intelligence and will; it is that power in Nature which discriminates and coordinates. Ahankara, the ego-sense, is the subjective principle by which the Purusha is induced to identify himself with Prakriti and her activities. But these subjective principles are themselves as mechanical, as much a part of the inconscient energy as those which constitute her objective operations. If we find it difficult

to realise how intelligence and will can be properties of the mechanical Inconscient and themselves mechanical (*jada*), we have only to remember that modern Science itself has been driven to the same conclusion. Even in the mechanical action of the atom there is a power which can only be called an inconscient will and in all the works of Nature that pervading will does inconsciently the works of intelligence. What we call mental intelligence, is precisely the same thing in its essence as that which discriminates and coordinates subconsciously in all the activities of the material universe, and conscious Mind itself, Science has tried to demonstrate, is only a result and transcript of the mechanical action of the inconscient. But Sankhya explains what modern Science leaves in obscurity, the process by which the mechanical and inconscient takes on the appearance of consciousness. It is because of the reflection of Prakriti in Purusha; the light of consciousness of the Soul is attributed to the workings of the mechanical energy, and it is thus that the Purusha, observing Nature as the witness and forgetting himself, is deluded with the idea generated in her that it is he who thinks, feels, wills, acts, while all the time the operation of thinking, feeling, willing, acting is conducted really by her and her three modes and not by himself at all. To get rid of this delusion is the first step towards the liberation of the soul from Nature and her works.

There are certain things in our existence which the Sankhya does not explain at all or does not explain satisfactorily, but if all we need is a rational explanation of the cosmic processes in their principles as a basis for the great object common to the ancient philosophies, the liberation of the soul from the obsession of cosmic Nature, then the Sankhya explanation of the world and the Sankhya way of liberation seem as good and as effective as any other. What we do not seize at first is why it should bring in an element of pluralism into its dualism by affirming one Prakriti, but many Purushas. It would seem that the existence of one Purusha and one Prakriti should be sufficient.

to account for the creation and procession of the universe. But the Sankhya was bound to evolve pluralism by its rigidly analytical observation of the principles of things. First, actually, we find that there are many conscious beings in the world and each regards the same world in his own way and has his independent experience of its subjective and objective, its perceptive and reactive processes. If there were only one Purusha, there would be not this central independence and separateness, but all would see the world in an identical fashion and with a common subjectivity and objectivity. Because Prakriti is one, all witness the same world; because her principles are everywhere the same, the general principles which constitute internal and external experience are the same for all; but the infinite difference of view and outlook and attitude—a difference not of the natural operations which are the same, but of the witnessing consciousness—are utterly inexplicable except on the supposition that there is a multiplicity of witnesses, many Purushas. The separative ego-sense, we may say, is a sufficient explanation? But the ego-sense is a common principle of Nature and does not vary, it simply induces the Purusha to identify himself with Prakriti, and if there is only one Purusha, all beings would be one or joined or alike in their egoistic consciousness however different in the mere forms and combinations of their natural parts. The variations of Nature ought not to make all this central difference, this multiplicity of outlook in one Witness, one Purusha. Therefore the pluralism of souls is a logical necessity to a pure Sankhya system divorced from the Vedantic elements of the ancient knowledge which first gave it birth. The cosmos and its process can be explained by the commerce of one Prakriti with one Purusha, but not the multiplicity of conscious beings in the cosmos.

There is another difficulty quite as formidable. Liberation is the object set before itself by this philosophy as by others. This liberation is effected, we have said, by the Purusha's withdrawal of his consent from the activi-

ties of Prakriti which she conducts only for his pleasure ; but, in sum, this is only a way of speaking. The Purusha is passive and the act of giving or withdrawing consent cannot really belong to it, but must be a movement in Prakriti itself. If we consider, we shall see that it is, so far as it is an operation, a movement of reversal or recoil in the principle of Buddhi, the discriminative will. Buddhi has been lending itself to the perceptions of the mind-sense, discriminating and coordinating the operations of the cosmic energy and by the aid of the ego-sense identifying the Witness with her works of thought, sense and action. It arrives by the process of discriminating things at the realisation that this identity is a delusion ; it discriminates finally the Purusha from Prakriti and perceives that all is mere disturbance of the equilibrium of the gunas ; the Buddhi, at once intelligence and will, recoils from the falsehood which it has been supporting and the Purusha, ceasing to be bound, no longer associates himself with the interest of the mind in the cosmic play. The ultimate result will be that Prakriti will lose her power to reflect herself in the Purusha ; for the effect of the ego-sense is destroyed and the intelligent will becoming indifferent ceases to be the means of her sanction : necessarily then her gunas must fall into a state of equilibrium, the cosmic play must cease, the Purusha return to his immobile repose. But if there were only the one Purusha and this recoil of the discriminating principle from its delusions took place, all cosmos would cease. As it is, we see that nothing of the kind happens. A few beings among innumerable millions attain to liberation or move towards it ; the rest are in no way affected, nor is cosmic Nature in her play with them one whit inconvenienced by this summary rejection which should be the end of all her processes. Only by the theory of many independent Purushas can this fact be explained. Here too we see that the multiplicity of souls is an inevitable conclusion from the data of the Sankhya analysis of existence.

The Gita starts from this analysis and seems at first,

even in its setting forth of Yoga, to accept it almost wholly. It accepts Prakriti and her three gunas and twenty-four principles; accepts the attribution of all action to the Prakriti and the passivity of the Purusha; accepts the multiplicity of conscious beings in the cosmos; accepts the dissolution of the identifying ego-sense, the discriminating action of the intelligent will and the transcendence of the action of the three modes of energy as the means of liberation. The Yoga which Arjuna is asked to practise from the outset is Yoga by the Buddhi, the intelligent will. But there is one deviation of capital importance,—the Purusha is regarded as one, not many; for the free, immaterial, immobile, eternal, immutable Self of the Gita, but for one detail, is a Vedantic description of the eternal, passive, immobile, immutable Purusha of the Sankhyas. But the capital difference is that there is One and not many. This brings in the whole difficulty which the Sankhya multiplicity avoids and necessitates a quite different solution. This the Gita provides by bringing into its Vedantic Sankhya the ideas and principles of Vedantic Yoga.

The first important new element we find is in the conception of Purusha itself. Prakriti conducts her activities for the pleasure of Purusha; but how is that pleasure determined? In the strict Sankhya analysis it can only be by a passive consent of the silent Witness. Passively the witness consents to the action of the intelligent will and the ego-sense, passively he consents to the recoil of that will from the ego-sense. He is witness, source of the consent, by reflection upholder of the work of Nature, *sakshi anumantā bhartā*, but nothing more. But the Purusha of the Gita is also the Lord of Nature; he is Ishwara. If the operation of the intelligent will belongs to Nature, the origination and power of the will proceed from the conscious Soul; he is the Lord of Nature. If the act of intelligence of the Will is the act of Prakriti, the source and light of the intelligence are actively contributed by the Purusha; he is not only the witness, but the Lord and Knower,

master of knowledge and will, *jñātā īśhvarah*. He is the supreme cause of the action of Prakriti, the supreme cause of its withdrawal from action. In the Sankhya analysis Purusha and Prakriti in their dualism are the cause of the cosmos; in this synthetic Sankhya Purusha by *his* Prakriti is the cause of the cosmos. We see at once how far we have travelled from the rigid purism of the traditional analysis.

But what of the one self immutable, immobile, eternally free, with which the Gita began? That is free from all change or involution in change, *avikārya*, unborn, unmanifested, the Brahman, yet it is that "by which all this is extended." Therefore it would seem that the principle of the Ishwara is in its being; if it is immobile, it is yet the cause and lord of all action and mobility. But how? And what of the multiplicity of conscious beings in the cosmos? They do not seem to be the Lord, but subject to the action of the three gunas and the delusion of the ego-sense, and if, as the Gita seems to say, they are all the one self, how did this involution, subjection and delusion come about or how is it explicable except by the pure passivity of the Purusha? And whence the multiplicity? or how is it that the one self in one body and mind attains to liberation while in others it remains under the delusion of bondage? These are difficulties which cannot be passed by without a solution.

The Gita answers them in its later chapters by an analysis of Purusha and Prakriti which brings in new elements very proper to a Vedantic Yoga, but alien to the traditional Sankhya. It speaks of three Purushas or rather a triple status of the Purusha. The Upanishads in dealing with the truths of Sankhya seem to speak only of two Purushas. There is one unborn of three colours, the eternal feminine principle of Prakriti with its three gunas, ever creating; there are two unborn, two Purushas, of whom one cleaves to and enjoys her, the other abandons her because he has enjoyed all her enjoyments. In another verse they are described as two birds on one tree, eternally yoked

companions, one of whom eats the fruits of the tree,—the Purusha in Nature, enjoying her cosmos,—the other eats not, but watches his fellow,—the silent Witness, withdrawn from the enjoyment; when the first sees the second and knows that all is his greatness, then he is delivered from sorrow. The point of view in the two verses is different, but they have the same implication. One of the birds is the eternally silent, unbound Self or Purusha by whom all this is extended and he regards the cosmos he has extended, but is aloof from it; the other is the Purusha involved in Prakriti. The first verse indicates that the two are the same,—for the second unborn has descended into the enjoyment of Nature and withdrawn from it; the other verse brings out what the former only hints, that in its higher status of unity the self is for ever free, silent, immutable, though it descends in its lower being into the multiplicity of the creatures of Prakriti and withdraws from it by reversion in any individual creature to the higher status. This theory of the double status of the conscious soul opens a door; but the process of the multiplicity of the One is still obscure.

To these two the Gita adds yet another, the supreme, the Purushottama, the highest Purusha, whose greatness all this creation is. Thus there are three, the Kshara, the Akshara, the Uttama. Kshara, the mobile, the mutable is Nature, *swabhava*, it is the various becoming of the soul; the Purusha here is the multiplicity of the divine Being; it is the Purusha multiple not apart from, but in Prakriti. Akshara the immobile, the immutable, is the silent and inactive self, it is the unity of the divine Being, witness of Nature, but not involved in its movement, the inactive Purusha free from Prakriti and her works. The Uttama is the Lord, the supreme Brahman, the supreme Self, who possesses both the immutable unity and the mobile multiplicity. It is by His nature, His energy, His will and power, that He manifests himself in the world and is aloof from it; yet is He as Purushottama above both the aloofness from Nature and the attachment to Nature. This idea

of the Purushottama, though often implied in the Upanishads, is disengaged and brought out by the Gita and has exercised a powerful influence on the later developments of the Indian religious consciousness. It is the foundation of the highest Bhakti-Yoga which claims to exceed the rigid definitions of monistic philosophy ; it is at the back of the philosophy of the devotional Puranas.

The Gita is not content, either, to abide within the Sankhya analysis of Prakriti ; for that makes room only for the ego-sense and not for the multiple Purusha, which is there not a part of Prakriti, but separate from her. The Gita affirms on the contrary that the Lord by His nature becomes the Jiva. How is that possible, since there are only the twenty-four principles of the cosmic Energy and no others? Yes, says the divine Teacher in effect, that is a perfectly valid account for the apparent operations of the cosmic Prakriti with its three gunas, and the relation attributed to Purusha and Prakriti there is also quite valid and of great use for the practical purposes of the involution and the withdrawal. But this is only the lower Prakriti of the three modes, the inconscient, the apparent ; there is a higher, a supreme, a conscient and divine Nature, and it is that which has become the individual soul, the Jiva. This individual soul is myself, a partial manifestation of me, *mamaiva anshah*, and it possesses all my powers ; it is witness, giver of the sanction, upholder, knower, lord. It descends into the lower nature and thinks itself bound by action, so to enjoy the lower being : it can draw back and know itself as the passive Purusha free from all action. It can rise above the three gunas and, liberated from the bondage of action, yet possess action, even as I do myself, and by adoration of the Purushottama and union with him it can enjoy wholly its divine nature.

Such is the analysis, not confining itself to the apparent cosmic process but penetrating into the occult secrets of superconscious Nature, *uttamam rahasyam*, by which the Gita founds its synthesis of Vedanta, Sankhya

and Yoga, its synthesis of knowledge, works and devotion. By the pure Sankhya alone the combining of works and liberation is impossible ; by pure Monism alone the permanent continuation of works as a part of Yoga and the indulgence of devotion after perfect knowledge and liberation and union are attained, become impossible or otiose. The Sankhya knowledge of the Gita dissipates and the Yoga system of the Gita triumphs over all these obstacles.

The Psychology of Social Development

VIII

Once we have determined that this rule of perfect individuality and perfect reciprocity is the ideal law for the individual, the community and the race and that a perfect union and even oneness in a free diversity is its goal, we have to try to see more clearly what we mean when we say that self-realisation is the sense, secret or overt, of individual and of social development. For we have not yet to deal with mankind as a unity; the nation is still our largest compact and living unit. And it is best to begin with the individual, both because of his nature we have a completer and nearer knowledge and experience than of the aggregate soul and life and because the society or nation is, even in its greater complexity, a larger, a composite individual, the collective Man. What we find valid of the former is therefore likely to be valid, *mutatis mutandis*, of the larger entity. Moreover, the development of the free individual is, we have said, the first condition for the development of the perfect society. From the individual, therefore, we have to start; he is our index and our foundation.

The Self of man is a thing hidden and occult; it is not his body, it is not his life, it is not—even though he is in the scale of evolution the mental being, the Manu,—

his mind. Therefore neither the fullness of his physical, nor of his vital, nor of his mental nature can be either the term or the true standard of his self-realisation ; they are means of manifestation, subordinate indications, foundations of his self-finding, values, practical currency of his self, what you will, but not the thing itself which he secretly is and is trying or groping overtly and self-consciously to become. Man has not possessed as a race this truth about himself, does not now possess it except in the vision and self-experience of the few in whose footsteps the race is unable to follow, though it may adore them as Avatars, seers, saints or prophets. For the Oversoul who is the master of our evolution, has his own large steps of Time, his own great eras, tracts of slow and courses of rapid expansion, which the strong, semi-divine individual may overleap, but not the still half-animal race. The course of evolution proceeding from the vegetable to the animal, from the animal to the man, starts in the latter from the subhuman ; he has to take up into him the animal and even the vegetable : they constitute his physical nature, they dominate his vitality, they have their hold upon his mentality. His proneness to many kinds of inertia, his readiness to vegetate, his attachment to the soil and clinging to his roots, to safe anchorages of all kinds, and on the other hand his nomadic and predatory impulses, his blind servility to custom and the rule of the pack, his mob-movements and openness to subconscious suggestions from the group-soul, his subjection to the yoke of rage and fear, his need of punishment and reliance on punishment, his inability to think and act for himself, his incapacity for true freedom, his distrust of novelty, his slowness to seize intelligently and assimilate, his downward propensity and earthward gaze, his vital and physical subjection to his heredity, all these and more are his heritage from the subhuman origins of his life and body and physical mind. It is because of this heritage that he finds self-exceeding the most difficult of lessons and the most painful of endeavours. Yet it is by exceeding of the lower self that Nature accom-

plishes the great strides of her evolutionary process. To learn by what he has been, but also to know and increase to what he can be, is the task that is set for the mental being.

The time is passing away, permanently—let us hope—for this cycle of civilisation, when the entire identification of the self with the body and the physical life was possible for the general consciousness of the race. That is the primary characteristic of complete barbarism. To take the body and the physical life as the one thing important, to judge manhood by the physical strength, development and prowess, to be at the mercy of the instincts which rise out of the physical inconscient, to despise knowledge as a weakness and inferiority or look on it as a peculiarity and no necessary part of the conception of manhood, this is the mentality of the barbarian. It tends to reappear in the human being in the atavistic period of boyhood,—when, be it noted, the development of the body is of the greatest importance,—but to the adult man in civilised humanity it is ceasing to be possible. For, in the first place, by the stress of modern life even the vital attitude of the race is changing. Man is ceasing to be so much of a physical and becoming much more of a vital and economical animal. Not that he excludes or is intended to exclude the body and its development or the right maintenance of and respect for the animal being and its excellences from his idea of life ; the excellence of the body, its health, its soundness, its vigour and harmonious development are necessary to perfect manhood and are occupying attention in a better and more intelligent way than before. But the first rank in importance can no longer be given to the body, much less that entire predominance assigned to it in the mentality of the barbarian.

Moreover, although man has not yet really heard and understood the message of the sages, " know thyself," he has accepted the message of the thinker, " educate thyself," and, what is more, he has understood that the possession of education imposes on him the duty of imparting

his knowledge to others. The idea of the necessity of general education means the recognition by the race that the mind and not the life and the body are the man and that without the development of the mind he does not possess his true manhood. The idea of education is still primarily that of intelligence and mental capacity and knowledge of the world and things, but secondarily also of moral training and, though as yet very imperfectly, of the development of the aesthetic faculties. The intelligent thinking being, moralised, controlling his instincts and emotions by his will and his reason, acquainted with all that he should know of the world and his past, capable of organising intelligently by that knowledge his social and economical life, ordering rightly his bodily habits and physical being, this is the conception that now governs civilised humanity. It is, in essence, a return to and a larger development of the old Hellenic ideal, with a greater stress on capacity and utility and a very diminished stress on beauty and refinement. We may suppose, however, that this is only a passing phase; the lost elements are bound to recover their importance as soon as the commercial period of modern progress has been overpassed. With that recovery we shall have all the proper elements for the development of man as a mental being.

The old Hellenic or Graeco-Roman civilisation perished, among other reasons, because it only imperfectly generalised culture in its own society and was surrounded by huge masses of humanity who were still possessed by the barbarian habit of mind. Civilisation can never be safe so long as, confining the cultured mentality to a small minority, it nourishes in its bosom a tremendous mass of ignorance, a multitude, a proletariat. Either knowledge must enlarge itself from above or be always in danger of submergence by the ignorant night from below. Still more must it be unsafe, if it allows enormous numbers of men to exist outside its pale uninformed by its light, full of the natural vigour of the barbarian, who may at any moment seize upon the physical weapons of the civilised without undergoing an

intellectual transformation by their culture. The Graeco-Roman culture perished from within and from without; from without by the floods of Teutonic barbarism, from within by the loss of its vitality. It gave the proletariat some measure of comfort and amusement, but did not raise it into the light. When light came to the masses, it was from outside in the form of the Christian religion which arrived as an enemy of the old culture. Appealing to the poor, the oppressed and the ignorant it sought to capture the soul and the ethical being, but cared little or not at all for the mind, content that that should remain in darkness if the heart could be brought to feel religious truth. When the barbarians captured the Western world, it was in the same way content to Christianise them, but made it no part of its function to intellectualise. Distrustful even of the free play of intelligence, Christian ecclesiasticism and monasticism became anti-intellectual and it was left to the Arabs to reintroduce the beginnings of scientific and philosophical knowledge into a darkened Europe and to a long struggle between religion and science to effectuate the return of culture in a semi-barbarous Christendom. Knowledge must be aggressive, if it wishes to survive and perpetuate itself; to leave an extensive ignorance either below or around it, is to expose humanity to the perpetual danger of a barbaric relapse.

The modern world does not leave room for a repetition of the danger in the old form or on the old scale. Science is there to prevent it. It has equipped culture with the means of self-perpetuation. It has armed the civilised races with weapons of organisation and aggression and self-defence which cannot be acquired by any barbarous people, unless it ceases to be uncivilised and acquires the knowledge which Science alone can give. It has learned too that ignorance is an enemy it cannot afford to despise and has set out to remove it wherever it is found. The ideal of general education, right information and the training of capacity owes to it its birth and its practical possibility. It has propagated itself everywhere with

an irresistible force and driven the desire for increasing knowledge into the mentality of three continents. It has made general education the indispensable condition of national strength and efficiency and therefore imposed the desire of it not only on every free people, but of every nation that desires to be free and to survive, so that the universalisation of knowledge and intellectual activity in the human race is now only a question of Time; for it is only certain political and economical obstacles that stand in its way and these the thought and tendencies of the age are already labouring to overcome. And, in sum, Science has already enlarged for good the intellectual horizons of the race and raised, sharpened and intensified powerfully the general intellectual capacity of mankind.

It is true that its first tendencies have been materialistic and its indubitable triumphs have been confined to the knowledge of the physical universe and the body and the physical life. But this materialism is a very different thing from the old identification of the self with the body. Whatever its apparent tendencies, it has been really an assertion of man the mental being and of the supremacy of intelligence. Science in its very nature is knowledge, is intellectuality, and its whole work is that of the Mind turning its gaze upon its physical frame and environment to know and conquer and dominate Matter. The scientist is Man the thinker mastering the forces of material Nature by knowing them. Life and Matter are after all our basis and to know their processes and their own proper possibilities and the opportunities they give to the human being is part of the knowledge necessary for their transcending. Life and the body have to be exceeded, but they have also to be utilised and perfected. Neither the laws nor the possibilities of physical Nature can be entirely known unless we know also the laws and possibilities of supra-physical Nature; therefore the development of new and the recovery of old mental and psychic sciences have to follow upon the perfection of our physical knowledge, and that new era is already beginning to open upon us. But the perfect

tion of the physical sciences was a prior necessity and had to be the first field for the training of the mind of man in his new endeavour to know Nature and possess his world.

Even in its negative work the materialism of Science had a task to perform which will be useful in the end to the human mind in its exceeding of materialism. Science despised and cast aside Philosophy; it discouraged the spirit of poetry and art and beauty, enthroned visible and sensible matter of fact and encouraged an ugly realism and utilitarianism; in its war against religious obscurantism it almost succeeded in slaying religion and the religious spirit. But philosophy had become too much a thing of abstractions, a seeking for abstract truths in a world of ideas and words rather than what it should be, a discovery of the real reality of things by which human existence can learn its law and aim and the principle of its perfection. Poetry and art had become too much cultured pursuits to be ranked among the elegances and ornaments of life, concerned with beauty of words and forms and imaginations, rather than a concrete seeing and significant presentation of truth and beauty and of the living idea and the secret divinity in things concealed by the sensible appearances of the universe. Religion itself had become fixed in dogmas and ceremonies, sects and churches and had lost for the most part, except for a few individuals, direct contact with the living founts of spirituality. A period of negation was necessary. They had to be driven back and in upon themselves, nearer to their own eternal sources. Now that the stress of negation is past and they are raising their heads, we see them seeking for their own truth, reviving by virtue of a return upon themselves, and a new self-discovery. They have learned from the example of Science that Truth is the secret of life and power and that by finding the truth proper to themselves they must become the ministers of human existence.

But if Science has thus prepared us for an age of wider and deeper culture and if in spite of and even partly by its materialism it has rendered impossible the return

of the true materialism, that of the barbarian mentality, it has encouraged more or less indirectly both by its attitude to life and its discoveries another kind of barbarism,—for it can be called by no other name,—that of the industrial, the commercial, the economic age which is now progressing to its culmination and its close. This economic barbarism is essentially that of the vital man who mistakes the vital being for the self and accepts its satisfaction for the first aim of life. The characteristic of Life is desire and the instinct of possession. Just as the physical barbarian makes the excellence of the body and the development of physical force, health and prowess his standard and aim, so the vitalistic or economic barbarian makes the satisfaction of wants and desires and the accumulation of possessions his standard and aim. His ideal man is not the cultured or noble or thoughtful or moral or religious, but the successful man. To arrive, to succeed, to produce, to accumulate, to possess is his existence. The accumulation of wealth and more wealth, the adding of possessions to possessions, opulence, show, pleasure, a cumbrous in-artistic luxury, a plethora of conveniences, life devoid of beauty and nobility, religion vulgarised or coldly formalised, politics and government turned into a trade and profession, enjoyment itself made a business, this is commercialism. To the economic man beauty is a thing otiose or a nuisance, art and poetry a frivolity or an ostentation and a means of advertisement. His idea of civilisation is comfort, of morals social respectability, of politics the encouragement of industry, the opening of markets, exploitation and trade following the flag, of religion at best a pietistic formalism or the satisfaction of certain vitalistic emotions. He values education for its utility in fitting a man for success in a competitive existence, science for the useful inventions and knowledge, the comforts, conveniences, machinery of production with which it arms him, its power for organisation, regulation, stimulus to production. The opulent plutocrat and the successful mammoth capitalist and organiser of industry are the su-

permen of the commercial age and the true, if often occult rulers of its society.

The essential barbarism of all this is the pursuit of vital success, satisfaction, productiveness, accumulation, possession, enjoyment, comfort, convenience for their own sake. The vital being is an element in the integral human existence as much as the physical, but no more. A full and well-appointed life is desirable for man living in society, but on condition that it is also a true and beautiful life. Neither the life nor the body exist for their own sake, but as vehicle and instrument of a good higher than their own. They must be subordinated to the superior needs of the mental being, chastened and purified by a greater law of truth, good and beauty before they can take their proper place in the integrality of human perfection. Therefore in a commercial age with its ideal, vulgar and barbarous, of success, vitalistic satisfaction, productiveness and possession the soul of man may linger a while for certain gains and experiences, but cannot permanently rest. If it persisted too long, Life would become clogged and perish of its own plethora or burst in its straining to a gross expansion. Like the too massive Titan, *mole ruet sua* *.

* It will collapse by its own mass.

The Eternal Wisdom

THE PRACTICE OF THE TRUTH

EQUALITY OF SOUL.

- 1 I have learned, in whatever state I am, therewith to be content,—both to abound and to suffer need.—
- 2 The man who has conquered himself and is tranquilised, remains fixed in his highest self, whether in
- 3 pleasure or pain, in honour or in disgrace.—They have conquered the creation, whose mind is settled in equality.

* * *

- 4 He is the happy man whose soul is superior to all happenings.
- 5 All the accidents of life can be turned to our profit.
- 6 —In all things to do what depends on oneself and for the rest to remain firm and calm.
- 7 It is no use being in a rage against things, that makes no difference to them.

* * *

- 8 When we can draw from ourselves all our felicity, we find nothing vexatious to us in the order of Nature.
- 9 True philosophy is beyond all the attacks of

1) Philippians IV. 11, 12.—2) Bhagavad Gita.—3) id.—4) Seneca.—5) id.—6) Epictetus.—7) Marcus Aurelius.—8) Cicero.—9) Apollonius of Tyana.

- 10 things.—Truly, man has no retreat more tranquil and less troubled than that which he finds in his own soul, especially if he carries in it those truths to which it is enough to turn to acquire in a moment an absolute quietude.
- 11-12 The mind which studies is not disquieted.—The superior man must always remain himself in all situations of life.
- 13 Wherever they may be, upright men remain what they are in themselves. The desire of enjoyment can draw no word from the virtuous. In possession of happiness or in prey to misfortune the wise show
- 14 neither pride nor dejection.—Not overjoyed at gaining what is pleasant, nor disturbed, overtaken by what is unpleasant.
- 15 Like a piece of water that is deep, calm and limpid, having ears only for the precepts of the law the wise live in a complete serenity.
- 16 For if a man moves among sensible objects with the senses delivered from liking and dislike and obedient to his self, he attains to serenity. By serenity is born the slaying of all sorrows, for when the heart is serene, the intelligent mind soon comes to its poise.
- 17 A mind which remains calm in the midst of the vicissitudes of life, delivered from preoccupations, liberated from passion, dwelling in serenity—that is
- 18 a great blessing.—A calm heart is the life of the
- 19 body.—A man of understanding is of an excellent
- 20 spirit.—The good man remains calm and serene.—
- 21 The principle of supreme purity is in repose, in perfect calm.
- 22 The perfection of virtue consists in a certain equality of soul and of conduct which should remain un-

10) Marcus Aurelius. — 11) Lao-tse. — 12) Tsung-yung. — 13) Dhammapada. — 14) Bhagavad Gita. — 15) Dhammapada. — 16) Bhagavad Gita. — 17) Mahamangala Sutta. — 18) Proverbs XIV. 30. — 19) id. XVII. 27. — 20) Chi-king. — 21) Hooe-nan-tse. — 22) Seneca.

alterable.

- 23 The wise in joy and in sorrow depart not from the equality of their souls.
- 24 What is the sign of a man settled in the fixity of his soul and his understanding? When he casts from him all desires that come to the mind, satisfied in himself and with himself, when his mind is undisturbed in pain and without desire in pleasure, when liking and fear and wrath have passed away from him, then a man is fixed in his understanding. He who is unaffected in all things by good or by evil happening, neither rejoices in them nor hates, in him wisdom is established.
- 25 Thus the sage, always equal, awaits the command of destiny, while the vulgar throw themselves into a thousand dangers in a search for happiness at any price.
- 26 The sage is always at peace; thus his mentality is equally in equilibrium and at ease. His mind is simple and pure, his soul is not subject to lassitude.
- 27 The sage is happy everywhere, the whole earth
- 28 is his.—Nowhere and in no situation is the sage
- 29 dissatisfied with his condition.—He who consecrates his life to spiritual perfection, cannot be ill-content; for what he desires is always in his power.
- 30 Nothing here below should trouble the sage.

- 31 When you have made progress in wisdom, you will find no situation troublesome to you; every condition will be happy.
- 32 In rest shall you be saved, in quietness and confidence shall be your strength.
- 33 There is nothing here that is stable, let this truth

23) Buddhist Text.— (24) Bhagavad Gita.—25) Confucius.—
 26) Lao-Tse.— 27) Confucius. — 28) Id.— 29) Pascal.— 30) Bhagavad
 ita.— 31) Plutarch — 32) Isaiah XXX. 15.— 33) Isocrates.

be ever present to you and you will not let yourselves be transported by joy in prosperity nor cast down by sorrow in disgrace.

34 Therefore, considering with a firm heart the way of the spirit, renounce the trust which made you see something durable in the cause of joy and sorrow and return into calm.

35 Action like inaction can find a place in thee ; if thy body agitates itself, let thy mind be calm, let

36 thy soul be limpid as a mountain lake.—When water is calm, it reflects objects like a mirror. This tranquillity, this perfect level is the model for the sage. If water is transparent when it is in perfect repose, much more so is the intellectual essence. The heart of the sage in perfect repose is the mirror of heaven and of earth and of all existences.

Hymns of the Atris

THE SECOND HYMN TO MITRA-VARUNA

THE GIVERS OF THE RAIN

[Mitra and Varuna are by their united universality and harmony the guardians of the divine Truth and its divine Law eternally perfect in the ether of our supreme being ; thence they rain down the abundance of the heavens and its bliss upon the favoured soul. Seers in man of that world of Truth, as they are by their guardianship of its law rulers of all this becoming, they give us its rain of spiritual wealth and immortality. The Life-powers range with the voice of the truth-seeking thought through earth and heaven and the two Kings come to their cry with the brilliant clouds full of the creative waters. It is by the Maya, the divine truth-knowledge of the Lord, that they thus rain down heaven; that divine knowledge is the Sun, the Light, the weapon of Mitra and Varuna ranging abroad to destroy the ignorance. At first the Sun, the body of the Truth, is concealed in the very storm of its outpourings and only the sweetness of their streaming into the life is felt ; but the Maruts as Life-Powers and Thought-Powers range abroad seeking in all the worlds of our being for the brilliant rays of the concealed knowledge to be gathered as a shining wealth ; the voice of the Rain is full of the flashings of the Light and the movement of the divine Waters ; its clouds become robes for the Life-Powers. Through it all, by the formative knowledge of the mighty

Master of Truth and by the law of the Truth, the two kings maintain the divine workings in us, governing by the Truth all our being, and finally set in its sky the Sun, now revealed, as a chariot of the richly varied splendours of the knowledge, the chariot of the journey of the spirit to the highest heavens.]

1. Guardians of the Truth you ascend your car and the law of the Truth is yours in the supreme ether. 1 He whom here you cherish, Masters of the wideness and the harmony, for him increases full of the honey the rain of heaven.

2. Emperors, 2 you rule over this world of our becoming, O Mitra and Varuna, in the getting of knowledge you are seers of the realm of Light ; we desire from you the rain, the felicitous wealth, the immortality, and lo ! the Thunderers 3 range abroad through earth and heaven.

3. Emperors, strong Bulls of the abundance, Masters of earth and heaven, O Mitra and Varuna, universal in your workings, you approach their cry with your clouds of varied light and you rain down Heaven by the power of the knowledge 4 of the Mighty One. 5

1 The infinity of the superconscient being.

2 *Samrat*, having perfect kingship over the subjective and objective existence. 3. The Maruts, Life-Powers and Thought-Powers who find out the light of truth for all our activities. The word may also mean formers or builders. 4. Maya, the creative knowledge-will of the Deva. 5. Asura, a word used in the Veda as in the Avesta for the Deva (Ahuramazda), but also for the gods, His manifestations ; it is only in a few hymns that it is used for the dark Titans, by another and fictitious derivation, *a-sura*, the not-luminous, the not-gods.

4. This is your knowledge, O Mitra and Varuna, that is lodged in heaven ; it is the Sun, it is the Light ; it ranges abroad as your rich and varied weapon. You hide it in heaven with the cloud and with the raining. O Rain, full of the honey start forth thy streamings.

5. The Life-Powers yoke their happy car for the bliss, even as might a hero for battle, O Mitra and Varuna, in their seekings for the herds of Light ; thundering they range the varied worlds, and you pour out on us, rulers imperial, the water of Heaven.

6. O Mitra and Varuna, the Rain speaks its language ⁶ rich and varied and full of the light and the movement ; the Life-Powers have put on your clouds for raiment. Utterly by the knowledge you rain down Heaven ruddy-shining and sinless.

7. O Mitra and Varuna illumined in consciousness, by the Law, by the knowledge of the Mighty One you guard the workings ; ⁷ by the Truth you govern widely all the world of our becoming ; you set the Sun in heaven, a chariot of various splendour.

6. Here we see the subjective sense of the thunder in the symbol of the storm ; it is the outcrashing of the word of the Truth, the Shabda, as the lightning is the outflashing of its sense. 7. *Vratâni*, called the Aryan or divine workings, those of the divine law of the Truth to be revealed in man. The *Dasyu* or unAryan, whether human or superhuman, is he who is void of these diviner workings, opposes them in his darkened consciousness and tries to destroy them in the world. The Lords of Darkness are therefore called *Dasyus*, the Destroyers.

The Ideal of Human Unity

XIX.

Supposing the free grouping of the nations according to their natural affinities, sentiments, sense of economical and other convenience to be the final basis of a stable world-union, the next question that arises is what precisely would be the status of these nation-units in the larger and more complex unity of mankind. Would they possess in it only a nominal separateness or a real and living individuality and freedom of their organic life? Practically this comes to the question whether the ideal of human unity points to the forcible or at least forceful fusing and welding of mankind into a single vast nation and centralised world-state with many provinces or to its aggregation by a more complex, loose and flexible system into a world-union of free nationalities. If the former idea or tendency or need dominated, we must have a period of compression, constriction, negation of national and individual liberties as in the second of the three historical stages of national formation in Europe, ending, if entirely successful, in a centralised world-government which would impose its uniform rule and law, administration, economical and educational system, one culture, one social principle, one civilisation, perhaps even one language and one religion on all mankind. Centralised, it would delegate some of its powers to national authorities and councils but only as the centralised French government—Parliament and bureau

crazy—delegate some of their powers to the departmental prefects and councils and their subordinate officials and communes.

Such a state of things seems a sufficiently far-off dream and assuredly not, except to the rigid-doctrinaire, a very beautiful dream. Certainly, it would take a long time to become entirely practicable and would have to be preceded by a period of loose formation corresponding to the feudal unity of France or Germany in mediaeval Europe. But at the rate of ever accelerated speed with which the world is beginning to progress and with the gigantic revolutions of international thought, outlook and practice which the future promises, we have to envisage it as not only an ultimate, but conceivably a not very far-off possibility. If things continued to move persistently, victoriously in one direction and Science still farther to annihilate the obstacles of space and of geographical and mental division which yet exist and to aggrandise its means and powers of vast and close organisation, it might well become feasible within a century or two, at the most within three or four. It would be the logical conclusion of any process in which force and constraint or the predominance of a few great nations or the emergence of a kingdom, an empire predominant on sea and land, became the principal instrument of unification. It might come about, supposing some looser unity to be already established, by the triumph throughout the world of the political doctrine and the coming to political power of a party of socialistic doctrinaires alike in mentality to the unitarian Jacobins of the French Revolution who would have no tenderness for the sentiments of the past or for any form of group individualism and would seek to crush out of existence all their visible supports so as to establish perfectly their idea of an absolute human equality and unity.

Such a system, however established, by whatever forces, governed by the democratic State idea which inspires modern socialism or by the mere State idea socialistic perhaps, but undemocratic or anti-democratic, would

stand upon the principle that perfect unity is only to be realised by uniformity. All thought in fact that seeks to establish unity by mechanical or external means is naturally attracted towards uniformity. Its thesis would seem to be supported by history and the lessons of the past ; for in the formation of national unity, the trend to centralisation and uniformity has been the decisive factor, the state of uniformity the culminating point, and the precedent of the formation of diverse and often conflicting elements of a people into a single national State would naturally be the determining precedent for the formation of the populations of the earth, the human people, into a single world-nation and world-State. We see in modern times significant examples of the power of this trend towards uniformity. The recent Turkish movement began with the ideal of toleration for all the heterogeneous elements,—races, languages, religions, cultures,—of the ramshackle Turkish empire, but inevitably the dominant Young Turk element were carried away by the instinct for establishing, even by coercion, a uniform Ottoman culture and Ottoman nationality. Belgium, composed almost equally of Teutonic Flemings and Gallic Walloons, grew into a nationality under the aegis of a Franco-Belgian culture with French as the dominant language ; the Fleming movement, which should logically have contented itself with equal rights for the two languages, aimed really at a reversal of the whole position and not merely the assertion, but the dominance of the Flemish language and an indigenous Flemish culture. Germany uniting itself suffered her existing states with their governments and administrations to continue, but the possibility of considerable diversities thus left open has been annulled by the centralisation of national life in Berlin ; a nominal separateness exists, but overshadowed by a real and dominant uniformity which has all but converted Germany into the image of a larger Prussia in spite of the more democratic and humanistic tendencies and institutions of the Southern States. There are indeed types of a freer kind of federation, Switzerland, the United

States, Australia, South Africa but even here the spirit of uniformity really prevails or tends to prevail in spite of variation in detail and the latitude of free legislation in minor matters conceded to the component States. Everywhere unity seems to call for and strive to create a greater or less uniformity as its secure basis:

The first uniformity from which all the rest takes its start, is that of a centralised government whose natural function is to create and ensure a uniform administration. A central government is necessary to every aggregate which seeks to arrive at an organic unity of its political and economic life; and although nominally or to begin with this central government may be only an organ created by several States claiming to be sovereign within themselves, an instrument to which for convenience' sake they attribute a few of their powers for common objects, yet in fact it tends always to become itself the sovereign body desiring always to concentrate more and more power into its hands and leave only delegated powers to local legislatures and authorities. The practical inconveniences of a looser system strengthen this tendency and weaken gradually the force of the safeguards erected against an encroachment which seems to be entirely beneficial and supported by the logic of a general utility. Even in the United States with its strong attachment to its original constitution and slowness to constitutional innovations on other than local lines, the tendency is manifesting itself and would certainly have made by this time great changes if there had not been a supreme Court missioned to nullify any legislative interference with the original constitution and, secondly, the American policy of aloofness from foreign affairs and complications which removes the pressure of those necessities that in other nations have aided the central government to engross all real power and convert itself into the source as well as the head or centre of national activities. The traditional policy of the United States, its pacifism, its anti-militarism, its aversion to entanglement in European complications or any close touch with the politics

of Europe, its jealousy of interference by the European powers in American affairs in spite of their possession of colonies and interests in the Western hemisphere, are largely due to the instinct that this separateness is the sole security for the maintenance of its institutions and the peculiar type of its national life. Once militarised, once cast into the vortex of old-world politics, as it now threatens to be, nothing could long protect the States from the necessity of large changes in the direction of centralisation and the weakening of the federal principle. Switzerland owes the security of its federal constitution to a similarly self-centred neutrality.

For the growth of national centralisation is due to two primary needs of which the first and most pressing is the necessity of compactness, single-mindedness, a single and concentrated action against other nations, whether for defence against external aggression or for aggression upon others in the pursuit of national interests and ambitions. The centralising effect of war and militarism, its call for a concentration of powers, has been a commonplace of history from the earliest times. It has been the chief factor in the evolution of centralised and absolute monarchies, in the maintenance of close and powerful aristocracies, in the welding together of disparate elements and the discouragement of centrifugal tendencies. The nations which, faced with this necessity, have failed to evolve or to preserve this concentration of powers, have always tended to fare ill in the battle of life, even if they have not shared the fate of Poland in Europe or of India in Asia. The strength today of centralised Japan, the weakness of decentralised China is a proof that even in modern conditions the ancient rule holds good. We see today the free States of Western Europe compelled to suspend all their hard-earned liberties and go back to the ancient Roman device of an irresponsible Senate and even to a covert dictatorship in order to meet the concentrated strength of a nation powerfully centralised and organised for military defence and attack. Were the sense of this necessity to

survive the actual duration of the war, there can be no doubt that democracy and liberty would receive the most dangerous and possibly fatal blow they have yet suffered since their reestablishment in modern times.

The power of Prussia itself to take the life of Germany into its grasp has been due almost wholly to the sense of an insecure position between two great and hostile nations and to the feeling of encirclement and insecurity for its expansion which has been imposed on the new empire by its peculiar placement in Europe. We see also another example of the same tendency in the strength which the idea of confederation has acquired as a result of the war in England and her colonies. So long as the colonies could stand aloof and unaffected by England's wars and foreign policy, this idea had little chance of effectuation; but the experience of the war and the embarrassments and inability to compel a concentration of all the potential strength of the empire caused by an almost total decentralisation seem to have made inevitable a tightening up of the loose and easy make of the British empire which may go very far once the principle has been recognised and put initially into practice. Loose federation serves well where peace is the rule; wherever peace is insecure or the struggle of life difficult and menacing, looseness becomes a disadvantage and may turn even into a fatal defect, the opportunity of fate for destruction.

The pressure of peril from without and the need of expansion create only the tendency towards a strong political and military centralisation; the growth of uniformity arises from the need of a close internal organisation of which the centre thus created becomes the instrument. This organisation is partly called for by the same needs as create the instrument, but much more by the advantages of uniformity for a well-ordered social and economic life based upon a convenience of which life is careless, but which the intelligence of man constantly demands,—a clear, simple and, as far as the complexity of life will allow, a facile principle of order. The human intelligence seeking to or-

der life according to its own fashion and not according to the more instinctively supple and flexible principle of order inherent in Nature itself, aims necessarily at imitating Nature by fixing certain uniform principles of arrangement, but seeks also to give to them, as much as may be a uniform application. It drives at the suppression of all important variations. It is only when it has enlarged itself and feels more competent to understand and deal with natural complexities that it finds itself at all at ease in managing what the principle of life seems always to demand, the free variation and subtly diverse application of uniform principles. First of all, in the ordering of a national society, it aims naturally at uniformity in that aspect of it which most nearly concerns the particular need of the centre of order which has been called into existence, the political and military. It aims first at a sufficient and then at an absolute unity and uniformity of administration.

The monarchies which the need of concentration called into being, drove first at a preliminary concentration, a gathering of the main threads of administration into the hands of the central authority. We see this everywhere, but the stages of the process are most clearly indicated in the political history of France where the confusion of feudal separatism and feudal jurisdictions created the most formidable difficulties, and where by a constant centralising insistence and a final violent reaction from their surviving results they were most successfully resolved and removed. The centralising monarchy, brought to supreme power by the repeated lessons of the English invasions, the Spanish pressure, the civil wars, developed inevitably that absolutism which the great historic figure of Louis XIV so strikingly personifies. His famous dictum " I am the State " expressed really the need felt by the country of developing one undisputed sovereign power which should concentrate in itself all military, legislative and administrative authority as against the loose and almost chaotic organisation of feudal France. The system of the Bourbons aimed first at administrative centralisation and unity,

secondarily at a certain amount of administrative uniformity. It could not carry this second aim to an entirely successful conclusion because of its dependence on the aristocracy which it had replaced, but to which it was obliged to leave the confused debris of its feudal privileges. The Revolution making short work of this aristocracy swept away all these relics of the ancient system. In establishing a rigorous uniformity it did not reverse, but rather completed the work of the monarchy. An entire unity and uniformity legislative, fiscal, economical, judicial, social was the goal towards which French absolutism monarchical or democratic was committed by its original impulse. The rule of the Jacobins and the regime of Napoleon only brought rapidly to fruition what was slowly evolving under the monarchy out of the confused organism of feudal France.

In other countries the movement was less direct and the survival of old institutions even after the loss of their original reason for existence more obstinate; but everywhere in Europe, even in Germany and Russia, the trend has been the same and the eventual result is inevitable. The study of that evolution is of considerable importance for the future; for the difficulties to be surmounted were identical in essence, however different in form, to those which would stand in the way of the evolution of a world-state out of the loose and still confused organism of the modern civilised world.

Heraclitus

(4)

Heraclitus' account of the cosmos is an evolution and involution out of his one eternal principle of Fire,—at once the one substance and the one force,—which he expresses in his figurative language as the upward and downward road. "The road up and down" he says "is one and the same." Out of Fire, the radiant and energetic principle, air, water and earth proceed,—that is the procession of energy on its downward road; there is equally in the very tension of this process a force of potential return which would lead things backward to their source in the reverse order. In the balance of these two upward and downward forces resides the whole cosmic action; everything is a poise of contrary energies. The movement of life is like the back-returning of the bow, to which he compares it, an energy of traction and tension restraining an energy of release, every force of action compensated by a corresponding force of reaction. By the resistance of one to the other all the harmonies of existence are created.

We have the same idea of an evolution of successive conditions of energy out of a primal substance-force in the Indian theory of Sankhya. There indeed the system proposed is more complete and satisfying. It starts with the original or root energy, *mūla prakṛiti*, which as the first substance, *pradhāna*, evolves by development and change into five successive principles. Ether, not fire, is the first principle, ignored by the Greeks, but rediscovered by modern Science; there follow air, fire, the igneous, radiant and electric energy, water, earth, the fluid and solid. The Sankhya, like Anaximenes, puts Air first of the four principles admitted by the Greeks, though it does not like him make it the original substance, and it thus differs from the order of Heraclitus. But it gives to the principle of fire the function of creating all forms,—as Agni in the Veda

is the great builder of the worlds,—and here at least it meets his thought ; for it is as the energetic principle behind all formation and mutation that Heraclitus must have chosen Fire as his symbol and material representative of the One. We may remember in this connection how far modern Science has gone to justify these old thinkers by the importance it gives to electricity and radio-active forces—Heraclitus' fire and thunderbolt, the Indian triple Agni—in the formation of atoms and in the transmutation of energy.

But the Greeks failed to go forward to that final discrimination which India attributed to Kapila, the supreme analytical thinker,—the discrimination between Prakriti and her cosmic principles, her twentyfour tattwas forming the subjective and objective aspects of Nature, and between Prakriti and Purusha, Conscious-Soul and Nature-Energy. Therefore while in the Sankhya ether, fire and the rest are only principles of the objective evolution of Prakriti, evolutionary aspects of the original *physis*, the early Greeks could not get back beyond these aspects of Nature to the idea of a pure energy, nor could they at all account for her subjective side. The Fire of Heraclitus has to do duty at once for the original substance of all Matter and for God and Eternity. This preoccupation with Nature-Energy and the failure to fathom its relations with Soul has persisted in modern scientific thought, and we find there too the same attempt to identify some primary principle of Nature, ether or electricity, with the original Force.

However that may be, the theory of the creation of the world by some kind of evolutionary change out of the original substance or energy; by *parināma*, is common to the early Greek and the Indian systems, however they may differ about the nature of the original *physis*. The distinction of Heraclitus among the early Greek sages is his conception of the upward and downward road, one and the same in the descent and the return. It corresponds to the Indian idea of *nivritti* and *pravritti*, the double movement of the Soul and Nature,—*pravritti*, the moving out and forward, *nivritti*, the moving back and in. The Indian thinkers were preoccupied with this double principle so far as it touches the action of the individual soul entering into the procession of Nature and drawing back from it ; but still they saw a similar, a periodic movement forward and back of Nature itself which leads to an ever-repeated

cycle of creation and dissolution ; they held the idea of a periodic *pralaya*. Heraclitus' theory would seem to demand a similar conclusion. Otherwise we must suppose that the downward tendency, once in action, has always the upper hand over the upward or that cosmos is eternally proceeding out of the original substance and eternally returning to it, but never actually returns. The Many are then eternal not only in power of manifestation, but in actual fact of manifestation.

It is possible that Heraclitus may so have thought, but it is not the logical conclusion of his theory ; it contradicts the evident suggestion of his metaphor about the road which implies a starting-point and a point of return ; and we have too the distinct statement of the Stoics that he believed in the theory of conflagration,—an assertion which they are hardly likely to have made if this were not generally accepted as his teaching. The modern arguments against enumerated by Mr. Ranade are founded upon misconceptions. Heraclitus' affirmation is not simply that the One is always Many, the Many always one, but in his own words, "out of all the One and out of One all." Plato's phrasing of the thought, "the reality is both many and one and in its division it is always being brought together," states the same idea in different language. It means a constant current and back-current of change, the upward and downward road, and we may suppose that as the One by downward change becomes completely the All in the descending process, yet remains eternally the one everliving Fire, so the All by upward change may resort completely to the One and yet essentially exist, since it can again return into various being by the repetition of the downward movement. All difficulty disappears if we remember that what is implied is a process of evolution and involution,—so too the Indian word for creation, *srishti*, means a release or bringing forth of what is held in, latent,—and that the conflagration destroys existing forms, but not the principle of multiplicity. There will be then no inconsistency at all in Heraclitus' theory of a periodic conflagration ; it is rather, that being the highest expression of change, the complete logic of his system. , !

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A PHILOSOPHICAL REVIEW

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The Life Divine

CHAPTER XXXIII

THE PROGRESS TO KNOWLEDGE

As he ascends from level to level, he awakens to knowledge of that goal of his movement.

Rigveda.

Son of the twofold mother, he attains to kingship in his attainings to knowledge; he moves and dwells in his original summit and foundation.

Ibid.

ARGUMENT

[To rise out of the sevenfold Ignorance into the integral Knowledge is the progress of man's being; it is to grow in all his complex existence and consciousness into the full possession and enjoyment of his whole and his true being — He starts with three categories, himself, Nature or cosmos and God, and though he tries to deny any two of these in order to affirm the third only, he cannot really succeed; for he is neither separate nor sufficient to himself, cosmos also is not sufficient to itself, but points always to an infinite, one and absolute behind it, and to affirm the Absolute to the exclusion of these two others leaves man unsatisfied and cosmos unexplained.—In affirming himself man has first to put himself in front and act and feel as if God and the world existed for him and were less important to him than himself; this is his egoistic phase necessary to disengage his individuality out of Nature and as if against her and to bring it out into force and capacity. He has to affirm himself in the Ignor-

ance before he can perfect himself in the Knowledge. Afterwards he has to seek for himself in Nature and God and others, but it is still himself that he seeks to know and possess and his own perfection or salvation which is his motive.—In the progressive enlargement of his knowledge he gets rid of his sevenfold ignorance; of the temporal by growing into his eternal being with its pre-existence and subsequent existence in Time; of the psychological by enlarging his self-knowing beyond the waking self into the subconscious and superconscious; of the constitutional by realising his spiritual being and its categories; of the cosmic by discovering his timeless self; of the egoistic by realising the cosmic consciousness; of the original by opening to the Absolute of whom Self, individual and Nature are so many faces.—At the same time he realises the unity of himself and Nature in the first three steps of knowledge, of himself and God in the others; of himself with all beings relatively in Nature and absolutely in God; of God and Nature because it is the Self who has become all these beings and the nature of the Lord which is apparent in cosmos.—The knowledge of Nature leads him to the same results as soon as he goes beyond Matter and Life to Mind; for he discovers a subconscious and superconscious, a soul in Matter, and perceives a supernature in which he realises the Self, the Spirit, the Absolute.—In the quest of God he begins by seeing him through Nature and himself, crudely and obscurely at first, till he finds more luminously the one Truth behind all religions; for all seize on the Divine in many aspects and their variety is necessary in order that man should come to know God entirely.—When he arrives at the unity of his knowledge of God, man and Nature, he has the complete knowledge, the sense and goal of humanity's progress and labour and the sure foundation of all perfections and all harmonies.]

Since the actuality of our manifest and terrestrial existence is a sevenfold Ignorance and the object of our birth in this world, whether, as we hold, to be fulfilled on earth itself or only with earth as a starting-point, is the possession by the individual or the human creature of his true

being through an integral self-knowledge, that possession can only come about by the removal of the Ignorance in whose sevenfold coils we are now entangled. Or rather, since human ignorance is not a complete inconscience of our being, but a partial and therefore erroneous knowledge, the way out is through an enlargement of our partial being and consciousness into the complete and integral and by that enlargement a chastening and correction of all that is erroneous, dark, limited and false in our experience of our being into the free and wide luminousness of the right and the true. Self-enlargement, self-fulfilment, self-evolution from what we partially and temporally are in our actual and apparent nature to what we completely are in our secret being and therefore can become even in our manifest existence, is the object of our creation and the justification of man's life upon earth amidst the phenomena of the cosmos. The apparent man, an ephemeral being subject to material nature and a limited mentality, has to become the real Man, master of his nature and universal in his being. In popular language, the natural man has to evolve himself into the divine Man ; the sons of Death have to know themselves as the children of Immortality.

To arrive at some intellectual truth about God and ourself and the world is not an object large enough for the conscious sons of Infinity ; that is not the sense in which the Veda uses the great word Knowledge. To shape our practical life as far as may be in consonance with our intellectual notions,—an ethical and vital fulfilment,—cannot be the ultimate aim of our life. All our existence is in its very terms a being, a state of consciousness, an energy of our being and consciousness and an enjoyment of that being, consciousness and energy ; this is all the principle of our existence and there is nothing more, for in these terms all others are included. To be, to be aware of our being, to possess it, to enjoy it is therefore the whole drift of our effort and the very meaning of life ; intellectual knowledge and practical action are only devices by which, first, we

express so much of our being, consciousness, energy, power of enjoyment as we have been able to actualise in our apparent nature and, secondly, by which we attempt to grow into the much more we have yet to actualise. Nor are they the only means nor all the values and all the instruments of our consciousness and energy. Our nature, by which we mean the conscious force of our being in its actual and potential play and power, is complex in its ordering of consciousness, complex in its instrumentation of force. Every fixed term and circumstance of that complexity which we can get into working order, we have to actualise in the highest and purest values possible to us and to use in its widest and richest powers for the one object, to grow continually in our conscious being and its force and joy and to express that growth dynamically in such an action on the world and ourselves that we shall grow yet more and always more towards the largest possible universality and infinity. All man's age-long effort, his action, society, art, ethics, science, religion, all the manifold activities by which he expresses and increases his mental, vital, physical, spiritual being, have no other sense or foundation. For the individual to arrive at universality and infinity, live in it, possess it and be, know, feel, and express that alone in all his being, consciousness, energy, enjoyment is what ancient Veda and Vedanta meant when they spoke of Knowledge and set Immortality before man as his divine culmination.

By the nature of his mentality, by his inlook into himself and his outlook on the world, by his original limitation in both to the relative, obvious and apparent, man is obliged to envisage being at first not in the completeness of its unity, but in three principal categories which sum up all its diversity. These three, apparently divided, are yet inextricable united and eventually one. First, there is that of which alone he is directly aware in his normal ignorant being ; he sees himself, the individual, separate apparently in its existence, yet always inseparable from the rest of being, striving to be sufficient, yet always insufficient to it.

self, since never has it been known to come into existence or to exist or to culminate in its existence apart from the rest, without their aid and independently of universal nature and being. Secondly, there is that which he knows only indirectly by his mind and senses and its effects upon them, yet must strive always to know more and more completely ; for he sees also this rest of being with which he is so closely identified and yet from which he is so separate, the cosmos,—that is to say, the world, Nature and other individuals whom he perceives as always like himself and yet always unlike, for they are the same in nature even to the plant and the mineral and yet different in nature ; each seems to go its own way in its separate being and yet each is impelled by the same movement and follows the same vast curve of evolution as himself. Thirdly, he sees or rather divines something else which he does not know at all except indirectly; for he knows it only through himself and that at which his being aims, through the world and that at which it seems to point and which it is striving to express.

This third and unknown, this *tertium quid*, is God ; and by the word he means somewhat or someone who is the Supreme, the Divine, the Cause, the All, one of these things or all of them at once, the perfection or the totality of all that here is partial or imperfect, the absolute of all these myriad relativities, the Unknown by learning of whom the real secret of the known becomes to him more and more intelligible. Man has tried to deny all these categories,—he has tried to deny his own real existence, he has tried to deny the real existence of the cosmos, he has tried to deny the real existence of God. Behind all these denials we see the same constant necessity of his attempt at knowledge ; for he feels the need of arriving at a unity of these three terms, even if it can only be done by suppressing two of them, whether by affirming only himself as cause and all the rest as mere creations of his mind, or by affirming only Nature and all the rest as nothing but phenomena of Nature-Force, or by affirming

only God, the Absolute, and all the rest as no more than illusions which That thrusts upon itself by inexplicable Maya. None of these denials can really endure or satisfy, least of all the one to which his sense-governed intellect is most prone, but in which it can never persist for long, the denial of God. The ages of naturalistic atheism have always been short-lived because they can never satisfy the secret knowledge in man ; that cannot be the final Veda because it does not correspond with the Veda within which all mental knowledge is labouring to bring out, and from the moment that this lack of correspondence is felt, a solution however skilful it may be and however logically complete, has been judged by the eternal Witness in man and is doomed.

Man is not sufficient to himself, nor separate, nor is he the Eternal and the All ; therefore by himself he cannot be the explanation of the cosmos of which his mind, life and body are so evidently an infinitesimal detail. The visible cosmos too, he finds, is not sufficient to itself, nor does it explain itself even by its unseen material forces ; for there is too much that he finds both in the world and in himself which is beyond them and of which they seem only to be a face, an epidermis or even a mask. Neither his intellect, nor his intuitions, nor his feeling can do without One to whom these many stand in some relation, an Infinite which is in, behind and about all this harmony and interrelation and essential oneness of multitudinous finite things, an Absolute on which these innumerable and finite relativities depend. Let him call it what he will, he must arrive at a Supreme, a Divine, a Cause, an Infinite and Eternal, a Perfection to which all tends and aspires or an All to which everything perpetually and invisibly amounts. Yet even this Absolute he cannot really affirm by itself and to the exclusion of the two other categories, for then he has only made a violent leap away from the problem he is here to solve and himself and the cosmos remain an inexplicable mystification or a purposeless mystery. For himself, a certain part of his intellect

and his longing for rest may be placated by such a solution, but his heart, his will, the largest and intensest parts of his being remain without a meaning, void of purpose or justification or become merely a random foolishness and a violent sin against the eternal repose. And as for the cosmos, it remains there in the singular character of a carefully constructed lie of the Infinite, a monstrously aggressive and yet really non-existent anomaly, a painful and miserable paradox with false shows of wonder and beauty and delight. That way no satisfying fulfilment lies for the consciousness and energy that has manifested itself in the world and in man.

Yet a unity of these three categories is essential to the Knowledge; for it is towards their unity as well as their integrality that the growing self-consciousness of the individual opens out and at which it must, to be satisfied, arrive: indeed, these two things are impossible one without the other. It is by knowing each in its completeness that all three meet in our consciousness and become one; otherwise it is only by division and rejection of two of them from the third that we can get at any kind of unity. Man therefore has to enlarge his knowledge of himself, his knowledge of the world and his knowledge of God until he becomes aware of their unity. Certainly, as we have said, God exists in Himself, and not by virtue of the cosmos or of man, while man and the cosmos exist by virtue of God and not in themselves except in so far as their being is one with the being of God. But still they are the manifestation of the nature of God and even in His eternal existence they must in some way be present or implied, since otherwise there would be no meaning in their manifestation; and always it is through the knowledge of self and the world that man arrives at the knowledge of God and he cannot arrive at it otherwise. Not by rejecting God's manifestation, but by rejecting his own ignorance of it and the results of his ignorance, can he lift the whole of his being and consciousness and energy and joy of being to the Divine. He may do this through himself,

one manifestation, or he may do it through the universe, another manifestation. Arriving through himself alone he arrives at a sort of individual immergence or absorption in the Indefinable and loses the universe; arriving through the universe alone he loses his individuality either in the universal impersonality or in the universal Conscious-Force; but arriving through the equal integrality of both and seizing in them on all the aspects of the Divine he possesses God and possesses too God in himself and God in the universe. The All-Knowledge justifies to him its creation of himself and justifies by him its creation of the world.

Since the first business of man in the evolutionary steps of Nature is to affirm, to make distinct and rich, to possess firmly, powerfully and completely his own individuality, he has, in the beginning, principally to occupy himself with his own ego. In this egoistic phase of his being the world and others are less important to him than himself, are indeed only important as aids and occasions for his self-affirmation. God too at this stage is less important to him than he is to himself and therefore in the earlier formations, on the lower levels of religious development God or the gods are treated as if they existed for man, supreme instruments for the satisfaction of his desires, his helpers in his task of getting the world in which he lives to satisfy his needs and wants and ambitions. This primary egoistic development with all its sins and violences and crudities is by no means to be regarded, in its proper place, as an evil or as an error of Nature; it is necessary for man's first work, the finding of his own individuality and its perfect disengagement from the lower subconscious in which the individual is overpowered by the mass consciousness of the world and entirely subject to the mechanical workings of Nature. Man the individual has to affirm, to distinguish his personality against Nature, to be powerfully himself, to evolve all his human capacities of force and knowledge and enjoyment so that he may turn them upon her and upon the world with more and more mastery and force; his self-discriminating egoism is given him for

that end. Until he has thus developed his individuality, his personality, his separate capacity he cannot be fit for the greater work before him or successfully turn his faculties to higher, larger and more divine ends. He has to affirm himself in the Ignorance before he can perfect himself in the Knowledge.

Still, to find his egoistic individuality is not to know himself; for the true Individual is not the ego; predominantly, this first movement is a work of will, of power, of egoistic self-effectuation and only secondarily of knowledge. Therefore a time must come when man has to look below the surfaces of his egoistic being and attempt to know himself; he must set out to find the real man: without that he would be stopping short at Nature's primary education and never go on to her deeper and larger teachings; however great his practical knowledge and efficiency, he would be only a little higher than the animals. First, he has to turn his eyes upon his own psychology and distinguish its natural elements,—ego, mind and its instruments, life, body,—until he discovers that his whole existence stands in need of explanation other than the working of these natural elements and of a goal for its workings other than their egoistic self-satisfaction. He may seek it in Nature and mankind and thus start on his way to the discovery of his unity with the rest of the world; he may seek it in super-nature, in God, and thus start on his way to the discovery of his unity with the Divine. Practically, he attempts both paths and, continually wavering, continually seeks to fix himself in the successive solutions that may be best in accordance with the various partial discoveries he has made on his double line of search. But through it all what he is really seeking to discover, to know, is himself; his knowledge of Nature, his knowledge of God are only helps towards self-knowledge, towards the perfection of his being, towards the attainment of the supreme object of his individual self-existence. Directed towards Nature and the cosmos it may take upon itself the figure of self-knowledge, self-mastery and mastery of the

world in which we find ourselves : directed towards God it may take also this figure but in a higher spiritual sense, or it may assume that other, so familiar and decisive to the religious mind, the seeking for an individual salvation whether in heavens beyond or by individual immergence in a supreme Self or a supreme Non-Self,—beatitude or Nirvana. Throughout, however, it is the individual seeking individual self-knowledge and the aim of his separate existence, with all the rest, even altruism and the love and service of mankind, thrown in as helps and means towards that one great preoccupation of his realised individuality.

The higher self-knowledge begins as soon as man has got beyond his preoccupation with the relation of Nature and God to his superficial being and most apparent self. One step is to know that this life is not all and to get at the conception of his own temporal eternity, to realise that subjective persistence which is called the immortality of the soul. When he knows that there are states beyond the material and lives behind and before him, at any rate a preexistence and a subsequent existence, he is on the way to get rid of his temporal ignorance by enlarging himself beyond the immediate moments of Time to the possession of his own eternity. Another step is to learn that his waking self is only a small part of his being and begin to fathom the depths of the subconscious and scale the heights of the superconscious ; so he commences the removal of his psychological self-ignorance. A third step, resulting from these, is to find out that there is something in him beyond his mind, life and body, not only a soul, but a spirit, and to learn what are the categories of his spiritual being, until he discovers that all in him is expression of the spirit and distinguishes the link between his lower and his higher existence ; thus he sets out to remove his constitutional self-ignorance. Discovering Spirit he discovers God ; he finds out that there is a self beyond the temporal ; he comes to the vision of that self in the cosmic consciousness as the divine reality behind Nature and this world of beings ; his mind opens to the thought or the sense of the

Absolute of whom self and the individual and the cosmos are so many faces ; the cosmic, the egoistic, the original ignorance begin to lose the rigidity of their hold. In his attempt to cast his existence into the mould of this enlarging self-knowledge his whole view and motive of life, thought and action are progressively modified and transformed; his practical ignorance of himself, his nature and his object of existence diminishing, he sets his feet on the path which leads out of the falsehood and suffering of his limited and partial into the perfect possession and enjoyment of his true and complete existence.

In this progress he discovers more or less completely the unity of the three categories from which he started. For he finds that in his manifest being he is one with cosmos and Nature ; since mind, life and body, the soul in the succession of Time, the conscient, subconscious and superconscient,—these in their various relations and the result of their relations are cosmos and are Nature. He finds that in all which stands behind them or on which they are based, he is one with God ; for the Absolute, the Spirit, the Self spaceless and timeless, the Self manifest in the cosmos and Lord of Nature,—all this is what we mean by God, and in all this his own being goes back to God and derives from it : he is the Absolute, the Self, the Spirit self-projected into cosmos and Nature. In both of these he finds his unity with all other souls and beings, relatively in Nature,—since he is one with them in mind, vitality, matter, soul, every cosmic principle and result, however various in energy and act of energy, disposition of principle and disposition of result,—but absolutely in God, because the one Absolute, the one Self, the one Spirit is ever the self of all and the origin, possessor and enjoyer of their diversities. Nor does the unity of God and Nature fail to manifest itself to him, since he finds in the end that it is the Absolute who is all these relativities, the Spirit of whom every other principle is a manifestation, the Self who has become all these becomings, the nature of the Lord which is apparent in cosmos. Thus in the progress

of our self-knowledge we arrive at that by the discovery of which all is known as ourself and by the possession of which all is possessed and enjoyed in our own self-existence.

Equally, by virtue of this unity the knowledge of the universe also must lead us to the same large revelation. We cannot know Nature as Matter and Force and Life without being driven to scrutinise the relation of mental consciousness with these principles, and once we know the nature of mind, we go, inevitably, beyond every surface appearance. We discover the will and intelligence secret in the works of Force, operative in material and vital phenomena ; we perceive it as one in the waking consciousness, the subconscious and the superconscious ; we find the Soul in the material universe. Pursuing Nature through these categories in which we recognise our unity with the rest of the cosmos, we find a super-nature behind all that is apparent, power of the Spirit in Time and beyond Time, in space and beyond space, of the Self who by her becomes all becomings, of the Absolute who by her manifests all relativities. We know her, in other words, not only as material Force, but as the Power or Knowledge-Will of the Lord, the Conscious-Force of the Self-existent, Sachchidananda, Brahman.

The quest of man for God, which becomes in the end the most ardent and enthralling of all his quests, begins with his first vague questionings of Nature and sense of something unseen both in himself and her. Even if, as modern Science insists, religion started from animism, spirit-worship, demon-worship and the deification of natural forces,—which are only, after all, an obscure perception of the hidden and often maleficent influences and incalculable will in the subconscious, of a soul, will, intelligence in what seems to us inconscient, of the invisible behind the visible, of the secretly conscious Soul in things distributing itself in every working of energy,—that does not detract from the value or the truth of this great quest of the human heart and mind, since all their seeking must

start from an obscure and ignorant perception of hidden realities and proceed to the more and more luminous vision of the Truth which at first comes to them masked, draped or veiled. Their anthropomorphism is an imaged recognition of the truth that man is what he is because God is what He is and that there is one soul and body of things of which humanity is here the most complete manifestation and divinity only the perfection of what in man is imperfect. That he sees himself everywhere and worships that as God, is also true; but here too he has laid a groping hand on a truth, that his being and the Being are one, the one a partial reflection of the other, and that to find his greater Self everywhere is to find God and to come near to the Reality in things.

This is indeed the secret of the variety of human religions and philosophies that they all get at some image or some part of the one Truth in its myriad aspects. Whether they see the material world as the body of the Divine, life as a great pulsation of the supreme Breath, all things as thoughts of the cosmic Mind or realise that there is a Spirit which is greater than these, their subtler and yet more wonderful source and creator,—whether they find God only in the Inconscient or as the one conscious in inconscient things or as an ineffable superconscious existence to reach whom we must leave behind terrestrial existence and the mind, life and body, or, overcoming division, see that He is all these at once and accept fearlessly the large consequences of their vision,—whether they worship Him with universality as the cosmic Being or, limiting themselves like the Positivist, in humanity only or, on the contrary, carried away by the vision of the timeless and spaceless Immutable, reject Him in Nature and cosmos,—whether they adore Him in various strange or beautiful or magnified forms of the human ego or for His perfect possession of the qualities to which man aspires, revealed to them as Power, Love, Beauty, Truth, Righteousness, Wisdom,—whether they perceive Him as the Lord of Nature, Father and Creator, or as Nature herself and the univer-

sal Mother, pursue Him as the Lover and attracter of souls or serve Him as the hidden Master of all works, bow down before the one God or the manifold Deity, the one divine Man or the one Divine in all men or, more largely, discover the One whose presence enables us to become unified in consciousness or in works or in love with all beings, unified with all things in Time and Space, unified with Nature and her wonderful influences and even her inanimate forces,—the truth behind must ever be the same because all is the one God whom all are seeking. Because everything is that One, there must be this infinite variety in the human approach to its possession ; it was necessary that man should find God thus variously in order that he might come to know Him entirely.

When the knowledge reaches its highest aspects, then it is possible to arrive at its greatest unity. The widest creed then becomes the wisest and all religions are seen in their one meaning. The Hindu who bows down in adoration before the aswattha tree, if he has any grasp of the principles of his religion or has learned to live in the ancient wisdom, knows what his act signifies, that the Absolute, the Divine is there quite as much as in the immense procession of the universes. That which all our sense-knowledge and suprasensuous effort is seeking, is found most integrally in the unity of God and man and Nature and all that is in Nature. For the Absolute is the Spirit, the timeless Self, the Self possessing Time, Lord of Nature, creator and continent of the cosmos and immanent in all existences, the Soul from whom all souls derive and to whom they are drawn, and that is the truth of Being as man's highest separate conception of God sees it. The same Absolute revealed in all relativities, the Spirit who embodies Himself in cosmic Mind and Life and Matter and of whom Nature is the self of energy so that all she seems to create is God variously manifested in His own being to His own conscious-force for the delight of His various existence, is the truth of Being to which man's knowledge of Nature and cosmos leads him, when it unites itself with his God.

knowledge. It is the justification of the cycles of the world. The Self that has become all these becomings and is the eternal unity of all these existences,—I am He,—and cosmic energy as the conscious force of that Self-existent by which It takes through cosmic nature all these forms of itself and though its divine nature arrives in them at the individual possession of its complete existence in one and in all and in their relations, is the truth of Being to which man's entire knowledge of himself in God and in Nature rises and widens : it gives him his high goal and its vast and full sense to the labour and effort of humanity. The union of the three gives us the sure foundation of all perfections and all harmonies.

'The Synthesis of Yoga

CHAPTER XXIX

•THE SOUL AND NATURE

Such is the integral knowledge taken in its mass, when its different strands are gathered up into the universal oneness. But if we are to possess perfectly the world in our new divinised consciousness as the Divine himself possesses it, we have to know also each thing in its absoluteness, first by itself, secondly in its union with all that completes it ; for so has God imaged out and seen His being in the world. To see things as parts and incomplete elements is only the lower analytic knowledge. The Absolute is everywhere and has to be seen and found everywhere, every finite is an infinite and has to be known and sensed in its infiniteness as well as in finite appearance ; to know it we have to perceive, not as an intellectual idea or imagination, but with a sort of divine vision, divine sense, divine ecstasy, divine union of ourselves with the object of our consciousness, that not only the Beyond but all here, not only the totality, the All in its mass, but each thing in the All is in itself our self, God, the Absolute and Infinite, Sachchidananda. This is the secret of complete delight in God's world, complete satisfaction of the mind and heart and will, complete liberation of the consciousness. It is the supreme experience at which art and poetry and all the various efforts of subject and objective knowledge and all desire and effort to possess and enjoy objects are trying more or less obscurely to arrive ; their attempt

to seize the forms and properties and qualities of things is only a first movement which cannot give the deepest satisfaction unless by seizing them perfectly and absolutely they get the sense of the infinite reality of which these are the outer symbols. To the rational mind and the ordinary sense-experience this may well seem only a poetic fancy or a mystic hallucination ; but the absolute satisfaction and sense of illumination which it gives and alone can give is really a proof of its greater validity ; we get by that a ray from the higher consciousness and the diviner sense into which our subjective being is intended eventually, if we will only allow it, to be transfigured.

We have seen that this applies to the highest principles of the Divine Being. Ordinarily, the discriminating mind tells us that only what is beyond all manifestation is absolute, only the formless Spirit is infinite, only the timeless, spaceless, immutable, immobile Self in its repose is absolutely real ; and if we follow and are governed in our endeavour by this conception, that is the subjective experience at which we shall arrive, all else seeming to us false or only relatively true. But if we start from the larger conception, a completer truth and a wider experience open to us. We perceive that the immutability of the timeless, spaceless existence is an absolute and an infinite, but that also the conscious-force and the active delight of the divine Being in its all-blissful possession of the outpouring of its powers, qualities, self-creations is an absolute and an infinite,—and indeed the same absolute and infinite, so much the same that we can enjoy simultaneously, equally the divine timeless calm and peace and the divine time-possessing joy of activity, freely, infinitely, without bondage or the lapse into unrest and suffering. So too we can have the same experience of all the principles of this activity which in the Immutable are self-contained and in a sense drawn in and concealed, in the cosmic are expressed and realise their infinite quality and capacity.

The first of these principles in importance is the duality—which resolves itself into a unity—of Purusha and

Prakriti of which we have had occasion to speak in the Yoga of Works, but which is of equal importance for the Yoga of Knowledge. This division was made most clearly by the old Indian philosophies ; but it bases itself upon the eternal fact of practical duality in unity upon which the world-manifestation is founded. It is given different names according to our view of the universe. The Vedantins spoke of the Self and Maya, meaning according to their predilections by the Self the Immutable and by Maya the power the Self has of imposing on itself the cosmic illusion, or by the Self the Divine Being and by Maya the nature of conscious-being and the conscious-force by which the Divine embodies himself in soul-forms and forms of things. Others spoke of Ishwara and Shakti, the Lord and His force, His cosmic power. The analytic philosophy of the Sankhyas affirmed their eternal duality without any possibility of oneness, accepting only relations of union and separation by which the cosmic action of Prakriti begins, proceeds or ceases for the Purusha ; for the Purusha is an inactive conscious existence,—it is the Soul the same in itself and immutable forever,—Prakriti the active force of Nature which by its motion creates and maintains and by its sinking into rest dissolves the phenomenon of the cosmos. Leaving aside these philosophical distinctions, we come to the original psychological experience from which all really take their start, that there are two elements in the existence of living beings, of human beings at least if not of all cosmos,—a dual being, Nature and the soul.

This duality is self-evident. Without any philosophy at all, by the mere force of experience it is what we can all perceive, although we may not take the trouble to define. Even the most thoroughgoing materialism which denies the soul or resolves it into a more or less illusory result of natural phenomena acting upon some ill-explained phenomenon of the physical brain which we call consciousness or the mind, but which is really no more than a sort of complexity of nervous spasms, cannot get rid of the practical fact of this duality. It does not matter at all how

it came about ; the fact is not only there, it determines our whole existence, it is the one fact which is really important to us as human beings with a will and an intelligence and a subjective existence which makes all our happiness and our suffering. The whole problem of life resolves itself into this one question,—“ What are we to do with this soul and nature set face to face with each other, this Nature, this personal and cosmic activity, which tries to impress itself upon the soul, to possess, control, determine it, and this soul which feels that in some mysterious way it has a freedom, a control over itself, a responsibility for what is and does, and tries therefore to turn upon Nature, its own and the world's, and to control, possess, enjoy, or even, it may be, reject and escape from her ?” In order to answer that question we have to know,—to know what the soul can do, to know what it can do with itself, to know too what it can do with Nature and the world. The whole of human philosophy, religion, science is really nothing but an attempt to get at the right data upon which it will be possible to answer the question and solve, as satisfactorily as our knowledge will allow, the problem of our existence.

The hope of a complete escape from our present strife with and subjection to our lower and troubled nature and existence arises when we perceive what religion and philosophy affirm, but modern thought has tried to deny, that there are two poises of our soul-existence, a lower, troubled and subjected, a higher supreme, untroubled and sovereign, one vibrant in Mind, the other tranquil in Spirit. The hope not only of an escape, but of a completely satisfying and victorious solution comes when we perceive what some religions and philosophies affirm, but others seem to deny, that there is also in the dual unity of soul and nature a lower, an ordinary human status and a higher, a divine in which the conditions of the duality are reversed and the soul becomes that which now it only struggles and aspires to be, master of its nature, free and by union with the Divine possessor also of the world-nature. According to our idea of these possibilities will be the solution we shall

attempt to realise.

Involved in mind, possessed by the ordinary phenomenon of mental thought, sensation, emotion, reception of the vital and physical impacts of the world and mechanical reaction to them, the soul is subject to Nature. Even its will and intelligence are determined by its mental nature, determined even more largely by the mental nature of its environment which acts upon, subtly as well as overtly, and overcomes the individual mentality; thus its attempt to regulate, to control, to determine its own experience and action is pursued by an element of illusion, since when it thinks it is acting, it is really Nature that is acting and determining all it thinks, wills and does. If there were not this constant knowledge in it that it is, that it exists in itself, is not the body or life but something other which at least receives and accepts the cosmic experience if it does not determine it, it would be compelled in the end to suppose that Nature is all and the soul an illusion. This is the conclusion modern Materialism affirms and to that nihilistic Buddhism arrived; the Sankhyas, perceiving the dilemma, solved it by saying that the soul in fact only mirrors Nature's determinations and itself determines nothing, is not the lord, but can by refusing to mirror them fall back into eternal immobility and peace. There are too the other solutions which arrive at the same practical conclusion, but from the other end, the spiritual, affirming Nature as an illusion or both the soul and Nature as impermanent and pointing us to a state beyond in which their duality has no existence, either by the extinction of both in something permanent and ineffable or at least by the exclusion of the active principle altogether. Though they do not satisfy humanity's larger hope and deep-seated impulse and aspiration, these are valid solutions so far as they go; for they arrive at an Absolute in itself or at the separate absolute of the soul, even if they reject the many rapturous infinities of the Absolute which the true possession of Nature by the soul in its divine existence offers to the eternal seeker in man.

Uplifted into the Spirit the soul is no longer subject to Nature ; it is above this mental activity. It may be above it in detachment and aloofness, *udasīna*, seated above and indifferent, or attracted by and lost in the absorbing peace or bliss of its undifferentiated, its concentrated spiritual experience of itself ; we must then transcend by a complete renunciation of Nature and cosmic existence, not conquer by a divine and sovereign possession. But the Spirit, the Divine is not only above Nature ; it is master of Nature and cosmos ; the soul rising into its spiritual poise must at least be capable of the same mastery by its unity with the Divine. It must be capable of controlling its own nature not only in calm or by forcing it to repose, but with a sovereign control of its play and activity. In the lower poise this is not possible because the soul acts through the mind and the mind can only act individually and fragmentarily in a contented obedience or a struggling subjection to that universal Nature through which the divine knowledge and the divine Will are worked out in the cosmos. But the Spirit is in possession of knowledge and will, of which it is the source and cause and not a subject ; therefore in proportion as the soul assumes its divine or spiritual being, it assumes also control of the movements of its nature. It becomes, in the ancient language, *Swarât*, free and a self-ruler over the kingdom of its own life and being. But also it increases in control over its environment, its world. This it can only do by universalising itself ; for it is the divine and universal will that it must express in its action upon the world. It must first extend its consciousness and see the universe in itself instead of being like the mind limited by the physical, vital, sensational, emotional, intellectual outlook of the little divided personality ; it must accept the world-truths, the world-energies, the world-tendencies, the world-purposes as its own instead of clinging to its own intellectual ideas, desires and endeavours, preferences, objects, intentions, impulses ; these, so far as they remain, must be harmonised with the universal. It must then submit its knowledge and will at their very

source to the divine Knowledge and the divine Will and so arrive through submission at immergence, losing its personal light in the divine Light and its personal initiative in the divine initiative. To be first in tune with the Infinite, in harmony with the Divine, and then to be unified with the Infinite, taken into the Divine is its condition of perfect strength and mastery, and this is precisely the very nature of the spiritual life and the spiritual existence.

The distinction made in the Gita between the Purusha and the Prakriti gives us the clue to the various attitudes which the soul can adopt towards Nature in its movement towards perfect freedom and rule. The Purusha is, says the Gita, witness, upholder, source of the sanction, knower, lord, enjoyer ; Prakriti executes, it is the active principle and must have an operation corresponding to the attitude of the Purusha. The soul may assume, if it wishes, the poise of the pure witness, *sáksi* ; it may look on at the action of Nature as a thing from which it stands apart ; it watches, but does not itself participate. We have seen the importance of this quietistic capacity ; it is the basis of the movement of withdrawal by which we can say of everything,—body, life, mental action, thought, sensation, emotion,—“ This is Prakriti working in the life, mind and body, it is not myself, it is not even mine,” and thus come to the soul's separation from these things and to their quiescence. This may, therefore, be an attitude of renunciation or at least of non-participation, *tamasic*, with a resigned and inert endurance of the natural action so long as it lasts, *rajasic*, with a disgust, aversion and recoil from it, *sattwic*, with a luminous intelligence of the soul's separateness and the peace and joy of aloofness and repose ; but also it may be attended by an equal and impersonal delight as of a spectator at a show, joyous but unattached and ready to rise up at any moment and as joyfully depart. The attitude of the Witness at its highest is the absolute of unattachment and freedom from affection by the phenomena of the cosmic existence.

As the pure Witness, the soul refuses the function of upholder or sustainer of Nature. The upholder, *bhartā*, is another, God or Force or Maya, but not the soul, which only admits the reflection of the natural action upon its watching consciousness, but not any responsibility for maintaining or continuing it. It does not say "All this is in me and maintained by me, an activity of my being," but at the most "This is imposed on me, but really external to myself." Unless there is a clear and real duality in existence, this cannot be the whole truth of the matter; the soul is the upholder also, it supports in its being the energy which unrolls the spectacle of the cosmos and which conducts its energies. When the Purusha accepts this upholding, it may do it still passively and without attachment, feeling that it contributes the energy, but not that it controls and determines it. The control is another, God or Force or the very nature of Maya; the soul only upholds indifferently so long as it must, so long perhaps as the force of its past sanction and interest in the energy continues and refuses to be exhausted. But if the attitude of the upholder is fully accepted, an important step forward has been taken towards identification with the active Brahman and his joy of cosmic being. For the Purusha has become the active giver of the sanction.

In the attitude of the Witness there is also a kind of sanction, but it is passive, inert and has no kind of absoluteness about it; but if he consents entirely to uphold, the sanction has become active, even though the soul may do no more than consent to reflect, uphold and thereby maintain in action all the energies of Prakriti, not determining, not selecting, believing that it is God or Force itself or some Knowledge-Will that selects and determines, and the soul only a witness and upholder and thereby giver of the sanction, *anumantā*, but not the possessor and the director of the knowledge and the will, *jnātā īshwarah*. But if it habitually selects and rejects in what is offered to it, it determines; the relatively passive has become an entirely active sanction and is on the way to be an active control.

This it becomes when the soul accepts its complete function as the knower, lord and enjoyer of Nature. As the knower the soul possesses the knowledge of the force that acts and determines, it sees the values of being which are realising themselves in cosmos, it is in the secret of Fate. But the force is itself determined by the knowledge, which is its origin and the source and standardiser of its valuations and effectuations of values. Therefore in proportion as the soul becomes again the knower, it becomes also the controller of the action. Nor can it do this without becoming the active enjoyer, *bhoktā*. In the lower being the enjoyment is of a twofold kind, positive and negative, which in the electricity of sensation translates itself into joy and suffering; but in the higher it is an actively equal enjoyment of the divine delight in self-manifestation. There is no loss of freedom, no descent into an ignorant attachment. The man free in his soul is aware that the Divine is the lord of the action of Nature, that Maya is His Knowledge-Will determining and effecting all, that Force is the Will side of this double divine Power in which knowledge is always present and effectual; he is aware of himself also, even individually, as a centre of the divine existence,—a portion of the Lord, the Gita expresses it,—controlling so far the action of Nature which he views, upholds, sanctions, enjoys, knows and by the determinative power of knowledge controls; and when he universalises himself, his knowledge reflects only the divine knowledge, his will effectuates only the divine will, he enjoys only the divine delight and not an ignorant personal satisfaction. Thus the Purusha preserves its freedom in its possession, renunciation of limited personality even in its representative enjoyment and delight of cosmic being. It has taken up fully in the higher poise the true relations of the soul and Nature.

Purusha and Prakriti in their union and duality arise from the being of Sachchidananda. Self-conscious existence is the essential nature of the Being; that is Sat or Purusha: the Power of self-aware existence, whether drawn

into itself or acting in the works of its consciousness and force, its knowledge and its will, Chit and Tapas, Chit and its Shakti,—that is Prakriti. Delight of being, Ananda, is the eternal truth of the union of this conscious being and its conscious force whether absorbed in itself or else deployed in the inseparable duality of its two aspects, unrolling the worlds and viewing them, acting in them and upholding the action, executing works and giving the sanction without which the force of Nature cannot act, executing and controlling the knowledge and the will and knowing and controlling the determinations of the knowledge-force and will-force, ministering to the enjoyment and enjoying,—the Soul possessor, observer, knower, lord of Nature, Nature expressing the being, executing the will, satisfying the self-knowledge, ministering to the delight of being of the soul. There we have, founded on the very nature of being, the supreme and the universal relation of Prakriti with Purusha. The absolute joy of the soul in itself and, based upon that, the absolute joy of the soul in Nature are the divine fulfilment of the relation.

Essays on the Gita

SANKHYA, YOGA AND VEDANTA

The whole object of the first six chapters of the Gita is to synthetise, in a large frame of Vedantic truth the two methods, ordinarily supposed to be diverse and even opposite, of the Sankhyas and the Yogins. The Sankhya is taken as the starting-point and the basis; but it is from the beginning and with a progressively increasing emphasis permeated with the ideas and methods of Yoga and remoulded in its spirit. The practical difference, as it seems to have presented itself to the religious minds of that day, lay first in this that Sankhya proceeded by knowledge and through the Yoga of the intelligence, while Yoga proceeded by works and the transformation of the active consciousness and, secondly,—a corollary of this first distinction,—that Sankhya led to entire passivity and the renunciation of works, *sannyasa*, while Yoga held to be quite sufficient the inner renunciation of desire, the purification of the subjective principle which leads to action and the turning of works Godwards, towards the divine existence and towards liberation. Yet both had the same aim, the transcendence of birth and of this terrestrial existence and the union of the human soul with the Highest. This at least is the difference as it is presented to us by the Gita.

The difficulty which Arjuna feels in understanding any possible synthesis of these oppositions is an indication of the hard line that was driven in between these two systems in the normal ideas of the time. The Teacher sets

out by reconciling works and the Yoga of the intelligence : the latter, he says, is far superior to mere works ; it is by the Yoga of the Buddhi, by knowledge raising man out of the ordinary human mind and its desires into the purity and equality, free from all desire, of the Brahmic condition that works can be made acceptable. Yet are works a means of salvation, but works thus purified by knowledge. Filled with the notions of the then prevailing culture, misled by the emphasis which the Teacher lays upon the ideas proper to Vedantic Sankhya, conquest of the senses,—withdrawal into the Self, into the Brahmic condition, into Nirvana,—for the ideas proper to Yoga are as yet subordinated and largely held back,—Arjuna is perplexed and asks, " If thou holdest the intelligence to be greater than works, why then dost thou appoint me to a terrible work ? Thou seemest to bewilder my intelligence with a confused and mingled speech ; tell me then decisively that one by which I may attain to my soul's weal."

In answer Krishna affirms that the Sankhya goes by knowledge and renunciation, the Yoga by works ; but the real renunciation is impossible without Yoga, without works done as a sacrifice, done with equality and without desire of the fruit, with the perception that it is Nature which does the actions and not the soul ; but immediately afterwards he declares that the sacrifice of knowledge is the highest, all work finds its consummation in knowledge, by the fire of knowledge all works are burnt up ; therefore by Yoga works are renounced and their bondage overcome for the man who is in possession of his Self. Again Arjuna is perplexed ; here are desireless works, the principle of Yoga, and renunciation of works, the principle of Sankhya, put together side by side as if part of one method, yet there is no evident reconciliation between them. For the kind of reconciliation which the Teacher has already given,—in outward inaction to see action still persisting and in apparent action to see a real inaction since the soul has renounced its illusion of the worker and given up works into the hands of the Master of sacrifice,—is for the

practical mind of Arjuna too slight, too subtle and expressed almost in riddling words; he has not caught their sense or at least not penetrated into their spirit and reality. Therefore he asks again, " Thou declarest to me the renunciation of works, O Krishna, and again thou declarest to me Yoga; which one of these is the better way, that tell me with a clear decisiveness."

The answer is important, for it puts the whole distinction very clearly and indicates though it does not develop entirely the line of reconciliation. " Renunciation and Yoga of works both bring about the soul's salvation, but of the two the Yoga of works is distinguished above the renunciation of works. He should be known as always a Sannyasin (even when he is doing action) who neither dislikes nor desires; for free from the dualities he is released easily and happily from the bondage. Children speak of Sankhya and Yoga apart from each other, not the wise; if a man applies himself integrally to one, he gets the fruit of both," because in their integrality each contains the other. " The status which is attained by the Sankhya, to that the men of the Yoga also arrive; who sees Sankhya and Yoga as one, he sees. But renunciation is difficult to attain without Yoga; the sage who has Yoga attains soon to the Brahman; his self becomes the self of all existences (all things that have become), and even though he does works, he is not involved in them." He knows that the actions are not his, but Nature's and by that very knowledge he is free; he becomes the Self, the Brahman, *brahmabhūta*, he sees all existence as becomings (*bhūtani*) of that self-existent Being, his own only one of them, all their actions as only the development of cosmic Nature working through their individual nature and his own actions also as a part of the same cosmic activity. This is not the whole teaching of the Gita; for as yet there is only the idea of the immutable self or Purusha, the Akshara Brahman, and of Nature, Prakriti, as that which is responsible for the cosmos and not yet the idea, clearly, expressed, of the Ishwara, the Purushottama; as yet only

the synthesis of works and knowledge and not yet, in spite of certain hints, the introduction of the supreme element of devotion which becomes so important afterwards, as yet only the one inactive Purusha and the lower Prakriti and not yet the distinction of the triple Purusha and the double Prakriti. The first six chapters only carry the synthesis so far as it can be carried without the entrance of these all-important truths which, when they come in, must necessarily enlarge and modify, though without abolishing, these first reconciliations.

Twofold, says Krishna is the self-application of the soul by which it enters into the Brahmic condition, "that of the Sankhyas by the Yoga of knowledge, that of the Yogins by the Yoga of works." This identification of Sankhya with Jnanayoga and of Yoga with the way of works is interesting, for it shows that quite a different order of ideas prevailed at that time from those we now possess as the result of the great Vedantic development of Indian thought, subsequent evidently to the composition of the Gita, by which the other Vedic philosophies fell into desuetude as practical methods of liberation. To justify the language of the Gita we must suppose that at that time it was the Sankhya method which was principally adopted by those who followed the path of knowledge. Subsequently, with the spread of Buddhism,—which like the Sankhya was non-Theistic and anti-Monistic and laid stress on the impermanence of the results of the cosmic energy, presented not as Prakriti but as Karma because the Buddhists admitted neither the Vedantic Brahman nor the inactive Soul of the Sankhyas, and on the recognition of this impermanence by the discriminating mind as the means of liberation,—the Sankhya method of knowledge must have been largely replaced by the Buddhistic. When the reaction against Buddhism arrived, it took the Vedantic form popularised by Shankara who replaced the Buddhistic impermanence by the cognate Vedantic idea of illusion, Maya, and the Buddhistic idea of Non-Being, indefinable Nirvana, a negative Absolute, by the Vedan-

tic idea of the indefinable Being, Brahman, an ineffably positive Absolute in which all feature and action and energy cease because in That they never really existed and are mere illusions of the mind. It is the method of Shankara based upon these concepts of his philosophy, it is the renunciation of life as an illusion of which we ordinarily think when we speak now of the Yoga of knowledge. But in the time of the Gita Maya was evidently not yet quite the master word of the Vedantic philosophy, nor had it, at least with any clearness, the connotation which Shankara brought out of it with such a luminous force and distinctness; for in the Gita there is little talk of Maya and much of Prakriti and, even, the former word is used as little more than an equivalent of the latter; it is the lower Prakriti of the three gunas, *traigunyamayi mâyâ*. Prakriti, not illusive Maya, is in the teaching of the Gita the effective cause of cosmic existence.

Still, whatever the precise distinctions of their metaphysical ideas, the practical difference between the Sankhya and Yoga as developed by the Gita is the same as that which now exists between the Vedantic Yogas of knowledge and of works, and the practical results of the difference are also the same. The Sankhya proceeded like the Vedantic Yoga of knowledge by the Buddhi, by the discriminating intelligence; it arrived by reflective thought, *vichâra*, at right discrimination, *viveka*, of the true nature of the soul and the imposition on it of the works of Prakriti through attachment and identification, just as the Vedantic method arrives by the same means at the right discrimination of the true nature of the Self and the imposition on it of cosmic appearances by mental illusion leading to egoistic identification and attachment. In one case Maya ceases for the soul by its return to its true and eternal status as the one Self, the Brahman, and the cosmic action disappears; in the other the working of the *gunas* falls to rest by the return of the soul to its true and eternal status as the inactive Purusha and the cosmic action ends. The Brahman of the Mayavadins is silent, immutable and in-

active; so too is the Purusha of the Sankhya; therefore for both ascetic renunciation of life and works is a necessary means of liberation. But for the Yoga of the Gita, as for the Vedantic Yoga of works, action is not only a preparation but itself the means of liberation; and it is the justice of this view which the Gita seeks to bring out with such an unceasing force and insistence,—an insistence, unfortunately, which could not prevail in India against the tremendous tide of Buddhism,* was lost afterwards in the intensity of ascetic illusionism and the fervour of world-shunning saints and devotees and is only now beginning to exercise its real and salutary influence on the Indian mind. Renunciation is indispensable, but the true renunciation is the inner rejection of desire and egoism; without that the outer physical abandoning of works is a thing unreal and ineffective, with it it ceases even to be necessary, although it is not forbidden. Knowledge is essential, there is no higher force for liberation, but works with knowledge are also needed; by the union of knowledge and works the soul dwells entirely in the Brahmic status not only in repose and inactive calm, but in the very midst of action. Devotion is all-important, but works with devotion are also important; by the union of knowledge, devotion and works the soul is taken up into the highest status of the Ishwara, the Purushottama who is master at once of the eternal spiritual calm and the eternal cosmic activity. This is the synthesis of the Gita.

But, apart from the distinction between the Sankhya way of knowledge and the Yoga way of works, there was another and similar opposition in the Vedanta itself, and this also the Gita has to deal with, to correct and to fuse into its large restatement of the Aryan spiritual culture. This was the distinction between Karmakanda and Jnana-

* At the same time the Gita seems to have largely influenced Mahayanist Buddhism and texts are taken bodily from it into the Buddhist Scriptures. It may therefore have helped largely to turn Buddhism, originally a school of quietistic and illuminated ascetics, into that religion of meditative devotion and compassionate action which has so powerfully influenced Asiatic culture.

kanda, between the thought that led to the philosophy of the Purva Mimansa, the Vedavada, and that which led to the philosophy of the Uttara Mimansa, the Brahnavada, between those who dwelt in the tradition of the Vedic hymns and the Vedic sacrifice and those who put these aside as a lower knowledge and laid stress on the lofty metaphysical knowledge which emerges from the Upanishads. For the pragmatic mind of the Vedavadins the Aryan religion of the Rishis meant the strict performance of the Vedic sacrifices and the use of the sacred Vedic mantras in order to possess all human desires in this world, wealth, progeny, victory, every kind of good fortune, and the joys of immortality in Paradise beyond. For the idealism of the Brahnavadins this was only a preliminary preparation and the real object of man, true *purushartha*, began with his turning to the knowledge of the Brahman which would give him the true immortality of an ineffable spiritual bliss far beyond the lower joys of this world or of any inferior heaven. Whatever may have been the true and original sense of the Veda, this was the distinction which had long established itself and with which therefore the Gita has to deal.

Almost the first word of the synthesis of works and knowledge is a strong, almost a violent censure and repudiation of the Vedavada, "this flowery word which they declare who have not clear discernment, devoted to the creed of the Veda, whose creed is that there is nothing else, souls of desire, seekers of Paradise,—it gives the fruits of the works of birth, it is multifarious with specialities of rites, it is directed to enjoyment and lordship as its goal." The Gita even seems to go on to attack the Veda itself which, though it has been practically cast aside, is still to Indian sentiment intangible, inviolable, the sacred origin and authority for all its philosophy and religion. "The action of the three gunas is the subject matter of the Veda; but do thou become free from the triple guna, O Arjuna." The Vedas in the widest terms, "all the Vedas",—which might well include the Upanishads also and

seems to include them, for the general term *Sruti* is used later on,—are declared to be unnecessary for the man who knows. "As much use as there is in a well with water in flood on every side, so much is there in all the Vedas for the Brahmin who has the knowledge." Nay, the Scriptures are even a stumbling-block; for the letter of the Word—perhaps because of its conflict of texts and its various and mutually dissentient interpretations—bewilders the understanding, which can only find certainty and concentration by the light within. "When thy intelligence shall cross beyond the whorl of delusion, then shalt thou become indifferent to Scripture heard or that which thou hast yet to hear, *gantāsi nirvedam śrotavyasya śrutasya cha*. When thy intelligence which is bewildered by the *Sruti*, *śruti-vipratīpannā*, shall stand unmoving and stable in Samadhi, then shalt thou attain to Yoga." So offensive is all this to conventional religious sentiment that attempts are naturally made by the convenient and indispensable human faculty of text-twisting to put a different sense on some of these verses, but the meaning is plain and hangs together from beginning to end. It is confirmed and emphasised by a subsequent passage in which the knowledge of the knower is described as passing beyond the range of Veda and Upanishad, *śabdabrahmātivartate*.

Let us see, however, what all this means; for we may be sure that a synthetic and catholic system like the Gita's will not treat such important parts of the Aryan culture in a spirit of mere negation and repudiation. The Gita has to synthetise the Yoga doctrine of liberation by works and the Sankhya doctrine of liberation by knowledge; it has to fuse *karma* with *jnāna*. It has at the same time to synthetise the Purusha and Prakriti idea common to Sankhya and Yoga with the Brahman of the current Vedānta in which the Purusha, Deva, Ishwara,—supreme Soul, God, Lord,—of the Upanishads all became merged in the concept of the immutable Brahman; and it has to bring out again the Yoga idea of the Lord or Ishwara. It has too its own luminous thought to add, the crown of its

synthetic system, the doctrine of the Purushottama and of the triple Purusha for which no precise and indisputable authority can be found in the Upanishads and which seems indeed to be in contradiction with the text of the Sruti where only two Purushas are recognised. Moreover, in synthetising works and knowledge it has to take account not only of the opposition of Yoga and Sankhya, but of their opposition in Vedanta itself, where the connotation of the words is different. It is not surprising at all, one may observe in passing, that with the conflict of so many philosophical schools all founding themselves on the texts of the Veda and Upanishads, the Gita should describe the understanding as being perplexed and confused, led in different directions by the Sruti, *çrutivipratipannâ*. What battles are even now delivered by Indian pundits and metaphysicians over the meaning of the ancient texts and to what different conclusions they lead ! The understanding may well get disgusted and indifferent, *gantâsi nirvedam*, refuse to hear any more texts new or old, *çrotavyasya çrutasya cha*, and go into itself to discover the truth in the light of a deeper and inner experience.

In the first six chapters the Gita lays a large foundation for its synthesis of works and knowledge, its synthesis of Sankhya, Yoga and Vedanta. But first it finds that *karma*, works, has a particular sense in the language of the Vedantins ; it means the Vedic sacrifices and ceremonies or at most that and the ordering of life according to the Grihyasutras in which these rites are the most important part, the religious kernel of the life. By works the Vedantins understood these religious works, the sacrificial system, the *yajna*, full of a careful order, *vidhi*, of exact and complicated rites, *kriyâ-vishesha-bahulâm*. But in Yoga works had a much wider significance. The Gita insists on this wider significance; in our conception of spiritual activity all works have to be included, *sarva karmâni*. At the same time it does not, like Buddhism, reject the idea of the sacrifice, it prefers to uplift and enlarge it. Yes, it says in effect, not only is sacrifice, *yajna*, the most important

part of life, but all life, all works should be regarded as sacrifice, are *yajna*, though by the ignorant they are performed without the higher knowledge and by the most ignorant not in the true order, *avidhi-pûrvakam*. Sacrifice is the very condition of life; with sacrifice as their eternal companion the Father of creatures created the peoples. But the sacrifices of the Vedavadins are offerings of desire directed towards material rewards, eager for the result of works and looking to a larger enjoyment in Paradise as immortality and highest salvation. This the system of the Gita cannot admit; for that in its very inception starts with the renunciation of desire, with its rejection and destruction as the enemy of the soul. The Gita does not deny the validity even of the Vedic sacrificial works; it admits them, it admits that by these means one may get enjoyment here and Paradise beyond; it is I myself, says the divine Teacher, who accept these sacrifices and give these fruits in the form of the gods since so men choose to approach me. But this is not the true road, nor is the enjoyment of Paradise the liberation and fulfilment which man has to seek. It is the ignorant who worship the gods, not knowing whom they are worshipping ignorantly in these divine forms; it is the One, the Lord, the only Deva. To that Lord must the sacrifice be offered, the true sacrifice of all the life's energies and activities, with devotion, without desire, for His sake and for the welfare of the peoples. It is because the Vedavada obscures this truth and ties man down to the action of the three gunas that it has to be so severely censured and put roughly aside; but its central idea is not destroyed; transfigured and uplifted, it is turned into a most important part of the true spiritual experience and of the method of liberation.

The Vedantic idea of knowledge does not present the same difficulties. The Gita takes it over at once and completely and throughout the six chapters quietly substitutes the still immutable Brahman of the Vedantins, the One without a second immanent in all cosmos, for the still

immutable but multiple Purusha of the Sankhyas. It accepts throughout these chapters knowledge and realisation of the Brahman as the most important, the indispensable means of liberation, even while it insists on desireless works as an essential part of knowledge. It accepts equally Nirvana of the ego in the infinite equality of the immutable, impersonal Brahman as essential to liberation ; it practically identifies this extinction with the Sankhya return of the inactive, immutable Purusha upon itself and out of identification with the actions of Prakriti and combines and fuses the language of the Vedanta with the language of the Sankhya, as had already indeed been done by certain of the Upanishads.* But still there is a defect in the Vedantic position which has to be overcome. We may, perhaps, conclude that at this time the Vedanta had not yet redeveloped the later theistic tendencies which in the Upanishads are already present as an element, but not so prominent as in the Vaishnava philosophies where they become indeed not only prominent but paramount. We may take it that the orthodox Vedanta was, at any rate in its main tendencies, pantheistic at the basis, monistic at the summit. It knew of the Brahman, one without a second ; it knew of the Gods, Vishnu, Shiva, Brahma and the rest, who all resolves themselves into the Brahman ; but the one supreme Brahman as the one Ishwara, Purusha, Deva—words often applied to it in the Upanishads and justifying to that extent the Sankhya and the theistic conceptions—was an idea that had fallen from its pride of place ; the names could only be applied in a strictly logical Brahmapada to subordinate or inferior phases of the Brahman-idea. The Gita proposes not only to restore the equality of these names and therefore of the conceptions they indicate, but to go a step farther. The Brahman in its supreme and not in any lower aspect has to be presented as the Purusha with Prakriti for its Maya, so to synthetise thoroughly Vedanta and Sankhya, and as Ishwara, so to synthetise thoroughly both with Yoga ; but the Gita is going to re-

* Especially the Gwetaqwatara.

present the Ishwara, the Purushottama as higher even than the still immutable Brahman, and the loss of ego in the impersonal comes at the beginning as only a necessary step towards union with the Purushottama. For the Purushottama is the supreme Brahman. It therefore passes boldly beyond the Veda and the Upanishads as they were taught by their best authorised exponents and affirms a teaching of its own which it has developed from them, but which may not be capable of being fitted in within the four corners of their meaning as interpreted by the Vedantins. In fact without this freedom from the letter of the Scripture a work of large synthesis in the then state of conflict between numerous schools and with the current methods of Vedic exegesis would have been impossible.

The Gita in later chapters speaks highly of the Veda and the Upanishads. They are divine scriptures, they are the Word. The Lord himself is the knower of Veda and the author of Vedanta, *vedavid vedāntakrit*; the Lord is the one object of knowledge in all the Vedas, *sarvair vedair aham eva vedyah*, a language which implies that the word Veda means the book of knowledge and that these Scriptures deserve their appellation. The Purushottama from his high supremacy above the Immutable and the mutable, has extended himself in the world and in the Veda. Still the letter of the Scripture binds and confuses, as the apostle of Christianity warned his disciples when he said that the letter killeth and it is the spirit that saves; and there is a point beyond which the utility of the Scripture itself ceases. The real source of knowledge is the Lord in the heart; "I am seated in the heart of every man and from me is knowledge", says the Gita; the Scripture is only a verbal form of that inner Veda, of that self-luminous Reality, it is *shabdabrahma*: the mantra, says the Veda, has risen from the heart, from the secret place where is the seat of the truth, *sadanād r'itasya, guhâyâm*. That origin is its sanction; but still the infinite Truth is greater than its word. Nor shall you say of any Scripture that it alone is all-sufficient and no other truth can be admitted, as the

Vedavadins said of the Veda, *nānyad astīti vādinah*. This is a saving and liberating word which must be applied to all the scriptures of the world. Take all the Scriptures that are or have been, Bible and Koran and the books of the Chinese, Veda and Upanishads and Purana and Tantra and Shastra and the Gita itself and the sayings of thinkers and sages, prophets and Avatars, still you shall not say that there is nothing else or that the truth your intellect cannot find there is not true because you cannot find it there. That is the limited thought of the sectarian or of the eclectic religionist, not of the free and illumined mind and God-experienced soul. Heard or unheard before, that always is the truth which is seen by the heart of man in its illumined depths or heard within from the Master of all knowledge, the knower of the eternal Veda.

The Eternal Wisdom

THE PRACTICE OF TRUTH

PATIENCE.

- 1 Even as the high mountain-chains remain immobile in the midst of the tempest, so the true sage remains unshaken amidst praise and blame.
- 2 He who aspires to the true and eternal glory cares nothing for the glory of the age. He who is indifferent to praise or blame enjoys a great serenity of spirit.
- 3 Let men blame him or praise, let fortune enter his house or go forth from it, let death come to him today or late, the man of firm mind never deviates from the
- 4 straight path.—The man who knows Tao is inaccessible to favour as to disgrace, to profit as to loss, to honour as to ignominy.
- 5 The just suffer injury without returning it ; they hear reproach without replying ; they act only out of love and keep the serenity of their soul in the midst of torments.
- 6 Wherefore, O my brothers, if men blame you, condemn you, persecute or attack you, you shall not be indignant, you shall not be discouraged and your spirit shall not be cast down.—Be indifferent to the praise and blame of men ; consider it as if the croakings of
- 8 frogs.—Fear not the reproach of men, neither be ye
- 9 afraid of their revillings.—Fear not them which kill the body but are not able to kill the soul.

1) Dhammapada.— 2) Imitation of Christ.— 3) Bhatrihari.—
4) Lao-tse.— 5) Maimonides.— 6) Buddhist Text.— 7) Ramakrishna —8) Isaiah LI. 7.—9) Matthew X. 28.

- 10 Count it all joy when ye fall into diverse temptations, knowing this that the trying of your faith worketh patience.—Blessed is the man that endureth temptation.—Is it asked, who is the most excellent of the strong ? I reply, it is he who possesses patience.
- 13 The anvil of the blacksmith remains unshaken under numberless blows of the hammer ; so should a man endure with unshaken patience all the ordeals and persecutions which may come upon him.
- 14-15 Patience is an invincible breast-plate.—If you do not cover yourself on every side with the shield of patience, you will not remain long without wounds.
- 16-17 Possess your souls in patience.—Your peace shall be in a great patience.—Rejoicing in hope, patient in tribulation.
- 19 Behold, we count them happy who endure.

* * *

- 20 Patience is sweeter than very honey, by this understand how useful it is to the soul that possesses it.
- 21 Be patient, as one who fears no check and does not court success. Fix the gaze of thy soul on the star of which thou art the ray, the flaming star which burns in the obscure depths of the eternal, in the limitless fields of the unknown.
- 22 Make pain and pleasure, loss and gain, victory and defeat equal to thee, then turn thyself to the battle, so shalt thou have no sin.
- 23 Thou canst live without constraint in profoundest peace of heart, even if all men clamoured against thee what they will, even if wild beasts tore the members of this nature in which thou art enveloped.

10) James 1. 2, 3. — 11) id. 1. 12. — 12) Sutra in 42 articles. — 13) Ramakrishna. — 14) Chinese Buddhist Scriptures. — 15) Imitation of Christ. — 16) St. Paul. — 17) Imitation of Christ. — 18) Romans XII. 12. — 19) James V. 11. — 20) Shepherd of Hermas. — 21) Book of Golden Precepts. — 22) Bhagavad Gita II. 38. — 23) Marcus Aurelius.

- 24 When the water of the fetid pool and the glorious Ganges shall appear to thy eyes as one, when the sound of the flute and the clamour of this crowd shall have no longer any difference to thy ear, then shalt thou attain to the divine Wisdom.



- 25 In the day of prosperity be joyful, but in the day
26 of adversity consider.— How shall thy patience be crowned, if it is never tried ?
- 27 It is by suffering and troubles that it is given us to
28 acquire little portions of that wisdom which is not learned in books.—Men who possess virtue, wisdom, prudence, intelligence have generally been formed in
29 tribulations.—When Tien wills to give a man a great mission, he begins by proving in bitterness the intentions of his heart. He fatigues his muscles and his bones by painful labours. He lets him suffer hunger. He exposes his person to needs and privations. Finally, he ruins his enterprises. Thereby he stimulates his heart, fortifies his being and gives him an energy without which the man could not accomplish his task. Tribulations produce life : repose and pleasures engender wretchedness and death.
- 30 Others had trials of mockings and scourgings, yea, moreover of bonds and unprisonment : they were stoned, they were sawn asunder, were tortured, were slain with the sword ; they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented, of whom the world was not worthy : they wandered in deserts and in mountains and in dens and caves of the earth.
- 31 Tribulation worketh patience, and patience experience, and experience hope.—Only by hope can one attain to unhoped-for things.

24) Ramakrishna.— 25) Ecclesiastes VII. 14.— 26) Imitation of Christ.—
27) Gogol.— 28) Meng-tse.— 29) id.— 30) Hebrews XI. 36—38. — 31) Romans V. 3, 4.— 32) Heraclitus.

The Psychology of Social Development

IX

Nature starts from Matter, develops out of it Life, releases out of involution in life all the crude material of Mind and, when she is ready, turns Mind upon itself and upon Life and Matter in a great mental effort to understand all three in their phenomena, their obvious action, their secret laws, their normal and abnormal possibilities and powers so that they may be turned to the richest account, used in the best and most harmonious way, elevated to their highest as well as extended to their widest potential aims by the action of that faculty which man alone of terrestrial creatures clearly possesses, the intelligent will. It is only in this fourth stage of her progress that she arrives at humanity. The atoms and the elements organise brute Matter, the plant develops the living being, the animal prepares and brings to a certain kind of mechanical organisation the crude material of Mind, but the last work of all, the knowledge and control of all these things and self-knowledge and self-control,—that has been reserved for Man, Nature's mental being. That he may better do the work she has given him, she compels him to repeat

physically and mentally stages of her animal evolution and, even when he is in possession of his mental being, she induces him continually to return with a renewed interest and even a kind of absorption upon Matter and Life and his own body and vital existence. This is necessary to the largeness of her purpose in him. His first absorptions in the body and the life are narrow and unintelligent; as his intelligence and mental force increase, he has to return upon them with a larger curiosity, a greater power of utilisation, a more and more mental, cultured and, in the end spiritual aim in the return. For his cycles are circles of a growing, but still imperfect harmony and synthesis, and she brings him back violently to her original principles, sometimes even to something like her earlier conditions so that he may start afresh on a larger curve of progress and self-fulfilment.

It would seem at first sight that since man is preeminently the mental being, the development of the mental faculties and the richness of the mental life should be his highest aim,—his preoccupying aim, even, as soon as he has got rid of the obsession of the life and body and provided for the indispensable satisfaction of the gross needs which our physical and animal nature imposes on us. Knowledge, science, art, philosophy, religion, this is man's real business, these are his true affairs. To be is for him not merely to be born, grow up, marry, get his livelihood, support a family and then die, the vital and physical life, a human edition of the animal round, a human enlargement of the little animal sector and arc of the divine circle; rather to become and grow mentally and live with knowledge and power within himself as well as from within outward is his humanity. But there is here a double motive of Nature, an insistent duality in her human purpose. Man is here to learn from her how to control and create; but she evidently means him not only to control, create and constantly recreate in new and better forms himself, his own inner existence, his mentality, but also to control and recreate correspondingly his environment,

He has to turn Mind not only on itself, but on Life and Matter and the material existence ; that is very clear not only from the law and nature of the terrestrial evolution, but from his own past and present history. And there comes from the observation of these and of his highest aspirations and impulses the question whether he is not intended, not only to expand inwardly and outwardly, but to grow upward, wonderfully exceeding himself as he has wonderfully exceeded his animal beginnings, into something more than mental, into a being spiritual and divine. Even if he cannot do that, yet he may have to open his mind to what is beyond it and to govern his life more and more by the light and power that he receives from something greater than himself. Man's consciousness of the divine within himself and the world is the supreme fact of his existence and to grow into that may very well be the intention of his nature. In any case the fullness of Life is his evident object, the widest life and the highest life possible to him, whether that be a complete humanity or a divine humanity. We must recognise both his need of integrality and his impulse of self-exceeding if we would fix rightly the meaning of his individual existence and the perfect aim and norm of his society.

The pursuit of the mental life for its own sake is what we ordinarily mean by culture ; but the word is still a little equivocal and capable of a wider or a narrower sense according to our ideas and predilections. For our mental existence is a very complex matter and is made up of many elements. First, we have its lower and fundamental stratum, which is in the scale of evolution nearest to the vital ; and we have in that two sides, the mental life of the senses, the mental life of the sensations, the mental life of the emotions in which the subjective purpose of Nature predominates although with the objective as its occasion, and the active or dynamic life of the mental being concerned with the organs of action and the field of conduct in which her objective purpose predominates although with the subjective as its occasion. We have next in the scale,

more sublimated, on one side the moral being and the ethical life, on the other the aesthetic ; each of them attempts to possess and dominate the fundamental stratum and turn its experiences and activities to its own benefit, one for the culture and worship of Right, the other for the culture and worship of Beauty. And we have, above all these, taking advantage of them, helping, forming, trying often to govern them entirely, the intellectual being ; man's highest accomplished range is the life of the reason with its dynamic power of the intelligent will, the *buddhi* which is or should be the driver of man's chariot.

But the intelligence of man is not composed entirely and exclusively by the rational intellect and the rational will ; there enters into it a deeper, more intuitive, more splendid and powerful, but much less clear, much less developed and as yet hardly at all self-possessing light and force for which we have not even a name. But at any rate its character is to drive at a kind of illumination,—not the dry light of the reason, nor the moist and suffused light of the heart, but a lightning and a solar splendour. It may indeed subordinate itself and merely help the reason and heart with its flashes ; but there is another urge in it, its natural urge, which exceeds the reason. It tries to illuminate the intellectual being, to illuminate the ethical and aesthetic, to illuminate the emotional and the active, to illuminate even the senses and the sensations. It speaks of, it reveals as if by lightning flashes, it shows in a sort of mystic or psychic glamour or brings out into a settled but for mental man almost a supernatural light a Truth greater and truer than the knowledge given by Reason and Science, a Right larger and more divine than the moralist's scheme of virtues, a Beauty more profound, universal and entrancing than the sensuous or imaginative beauty worshipped by the artist, a joy and divine sensibility which leaves the ordinary emotions poor and pallid, a Sense beyond the senses and sensations, a possibility of diviner Life and action which man's ordinary conduct of life hides away from his impulses as from his vision. Very

various, very fragmentary, often very confused and misleading are its effects upon all the lower members from the reason downward, but this in the end is what it is driving at in the midst of a hundred deformations. It is caught and killed or at least diminished and stifled in formal creeds and pious observances; it is unmercifully traded in and turned into poor and base coin by the vulgarity of conventional religions; but it is still the light of which the religious spirit and the spirituality of man is in pursuit and some pale glow of it lingers even in their worst degradations.

This very complexity of his mental being, with the absence of any one principle which can safely dominate the others, the absence of any sure and certain light which can guide and fix in their vacillations the reason and the intelligent will, is man's great embarrassment and stumblingblock. All the hostile distinctions, oppositions, antagonisms, struggles, conversions, reversions, perversions of his mentality, all the chaotic war of ideas and impulses and tendencies which perplex his efforts, have arisen from the natural misunderstandings and conflicting claims of his many members. His reason is a judge who gives conflicting verdicts and is bribed and influenced by the suitors; his intelligent will is an administrator harrassed by the conflicts of the different estates of his realm and by the sense of his own partiality and final incompetence. Still in the midst of it all he has formed certain large ideas of culture and the mental life, and his conflicting notions about them follow certain definite lines determined by the divisions of his nature and his many attempts to arrive either at an exclusive standard or an integral harmony.

We have first the distinction between civilisation and barbarism. In its ordinary, popular sense civilisation means the state of civil society, governed, policed, organised, educated, possessed of knowledge and appliances as opposed to that which has not or is not supposed to have these advantages. In a certain sense the Red Indian, the Basuto,

the Fiji islander had their civilisation; they possessed a rigorously, if simply organised society, a social law, some ethical ideas, a religion, a kind of training, a good many virtues in some of which, it is said, civilisation is sadly lacking; but we are agreed to call them savages and barbarians, mainly it seems, because of their crude and limited knowledge, the primitive crudeness of their appliances and the bare simplicity of their social organisation. In the more developed states of society we have such epithets as semi-civilised and semi-barbarous which are applied by different types of civilisation to each other, the one which is dominant and physically successful having naturally the loudest and most self-confident say in the matter; formerly men were more straightforward and simple-minded and frankly expressed their standpoint by stigmatising all peoples different in general culture from themselves as barbarians or Mlechchhas. The word civilisation so used comes to have a merely relative significance or hardly any fixed sense at all. We must therefore get rid in it of all that is temporary or accidental and fix it upon this distinction that barbarism is the state of society in which man is almost entirely preoccupied with his life and body, his economic and physical existence,—not necessarily their well-being,—and has few means and little inclination to develop his mentality, while civilisation is the more evolved state of society in which to a sufficient social and economic organisation is added the activity of the mental life in most if not all of its parts; for sometimes some of these parts are left aside or discouraged or temporarily atrophied by their inactivity, yet the society may be very obviously civilised and even highly civilised. This conception will bring in all the civilisations historic and prehistoric and put aside all the barbarism, whether of Africa or Europe or Asia, Hun or Goth or Vandal or Turcoman. It is obvious that in a state of barbarism the rude beginnings of civilisation may exist; it is obvious too that in a civilised society a great mass of barbarism or numerous relics of it may exist. In

that sense all societies are semi-civilised. How much of our present-day civilisation will be looked back upon with wonder and disgust by a more developed humanity as the superstitions and atrocities of an imperfectly civilised era ! But the main point is this that in any society which we can call civilised the mentality of man must be active, the mental pursuits developed and the regulation and improvement of his life by the mental being a clearly self-conscious concept in his better mind.

But in a civilised society there is still the distinction between the partially, crudely, conventionally civilised and the cultured. It would seem therefore that the mere participation in the ordinary benefits of civilisation is not enough to raise a man into the mental life proper ; a farther development, a higher elevation is needed. The last generation drew emphatically the distinction between the cultured man and the Philistine and got a fairly clear idea of what was meant by it. Roughly, the Philistine was for them the man who lives outwardly the civilised life, possesses all its paraphernalia, has and mouths the current stock of opinions, prejudices, conventions, sentiments, but is impervious to ideas, exercises no free intelligence, is innocent of beauty and art, vulgarises everything that he touches, religion, ethics, literature, life. The Philistine is in fact the modern civilised barbarian ; he is often the half-civilised physical and vital barbarian by his unintelligent attachment to the life of the body, the life of the vital needs and impulses and the ideal of the merely domestic and economical human animal ; but essentially and commonly he is the mental barbarian, the average sensational man. That is to say, his mental life is that of the lower substratum of the mind, the life of the senses, the life of the sensations, the life of the emotions, the life of practical conduct—the first status of the mental being. In all these he may be very active, very vigorous, but he does not govern them by a higher light or seek to uplift them to a freer and nobler eminence ; rather he pulls the higher faculties down to the level of his senses

his sensations, his unenlightened and unchastened emotions, his gross utilitarian practicality. His aesthetic side is little developed; either he cares nothing for beauty or has the crudest aesthetic tastes which help to lower and vulgarise the general standard of aesthetic creation and the aesthetic sense. He is often strong about morals, far more particular usually about moral conduct than the man of culture, but his moral being is as crude and undeveloped as the rest of him; it is conventional, unchastened, unintelligent, a mass of likes and dislikes, prejudices and current opinions, attachment to social conventions and respectabilities and a sensational dislike of any open defiance or departure from the generally accepted standard of conduct. His ethical bent is a habit of the sense-mind; it is the morality of the average sensational man. He has a reason and the appearance of an intelligent will, but they are not his own, they are part of the group-mind, received from his environment; or so far as they are his own, merely a practical, sensational, emotional reason and will, a mechanical repetition of habitual notions and rules of conduct, not a play of real thought and intelligent determination. His use of them no more makes him a developed mental being than the daily movement to and from his place of business makes the average Londoner a developed physical being or his quotidian contributions to the economic life of the country make the bank-clerk a developed economic man. He is not mentally active, but mentally reactive,—a very different matter.

The Philistine is not dead,—quite the contrary, he abounds,—but he no longer reigns. The sons of Culture have not exactly conquered, but they have got rid of the old Goliath and replaced him by a new giant. This is the sensational man who has got awakened to the necessity at least of some intelligent use of the higher faculties and is trying to be mentally active. He has been whipped and censured and educated into that activity and he lives besides in a maelstrom of new information, new intellectual fashions, new ideas and new movements to which he can no longer

be obstinately impervious. He is open to new ideas, he can catch at them and hurl them about in a rather confused fashion; he can understand ideals, organise to get them carried out and even, it would appear, fight and die for them. He knows he has to think about ethical problems, social problems, problems of science and religion, to welcome new political developments, to look with as understanding an eye as he can at all the new movements of thought and inquiry and action that chase each other across the modern field or clash upon it. He is a reader of poetry as well as a devourer of fiction and periodical literature,—you will find in him perhaps a student of Tagore or an admirer of Whitman; he has perhaps no very clear ideas about beauty and aesthetics, but he has heard that Art is a not altogether unimportant part of life. The shadow of this new colossus is everywhere. He is the great reading public; the newspapers and weekly and monthly reviews are his; fiction and poetry and art are his mental caterers, the theatre and the cinema exist for him; Science hastens to bring her knowledge and discoveries to his doors and equip his life with endless machinery; politics are shaped in his image. It is he who was opposing and is now bringing about the enfranchisement of woman. has been evolving syndicalism, anarchism, the war of classes, the uprising of labour, is now waging what we are told is a war of cultures, or bringing about in a few days Russian revolutions which the century-long efforts and sufferings of the intelligentsia failed to achieve. It is his coming which has been the precipitative agent for the reshaping of the modern world.

The first results have been inspiring to our desire of movement, but a little disconcerting to the thinker and to the lover of a high and fine culture; for if it has democratised culture or the semblance of culture, it does not seem at first sight to have elevated or strengthened it by a large accession of the redeemed from below. Nor does the world seem to be guided any more directly by the reason and intelligent will of her best minds than before. Commercial-

lism is still the heart of modern civilisation ; a sensational activism is still its driving force. Modern education has not in the mass redeemed the sensational man ; it has only made necessary to him things to which he was not formerly accustomed, mental activity and occupations, intellectual and even aesthetic sensations, emotions of idealism. He still lives in the substratum, but he wants it stimulated from above. He requires an army of writers to keep him mentally occupied and provide some sort of intellectual pabulum for him ; he has a thirst for general information of all kinds which he does not always care or has not time to coordinate or assimilate, for popularised scientific knowledge, for such new ideas as he can catch, provided they are put before him with force or brilliance, for mental sensations and excitation of many kinds, for ideals which he likes to think of as actuating his conduct and which do give it sometimes a certain colour. It is still the activism and sensationalism of the crude mental being, but much more open and free. And the cultured, the intelligentsia find that they can get a hearing from him such as they never had from the pure Philistine, provided they can first stimulate or amuse him ; their ideas have now a chance of getting executed such as they never had before. The result has been to cheapen thought and art and literature, to make talent and even genius run in the grooves of popular success, to put the writer and thinker and scientist very much in a position like that of the cultured Greek slave in a Roman household where he has to work for, please, amuse and instruct his master while keeping a careful eye on his tastes and preferences and repeating trickily the manner and the points that have caught his fancy. The higher mental life, in a word, has been democratised, sensationalised, activistised with both good and bad results. Through it all the eye of faith can see perhaps that a yet crude but an enormous change has begun. Thought and Knowledge, if not yet Beauty, can get a hearing and even produce rapidly some large, vague, yet in the end effective will for their results ; the mass of culture and of men who think and strive seri-

ously to appreciate and to know has enormously increased behind all this surface veil of sensationalism, and even the sensational man has begun to undergo a process of transformation. Especially, new methods of education, new principles of society are beginning to come into the range of practical possibility which will create perhaps that as yet unknown phenomenon, a race of men—not only a class—who have to some extent found and developed their mental selves, a cultured humanity.

Hymns of the Atris

THE THIRD HYMN TO MITRA-VARUNA

THE LEADERS TO THE BLISSFUL HOME.

[The Rishi invokes the Lords of the infinite wide-ness and harmony whose arms embrace the soul's highest plane of the Truth and Bliss, to extend to him those arms of awakened consciousness and knowledge, so that he may have their all-embracing delight. He aspires by the path of Mitra to the joy of his harmonies in which there is no wound nor hurt ; conceiving and holding the highest by the power of the illumining word, he would aspire to and increase in that plane, the proper home of the gods. Let the two great gods create in his being that wide world of their divine strength and vastness ; let them bring to him its plenitude and felicity in the dawning of the divine light and the divine force.]

1. Varuna, destroyer of the foe, and Mitra we call to you by the word of illumination ; their arms encompass the world of the power of Light ¹ as if cast around the pens of the shining herds.

2. Stretch out your arms of awakened know-

¹ Swarnara. Swar is the solar world of the Truth and the herds are the rays of its solar illuminations, therefore it is compared to the pens of these shining Vedic cattle.

ledge 2 to the human being when he chants to you the illumining word ; your bliss adorable shall reach through all our earths. 3

3. May I go by the path of the Friend 4 that even now I may attain to the goal 5 of my journey ; so men cling firmly to the bliss of that Beloved in whom there is no wounding.

4. O Mitra and Varuna, may my thought hold by the illumining word that highest which is your possession, so that it shall aspire 6 to the home of the masters of plenitude for them and for men who affirm you.

5. O Mitra, come to us with thy perfect givings and Varuna in the world of our session, for increase in their own home of the masters of plenitude 7 and for increase of your companions.

6. For in them you twain bring to us, O Varuna, the might 8 and the vastness ; form

2 The epithet shows how entirely symbolic are the bodies and members of the Gods as well as their other physical belongings, weapons, chariots, horses. 3 All the planes of our being. 4 Mitra, who creates the perfect and unharmed harmonies of our higher, divine existence.

5 *Gati*. The word is still used for the spiritual or supra-terrestrial status gained by man's conduct or efforts upon earth. But it may also mean the movement to the goal or the way, "May I even now attain to the Way, go by the path of Mitra." 6. That is, manifesting in men it shall strive to raise them up to its own proper station, the Truth-plane. 7 The gods. *Swar* is the "own house" of the Gods. 8 The divine force of the Truth-conscious being, called in the next verse "the force of the gods"; the Vast, *br'ihat*, is the constant description of that plane or "wide world",—the Truth, the Right, the Vast.

in us the wide world for the conquest of our plenitudes. for bliss, for our soul's happiness.

7. To me, O lords of sacrifice, in the breaking of the dawn, in the flashing of the ray, in the force of the gods, to my wine pressed out as if 9 by men with hands come racing with your trampling steeds, O gods who bring,—to the pilgrim of the Light. 10

9. "As if",—showing, as often, that the wine and its pressing are figures and symbols. 10 Archanânas, he who travels to the illumination created by the word, the significant name of the Rishi of this hymn, one of the line of Atri.

The Ideal of Human Unity

XX

What may be called the objective organisation of a national unity, is not yet complete when it has arrived at the possession of a single central authority and the unity and uniformity of its political, military and strictly administrative functioning. There is another side of its organic life, which is equally important and the exercise of which becomes eventually the characteristic sign of the sovereign power, the legislative, and, as a necessary part of the administration of the laws, the judicial. Logically, one would suppose that the determination of its own laws of life should be the first business of a society from which all the others should derive and on which they should be dependent, and therefore it would naturally be the earliest to develop. But life develops in obedience to its own law and the pressure of forces and not according to the law and the logic of the self-conscious mind ; its first course is determined by the subconscious and is only secondarily and derivatively self-conscious. The development of human society has been no exception to the rule ; for man, though in the essence of his nature a mental being, has practically started with a largely mechanical mentality as the conscious living being, Nature's human animal, and only afterwards can be the self-conscious living being, the self-perfecting Manu. That is the course the individual has had to follow and the group-man follows in the wake of the individual and always far behind the highest individual development. Therefore, the development of the society as an organism

consciously and entirely legislating for itself, which should be by the logic of reason the first necessary step, is actually in the logic of life the last and culminative step. It enables the society at last to perfect consciously by means of the State the whole organisation of its life, military, political, administrative, economic, social, cultural; and the completeness of the process depends on the completeness of the development by which the State and society become, as far as that may be, synonymous. That is the importance of democracy; that is the importance also of socialism. They are the sign that the society is getting ready to be an entirely self-conscious and therefore a freely and consciously self-regulating organism. But it must be remarked that modern democracy and modern socialism are only a first crude and bungling attempt at that consummation, an inefficient hint and not a freely intelligent realisation.

At first, in the early state of society, there is no such thing as what we understand by law, the Roman *lex*; there are only a mass of binding habits, *nomoi*, *mores*, *dharma*, determined by the inner nature of the group-man and according to the action upon it of the forces and the necessities of his environment. They become *instituta*, things that acquire a fixed formal status, institutions, and so crystallize into laws. Moreover, they embrace the whole life of the society; there is no distinction between the political and administrative law, the social law and the religious law; these not only all meet in one system, but run inextricably into and are determined by each other. Such was the type of the ancient Jewish law and of the Hindu Shashtra which preserved up to recent times this early principle of society in spite of the tendencies of specialisation and separation which have triumphed elsewhere as the result of the normal development of the analytical and practical reason of mankind. This complex customary law evolved indeed, but by a natural development of the body of social habits in obedience to changing ideas and more and more complex necessities. There was no single and fixed legislative authority to determine them by conscious shaping and selection or in anticipation of or by direct ideative action upon the general consensus of need and opinion. Kings and prophets and Rishis and Brahmin jurists might exercise such an action according to their power and influence, but none of these were the constituted legislative sovereign; the king in India was the administrator of the Dharma and not at all or only excep-

tionally and to a hardly noticeable extent the legislator.

It is worth noting, indeed, that this customary law was often attributed to an original legislator, a Manu, Moses, Lycurgus; but the historic truth of any such tradition has been discredited by modern inquiry and in a way rightly, considering the actual ascertainable facts and the law of the human mind and its development. In fact, if we examine the profound legendary tradition of India, we see that its idea of the Manu is more a symbol than anything else. His name means man, the mental being. He is the divine legislator, the mental demi-god in humanity who fixes the lines upon which the race or people has to govern its evolution. In the Purana he or his sons are said to reign in subtle earths or worlds, or, as we may say, they reign in the larger mentality which to us is subconscious and from there have power to determine the lines of development of the conscious life of man. His law is the *māna-va-dharma-shāstra*, the science of the law of conduct of the mental or human being, and we may think of the law of any human society as being the conscious evolution of the type and lines which its Manu has fixed for it. If there comes an embodied Manu, a living Moses or Mahomed, he is only the prophet or spokesman of the Divinity who is veiled in the fire and the cloud, Jehovah on Sinai, Allah speaking through his angels. Mahomed, as we know, only developed the existing social, religious and administrative customs of the Arab people into a new system dictated to him often in a state of trance, in which he passed from his conscient into his superconscient self, by the Divinity to his secret intuitive mind. All that may be supra-rational or, if you will, irrational, but it represents a different stage of human development from the government of society by its rational and practical mind in contact with life's changing needs and permanent necessities which demands a created and codified law determined by a fixed legislative authority.

This rational development consists, as we have seen, in the creation of a central authority,—at first a distinct central force but afterwards more and more conterminous with or representing directly the society itself,—which gradually takes over the specialised and separated parts of the social activity. At first this authority is the king, elective or hereditary, who in his original character is a war-leader and at home only the chief, the head of the elders or the strong men and the convener of the nation and the army, a nodus of its action, but not the principal determi-

nant : in war only, where entire centralisation of power is the first condition of effective action, was he entirely supreme. As host-leader, *strategos*, he was also *imperator*, the giver of the absolute command. When he extended this combination of headship and rule from outside inward, he tended to become the executive power, not merely the chief instrument of social administration but the executive ruler.

It was naturally easier for him to become thus supreme in foreign than in internal politics. Even now European governments which have in internal affairs to defer to the popular will or to persuade and cajole the nation, are able in foreign politics to act either entirely or very largely according to their own ideas ; for they are allowed to determine their acts by a secret diplomacy in which the people can have no voice, and the representatives of the nation have only a general power of criticising or ratifying its results. Their action in foreign politics is nominal or at any rate restricted to a minimum, since they cannot prevent secret arrangements and treaties and even to such as are made early public, they can only withhold their ratification at the risk of destroying the sureness and continuity, the necessary uniformity of the external action of the nation and thus destroying the confidence of foreign governments without which negotiations cannot be conducted nor stable alliances and combinations formed. Nor can they really withhold their sanction in a crisis, whether for war or peace, at the only moment when they are effectively consulted, the last hour or rather the last minute when either has become inevitable. Much more necessarily was this the case in the old monarchies when the King was the maker of war and peace and conducted the external affairs of the country according to his personal idea of the national interests largely affected by his own passions, predilections and personal and family interests. But whatever the other disadvantages, the conduct of war and peace and foreign politics as well as the conduct of the host in the field of battle had at least been centralised, unified in the sovereign authority. The demand for real parliamentary control of foreign policy and even for an open diplomacy—a difficult matter to our current notions, yet once practised and perfectly capable of practice—indicates one more step in the transformation, far from complete in spite of the modern boast of democracy, from a monarchical and oligarchical to a democratic system, the taking over of all

sovereign functions from the one sovereign administrator or the few dominant executive men by the society as a whole organised in the democratic State.

In the seizure of the internal functionings the central authority has a more difficult task, because its absorption of them or of their chief control has to reckon with and is often modified by powerful forces and interests and the strength of established and often cherished national habits and existing rights and privileges. But it is bound in the end to arrive at some unified control of those which are in their nature executive and administrative. This administrative side of the national organisation has three principal parts, financial, executive proper and judicial. The financial is the control of the public purse and the expenditure of the wealth contributed by the society for national purposes, and it is evident that this must pass into the hands of whatever authority has taken up the business of organising and making efficient the united action of the community. But that authority in its natural impulse towards an undivided and uncontrolled gestation, a complete unification of powers must naturally desire not only to determine the expenditure according to its own free will, but to determine also the contributions of the society to the public purse both in its amount and in its repartition over the individuals and classes who constitute the nation. Monarchy in its impulse towards a despotic centrality has always sought to engross and struggled to retain this power; for the control over the purse of the nation is the most important sign and the most effective element of real sovereignty, more essential perhaps than the control over life and limb. In the most despotic regimes this control is absolute and extends to the power of confiscation and despoliation otherwise than by judicial procedure. On the other hand, a ruler who has to bargain with his subjects over the amount of their contribution and the methods of taxation, is at once hedged in in his sovereignty and is not in fact the sole and entire sovereign. A vital power is in the hands of an inferior estate of the realm and can be turned against him fatally in any struggle for the shifting of the sovereignty from him to that estate. This is the reason why the supreme political instinct of the English people fixed in the struggle with the monarchy upon this question of taxation as the first vital point in a conflict for the power of the purse. Once that was settled in the Parliament by the defeat of the Stuarts, the transformation of the monarchical sovereignty into the sovereignty

of the people or, more accurately, the shifting of the organic control from the throne to the aristocracy, thence to the bourgeoisie, and again to the whole people,—the latter two steps comprising the rapid evolution of the last eighty years,—was only a question of time. In France the successful practical absorption of this control was the strength of the monarchy; it was its inability to manage with justice and economy the public purse, its unwillingness to tax the enormous riches of the aristocracy and clergy as against the crushing taxation on the people and the consequent necessity of deferring again to the nation which provided the opportunity for the Revolution. In advanced modern countries we have a controlling authority which claims at least to represent more or less perfectly the whole nation, and individuals and classes have to submit because there is no appeal from the will of the whole society. But even so it is questions, not of taxation, but of the proper organisation and administration of the economic life of the society which are preparing the revolutions of the future.

Heraclitus

(5)

If it is the law of Change that determines the evolution and involution of the one downward and upward road, the same law prevails all along the path, through all its steps and returns, in all the million transactions of the wayside. There is everywhere the law of exchange and interchange, *amoibé*. The unity and the multiplicity have at every moment this active relation to each other. The One is constantly exchanging itself for the many; that gold has been given, you have instead these commodities, but in fact they are only so much value of the gold. The many are constantly exchanging themselves for the One; these commodities are given, disappear, are destroyed, we say, but in their place there is the gold, the original substance—energy to the value of the commodities. You see the sun and you think it is the same sun always, but really it is a new sun that rises each day; for it is the Fire's constant giving of itself in exchange for the elemental commodities that compose the sun which preserve its form, its energy, its movement, all its measures. Science shows us that this is true of all things, of the human body, for instance; it is always the same, but it preserves its apparent identity only by a constant change. There is a constant destruction, yet there is no destruction. Energy distributes itself, but never really dissipates itself; change and unalterable conservation of energy in the change are the law, not destruction. If this world of multiplicity is destroyed in the end by Fire, yet there is no end and it is not destroyed, but only exchanged for the Fire. Moreover, there is exchange between all these becomings which are only so many active values of the Being, commodities that are a fixed value and measure of the universal gold. Fire takes of its substance from one form and gives to another, changes one apparent value of its substance into another apparent value, but the substance-energy remains the same and the new value is the equivalent of the old,—as when it turns fuel into smoke and cinders and cinders into ashes. Modern Science with a more accurate knowledge of what actually happens in this change, yet confirms Heraclitus' conclusion. It is the law of the conservation of energy.

Practically, the active secret of life is there; all life physical or mental or merely dynamic maintains itself by constant change and interchange. Still, Heraclitus' ac-

count is so far not altogether satisfactory. The measure, the value of the energy exchanged remains unaltered even when the form is altered, but why should also the cosmic commodities we have for the universal gold be fixed and in a way unchanging? What is the explanation, how comes about this eternity of principles and elements and kinds of combination and this persistence and recurrence of the same forms which we observe in the cosmos? Why in this constant cosmic flux should everything after all remain the same? Why should the sun, though always new, be yet for all practical purposes the same sun? Why should the stream be, as Heraclitus himself admits, the same stream although it is ever other and other waters that are flowing? It was in this connection that Plato brought in his eternal, ideal plane of fixed ideas, by which he meant an original ideal schema for all things. An idealistic philosophy of the Indian type might say that this force, the Shakti which you call Fire, is a consciousness which preserves by its energy its original scheme of ideas and corresponding forms of things. But Heraclitus gives us another account, not quite satisfactory, yet profound and full of suggestive truth; it is contained in his striking phrases about war and justice and tension and the Furies pursuing the transgressor of measures. He is the first thinker to see the world entirely in the terms of Power.

What is the nature of this exchange? It is strife, *eris*, it is war, *polemos*! What is the rule and result of the war? It is justice. How acts that justice? By a just tension and compensation of forces which produces the harmony of things and therefore, we presume, their stability. "War is the father of all and the king of all"; "All things becoming according to strife"; "To know that strife is justice"; these are his master apothegms in this matter. At first we do not see why exchange should be strife; it would seem rather to be commerce. Strife there is, but why should there not also be peaceful and willing interchange? Heraclitus will have none of it; no peace! he would agree with the modern Teuton that commerce itself is a department of War. It is true there is a commerce, gold for commodities, commodities for gold, but the commerce itself and all its circumstances are governed by a forceful, more, a violent compulsion of the universal Fire. That is what he means by the Furies pursuing the sun; "for fear of Him" says the Upanishad "the wind blows... and death runs." And between all beings there is a constant trial of strength; by that warfare they come into

being, by that their measures are maintained. We see that he is right; he has caught the initial aspect of cosmic Nature. Everything here is a clash of forces and by that clash and struggle and clinging and wrestling things not only come into being, but are maintained in being. Karma ? Laws ? But different laws meet and compete and by their tension the balance of the world is maintained. Karma ? It is the forcible justice of an eternal compelling Power and it is the furies pursuing us if we transgress our measures.

War, contends Heraclitus, is not mere injustice, chaotic violence; it is justice, although a violent justice, the only kind possible. Again, from that point of view, we see that he is right. By the energy expended and its value shall the fruits be determined, and where two forces meet, expenditure of energy means a trial of strength. Shall not then the rewards be to the strong according to his strength and to the weak according to his weakness ? So it is at least in the world, the primal law, although subject to the help of the weak by the strong which need not after all be an injustice or a violation of measures, in spite of Nietzsche and Heraclitus. And is there is not after all sometimes a tremendous strength behind weakness, the very strength of the pressure on the oppressed which brings its terrible reaction, the back return of the bow, Zeus, the eternal Fire, observing his measures ?

Not only between being and being, force and force is there war, but within each there is an eternal opposition, a tension of contraries, and it is this tension which creates the balance necessary to harmony. Harmony then there is, for cosmos itself is in its result a harmony; but it is so because in its process it is war, tension, opposition, a balance of eternal contraries. Real peace there cannot be, unless by peace you mean a stable tension, a balance of power between hostile forces, a sort of mutual neutralisation of excesses. Peace cannot create, cannot maintain anything, and Homer's prayer that war might perish from among Gods and men is a monstrous absurdity, for that would mean the end of the world. A periodic end there may be, not by peace or reconciliation, but by conflagration, by an attack of Fire, *to pûr epelthon*, a fiery judgment and conviction. Force created the world, Force is the world, Force by its violence maintains the world, Force shall end the world,—and eternally recreate it.

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A PHILOSOPHICAL REVIEW

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THE LIFE DIVINE

CHAPTER XXXIV KNOWLEDGE AND IMMORTALITY

He who knows that as the Knowledge and the Ignorance, both together, by the Ignorance crosses over death and by the Knowledge enjoys immortality.

Isha Upanishad

By birth he enjoys immortality.
id.

The course of the self-manifestation of the Divine at any rate in man in the material universe, is then this progress from the ignorance to the knowledge; or, to go beyond the human factor, it is the progress of embodied spirit out of an apparently inconscient self-nescience into its full self-consciousness. This at least is how it appears to us who have to start from the mentalised material being and rise to the yet ungrasped spiritual. It is for man the unfolding of the God-flower out of its own calix into which it had shut itself. In a larger cosmic view it is the growing of the secretly existent tree of the seven-branching Spirit out of the brute seed of inconscient material energy in which it lay hidden and involved. Held there by the immanent divine Idea, but to practical realisation only potential, it has to unfold itself in the material being and become to us the conscious reality. To the Divine it is always real, integral, actual, but not to us because we see only one plane of its manifestation and regard even that from the point of view of a consciousness

involved in a phenomenally separated material body and awaking and expanding in it under pressure of the shocks of universal Force. Out of the half-sleep of the material life there awakes this limited self-consciousness which is our ignorance,—the thing of which inconscience and half-consciousness were in labour, so that Man comes as the crown of material Nature. To that ignorance the awakening to a larger consciousness is offered, until to Man the Divine comes as the crown of human nature. The Divine is the ideal, the eternal, the real self of what he is; but it is not practically real to the embodied and materialised consciousness. We say that we grow into that; in reality it is that which is growing in us, unfolding itself from behind the veil.

Therefore, while at first our growth seems to us a gradual awakening to the various truth of Nature and the world, of ourselves, of God, all this is only the slow self-presenting of the one Truth to our mental being. That mentality seems to be our self, the rest only an object of its knowledge. But in proportion as the mind grows one with this triple object of its knowledge, one with our real self, one with Nature and the world, one with God, we grow out of the mental into the divine consciousness in which the subject and the object are the same. As our object it is grasped by our consciousness, made effective by our energy, possessed by our delight; but also our consciousness has to be unified with all consciousness, our energy fused into all energy, our delight made one with all delight. Then only our being also becomes subjectively one with all being and we have grown into our integral self-consciousness, become, as we may say, our real self.

The Self is Brahman, who is at once the Transcendent and all this that is,—God, Nature, ourselves, all existences: therefore it is at once by universality and unity with the Transcendent that we become the Brahman, *brahmabhūta*. And it is here, *ithaiva*, in ourselves, in Nature and world and in relation to other beings that we have to arrive at this fulfilment, not in some Beyond. It is an individual fulfilment, an individual becoming which has grown into that

being, and at the same time it is that Being which has become our self or rather has manifested its truth in the individual consciousness. The cosmos is not destroyed, the individual manifestation is not destroyed; but their unity with the Divine is experienced, possessed and enjoyed; and it is this and nothing else which was described of old as our possession and enjoyment of immortality. The possession of unity and the living in unity are the divine life and the crown offered to the human being.

Obviously, not the featureless and indeterminable One to which alone certain systems give the name of Reality. An absolute transition of the individual being out of cosmos into a featureless and indeterminable One could not be characterised as divine Life; the human soul could not there be described as enjoying immortality, for there would be no one to enjoy and nothing to be enjoyed. Such a state would be the denial of life and must be indeed the impossibility of all life. An Infinite capable of self-determination, whether it be spirit or substance or energy, might well be the origin of life; for even in absolute quiescence it would be something always containing in itself its own infinite potentialities. But from an eternal indeterminable no genesis of life could take place, not even by illusive Maya; for Maya would still be the self-determination of the One by the eternal power of its own conscious being. We repeat that it is a mere mental attitude to call that unreal or to say that although Maya is, still it is not. It is; it is an eternal power of the Absolute; therefore cosmos too had to be and will always be, since inevitably it will repeat itself in perpetuity; and on such a divine necessity and its eternal workings we cannot, except by a dialectical subtlety, impose the stigma of unreality. Whether we call the divine power Maya, Shakti or Prakriti, describe it as an illusive ignorance or as a creative knowledge-energy, as a conscious Force or as an active principle, all these things mean a power of self-determination in the Infinite; and when we posit any of them as an eternal capacity of Brahman, we attribute

determinability to the Infinite. There can be then no eternal absorption in the Indeterminable ; or, if there were, what would it mean and where would be its surety of finality ? There being no true individual, who has achieved salvation ? Brahman by some trick of consciousness, by Maya imagined himself to be a particular individual self ; he has got rid of the imagination: but since Maya is eternal, what is to prevent him from falling into it again ? Only if the individual self and its experiences have some kind of real existence, can its action achieve as the fruit of self-knowledge a real gain and a lasting salvation.

However that may be, we can say that only if the individual soul is a real power of the Infinite, is there any meaning in its aspiration to immortality. Otherwise it has nothing to do with the possession of the Eternal in the cosmos, in oneself or in others except as another, though a freer and larger illusion, perhaps the last before immergence, since oneself, others or the cosmos are in that view only errors of the mind. A divine life, as much as the egoistic, would be a false dream to be shunned or overpassed, a second misfortune and a wider stumble of the ignorance, not a high attainment and happy fruition. But since individual and cosmos are real powers of being of the Infinite, not illusory powers of non-being, Sachchidananda perpetually universal as well as eternally transcendent, knowledge is not complete unless it includes and harmonises in itself the transcendence and the manifestation. The Tantra boldly affirms their highest compatibility at the summit of spiritual experience when it affirms that imperfect knowledge arrives at one of the two extremes, duality or non-duality, but supreme knowledge at a reconciliation in which both are possessed. Nor was the same insight wanting to the inspired Vedanta, which equally passed beyond these last obstinate oppositions of the mind. For it images exclusive attachment to non-duality, no less than exclusive attachment to duality, as the entrance into a blind darkness ; Brahman harmonises both in his being, harmonises indeed all oppositions, and

therefore it is the human soul which knows Him as both together, *ubhayam saha*, that by the double power of Vidya and Avidya transcends this death and enjoys that immortality. By birth, it even goes on to say, the self-knower, the liberated man enjoys immortality, a clear enough pronouncement that the individual manifestation is not abolished in this highest experience.

But how are we to take account of this reconciliation or justify it to our reasoning mind? It is not enough to say, 'as do the Mayavadins of the inexplicable double nature of Maya, that it is beyond all logic and reasoning. It is true that spiritual experience exceeds the logic of the intellect, as indeed does all true experience, since logic only comes afterwards to make the facts perceived intelligible in their relations and process to our understanding. But, once experienced and known, they must reveal something of their rationale to the mind, so that our lower being may rest satisfied, even if it has to give up its facile habit of resting in clearly trenchant divisions and oppositions. Here then, we must see that this reconciliation depends for its rationality first on the power of the Brahman-consciousness, secondly, on the character of liberation and immortality as an experience of the individual. These two are only two sides of the same truth; for it is because in the Brahman-consciousness the individual and the cosmic powers are eternal degrees of the Transcendent that the individual, unified with the Brahman-consciousness, can possess all three at once and that that is its destiny.

The opposite view can only be valid if our existence consists only of two terms with nothing between, here human and egoistic in the cosmos, there pure, unmanifest, self-aware beyond cosmic existence, the one perpetuated by the Ignorance, the other arrived at by the Knowledge. These would be two incommunicable poles; there could be no real relation between them; even, both cannot be true and therefore the lower must be an unreal existence. A collection of ignorant egos existing by illusion,

aware of an unreal cosmos by illusion, a Self aware of its own pure being but not of ego or cosmos, this would be the only possibility. Ego could not have any real value, for our self is only, solely and purely indeterminable Brahman ; cosmos could not exist, for there is in truth only the featureless and unmanifest Eternal : for the cosmos could not be a manifestation, since the manifestation of a Reality must itself be real. The Eternal immanent in all beings, all beings existing to the liberated vision in the Eternal, the Self that has become all existences, are the three essential terms of the divine Life and of the self-knowledge by which immortality is enjoyed, according to the Upanishad ; but the three must be all illusions to this other view ; for they constitute a triple relation which is real only in the unreality, valid only to the ignorance. This immortality is then a dream and its enjoyment a last snare of the ignorance. In that case, the reconciliation we speak of is impossible ; the two terms of the problem exclude each other ; either we remain in ego and cosmos and ignorance and ignore Brahman, or by the very act of self-knowledge ego and cosmos become null and disappear from the view. If they seem to last, it is because we have still a mind and a body ; but when the body of the liberated man falls, his mind will disappear and with it the individual and the cosmos mind has falsely imposed on the ever unmanifest and indeterminable Reality.

This view goes by the name of extreme Monism ; but it is rather illusionism. Monism affirms that all is the One, and all exist in the One ; but illusionism affirms that all is non-existent and there is only the One, a vital difference. The true Adwaita of the Upanishads admitted all that it might unify all ; its view of the Brahman-consciousness was perfectly positive, fervently comprehensive. And in fact it is self-evident that the consciousness of the Eternal contains many terms of its being at one and the same time ; its self-awareness must, on any conception of unity, embrace simultaneously knowledge of itself transcendent of cosmos, knowledge of itself manifesting its being.

as cosmos and embracing its manifestation, knowledge of itself in its individual being. Far from being incompatible, these three powers of self-knowledge actually coexist in one and the same eternal conscious-being. It is not one eternal, the Brahman, which is aware of its immutable purity, and another eternal, Maya or what else, or a transient Mind other than the Eternal which is aware of individual and cosmos; that would be dualism with a vengeance. It is the same Eternal who is aware of all these three equally and admits them in its conscious existence. Nor in that consciousness do they exist alternately but, as we see, with a perfect simultaneity. The Infinite does not cease to be infinite to His own self-awareness because of all or any of His finite self-determinations; neither then need He abolish either His whole cosmic being or any of His individual manifestations in order to become aware of His timeless infinity. When, therefore, the eternal consciousness takes possession of the time-absorbed individual or the individual opens himself to the infinite-conscious being and grows subjectively into its infinity, he too need not abolish himself, nor hold himself poorly incapable of the divine comprehensiveness which is for ever inherent in that which he becomes; rather is it his natural fulfilment. For this and no else is liberation that the Eternal removes a certain veil of division from the mental view of self and things in his own individual being. So unhooded the individual being sees, even in the material body and through all the determinations of mind, everywhere that secret unity which is for ever manifest behind the veil of limited mind to the larger superconscious existence. He lives consciously in the truth of the unity which before he could only glimpse or else guess at obliquely through unnumbered differences.

This is the rationale of liberation from the point of view of the eternal facts of Brahman-consciousness. From our side we see that liberation, an event of the becoming, is always and necessarily a phenomenon of the individual consciousness. Liberation is not the one Eternal with-

drawing from cosmic being ; for cosmos exists as before. Liberation is not the one Eternal withdrawing from all individual manifestation ; for individual beings exist as before. Liberation is on any view the individual, one of the Many, effecting or, let us say, the Eternal in one of His individual existences who effects, a movement of release from the mind's ignorance of unity. Obviously, the vision and the experience of unity must embrace the essential terms of the difference and division in which the ignorance of the mind has lived ; it must not exclude them, but show the oneness that reconciles all their separations and oppositions. The Transcendent, the individual and the cosmos are essential, not accidental terms ; none of them can be excluded in the reconciliation which the growing light of self-knowledge has to effect. The Transcendent already possesses the unity ; it is the individual emmeshed in the egoistic divisions of his mind in whom the unity has to be revealed and who has to possess it and live in it ; this alone gives a meaning to his existence and a significance or even a possibility to his enjoyment of immortality. For who is to attain, who to possess, who to enjoy immortality if the individual ceases by the very act of liberation ? But equally the cosmos should be the field of the liberation, for beyond it the knowledge of unity must always exist. For an immortal soul to descend out of the freedom and light beyond into sorrow and darkness only to return to its original condition is a meaningless and therefore impossible proceeding : for we must leave out of consideration the amazing religious dogma—I do not think it is the real teaching of Christ,—that the soul is only immortal in futurity, implying the astonishing proposition that an indestructible spirit, an immortal being first comes into existence by the physical act of procreation. The cosmos must be the field of the attainment as well as of the struggle, immortality in the cosmos the objective of the soul's progress.

This is in fact what we find in the Upanishad's description of the signs of liberation, the contents of self-

knowledge and the nature of immortality.* The liberated soul, the individual, comes to see the One in the many and the many in the One. In the consciousness of the liberated individual the Self becomes all existences, cosmos reveals itself as the becoming of the Being; the divisions of the ego are abolished, but the many, the all remain and are embraced but no longer as separate self-existent creatures; they are the conscious multiplicity of the Self-existent, *Atman*, *Swayambhu*. Therefore in this self-knowledge the essential terms, the Transcendent, the individual, the cosmos are all present, necessary to the knowledge, none excluded or abolished. Accidental terms proper to the separated ignorance are alone excluded,—egoistic division, sorrow, delusion, repulsion. All repulsion disappears, including the ascetic repulsion from life and cosmic existence and the weakling's pain of the circumstances of cosmic existence; for these are maladies of the mind incidental to our false view of the world as other than the Brahman and in the illumination of knowledge they must disappear by the very nature of that realised oneness. The Transcendent in his cosmic consciousness cannot have that repulsion, otherwise the cosmos could not exist, nor its circumstances; nor can it be subject to sorrow and delusion, since it possesses the knowledge and the bliss of Sachchidananda.

Liberation, it is clear, removes the compelling motives of the recoil from cosmic existence,—suffering and repulsion, the ignorance and the desire to escape from ignorance. If the impulse of recoil still exists, it must have some other motive-power, whether the continuance of an initial attraction to the pure unity or an attraction to something beyond; but that can only be valid, for the few, it cannot be the universal object of our human birth and existence. Our culmination is, as the Upanishad clearly

* Isha Upanishad: "He who sees all existences (becomings) in the self and the self in all existences...he in whom the self has become all existences...thenceforward he has no repulsion...what delusion, what sorrow can be his who knows entirely and sees everywhere oneness?"

puts it, the possession of the integral Brahman-knowledge in its two terms, but reconciled ; for the knowledge of the unity then embraces the cosmos, the ignorance or involution in the multiplicity is then redeemed by the light of the knowledge. Our perfection is the possession of the integral existence of Brahman at once as Being and becoming, *ubhayam saha*. The transcendence of birth by the possession of the unborn Self is the means of our transcendence of death, but the continued acceptance of birth or becoming,* no longer as a separate egoistic being, is our means for the eternal individual's enjoyment of immortality. But then the essence of becoming cannot be the ego-life, nor the desire of ego-experience its cause ; nor can the ego be the true individual. That which persists as the individual after the liberation is not the ego, nor can it be the relentlessly indeterminable Brahman of the metaphysicians. There must be something other and greater not bound, as this indeterminable seems to be bound, by our logical distinctions which can thus reconcile its transcendent infinity with its individual and its cosmic being.

With this persistence of some kind of supernal individuality and this nature of immortal existence we must cease to regard the many as a lie or a delusion ; a lie cannot give the divine bliss nor a delusion persist in the luminous immortality of the eternal Truth. And since becoming is not inconsistent with knowledge, we must not regard the operation of Maya, the cause of becoming, as a mere illusion or ignorance, but rather as an action of divine self-power † and self-knowledge. There is indeed a pure unity into which the individual soul may desire to withdraw as a man may long for sleep and oblivion of his petty, troubled waking consciousness ; but it can only be an infinite source and foundation in which the many are either latent and contained or withheld from the vision,

* Isha Upanishad. " By the birth he enjoys immortality."

† *Devātmasakti*. (*Svetāśvatara Upanishad*)

as a man in sleep becomes unconscious of himself and others. There is too this apparent multiplicity and disaggregation in which the mind in Matter seems to find its source and foundation and into which it may think and even desire that it shall return, as a man may long for rest and death ; but that always and everywhere conceals the eternal unity to which the eye of self-knowledge opens. Nowhere are the essential terms really abolished ; only one in the exclusive knowledge of unity is held in from the self-vision, the other in the separate knowledge of multiplicity is held back from it. The individual is an intermediary between the One and the many ; he is here to fulfil in himself the double term. Emerging from the One in which he was possessed separately by the unity, involved in the Ignorance in which he strives to possess separately the multiplicity he culminates in a simultaneous comprehension of them which gives him the possession of hisself-fulfilled being and his liberated becoming. He has then fulfilled the first object of his cycle ; but he persists still in his essential place in the manifestation as a now liberated intermediary between the Transcendent and the cosmos.

There is nothing here which the reason need refuse to understand. Only, it must cease to carry its oppositions, which are valid only for the practical operations of the mind, into the true truth where they can no longer stand as opposite first terms. All existence consists of oppositions inseparable and mutually dependent in practice ; for that very reason they cannot be irreconcilable or only so long as we do not find the something beyond them of which they are neither of them the whole truth, but only the perpetual powers. Mind and Matter are apparently irreconcilable opposites, contraries and incompatibles. We try to explain their coexistence by supposing that Matter has produced Mind, a thing other and greater than itself and with a quite opposite law of action, or we think that Mind has formulated Matter by which it is yet conditioned and besieged and which it tries with only a partial success to dominate. We find the true solution only when we

have seen the Spirit which is neither mind nor material substance, but of which they are complementary powers, derivations of one energy of being ; for one is a subjective degree of its eternal cognising self-awareness, the other an objective power of its eternal being, the two related, interdependent, mind determining matter only to be itself determined by matter. Yet in both subject-object are present ; for without subject-object no manifest existence can be. We perceive the origin of this opposition, yet inseparable coexistence of the subjective and objective which pursues us in our mental self-cognition as well as in our cognition of material objects, when we have experience of the Transcendent in which subject and object are one. It is itself therefore neither subject nor object ; but the subjective and objective view of self and cosmos are constantly the two perpetual powers of its eternal self-knowledge.

The all and the individual seem equally to be eternal opposites, yet dependents. The individual depends on the all ; but his whole course, his greatness, his power of being is to affirm himself even against the all and in the very affirmation to reconcile himself with it by embracing it. In his culmination he knows himself as something greater than the all as well as greater than his separate individuality,—a truth which the conflicting extremes of individualism and universalism ignore. The all too depends on the individual for its totalities even while it tries to dominate him by them ; its crude impulse is to engross him or even to absorb, at any rate to repress his individuality and suffer him only to exist in his apparent smallness and dependence as a significant or insignificant fragment or cell of the whole. Yet is it too a perpetual power of something greater than either or both ; for the self of the universal is the Eternal and Infinite who is greater than a whole universe of universes and the self of the individual is the same Eternal and Infinite who is greater than any or all individualities. The all and the individual, two terms of the many, dependent in practice on each other,

are in reality dependent on something greater than themselves. Abstraction made of them, that appears as a pure unity and individual and cosmos unreal; abstraction made of that, there seem on the contrary to be only the many or else either the individual or the totality is the only unity. But these abstractions do not persist in the integral knowledge. We see that the Eternal is neither a pure unity nor merely a finite sum or an unseizable unity of the many, views which either make our existence futile or God depend for his existence upon us. Here too we have to see that the highest Truth is an eternal and infinite which is neither merely one nor merely many, but of which both these are eternal powers. We ought neither to regard, because the ignorance exists, our life as a sorcery or a delusion inflicted by God whether on himself or us, nor, because the becoming is real, to think of God as if He were constantly created by us or things or were constantly creating himself in the sense of the Greek saying "God is not but becomes,"—*Theos ouk estin alla gignetai*. The Truth is eternal beyond, yet it is eternal here also and in our individual reach; it is a Truth in which all find their place and their justification.

Essays on the Gita

THE YOGA OF THE INTELLIGENT WILL

I have had to deviate in the last two essays into the arid tracts of metaphysical dogma,—however cursorily and with a very insufficient and superficial treatment,—so that we might understand why the Gita follows the peculiar line of development it has taken, working out first a partial truth with only subdued hints of its deeper meaning, then returning upon its hints and bringing out their significance until it rises to its last great suggestion, its supreme mystery which it does not work out at all, but leaves to be lived out, as the later ages of Indian spirituality tried to live it out in great waves of love, of surrender, of ecstasy. Its eye is always on its synthesis and all its strains are the gradual preparation of the mind for its high closing note.

I have declared to you the poise of a self-liberating intelligence in Sankhya, says the divine Teacher to Arjuna. I will now declare to you another poise in Yoga. You are shrinking from the results of your works, you desire other results and turn from your right path in life because it does not lead you to them. But this idea of works and their result, desire of result as the motive, the work as a means for the satisfaction of desire, is the bondage of the ignorant who know not what works are, nor their true source, nor their real operation, nor their high utility. My Yoga will free you from all bondage of the soul to its works, *karmabandham prahāsyasi*. You are afraid of many things, afraid of sin, afraid of suffering, afraid of hell and punish-

ment, afraid of God, afraid of this world, afraid of the hereafter, afraid of yourself. What is it that you are not afraid of at this moment, you the Aryan fighter, the world's chief hero? But this is the great fear which besieges humanity, its fear of sin and suffering now and hereafter, its fear in a world of whose true nature it is ignorant, of a God whose true being also it has not seen and whose cosmic purpose it does not understand. My Yoga will deliver you from the great fear and even a little of it will bring deliverance. When you have once set out on this path, you will find that no step is lost ; every movement will be a gain; you will find there no obstacle that can baulk you of your advance. A tremendous promise surely, and one to which the fearful and hesitating human mind cannot easily lend assent ; nor is the large and full truth of it apparent unless with these first words of the message of the Gita we read also the last, "Abandon all laws of conduct and take refuge in Me alone ; I will deliver you from all sin and evil ; do not grieve."

But it is not with this deep and moving word of God to man, but rather with the first necessary rays of light on the path, directed not like that to the soul, but to the intellect, that the exposition begins. Not the Friend and Lover of man speaks first, but the guide and teacher who has to remove from him his ignorance of his true self and of the nature of the world and of the springs of his own action. For it is because he acts ignorantly, with a wrong intelligence and therefore a wrong will in these matters, that man is or seems to be bound by his works ; otherwise works are no bondage to the free soul. It is because of this wrong intelligence that he has hope and fear, wrath and grief and transient joy ; otherwise works are possible with a perfect serenity and freedom. Therefore it is the Yoga of the buddhi, the intelligence, that is first enjoined on Arjuna. To act with right intelligence and therefore a right will, fixed in the One, aware of the one self in all and acting out of its equal serenity, not running about in different directions under the thousand impulses of our

superficial mental self, this is the Yoga of the intelligent will.

There are, says the Gita, two types of intelligence in the human being. The first is concentrated, poised, one, homogeneous, directed singly towards the Truth; unity is its characteristic, concentrated fixity is its very being. In the other there is no single will, no unified intelligence, but only an endless number of ideas many-branching, coursing about, that is to say, in this or that direction in pursuit of the desires which are offered to it by life and by the environment. *Buddhi* is, properly speaking, that which understands, but it is evidently used by the Gita in a philosophic sense for the discriminating and deciding mind which determines both the direction and use of our thoughts and the direction and use of our acts; for the characteristic of the unified intelligence is not only concentration of the mind that knows, but especially concentration of the mind that decides and persists in the decision, *vyavasāya*, while the sign of the dissipated intelligence is not so much even discursiveness of the ideas and perceptions as discursiveness of the desires, therefore of the will. Will, then, and knowledge are the two functions of the *Buddhi*. The unified intelligent will is fixed in the enlightened soul, it is concentrated in inner self-knowledge; the many-branching and multifarious, busied with many things, careless of the one thing needful is on the contrary subject to the restless and discursive action of the mind, dispersed in outward life and works and their fruits. "Works are far inferior," says the Teacher, "to Yoga of the intelligence; desire rather refuge in the intelligence; poor and wretched souls are they who make the fruit of their works the object of their thoughts and activities."

We must remember the psychological order of the Sankhya which the Gita accepts. On one side the *Puruṣa*, the soul calm, inactive, immutable, one, not evolutive; on the other *Prakṛiti* or Nature-force inert without the conscious Soul, active, but only by juxtaposition to

that consciousness, by contact with it, as we would say, not so much one at first as indeterminate, triple in its qualities, capable of evolution and involution. The contact of soul and Nature generates the play of subjectivity and objectivity which is our experience of being ; the subjective first evolves, because the soul-consciousness is the first cause, inconscient Nature-force only the second and dependent cause ; but still it is Nature and not Soul which supplies the instruments of our subjectivity. First in order come Buddhi, the discriminative or determinative power evolving out of Nature-force, and its subordinate power of self-discriminating ego. Then as a secondary evolution there arises out of these the power which seizes the discriminations of objects, sense-mind or Manas,—we must record the Indian names because the corresponding English words are not real equivalents. As a tertiary evolution out of sense-mind we have the specialising organic senses, ten in number, five of perception, five of action ; next the powers of each sense of perception, sound, form, scent, etc. which give their value to objects for the mind ; then, last, the primary conditions of the objects of sense, the five elements of ancient philosophy, which constitute objects by their various combination.

Reflected in the pure consciousness of Purusha these degrees and powers of Nature-force become the material of our impure subjectivity, impure because dependent on the perceptions of the objective world and their subjective reactions. Buddhi, the determinative power which determines all out of indeterminate Force, takes the form of intelligence and will. Manas, the force which seizes Nature's discriminations by objective sense-perception and grasps at them by desire,—sense-perception and desire the two crude terms or degradations of intelligence and will,—becomes the sense-mind sensational, emotive, volitional in the lower sense of wish, hope, longing passion, vital impulsion, all the deformations (*vikara*) of will. The senses become the instruments of sense-mind, the perceptive five of our sense-knowledge, the active five of our impulsions and vital

habits, mediators between the subjective and objective ; the rest are the objects of our consciousness, *vishayas* of the senses.

This order of evolution seems contrary to that which we perceive as the order of the material evolution ; but if we remember that even Buddhi is in itself an action of inconscient Nature and that there is certainly an inconscient will and intelligence, a discriminative and determinative force even in the atom, if we observe the crude inconscient stuff of sensation, emotion, memory, impulsion in the plant and in other subconscious forms of existence, if we look at these powers of Nature-force assuming the forms of our subjectivity in the evolving consciousness of animal and man, we shall see that the Sankhya system squares well enough with all that modern enquiry has elicited by its observation of material Nature. In the evolution of the soul back from Prakriti towards Purusha, the reverse order has to be taken to the original Nature-evolution, and that is how the Upanishads and the Gita following and almost quoting the Upanishads state the ascending order of our subjective powers. " Supreme they say " beyond their objects " are the senses, supreme over the senses the mind, supreme over the mind the intelligent will ; that which is supreme over the intelligent will, is he,"—is the conscious self, the Purusha. Therefore, says the Gita, it is this Purusha, this supreme cause of our subjective life which we have to understand and become aware of by the intelligence ; in that we have to fix our will. So holding our subjective self firmly poised and stilled by means of the self, we can destroy the great ever-active enemy of our peace and self-mastery, the mind's desire.

For evidently there are two possibilities of the action of the intelligent will. It may take its downward and outward orientation towards a discursive action of the perceptions and the will in the triple play of Prakriti, or it may take its upward and inward orientation towards a settled peace and equality in the calm and immutable purity of the conscious, silent soul no longer subject to the

distractions of Nature. In the former alternative the subjective being is at the mercy of the objects of sense, it lives in the outward contact of things. That life is the life of desire. For the senses excited by their objects create a violent disturbance, a strong or even headlong outward movement towards the seizure of these objects and their enjoyment, and they carry away the sense-mind, "as the winds carry away a ship upon the sea ;" the mind subjected to the emotions, passions, longings, impulses awakened by this outward movement of the senses carries away similarly the intelligent will, which loses therefore its power of calm discrimination and mastery. Subjection of the soul to the confused play of the three gunas of Prakriti in their eternal entangled twining and wrestling, ignorance, a false, sensuous, objective life of the soul, enslavement to grief and wrath and attachment and passion, are the results of the downward trend of the buddhi,—the troubled life of the ordinary, unenlightened, undisciplined man. Those who like the Vedavadins make sense-enjoyment the object of action and its fulfilment the highest aim of the soul, are misleading guides. The inner subjective self-delight independent of objects is our true aim and the high and wide poise of our peace and liberation.

Therefore, it is the upward and inward orientation of the intelligent will that we must resolutely choose with a settled concentration and perseverance, *vyavasāya*, we must fix it firmly in the calm self-knowledge of the Purusha. The first movement must be obviously to get rid of desire which is the whole root of evil and suffering; and in order to get rid of desire, we must put an end to the cause of desire, the rushing out of the senses to seize and enjoy their objects. We must draw them back when they are inclined thus to rush out, draw them away from their objects,—as the tortoise draws in his limbs into the shell, so these in- to their source, quiescent in the mind, the mind quiescent in intelligence, the intelligence quiescent in the soul and its self-knowledge, observing the action of Nature, but not subject to it, not desiring any thing that the objective life

can give.

It is not an external asceticism, the physical renunciation of the objects of sense that I am teaching, suggests Krishna immediately to avoid a misunderstanding which is likely at once to arise. Not the renunciation of the Sankhyas or the austerities of the rigid ascetic with his fasts, his maceration of the body, his attempt to abstain even from food; that is not the self-discipline or the abstinence which I mean, for I speak of an inner withdrawal, a renunciation of desire. The embodied soul, having a body, has to support it normally by food for its normal physical action; by abstention from food it simply removes from itself the physical contact with the object of sense, but does not get rid of the inner relation which makes that contact hurtful. It retains the pleasure of the sense in the object, the *rasa*, the liking and disliking,—for *rasa* has two sides; the soul must, on the contrary, be capable of enduring the physical contact without suffering inwardly this sensuous reaction. Otherwise there is *nivritti*, cessation of the object, *vishayā vinivartante*, but no subjective cessation, no *nivritti* of the mind; but the senses are of the mind, subjective, and subjective cessation of the *rasa* is the only real sign of mastery. But how is this desireless contact with objects, this unsensuous use of the senses possible? It is possible by the vision of the supreme,—*param*, the Soul, the Purusha,—and by living in the Yoga, in union or oneness of the whole subjective being with that, through the Yoga of the intelligence; for the one Soul is calm, satisfied in its own delight, and that delight free from duality can take the place of the sensuous object-ridden pleasures and repulsions of the mind. This is the true way of liberation.

Certainly self-discipline, self-control is never easy. All intelligent human beings know that they must exercise some control over themselves and nothing is more common than this advice to control the senses; but ordinarily it is only advised imperfectly and practised imperfectly in the most limited and insufficient fashion. Even, however, the

sage, the man of clear, wise and discerning soul who really labours to acquire complete self-mastery finds himself hurried and carried away by the senses. That is because the mind naturally lends itself to the senses; it observes the objects of sense with an inner interest, settles upon them and makes them the object of absorbing thought for the intelligence and of strong interest for the will. By that attachment comes, by attachment desire, by desire distress, passion and anger when the desire is not satisfied or is thwarted or opposed, and by passion the soul is obscured, the intelligence and will forget to be seated in the calm observing soul, there is a fall from the memory of one's, true self, and by that lapse the intelligent will is also obscured, destroyed even. For, for the time being, it no longer exists to our memory of ourselves, it disappears in a cloud of passion; we become passion, wrath, grief and cease to be self and intelligence and will. This then must be prevented and all the senses brought utterly under control; for only by an absolute control of the senses can the wise and calm intelligence be firmly established in its proper seat.

This cannot be done by the act of the intelligence itself, by a merely mental self-discipline; it can only be done by Yoga with something which is higher than itself and in which calm and self-mastery are inherent. And this Yoga can only arrive at its success by devoting, by consecrating, by giving up the whole self to the Divine, "to Me," says Krishna; for the Liberator is within us, but it is not our mind, nor our intelligence, nor our personal will,—they are only instruments. It is the Lord in whom, as we are told in the end, we have utterly to take refuge. This is the sense of the phrase "he must sit firm in Yoga, wholly given up to Me"; but as yet it is the merest passing hint after the manner of the Gita, three words only which contain in seed the whole gist of the highest secret yet to be developed.

If this is done, then it becomes possible to move among the objects of sense, in contact with them, acting on them,

but with the senses entirely under the control of the subjective self,—not at the mercy of the objects and their contacts and reactions,—and that self again obedient to the highest self, the Purusha. Then, free from reactions, the senses will be delivered from the affections of liking and disliking, the duality of positive and negative desire, and calm, peace, clearness, happy tranquillity, *atmaprasāda*, will settle upon the man. That clear tranquillity is the source of the soul's felicity; all grief begins to lose its power of touching the tranquil soul; the intelligence is rapidly established in the peace of the Self; suffering is destroyed. It is this calm, desireless, griefless fixity of the buddhi in self-poise and self-knowledge to which the Gita gives the name of Samadhi.

The sign of the man in Samadhi is not that he loses consciousness of objects and surroundings and of his mental and physical self and cannot be recalled to it even by burning or torture of the body,—the ordinary idea of the matter; trance is a particular intensity, not the essential sign. The test is the expulsion of all desires, their inability to get at the mind, and it is the inner state from which this freedom arises, the delight of the soul gathered within itself with the mind equal and still and high-poised above the attractions and repulsions, the alternations of sunshine and storm and stress of the external life. It is drawn inward even when acting outwardly; it is concentrated in self even when gazing out upon things; it is directed wholly to the Divine even when to the outward vision of others busy and preoccupied with the affairs of the world. Arjuna, voicing the average human mind, asks for some outward, physical, practically discernible sign of this great Samadhi; how does such a man speak, how sit, how walk? No such signs can be given, nor does the Teacher attempt to supply them; for the only possible test is inward and that there are plenty of hostile spiritual forces to apply. Equality is the great stamp of this liberated soul and of that equality even the most discernible signs are still subjective. "A man with mind untroubled

by sorrows, who has done with desire for pleasures, from whom liking and wrath and fear have passed away, such is the sage whose understanding has become founded in stability." He is "without the triple action of the qualities of Prakriti, without the dualities, ever based in his true being, without getting or having, possessed of his self." For what gettings and havings has the free soul? Once we are possessed of the Self, we are in possession of all things.

And yet he does not cease from work and action. There is the originality and power of the Gita, that having affirmed this static condition, this superiority to Nature, this emptiness even of all that constitutes ordinarily the action of Nature for the liberated soul, it is still able to vindicate for it, to enjoin on it even the continuance of works and thus avoid the great defect of the merely quietistic and ascetic philosophies,—the defect from which we find them today attempting to escape. "Thou hast a right to action, but only to action, never to its fruits; let not the fruits of thy works be thy motive, neither let there be in thee any attachment to inactivity." Therefore it is not the works practised with desire by the Vedavadins, it is not the claim for the satisfaction of the restless and energetic mind by a constant activity, the claim made by the practical or the kinetic man, which is here enjoined. "Fixed in Yoga do thy actions having abandoned attachment, having become equal in failure and success; for it is equality that is meant by Yoga." Action is distressed by the choice between a relative good and evil, the fear of sin and the difficult endeavour towards virtue? But the liberated who has united his reason and will with the Divine, casts away from him even here in this world of dualities both good doing and evil doing; for he rises to a higher law beyond good and evil, founded in the liberty of self-knowledge. Such desireless action can have no decisiveness, no effectiveness, no efficient motive, no large or vigorous creative power? Not so; action done in Yoga is not only the highest but the wisest, the most potent and efficient even for the affairs of the world; for it is informed by the

knowledge and will of the Master of works : "Yoga is skill in works." But all action directed towards life leads away from the universal aim of the Yogin which is by common consent to escape from bondage to this distressed and sorrowful human birth ? Not so, either ; the sages who do works without desire for fruits and in Yoga with the Divine are liberated from the bondage of birth and reach that other perfect status in which there are none of the maladies which afflict the mind and life of a suffering humanity.

The status he reaches is the Brahmic condition, firm standing in the Brahman. *brāhmī sthiti*. It is a reversal of the whole view, experience, knowledge, values, seeings of earth-born creatures. This life of the dualities which is to them their day, their waking, their consciousness, their condition of activity and knowledge, is to him a night, a troubled sleep and darkness of the soul ; that higher being which is to them a night, a sleep in which all knowledge and will cease, is to the self-mastering sage his waking, his luminous day of true being, knowledge and power. They are troubled and muddy waters disturbed by every little inrush of desire ; he is an ocean of wide being and consciousness which is ever being filled, yet ever motionless in its large poise of his soul ; all the desires of the world enter into him as waters into the sea, yet he has no desire nor is troubled. For while they are filled with the troubling sense of ego and mine and thine, he is one with the one self in all and has no "I" or "mine." He acts as others, but he has abandoned all desires and their longings. He attains to the great peace and is not bewildered by the shows of things ; he has extinguished his individual ego in the One, lives in that unity and, fixed in that status at his end, can attain to extinction in the Brahman, Nirvana,—not the self-annihilation of the Buddhists, but the great immergence of the separate self into the one infinite existence.

Such, subtly unifying Sankhya, Yoga and Vedanta, is the first foundation of the teaching of the Gita. It is far from being all, but it is the first indispensable practical unity

of knowledge and works with a hint already of the third crowning element in the soul's completeness, divine love and devotion.

The Synthesis of Yoga

CHAPTER XXX

THE SOUL AND ITS LIBERATION

We have now to pause and consider to what this acceptance of the relations of Purusha and Prakriti commits us ; for it means that the Yoga which we are pursuing has for end none of the ordinary aims of humanity. It neither accepts our earthly existence as it is, nor can be satisfied with some kind of moral perfection or religious ecstasy, with a heaven beyond or with some dissolution of our being by which we get satisfactorily done with the trouble of existence. Our aim becomes quite other ; it is to live in the Divine, the Infinite, in God and not in any mere egoism and temporality, but at the same time not apart from Nature, from our fellow-beings, from earth and the mundane existence, any more than the Divine lives aloof from us and the world. He exists also in relation to the world and Nature and all these beings, but with an absolute and inalienable power, freedom and self-knowledge. Our liberation and perfection is to transcend ignorance, bondage and weakness and live in Him in relation to the world and Nature with the divine power, freedom and self-knowledge. For the highest relation of the Soul to existence is the Purusha's possession of Prakriti, when he is no longer ignorant and subject to his nature, but knows, transcends, enjoys and controls his manifested being and determines largely and freely what shall be his self-expression.

A oneness finding itself out in the variations of its own duality is the whole play of the soul with Nature in its cosmic birth and becoming. One Sachchidananda everywhere, self-existent, illimitable, a unity indestructible by the utmost infinity of its own variations, is the original truth of being for which our knowledge seeks and to that our subjective existence eventually arrives. From that all other truths arise, upon that they are based, by that they are at every moment made possible and in that they in the end can know themselves and each other, are reconciled, harmonised and justified. All relations in the world, even to its greatest and most shocking apparent discords, are relations of something eternal to itself in its own universal existence; they are not anywhere or at any time collisions of disconnected beings who meet fortuitously or by some mechanical necessity of cosmic existence. Therefore to get back to this eternal fact of oneness is our essential act of self-knowledge; to live in it must be the effective principle of our inner possession of our being and of our right and ideal relations with the world. That is why we have had to insist first and foremost on oneness as the aim and in a way the whole aim of our Yoga of knowledge.

But this unity works itself out everywhere and on every plane by an executive or practical truth of duality. The Eternal is the one infinite conscious Existence, Purusha, and not something inconscient and mechanical; it exists eternally in its delight of the force of its own conscious being founded in an equilibrium of unity; but it exists also in the no less eternal delight of its force of conscious being at play with various creative self-experience in the universe. Just as we ourselves are or can become aware of being always something timeless, nameless, perpetual which we call our self and which constitutes the unity of all that we are, and yet simultaneously we have the various experience of what we do, think, will, create, become, such too is the self-awareness of this Purusha in the world. Only we, being at present limited and ego-bound mental individuals, have usually this experience in the ignorance

and do not live in the self, but only look back at it or draw back to it from time to time, while the Eternal has it in His infinite self-knowledge, is eternally this self and looks from the fullness of self-being at all this self-experience. He does not like us, bound prisoners of the mind, conceive of His being as either a sort of indefinite result and sum or else a high contradiction of self-experience. The old philosophical quarrel between Being and Becoming is not possible to the eternal self-knowledge.

An active force of conscious-being which realises itself in its powers of self-experience, its powers of knowledge, will, self-delight, self-formulation with all their marvellous variations, inversions, conservations and conversions of energy, even perversions, is what we call Prakriti or Nature, in ourselves as in the cosmos. But behind this force of variation is the eternal equilibrium of the same force in an equal unity which supports impartially, governs even as it has originated the variations and directs them to whatever aim of its self-delight the Being, the Purusha, has conceived in its consciousness and determined by its will or power of consciousness. That is the divine Nature into unity with which we have to get back by our Yoga of self-knowledge. We have to become the Purusha, Sachchidananda, delighting in a divine individual possession of its Prakriti and no longer mental beings subject to our egoistic nature. For that is the real man, the supreme and integral self of the individual, and the ego is only a lower and partial manifestation of ourselves through which a certain limited and preparatory experience becomes possible and is for a time indulged. But this indulgence of the lower being is not our whole possibility; it is not the sole or crowning experience for which we exist as human beings even in this material world.

This individual being of ours is that by which ignorance is possible to self-conscious mind, but it is also that by which liberation into the spiritual being is possible and the enjoyment of divine immortality. It is not the Eternal in His transcendence or in His cosmic being who arrives

at this immortality; it is the individual who rises into self-knowledge, in him it is possessed and by him it is made effective. All life, spiritual, mental or material, is the play of the soul with the possibilities of its nature; for without this play there can be no self-expression and no relative self-experience. Even, then, in our realisation of all as our larger self and in our oneness with God and other beings, this play can and must persist, unless we desire to cease from all self-expression and all but a tranced and absorbed self-experience. But then it is in the individual being that this trance or this liberated play is realised; the trance is this mental being's immersion in the sole experience of unity, the liberated play is the taking up of his mind into the spiritual being for the free realisation and delight of oneness. For the nature of the divine existence is to possess always its unity, but to possess it also in an infinite experience, from many standpoints, on many planes, through many conscious powers or selves of itself, individualities—in our limited intellectual language—of the one conscious being. Each one of us is one of these individualities. To stand away from God in limited ego, limited mind is to stand away from ourselves, to be unpossessed of our true individuality, to be the apparent and not the real individual; it is our power of ignorance. To be taken up into the divine Being and be aware of our spiritual, infinite and universal consciousness as that in which we now live, is to possess our supreme and integral self, our true individuality; it is our power of self-knowledge.

By knowing the eternal unity of these three powers of the eternal manifestation, God, Nature and the individual self, and their intimate necessity to each other, we come to understand existence itself and all that in the appearances of the world now puzzles our ignorance. Our self-knowledge abolishes none of these things, it abolishes only our ignorance and those circumstances proper to the ignorance which made us bound and subject to the egoistic determinations of our nature. When we get back to our true being, the ego falls away from us; its place is taken by our

supreme and integral self, the true individuality. As this supreme self it makes itself one with all beings and sees all world and Nature in its own infinity. What we mean by this is simply that our sense of separate existence disappears into a consciousness of illimitable, undivided, infinite being in which we no longer feel bound to the name and form and the particular mental and physical determinations of our present birth and becoming and are no longer separate from anything or anyone in the universe. This was what the ancient thinkers called the Non-birth or the destruction of birth or Nirvana. At the same time we continue to live and act through our individual birth and becoming, but with a different knowledge and quite another kind of experience; the world also continues, but we see it in our own being and not as something external to it and other than ourselves. To be able to live permanently in this new consciousness of our real, our integral being is to attain liberation and enjoy immortality.

Here there comes in the complication of the idea that immortality is only possible after death in other worlds, upon higher planes of existence or that liberation must destroy all possibility of mental or bodily living and annihilate the individual existence for ever in an impersonal infinity. These ideas derive their strength from a certain justification in experience and a sort of necessity or upward attraction felt by the soul when it shakes off the compelling ties of mind and matter. It is felt that these ties are inseparable from all earthly living or from all mental existence. Death is the king of the material world, for life seems to exist here only by submission to death, by a constant dying; immortality has to be conquered here with difficulty and seems to be in its nature a rejection of all death and therefore of all birth into the material world. The field of immortality must be in some immaterial plane, in some heavens where either the body does not exist or else is different and only a form of the soul or a secondary circumstance. On the other hand, it is felt by those who would go beyond immortality even, that all planes and

heavens are circumstances of the finite existence and the infinite self is void of all these things. They are dominated by a necessity to disappear into the impersonal and infinite and an inability to equate in any way the bliss of impersonal being with the soul's delight in its becoming. Philosophies have been invented which justify to the intellect this need of immersion and disappearance ; but what is really important and decisive is the call of the Beyond, the need of the soul, its delight—in this case—in a sort of impersonal existence or non-existence. For what decides is the determining delight of the Purusha, the relation which it wills to establish with its Prakriti, the experience at which it arrives as the result of the line it has followed in the development of its individual self-experience among all the various possibilities of its nature. Our intellectual justifications are only the account of that experience which we give to the reason and the devices by which we help the mind to assent to the direction in which the soul is moving.

The cause of our world-existence is not, as our present experience induces us to believe, the ego ; for the ego is only a result and a circumstance of our mode of world-existence. It is a relation which the many-souled Purusha has set up between individualised minds and bodies, a relation of self-defence and mutual exclusion and aggression in order to have among all the dependences of things in the world upon each other a possibility of independent mental and physical experience. But there can be no absolute independence upon these planes; impersonality which rejects all mental and physical becoming is therefore the only possible culmination of this exclusive movement : so only can an absolutely independent self-experience be achieved. The soul then seems to exist absolutely, independently in itself ; it is free in the sense of the Indian word, *swadhina*, dependent only on itself, not dependent upon God and other beings. Therefore in this experience God, personal self and other beings are all denied, cast away as distinctions of the ignorance. It is the ego recognising its

own insufficiency and abolishing both itself and its contraries that its own essential instinct of independent self-experience may be accomplished ; for it finds that its effort to achieve it by relations with God and others is afflicted throughout with a sentence of illusion, vanity and nullity. It ceases to admit them because by admitting them it becomes dependent on them ; it ceases to admit its own persistence, because the persistence of ego means the admission of that which it tries to exclude as not-self, of the cosmos and other beings. The self-annihilation of the Buddhist is in its nature absolute exclusion of all that the mental being perceives ; the self-immersion of the Advaitin in his absolute being is the self-same aim differently conceived : both are a supreme self-assertion of the soul of its exclusive independence of Prakriti.

The experience which we first arrive at by the sort of short-cut to liberation which we have described as the movement of withdrawal, assists this tendency. For it is a breaking of the ego and a rejection of the habits of the mentality we now possess ; for that is subject to matter and the physical senses and conceives of things only as forms, objects, external phenomena and as names which we attach to those forms. We are not aware directly of the subjective life of other beings except by analogy from our own and by inference or derivative perception based upon their external signs of speech, action, etc., which our minds translate into the terms of our own subjectivity. When we break out from ego and physical mind into the infinity of the spirit, we still see the world and others as the mind has accustomed us to see them, as names and forms ; only in our new experience of the direct and superior reality of spirit, they lose that direct objective reality and that indirect subjective reality of their own which they had to the mind. They seem to be quite the opposite of the truer reality we now experience ; our mentality, stilled and indifferent, no longer strives to know and make real to itself those intermediate terms which exist in them as in us and the knowledge of which has for its utility to bridge over

the gulf between the spiritual self and the objective phenomena of the world. We are satisfied with the blissful infinite impersonality of a pure spiritual existence; nothing else and nobody else any longer matters to us. What the physical senses show to us and what the mind perceives and conceives about them and so imperfectly and transiently delights in, seems now unreal and worthless; we are not and do not care to be in possession of the intermediate truths of being through which these things are enjoyed by the One and possess for Him that value of His being and delight which makes, as we might say, cosmic existence a thing beautiful to Him and worth manifesting. We can no longer share in God's delight in the world; on the contrary it looks to us as if the Eternal had degraded itself by admitting into the purity of its being the gross nature of Matter or had falsified the truth of its being by imagining vain names and unreal forms. Or else if we perceive at all that delight, it is with a far-off detachment which prevents us from participating in it with any sense of intimate possession, or it is with an attraction to the superior delight of an absorbed and exclusive self-experience which does not allow us to stay any longer in these lower terms than we are compelled to stay by the continuance of our physical life and body.

But if either in the course of our Yoga or as the result of a free return of our realised Self upon the world and a free repossession of its Prakriti by the Purusha in us, we become conscious not only of the bodies and outward self-expression of others, but intimately of their inner being, their minds, their souls and that in them of which their own surface minds are not aware, then we see the real Being in them also and we see them as selves of our Self and not as mere names and forms. They become to us realities of the Eternal. Our minds are no longer subject to the delusion of trivial unworthiness or the illusion of unreality. The material life loses indeed for us its old absorbing value, but finds the greater value which it has for the divine Purusha; regarded no longer as the sole term of our be-

coming, but as merely having a subordinate value in relation to the higher terms of mind and spirit it increases by that diminution instead of losing in value. We see that our material being, life, nature are only one poise of the Purusha in relation to its Prakriti and that their true purpose and importance can only be appreciated when they are seen not as a thing in itself, but as dependent on higher poises by which they are supported ; from those superior relations they derive their meaning and, therefore, by conscious union with them they can fulfil all their valid tendencies and aims. Life then becomes justified to us and no longer stultified by the possession of liberated self-knowledge.

This larger integral knowledge and freedom liberates in the end and fulfils our whole existence. When we possess it, we see why our existence moves between these three terms of God, ourselves and the world ; we no longer see them or any of them in opposition to each other, inconsistent, incompatible, nor do we on the other hand regard them as terms of our ignorance which all disappear at last into a pure impersonal unity. We perceive their necessity as terms rather of our self-fulfilment which preserve their value after liberation or rather find then only their real value. We have no longer the experience of our existence as exclusive of the other existences which make up by our relations with them our experience of the world ; in this new consciousness they are all contained in ourselves and we in them. They and we are no longer so many mutually exclusive egos each seeking its own independent fulfilment or self-transcendence and ultimately aiming at nothing else ; they are all the Eternal and the self in each secretly embraces all in itself and seeks in various ways to make that higher truth of its unity apparent and effective in its terrestrial being. Not mutual exclusiveness, but mutual inclusiveness is the divine truth of our individuality, love the higher law and not an independent self-fulfilment.

The Purusha who is our real being is always independent and master of Prakriti and at this independence we are rightly seeking to arrive ; that is the utility of the

egoistic movement and its self-transcendence, but its right fulfilment is not in making absolute the ego's principle of independent existence, but in arriving at this other highest poise of the Purusha with regard to its Prakriti. There there is transcendence of Nature, but also possession of Nature, perfect fulfilment of our individuality, but also perfect fulfilment of our relations with the world and with others. Therefore an individual salvation in heavens beyond care of the earth is not our highest objective ; the liberation and self-fulfilment of others is as much our own concern,— we might almost say, our divine self-interest,— as our own liberation. Otherwise our unity with others would have no effective meaning. To conquer the lures of egoistic existence in this world is our first victory over ourselves ; to conquer the lure of individual happiness in heavens beyond is our second victory ; to conquer the highest lure of escape from life and a self-absorbed bliss in the impersonal infinity is the last and greatest victory. Then are we rid of all individual exclusiveness and possessed of our entire spiritual freedom.

The state of the liberated soul is that of the Purusha who is for ever free. Its consciousness is a transcendence and an all-comprehending unity. Its self-knowledge does not get rid of all the terms of self-knowledge, but unifies and harmonises all things in God and in the divine nature. The intense religious ecstasy which knows only God and ourselves and shuts out all else, is only to it an intimate experience which prepares it for sharing in the embrace of the divine Love and Delight around all creatures. A heavenly bliss which unites God and ourselves and the blest, but enables us to look with a remote indifference on the unblest and their sufferings is not possible to the perfect soul ; for these also are its selves ; free individually from suffering and ignorance, it must naturally turn to draw them also towards its freedom. On the other hand any absorption in the relations between self and others and the world to the exclusion of God and the Beyond is still more impossible, and therefore it cannot be

limited by the earth or even by the highest and most altruistic relations of man with man. Its activity or its culmination is not to efface and utterly deny itself for the sake of others, but to fulfil itself in God-possession, freedom and divine bliss that in and by its fulfilment others too may be fulfilled. For it is in God alone, by the possession of the Divine only that all the discords of life can be resolved, and therefore the raising of men towards the Divine is in the end the one effective way of helping mankind. All the other activities and realisations of our self-experience have their use and power, but in the end these crowded side-tracks or these lonely paths must circle round to converge into the wideness of the integral way by which the liberated soul transcends all, embraces all and becomes the promise and the power of the fulfilment of all in their manifested being of the Divine.

The Eternal Wisdom

THE PRACTICE OF THE TRUTH

PERSEVERANCE

- 1 Man can only be happy by the fruit of the labour
2 which he spends on his self-improvement.—From the
most exalted in position to the humblest and obscur-
est of men all have one equal duty, to correct inces-
3 santly and improve themselves.

- One should be careful to improve himself continu-
4 ally.—To think one is sufficiently virtuous, is to lose
5 hold of virtue.—When one ceases to gain, one begins
to lose. What matters is not to advance quickly, but
6 to be always advancing.—The advance each indi-
vidual can make corresponds to the excellence he has
been able to acquire, and he can only approach his
goal by virtue of his self-preparation.

- 7 When he is animated by a certain desire and by
hope, man ought not to shrink from risking his life.
He ought not to halt for a moment in his quest, nor
to remain an instant in inaction. If he halts, he will
be violently rejected far from the road.

- 8 The aspirant to the true knowledge, if he does not
halt in his progress after acquiring certain extraordi-
nary and supernatural powers, becomes in the end
rich in the eternal knowledge of the truth.

1) Antoine the Healer: Revelations.— 2) Confucius.— 3) Chu-
King.— 4) id.— 5) Plutarch.— 6) Farid-uddin-attar.— 7) id.—
8) Kanakrishna.

- 9 I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind and reaching forth unto those things which are before. I press towards the mark for the prize.



- 10 To the persevering and the firm nothing is difficult.—For all things difficult to acquire the intelligent man works with perseverance.

- 12 Whoso seeketh with diligence, he shall find.

- 13 There are who do not study or who, though they study, make no progress; let them not be discouraged. There are who put no questions or, when they do, cannot seize well the sense of the reply; let them not be discouraged. There are who can distinguish nothing or only confusedly; let them not be discouraged. There are who do not practice or have no solidity in their practice; let them not be discouraged. What another would do in one step, they will do in a hundred; what another would do in ten, they will do in a thousand. Assuredly, any man who follows this rule, however poorly enlightened he may be, will acquire intelligence and, however weak he may be, will acquire strength.

- 14 With time and patience the mulberry leaf becomes satin.

- 15 The soul like the body accepts by practice whatever habit one wishes it to contract.

- 16 Consecrate yourselves to the purification of your own minds. Be vigilant, be persevering, be attentive, be thoughtful for your own salvation.

- 17 He that shall endure unto the end, the same shall
18 be saved.—In perseverance ye shall possess your
19 souls.—But let perseverance have her perfect work that ye may be perfect and entire, wanting nothing.

9) Philippians III. 13, 14.—10) Lun-Yu.—11) Lao-tse.—12) Bahaullah: the Seven Valleys.—13) Confucius.—14) Persian Proverb.—15) Socrates.—16) Mahaparinibbana Sutta.—17) Matthew XXIV. 13.—18) Luke XXI. 19. — 19) James I. 4.

- 20 He who sowed sparingly, shall reap also sparingly,
and he who sowed bountifully, shall reap also bounti-
21 fully.—In due season we shall reap, if we faint not.
22 Let us lay aside every weight and run with patience
the race that is set before us.
23 The pilgrim should never be discouraged ; though
he should struggle for a hundred thousand years with-
out success to behold the beauty of the Beloved, still
24 he should not give way to despair.—It is he who is
never discouraged who greatens and tastes the eternal
25 joy.—If thou hast attempted and failed, O indomi-
table warrior, yet lose not courage ; fight and return
26 to the charge still and always.—A just man falleth
27 seven times and riseth up again.—If thy first endea-
vour to find the Eternal bears no fruit, lose not cour-
age. Persevere and at last thou shalt obtain the divine
28 grace.—Be persevering as one who shall last for ever.
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20) II Corinthians IX. 6.— 21) Galatians VI. 9.— 22) Hebrews XII.
1.— 23) Baha-ullah.— 24) Mahabharata. — 25) Book of Golden Pre-
cepts.— 26) Proverbs XXIV. 16.— 27) Ramakrishna.— 28) Book of
Golden Precepts.

The Psychology of Social Development

X

The idea of culture begins to define itself for us a little more clearly, or at least it has put away from it in a clear opposition its opposites. The unmental, the purely physical life is very obviously its opposite, it is barbarism ; the unmentalised vital, the crude economical or the grossly domestic life which looks only to money-getting, the procreation of a family and its maintenance, are equally its opposites ; they are another and even uglier barbarism. We agree to regard the individual who is dominated by them and has no thought of higher things as an uncultured and undeveloped human being, a prolongation of the savage, essentially a barbarian even if he lives in a civilised nation and in a society which has arrived at the general idea and at some ordered practice of culture and refinement. The societies or nations which bear this stamp we agree to call barbarous or semi-barbarous. Even when a nation or an age has developed within itself knowledge and science and arts, but is still in its general outlook, its habits of life and thought governed not by knowledge and truth and beauty and high ideals of living, but by the gross vital, commercial, economic view of existence, we say that that nation or age may be civilised in a sense, but for all its abundant or even redundant appliances and apparatus of civilisation

it is not the realisation or the promise of a cultured humanity. Therefore upon even the European civilisation of the nineteenth century with all its triumphant and teeming production, its great developments of science, its achievement in the works of the intellect we pass a certain condemnation, because it has turned all these things to commercialism and to gross uses of vitalistic success. We say of it that this was not the perfection to which humanity ought to aspire and that this trend travels away from and not towards the higher curve of human evolution. And it must be our definite verdict upon it that it was inferior as an age of culture to ancient Athens, to Italy of the Renaissance, to ancient or classical India. For great as might be the deficiencies of social organisation in those eras and though their range of scientific knowledge and material achievement was immensely inferior, yet they were more advanced in the art of life, knew better its object and aimed more powerfully at some clear ideal of human perfection.

In the range of the mental life itself, to live in the merely practical and dynamic activity or in the emotional or sensational, a life of conventional conduct, average feelings, customary ideas, opinions and prejudices which are not one's own but those of the environment, to have no free and open play of mind, but to live grossly and unthinkingly by the unintelligent rule of the many, to live besides according to the senses and sensations controlled by certain conventions, but neither purified nor enlightened nor chastened by any law of beauty,—all this too is contrary to the ideal of culture. A man may so live with all the appearance or all the pretensions of a civilised being, but he is certainly not a developed human being. A society following such a rule of life may be anything else you will, vigorous, decent, well-ordered, successful, religious, moral, but it is a Philistine society; it is a prison which the human soul has to break. For so long as it dwells there, it dwells in an inferior, uninspired and unexpanding mental status; it vegetates infructuously in the

lower stratum and is governed not by the higher faculties of man, but by the crudities of the unuplifted sense-mind. Nor is it enough for it to open windows in this prison by which it may get draughts of agreeable fresh air, something of the free light of the intellect, something of the fragrance of art and beauty, something of the large breath of wider interests and higher ideals. It has yet to break out of its prison altogether and live in that free light, in that fragrance and large breath ; only then does it breathe the natural atmosphere of the developed mental being. Not to live principally in the activities of the sense-mind, but in the activities of knowledge and reason and a wide intellectual curiosity, the activities of the cultivated aesthetic being, the activities of the enlightened will which make for character and high ethical ideals and a large human action, not to be governed by our lower or our average mentality but by truth and beauty and the self-ruling will is the ideal of a true culture and the beginning of an accomplished humanity.

We get then by elimination to a positive idea and definition of culture. But still on this higher plane of the mental life we are apt to be pursued by old exclusivenesses and misunderstandings. We see that in the past there seems to have been a quarrel between culture and conduct ; yet according to our definition conduct also is a part of the cultured life and the ethical ideality one of the master impulses of the cultured being. The opposition which puts on one side the pursuit of ideas and knowledge and beauty and calls that culture and on the other the pursuit of character and conduct and exalts that as the moral life must start evidently from an imperfect view of human possibility and perfection, Yet that opposition has not only existed, but is a naturally strong tendency of the human mind and therefore must answer to some real and important divergence in the very composite elements of our being. It is the opposition which Arnold drew between Hebraism and Hellenism. The trend of the Jewish nation which gave us the severe ethical religion of the Old Testament,—crude,

conventional and barbarous enough in the Mosaic law, but rising to undeniable heights of moral exaltation when to the Law were added the Prophets, and finally exceeding itself and blossoming into a fine flower of spirituality in Judaic Christianity, *—was dominated by the preoccupation of a terrestrial and ethical righteousness and the promised rewards of right worship and right doing, but innocent of science and philosophy, careless of knowledge, indifferent to beauty. The Hellenic mind was less exclusively but still largely dominated by a love of the play of reason for its own sake, but even more powerfully by a high sense of beauty, a clear aesthetic sensibility and a worship of the beautiful in every activity, in every creation, in thought, in art, in life, in religion. So strong was this sense that not only manners, but ethics were seen by it to a very remarkable extent in the light of its master idea of beauty; the good was to its instinct largely the becoming and the beautiful. In philosophy itself it succeeded in arriving at the conception of the Divine as Beauty, a truth which the met-a-physician very readily misses and impoverishes his thought by missing. But still, striking as is this great historical contrast and powerful as were its results on European culture, we have to go beyond it if we would understand in its source this psychological opposition.

It arises from that sort of triangular disposition of the higher or more subtle mentality which we have already had occasion to indicate. There is in our mentality a side of will, conduct, character which creates the ethical man; there is another side of sensibility to the beautiful,—understanding beauty in no narrow or hyper-artistic sense,—which creates the artistic and aesthetic man. Therefore there can be such a thing as a predominantly or even exclusively ethical culture; there can be too, evidently, a predominantly or even exclusively aesthetic culture. There

* The epithet is needed, for European Christianity has been something different, even at its best of another temperament, Latinised, Graecised, Celtised or else only a rough Teutonic imitation of the old-world Hebrewism.

are at once created two conflicting ideals which must naturally stand opposed and look askance at each other with a mutual distrust or even reprobation. The aesthetic man tends to be impatient of the ethical rule ; he feels it to be a barrier to his aesthetic freedom and an oppression on the play of his artistic sense and his artistic faculty ; he is naturally hedonistic,—for beauty and delight are inseparable powers,—and the ethical rule tramples on pleasure,—even very often on quite innocent pleasures,—and tries to put a strait-waistcoat on the human impulse to delight. He may accept the ethical rule when it makes itself beautiful or even seize on it as one of his instruments for creating beauty, but only when he can subordinate it to the aesthetic principle of his nature,—just as he is often drawn to religion by its side of beauty, pomp, magnificent ritual, emotional satisfaction, repose or poetic ideality and aspiration,—we might almost say, by the hedonistic aspects of religion. But even then it is not for their own sake that he accepts them. The ethical man repays this natural repulsion with interest. He tends to distrust art and the aesthetic sense as something lax and emollient, something in its nature undisciplined and by its attractive appeals to the passions and emotions destructive of a high and strict self-control. He sees that it is hedonistic and he finds that the hedonistic impulse is non-moral and often immoral. It is difficult for him to see how the indulgence of the aesthetic impulse beyond a very narrow and carefully guarded limit can be combined with a strict ethical life. He evolved from the puritan who objects to pleasure on principle ; in his extremes—and a predominant impulse tends to become absorbing and leads towards extremes—he remains fundamentally the puritan. The misunderstanding between these two sides of our nature is an inevitable circumstance of our human growth which must experiment in extremes in order that it may understand its capacities.

Society is only an enlargement of the individual ; therefore this contrast and opposition between individual types reproduces itself in a like contrast and opposition

between social and national types. We must not go for examples of them to social formulas which do not really illustrate them, but are depravations, deformations or deceptive conformities. We must not take as an instance of the ethical the middle-class puritanism touched with a narrow, tepid and conventional religiosity which was so marked an element in nineteenth-century England; that was not an ethical culture, but simply a local variation of the general type of bourgeois respectability you will find everywhere at a certain stage of civilisation, it was Philistinism pure and simple. Nor should we take as an instance of the aesthetic any merely Bohemian society or such examples as London of the Restoration or Paris in certain corrupt epochs of its history; that, whatever some of its pretensions, had for its principle, always, the indulgence of the average sensational and sensuous man freed from his conventions of morality by a bastard aestheticism. Nor even can we take Puritan England as the ethical type; for although there was there a strenuous, an exaggerated culture of character and the ethical being, the determining tendency was religious, and the religious impulse is a phenomenon quite apart from our other subjective tendencies, though it influences them all; it is *sui generis* and must be treated separately. To get at real, if not always quite pure examples of the type we must go back a little farther in time and contrast early republican Rome or, in Greece itself, Sparta with Periclean Athens. For as we come down the stream of Time in its present curve of our evolution, humanity in the mass, carrying in it its past collective experience, becomes more and more complex and the old distinct types do not recur or recur precariously and with difficulty.

Republican Rome,—before it was touched and finally taken captive by conquered Greece,—stands out in relief as one of the most striking psychological phenomena of human history. From the point of view of human development it presents itself as an almost unique experiment at high and strong character-building divorced as far as may

be from the sweetness which the sense of beauty and the light which the play of the reason brings into character and uninspired by the religious temperament; for the early Roman creed was a superstition, a superficial religiosity and had nothing in it of the true religious spirit. Rome was the human will oppressing and disciplining the emotional and sensational mind in order to arrive at the self-mastery of a definite ethical type; and it was this self-mastery which enabled the Roman republic to arrive also at the mastery of its environing world and impose on the nations its public order and law. All successful imperial nations have had in their culture this predominance of the will, the character, the impulse to self-discipline and self-mastery which constitutes the very basis of the ethical tendency. Rome and Sparta like other ethical civilisations had their ethical deficiencies, tolerated or deliberately encouraged customs and practices which we should call immoral; but this is of no essential importance. The ethical idea in man changes and enlarges its scope, but the kernel of the ethical being remains always the same,—will, character, self-discipline, self-mastery.

Its limitations at once appear, when we look back at its prominent examples. Early Rome and Sparta were barren of thought, art, poetry, literature, the larger mental life, all the amenity and pleasure of human existence; their art of life excluded or discouraged the delight of living. They were distrustful, as the exclusively ethical man is always distrustful, of thought and the aesthetic impulse. Rome held at arm's length as long as possible the Greek influences that invaded it, closed the schools of the Greek teachers, banished the philosophers, and her typical minds looked upon the Greek language as a peril and Greek culture as an abomination: she felt instinctively the arrival at her gates of an enemy, divined a hostile and destructive force fatal to her principle of living. Sparta, though a Hellenic city, admitted as almost the sole aesthetic element of her deliberate ethical training and education a martial music and poetry, and even then,

when she wanted a poet of war, she had to import an Athenian. We have a curious example of the repercussion of this instinctive distrust even on a large and aesthetic Athenian mind in the utopian speculations of Plato who felt himself obliged in his Republic first to censure and then to banish the poets from his ideal polity. The end of these purely ethical cultures bears witness to their insufficiency. Either they pass away leaving nothing or little behind them by which the future can be attracted and satisfied, as Sparta passed, or they collapse in a revolt of the complex nature of man against an unnatural restriction and repression, as the early Roman type collapsed into the egoistic and often orgiastic license of later republican and imperial Rome. The human mind needs to think, feel, enjoy, expand; expansion is its very nature and restriction is only useful to it in so far as it helps to steady, guide and strengthen its expansion. It readily refuses the name of culture to those civilisations or periods, however noble their aim or even however beautiful in itself their order, which have not allowed an intelligent freedom of development.

On the other hand we are tempted to give the name of a full culture to all those periods and civilisations, whatever their defects, which have encouraged a freely human development and like ancient Athens have concentrated on thought and beauty and the delight of living. But there were in the Athenian development two distinct periods, one of art and beauty, the Athens of Phidias and Sophocles, and one of thought, the Athens of the philosophers. In the first period the sense of beauty and the need of freedom of life and the enjoyment of life are the determining forces. This Athens thought, but it thought in the terms of art and poetry, in figures of music and drama and architecture and sculpture; it delighted in intellectual discussion, but not so much with any will to arrive at truth as for the pleasure of thinking and the beauty of ideas. It had its moral order, for without that no society can exist, but it had no true ethical impulse or ethical

type, only a conventional and customary morality; and when it thought about ethics, it tended to express it in the terms of beauty, to *kalon*, to *epieikes*, the beautiful, the becoming. Its very religion was a religion of beauty and an occasion for pleasant ritual and festivals and for artistic creation, an aesthetic enjoyment touched with a superficial religious sense. But without character, without some kind of high or strong discipline there is no enduring power of life. Athens exhausted its vitality within one wonderful century which left it enervated, will-less, unable to succeed in the struggle of life, uncreative. It turned indeed for a time precisely to that which had been lacking to it, the serious pursuit of truth and the evolution of systems of ethical self-discipline; but it could only think, it could not successfully practise. The Athenian or Hellenic mind gave to Rome the great Stoical system of ethical discipline which saved her in the midst of the orgies of her first imperial century, but could not itself be Stoical in its practice; for to Athens this thought was rather a straining to something it had not and could not have; it was the opposite of its nature and not its fulfilment.

This insufficiency of the aesthetic view of life becomes yet more evident when we come down to its other great example, Italy of the Renaissance. The Renaissance is sometimes called the revival of learning, but in its Mediterranean birth-place it was rather the efflorescence of art and poetry and the beauty of life. Much more than in Athens it was divorced from the ethical impulse and at times was even anti-ethical and reminiscent of the license of imperial Rome. It had learning and curiosity, but gave little to high thought and truth and the high achievements of the reason, although it helped to make free the way for philosophy and science. And it so corrupted religion as to provoke in the ethically minded Teutonic nations the violent revolt of the Reformation, which, though it vindicated the freedom of the religious mind, was an insurgence not so much of the reason,—that was left to Science,—but of the moral instinct and the ethical need,

The subsequent prostration and degradation of Italy was the inevitable result of the great defect of its period of fine culture and it needed for its revival the new impulse of thought and will and character given to it by Mazzini. If the ethical impulse is not sufficient by itself for the development of the human being, yet are will, character, self-discipline, self-mastery indispensable to that development. They are the backbone of the mental body.

Neither the ethical being nor the aesthetic being is the whole man, nor can either be his sovereign principle; they are merely two powerful elements. Ethical conduct is not the whole of life, even to say that it is three fourths of life is to indulge in a very doubtful moral mathematics. We cannot assign to it its position in any such definite language, but can at best say that its kernel of will, character and self-discipline are almost the first condition for human self-perfection. The aesthetic sense is equally indispensable, for without that the self-perfection of the mental being cannot arrive at its object which is on the mental plane the right possession of the truth, power, beauty and delight of the human existence. But neither can be the highest principle of the human order. We can combine them; we can enlarge the sense of ethics by the sense of beauty and delight and introduce into it to correct its tendency of hardness and austerity the element of gentleness, love, amenity, the hedonistic side of morals; we can steady, guide and strengthen the delight of life by the introduction of the necessary will and austerity and self-discipline which will give it endurance and purity. These two powers of our psychological being, which represent in us the essential principle of energy and the essential principle of delight,—the Indian terms are more profound and expressive, *Tapas* and *Ananda* *,—can be thus helped by each other, the one to a richer, the other to a greater

* *Tapas* is the energising conscious-power of cosmic being by which the world is created, maintained and governed; it includes all concepts of force, will, energy, power, everything dynamic and dynamising. *Ananda* is the essential nature of its self-consciousness and, in activity, its delight of self-creation and self-experience.

self-expression. But that even this much-reconciliation may come about they must be taken up and enlightened by a higher principle which must be capable of understanding and comprehending both equally and of disengaging and combining disinterestedly their purposes and potentialities. That higher principle seems to be provided for us by the human faculty of reason and intelligent will. Our crowning capacity, it would seem to be by right the crowned sovereign of our nature.

The Ideal of Human Unity

XXI

The gathering of the powers of administration into the hands of the sovereign is completed when there is unity and uniformity of judicial administration,—especially of the criminal side; for this is intimately connected with the maintenance of order and internal peace. And it is besides necessary for the ruler to have the criminal judicial authority in his hands so that he may use it to crush all rebellion against himself as treason and even, so far as may be possible, to stifle criticism and opposition and penalise that free thought and free speech which by their continual seeking for a more perfect social principle and their subtle or direct encouragement to progress are so dangerous to established powers and institutions, so subversive of the dominant thing in being by their drive towards a better thing in becoming. Unity of jurisdiction, the power to constitute tribunals, to appoint, salary and remove judges and the right to determine offences and their punishments comprise on the criminal side the whole judicial power of the sovereign. A similar unity of jurisdiction, power to constitute tribunals administering the civil law and the right to modify the laws relating to property, marriage and other social matters which concern the public order of society, comprise its civil side. But the unity and uniformity of the civil law is of less pressing and im-

mediate importance to the State when it is substituting itself for the natural organic society; it is not like the other an essential instrument. Therefore it is the criminal jurisdiction which is first absorbed in a greater or less entirety.

Originally, all these powers belonged to the organic society and were administered by various natural devices of a loose and entirely customary character, such as the Indian punchayet or village jury, the jurisdiction of guilds or other natural associations, the judicial power of the assembly or convocations of the citizens as in the various Roman comitia or large and unwieldy juries chosen by lot or otherwise as in Rome and Athens, and only to a minor extent by the judicial action of the king or elders in their administrative capacity. Human societies, therefore, in their earlier development retain for a long time an aspect of great complexity in their judicial administration and neither present nor feel the need of a uniformity of jurisdiction or of a centralised unity in the source of judicial authority. But as the State idea develops, this unity and uniformity must arrive. It accomplishes itself at first by the gathering up of these various jurisdictions with the King as at once the source of their sanctions and a high court of appeal possessing also original powers, which are exercised sometimes as in ancient India by judicial process, but sometimes in more autocratic polities by ukase—especially on the criminal side, in the awarding of punishments and more particularly punishments for offences against the person of the king or the authority of the State. Against this tendency to unification and State authority there militates often a religious sense in the community which attaches as in most countries of the East a sacrosanct character to its laws and customs and tends to keep the King or State in bounds; the ruler is accepted as the administrator of justice, but one strictly bound by the law of which he is not the fountain but the channel. Sometimes this religious sense develops a theocratical element in the society, a Church with its separate

ecclesiastical authority and jurisdiction, a Shastra in the keeping of Brahmin jurists, a law entrusted to the Ulemas. Where the religious sense maintains its predominance, a solution is found by the association of Brahmin jurists with the king—or with the judge appointed by him—in every State tribunal and by the supreme authority of the Pundits or Ulemas in all moot judicial questions. Where, as in Europe, the political instinct is stronger than the religious, the ecclesiastical jurisdiction comes in time to be subordinated to the State's and finally disappears.

Thus eventually the State—or the monarchy, that great instrument of the transition from the organic to the rational society—becomes the head of the law as well as the embodiment of public order and efficiency. The danger of subordinating the judiciary entirely to an executive possessed at all of arbitrary and irresponsible powers is obvious; but it is only in England,—the one country always where liberty has been valued as of equal importance with order and not considered a lesser necessity or no necessity at all,—that the popular sentiment has tried from an early period to limit the judicial power of the State. This was done partly by the tradition of the independence of the tribunals supported by the security of the judges, once appointed, in their position and emoluments and partly by the institution of the jury system. Much room was left for oppression and injustice, as in all human institutions social or political, but the object was roughly attained. Other countries, it may be noted, have adopted the jury system but, more dominated by the instinct of order and system, have left the judiciary under the control of the executive. This however is not so serious a defect where the executive not only represents but is appointed and controlled by the society as where it is independent of public control.

Uniformity of the law develops on different lines from the unity and uniformity of judicial administration. In its beginnings law is always customary and where it is freely customary, where that is to say, it merely expresses

the social habits of the people, it must, except in small societies, naturally lead to or permit considerable variety of custom. In India any sect or even any family was permitted to develop variations of the religious and civil custom which the general law of the society was bound, within vague limits, to accept, and this freedom is still part of the theory of Hindu law, although now in practice it is very difficult to get any new departure recognised. This spontaneous freedom of variation is the surviving sign of a former natural or organic life of society,—as opposed to an intellectually ordered, rationalised or mechanised living,—which fixed its general lines and particular divergences by the general sense and instinct or intuition of the group-life rather than by the stricter structure of the reason.

The first marked sign of the rational evolution is that code and constitution begin to prevail over custom. But still there are codes and codes,—for first there are those which are unwritten or only partly written and do not throw themselves into the strict code form, but are a floating mass of laws, *decreta* and precedents and admit still of a large amount of merely customary law; secondly, there are those which do take the strict code form, like the Hindu Shashtra, but are really only an ossification of custom and help to stereotype the life of the society but not to rationalise it. Finally, there are those deliberately ordered codes which are an attempt at intelligent systematisation by the sovereign authority fixing the *cadres* of the law and admitting variations from time to time as intelligent accommodations to new needs which do not disturb but merely modify and develop the intelligent unity and reasonable fixity of the system. The coming to perfection of this last type is the triumph of the narrower but more self-conscious and self-helpful rational over the larger but vaguer and more helpless life instinct in the society. When it has arrived at this triumph of a perfectly self-conscious and systematically rational determination and arrangement of its life on one side by a fixed and uniform

constitution, on the other by a uniform and intelligently structural civil and criminal law, the society is ready for the second stage of its development, the self-conscious, uniform ordering of its whole life in the light of the reason which is the principle of modern socialism and has been the drift of all the utopias of the thinkers.

But before we can arrive at this stage, the great question must be settled, who is to be the State? Is the embodiment of the intellect, will and conscience of the society to be a king and his counsellors or a theocratic, autocratic or plutocratic governing class or a body which shall at least seem to stand sufficiently for the whole society, or is it to be a compromise between some or all of these possibilities? The whole course of constitutional history has turned upon this question and to all appearance wavered obscurely between various possibilities; but in reality we can see that throughout there has been acting the pressure of a necessity which travels indeed through the monarchical, aristocratic and other stages, but must debouch in the end in a democratic form of government. The king in his attempt to be the State,—an attempt imposed on him by the impulse of his evolution,—must try indeed to become the fountain as well as the head of the law; he must seek to engross the legislative as well as the administrative functions of the society, its side of efficient thought as well as its side of efficient action. But he is only preparing the way for the democratic State.

The king with his council military and civil, the priesthood and the assembly of freemen converting itself for the purposes of war into the host, were perhaps everywhere, but certainly in the Aryan races, the elements with which the self-conscious evolution of society began; they form or represent the three orders of the free nation in its early, elementary form. The king may get rid of the power of the priesthood, he may reduce his council to an instrument of his will or the nobility which they represent to a political and military support for his actions,

but until he has got rid of the assembly or is no longer obliged to convoke it,—like the French monarchy with its States-general summoned only once or twice in the course of centuries and under the pressure of great difficulties,—he cannot be the chief, much less the sole legislative authority. Even if he leaves the practical work of legislation to a non-political, a judicial body like the French Parliaments, he is bound to find there a centre of resistance. Therefore the disappearance of the assembly or the power of the monarch to convoke it or not at his pleasure is always the real mark of his absolutism. But when he has succeeded, when his decrees are laws, when he has got rid of or subordinated to himself all the other powers of the social life, there at that point of his highest success his failure begins; the monarchical system has fulfilled its positive part in the social evolution and all that is left to it is either to hold the State together until it has transformed itself or else to provoke by oppression the movement towards the sovereignty of the people.

The reason is that in engrossing the legislative power the monarchy has exceeded the right law of its being, it has gone beyond its dharma. it has undertaken functions which it cannot healthily and effectively fulfil. Administration is simply the regulation of the outward life of the people, the ordered maintenance of the external activities of its developed or developing being, and the king may will be their regulator; he may will fulfil the function which the Indian polity assigned to him, the upholder of the "dharma". But legislation, social development, culture, religion, even the determination of the economical life of the people are outside his proper sphere; they constitute the expression of the life, the thought, the soul of the society, which if he is a strong personality in touch with the spirit of the age, he may help to influence, but which he cannot determine. They constitute the national dharma.—we must use the Indian word which alone is capable of expressing the whole idea; for our dharma means the law of our nature and it means also its formulat-

ed expression. Only the society itself can determine the development of its own dharma or can formulate its expression; and if this is to be done not in the old way by a naturally organic and intuitive development, but by a self-conscious regulation through the organised national reason and will, then a governing body must be created which will more or less adequately represent, if it cannot quite embody, the reason and will of the whole society. A governing class, aristocracy or intelligent theocracy may represent, not indeed this, but some vigorous or noble part of the national reason and will; but even that can only be a stage of development towards a democratic State. Certainly, democracy as it is now practised is not the last or penultimate stage; for it is often merely democratic in appearance and even at the best amounts to the rule of the majority and works by the vicious method of party government, defects the increasing perception of which enters largely into the present-day dissatisfaction with parliamentary systems. Even a perfect democracy is not likely to be the last stage of social evolution, but it is still the necessary broad standing-ground upon which the self-consciousness of the social being can come to its own. Democracy and socialism are, as we have already said, the sign that that self-consciousness is beginning to ripen into fullness.

Legislation may seem at first sight to be something external, simply a form for the administration, not part of the intimate grain of the social life like its economic forms, its religion, its education and culture. It so appears because in the past polity of the European nations it has not been like Oriental legislation or Shashtra all-embracing, but has confined itself until recently to politics and constitutional law, the principles and process of administration and so much only of social and economic legislation as was barely necessary for the security of property and the maintenance of public order. All this, it might seem, might well fall within the province of the king and be discharged by him with as much efficiency

as by a democratic government. But it is not so in reality, as history bears witness; the king is an inefficient legislator and unmixed aristocracies are not much better. For the laws and institutions of a society are the frame-work it builds for its life and its dharma. When it begins to determine these for itself by a self-conscious action of its reason and will within whatever limits, it has taken the first step in a movement which must inevitably end in an attempt to regulate its whole social and cultural life self-consciously; it must, as its self-consciousness increases, drive towards the endeavour to realise something like the utopia of the thinker. For the utopian thinker is the individual mind who foreruns in his thought the trend which the social mind must eventually take.

But as no individual thinker can determine in thought by his arbitrary reason the evolution of the rational self-conscious society, so no executive individual or succession of executive individuals can determine it in fact by his or their arbitrary power. It is evident that he cannot determine the whole social life of the nation, it is much too large for him; no society would bear the heavy hand of an arbitrary individual on its whole social living. He cannot determine the economic life, that too is much too large for him; he can only watch over it and help it in this or that direction where help is needed. He cannot determine the religious life, though that attempt has been made; it is too deep for him; for religion is the spiritual and ethical life of the individual, the relations of his soul with God and the intimate dealings of his will and character with other individuals, and no monarch or governing class, not even a theocracy or priesthood can really substitute itself for the soul of the individual or for the soul of a nation. Nor can he determine the national culture; he can only in great flowering times of that culture help by his protection in fixing for it the turn which by its own force of tendency it was already taking. To attempt more is an irrational attempt which cannot lead to the development of a rational society.

He can only support the attempt by autocratic oppression, which leads in the end to the feebleness and stagnation of the society, and justify it by some mystical falsity about the divine right of kings or monarchy a peculiarly divine institution. Even exceptional rulers, a Charlemagne, an Augustus, a Napoleon, a Chandragupta, Asoca or Akbar, can do no more than fix certain new institutions which the time needed and help the emergence of its best or else its strongest tendencies in a critical era. When they attempt more, they fail. Akbar's effort to create a new dharma for the Indian nation by his enlightened reason, was a brilliant futility. Asoca's edicts remain graven upon pillar and rock, but the development of Indian religion and culture took its own line in other and far more complex directions determined by the soul of a great people. Only the rare individual Manu, Avatar or prophet who comes on earth perhaps once in a millennium can speak truly of his divine right, for the secret of his force is not political but spiritual. For an ordinary political ruling man or a political institution to have made such a claim was one of the most amazing among the many follies of the human mind.

Yet the attempt in itself and apart from its false justifications and practical failure was inevitable, fruitful and a necessary step in social evolution. It was inevitable because this transitional instrument represented the first idea of the human reason and will seizing on the group-life to fashion, mould and arrange it according to its own pleasure and power and intelligent choice, to govern Nature in the human mass as it has already learned partly to govern it in the human individual. And since the mass is unenlightened and incapable of such an intelligent effort, who can do this for it, if not the capable individual or a body of intelligent and capable individuals? That is the whole rationale of absolutism, aristocracy and theocracy. Its idea is false or only a half-truth or temporary truth, because the real business of the advanced class or individual is progressively to enlighten and train the whole

body to do this for itself and not eternally to do things for it. But the idea had to take its course and the will in the idea—for every idea has in itself a mastering will for self-fulfilment,—had necessarily to attempt its own extreme. The difficulty was that the ruling man or class could take up the more mechanical part of the life of society, but all that represented its more intimate being eluded their grasp; they could not lay hands on its soul. Still unless they could do so, they must remain unfulfilled in their trend and insecure in their possession, since at any time they might be replaced by more adequate powers rising up from the larger mind of humanity to oust them and occupy their throne.

Two principal devices alone seemed adequate and have been employed in all such attempts at complete mastery. One was chiefly negative; it worked by an oppression on the life, and soul of the community, a more or less complete inhibition of its freedom of thought, speech, association, individual and associated action—often attended by the most abominable methods of inquisition and interference and pressure on the most sacred relations and liberties of man the individual and social being,—and an encouragement and patronage of only such thought and culture and activities as accepted, flattered and helped the governing absolutism. Another was positive; it consisted in getting a control over the religion of the society and calling in the priest as the spiritual helper of the king. For in natural societies and in those which, even if partly intellectualised, still cling to the natural principles of our being, religion, if it is not the whole life, yet watches over and powerfully influences and moulds the whole life of the individual and society, as it did till recent times in India and to a great extent in all Asiatic countries. State religions are the expression of this endeavour. But a State religion is an artificial monstrosity, although a national religion may well be a living reality; but even that, if it is not to formalise and kill in the end the religious spirit or prevent spiritual ex-

pansion, has to be tolerant, self-adaptive, flexible, a mirror of the deeper soul of the society. Both these devices, however seemingly successful for a time, are foredoomed to failure, failure by revolt of the oppressed social being or failure by its decay, weakness and death or life in death. Stagnation and weakness such as in the end overtook Greece, Rome, the Musulman nations, China, India, or else a saving spiritual, social, political revolution are the only issues of absolutism. Still it was an inevitable stage of human development, an experiment that could not fail to be made. It was also fruitful in spite of and by reason of its failure; for the absolutist monarchical and aristocratic State was the father of the modern idea of the absolutist socialistic State which seems now to be in process of birth. It was, for all its vices, a necessary step because only so could the clear idea of an intelligently self-governing society firmly evolve.

For what king or aristocracy could not do, the democratic State may with a better chance of success and a greater security attempt and bring nearer to fruition,—the conscious and organised unity, the regularised efficiency on uniform and intelligent principles, the rational order and self-governed perfectioning of a developed society. That is the idea and, however imperfectly, the attempt of modern life; and this attempt is the whole rationale of modern progress. Unity and uniformity are its principal trend; for how else are the incalculable complexities of the vast and profound thing we call life to be taken hold of, dominated, made calculable and manageable by a logical intelligence and unified will? Socialism is the expression of this idea. Uniformity of the social and economical principles and processes governing the collectivity by means of a fundamental equality of all and the management of the whole social and economic life in all its parts by the State; uniformity of culture by the process of a State education organised upon scientific lines; to regularise and maintain the whole a unified, uniform and perfectly organised government and administration representing the whole

social being, this is the modern utopia which it is hoped to turn in spite of all extant obstacles and opposite tendencies into a living reality. Human science will, it seems, replace the large and obscure processes of Nature and bring about perfection or some approach to perfection in the collective human life.

Heraclitus

(6)

Heraclitus is the first and the most consistent teacher of the law of relativity; it is the logical result of his primary philosophical concepts. Since all is one in its being and many in its becoming, it follows that everything must be one in its essence. Night and day, life and death, good and evil can only be different aspects of the same absolute reality. Life and death are in fact one, and we may say from different points of view that all death is only a process and change of life or that all life is only an activity of death. Really both are one energy whose activity presents to us a duality of aspects. From one point of view we are not, for our existence is only a constant mutation of energy; from another we are, because the being in us is always the same and sustains our secret identity. So too, we can only speak of a thing as a good or evil, just or unjust, beautiful or ugly from a purely relative point of view, because we adopt a particular standpoint or have in view some practical end or temporarily valid relation. He gives the example of "the sea, water purest and impurest," their fine element to the fish, abominable and undrinkable to man. And does not this apply to all things?—they are the same always in reality and assume their qualities and properties because of our standing-point in the universe of becoming, the nature of our seeing and the texture of our minds. All things circle back to the eternal unity and in their beginning and end are the same; it is only in the arc of becoming that they vary in themselves and from each other, and there they have no absoluteness to each other. Night and day are the same; it is only the nature of our vision and our standing-point on the earth and our relations of earth and sun that create the difference. What is day to us, is to others night.

Because of this insistence on the relativity of good and evil, Heraclitus is thought to have enunciated some kind of supermoralism; but it is well to see carefully to what this supermoralism of Heraclitus really amounts. Heraclitus does not deny the existence of an absolute; but for him the absolute is to be found in the One, in the Divine,—not the gods, but the one supreme Divinity, the Fire. It has been objected that he attributes relativity to God, because he says that the first principle is willing and yet not willing to be called by the name of Zeus. But surely this is to misunderstand him altogether. The name Zeus expresses only the relative human idea of the Godhead; therefore while God accepts the name, He is not bound or limited by it. All our concepts of Him are partial and relative; "He is named according to the pleasure of each." This is nothing more nor less than the truth proclaimed by the Vedas, "One existent the sages call by many names." Brahman is willing to be called Vishnu, and yet he is not willing, because he is also Brahma and Maheshwara and all the gods and the world and

all principles and all that is, and yet not any of these things, *neti neti*. As men approach him, so he accepts them. But the One to Heraclitus as to the Vedantin is absolute.

This is quite clear from all his sayings; day and night, good and evil are one, because they are the One in their essence and in the One the distinctions we make between them disappear. There is a Word, a Reason in all things, a Logos, and that Reason is one; only men by the relativity of their mentality turn it each into his personal thought and way of looking at things and live according to this variable relativity. It follows that there is an absolute, a divine way of looking at things. "To God all things are good and just, but men hold some things to be good, others unjust". There is then an absolute good, an absolute beauty, an absolute justice of which all things are the relative expression. There is a divine order in the world; each thing fulfils its nature according to its place in the order and in its place and symmetry in the one Reason of things is good, just and beautiful precisely because it fulfils that Reason according to the eternal measures. To take an example, the world war may be regarded as an evil by some, a sheer horror of carnage, to others because of the new possibilities it opens to mankind, it may seem a good. It is at once good and evil. But that is the relative view; in its entirety, in its fulfilment in each and all of its circumstances of a divine purpose, a divine justice, a divine force executing itself in the large reason of things, it is from the absolute point of view good and just—to God, not to man.

Does it follow that the relative view-point has no validity at all? Not for a moment. On the contrary, it must be the expression, proper to each mentality according to the necessity of its nature and standpoint, of the divine Law. Heraclitus says that plainly; "Fed are all human laws by one, the divine." That sentence ought to be quite sufficient to protect Heraclitus against the charge of antinomianism. True, no human law is the absolute expression of the divine justice, but it draws its validity, its sanction from that and is valid for its purpose, in its place in its proper time, has its relative necessity. Even though men's notions of good and justice vary in the mutations of the becoming, yet human good and justice persist in the stream of things, preserve a measure. Heraclitus admits relative standards, but as a thinker he is obliged to go beyond them. All is at once one and many, an absolute and a relative, and all the relations of the many are relativities, yet are fed by, go back to, persist by that in them which is absolute.

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A PHILOSOPHICAL REVIEW

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THE LIFE DIVINE

CHAPTER XXXV

THE ETERNAL AND THE INDIVIDUAL

(1)

He who is this and this Purusha,
He am I.

Isha Upanishad

Whoever undeluded in mind
knows Me as the supreme Purusha,
he, all-knowing, loves and worships
Me with every way of his being.

Gita

We must pause a little longer over the difficulties which the normal reason finds in admitting the persistence of the individual after liberation has been achieved by unity and self-knowledge,—not in order to meet them by a dialectical battle, a logomachy of the logical mind; for that is always an artificial and therefore a futile combat in the clouds. Logical reasoning is useful in its own field in order to give the mind a certain clearness, precision and subtlety in dealing with the ideas and word-symbols of the mind, so that our perception of the truths which we arrive at by observation and experience or which physically, psychologically or spiritually we have seen, may be as little as possible obscured by the confusions of our average human intelligence, its proneness to take appearance for fact, its haste to be misled by partial truth, its exaggerated conclusions, its intellectual and emotional partialities, its

incompetent bunglings in that linking of truth to truth by which alone we can arrive at a complete knowledge. We must have a clear, pure, subtle and flexible mind in order that we may fall as little as possible into that ordinary mental habit of our kind which turns truth itself into a purveyor of errors. That clarification the habit of clear reasoning does help to accomplish and its part in the preparation of knowledge is therefore very great. But by itself it cannot arrive either at the knowledge of the world or the knowledge of God, much less reconcile the lower and the higher realisation. It is rather a guardian against error than a discoverer of truth,—although always by deduction from knowledge already acquired it may happen upon new truths and indicate them for experience or for the higher and larger truth-seeing faculties to confirm. In the more subtle field of synthetical or unifying knowledge the logical habit of mind may even become a stumbling-block by the very faculty which gives it its peculiar use; for it is so accustomed to making distinctions and dwelling upon distinctions and working by distinctions that it is always a little at sea when distinctions have to be overridden and overpassed. Our object, then, in considering the difficulties of the normal mind when face to face with this experience of unity by the individual, must be simply to make more clear to ourselves, first the origin of the difficulties and the escape from them and by that, what is more important, the real nature of the unity at which we arrive and this culmination of the individual who yet is one with all creatures and dwells in the oneness of the Brahman.

The first difficulty for the reason is that it has always been accustomed to identify the individual self with the ego and to think of it as existing only by the limitations and exclusions of the ego. If that were so, then by the transcendence of the ego the individual would abolish his own existence; our end would be to disappear and dissolve into some universality of matter, life, mind or spirit or else some indeterminate from which our egoistic determinations of individuality have started. But what is the ego? It is

nothing real in itself, but only a practical action of our consciousness. We perceive a formation of mental, physical, vital experience which distinguishes itself from the rest of being and that is what we think of as our individualisation of being or becoming. We conceive of ourselves then as something which has thus individualised itself and only exists so long as it is individualised,—a temporary or at least a temporal becoming; or else we conceive of ourselves as some one who supports or causes the individualisation, an immortal being limited by individuality. This perception and this conception constitute our ego-sense. Normally, we go no farther in our knowledge of our individual existence.

But in the end we have to see that our individualisation is only a superficial formation, a practical selection and limited conscious synthesis for the temporary utility of life in a particular body, or else it is a constantly changing and developing synthesis pursued through successive lives in successive bodies. Behind it there is a consciousness, a Purusha, who is not determined or limited by his individualisation, but on the contrary determines, supports and exceeds it. That which he selects from in order to construct his synthesis, is his total experience of the world-being. Therefore our individualisation exists by virtue of the world-being, but also by virtue of a consciousness which uses the world-being for experience of its possibilities of individuality. These two powers, Person and his world-material, are both necessary for our experience of individuality. If the Purusha were to disappear, to merge, to annul himself in any way, our individuality would cease; if on the other hand, the world-being were to dissolve, merge, disappear, then also our individualisation would cease, for the material of experience by which it effectuates itself would be wanting. We have then to recognise these two terms of our existence, a world-being and an individualising consciousness which is the cause of all our self-experience and world-experience.

But we see farther that in the end this Purusha, this

cause and self of our individuality, comes to embrace the whole world and all other beings in a sort of conscious extension of itself and to perceive itself as one with the world-being. In its conscious extension of itself it goes beyond the experience of active self-limitation and individualisation and in its perception of its own infinite universality it goes beyond the consciousness of separative individuality or limited soul-being. By that very fact the individual ceases to be the self-limiting ego ; in other words, our false consciousness of existing only by self-limitation, by rigid distinction of ourselves from the rest of being and becoming is transcended ; our identification of ourselves with our personal and temporal individualisation in a particular mind and body is abolished. But are all individuality and individualisation abolished ? does the Purusha cease to exist or does he become the world-Purusha and live intimately in innumerable minds and bodies ? We do not find it to be so. He still individualises and it is still he who exists and embraces this wider consciousness while he individualises. But the mind no longer thinks of the individualisation as all ourselves but only as a wave of becoming thrown up from the sea of its being. The soul still makes the world-becoming the material for individual experience, but instead of regarding it as something outside and larger than itself on which it has to draw, by which it is affected, with which it has to make accommodations it is aware of it subjectively as within itself ; it embraces both its world-material and its individualised experience of special and temporal activities in a free and enlarged consciousness.

Its unity with the world-being is the consciousness of a Self which at one and the same time cosmicises in the world and individualises through the individual Purusha, and in both that world-being and in this individual being and in all individual beings it is aware of the same Self manifesting and experiencing its various manifestation. That then is a Self which must be one its being,—otherwise we could not have this experience of unity,—and yet

must be capable in its very unity of cosmic differentiation and multiple individuality. The unity is its being,—yes, but the cosmic differentiation and the multiple individuality are the power of its being which it is constantly displaying and which it is its delight and the nature of its consciousness to display. If then we arrive at unity with that, if we even become entirely and in every way that being, why should the power of its being be excised and why at all should we desire or labour to excise it? We should then only diminish the scope of our unity with it by an exclusive concentration; accepting the divine being but not accepting our part in the power and consciousness and infinite delight of the Divine. It would in fact be the individual seeking peace and rest of union in a motionless identity, but rejecting delight and joy of union in the nature and act and power of the divine being. That is possible, but there is no reason to uphold it as God's aim in us or as our ultimate perfection.

Or the one possible reason would be that in the power, the act of consciousness there is not real union and that only in the status of consciousness is there perfect, undifferentiated unity. Now in what we may call the waking union of the individual with the Divine, as opposed to the falling asleep or concentration of the individual consciousness in an absorbed identity, there is certainly and must be a differentiation of experience. For in this active unity the individual Purusha enlarges its experience also as well as its static consciousness into union with this Self of his being and of the world-being and yet individualisation remains and therefore differentiation. The Purusha is aware of all other individuals as selves of himself; he may by practical union become aware of their mental and practical action as occurring in his universal consciousness, just as he is aware of his own mental and practical action; he may help to determine their action by subjective union with them: but still there is a practical difference. The action of the Divine in himself is that with which he is particularly and directly concerned, the action of the

Divine in his other selves is that with which he is universally concerned, not directly, but through and by his union with the Divine. The individual therefore exists though he exceeds the ego ; the universal exists and is embraced by him but it does not absorb and abolish all individual differentiation, even though by his universalising himself the limitation which we call the ego is overcome.

Now we may get rid of this differentiation by plunging into the absorption of an exclusive unity, but to what end ? For perfect union ? But we do not forfeit that by accepting the differentiation any more than the Divine forfeits His oneness by accepting it. We have the perfect union in His being and can absorb ourselves in it at any time, but we have also this other differentiated unity and can emerge into it and act freely in it at any time without losing oneness : for we are absolved from the exclusivenesses of our mentality. Then for peace and rest ? But we have the peace and rest by virtue of our unity with Him, even as the Divine possesses for ever His eternal calm in the midst of His eternal action. Then for the mere joy of getting rid of all differentiation ? But that differentiation has its divine purpose ; it is a means of greater unity, not as in the egoistic life a means of division ; for we enjoy by it our unity with our other selves and with God in all, which we lose by our rejection of His multiple being. In either experience it is the Divine in the individual possessing and enjoying in one case the Divine in His pure unity or in the other the Divine in that and in the unity of the cosmos ; it is not the absolute Divine recovering after having lost His unity. Then wherefore not share this larger possession and bliss of His being which is the fulfilment of our individuality ?

But we see farther that it is not the cosmic being into which our individual being enters but something in which both are unified. As our individualisation in the world is a becoming of that Self, so is the world too a becoming of that Self. The world-being includes always the individual being ; therefore these two becomings, the cosmic and the

individual, are always related to each other and in their practical relation mutually dependent. But we find that the individual being also comes in the end to include the world in its consciousness and since this is not by an abolition of the individual, but by his coming to his full, large and perfect self-consciousness, we must suppose that the individual always included the cosmos, and it is only the surface consciousness which by ignorance failed to possess that inclusion because of its self-limitation in ego. But when we speak of the mutual inclusion of the cosmic and the individual, the world in me, I in the world, all in me, I in all,—for that is the liberated self-experience,—we are evidently travelling beyond the language of the normal reason. That is because the words we have to use were minted by mind and given their values by an intellect bound to the conceptions of physical Space and circumstance and using for the language of a higher psychological experience figures drawn from the physical life and the experience of the senses. But the plane of consciousness to which the liberated human being arises is not dependent upon the physical world, and the cosmos which we thus include and are included in is not the physical cosmos, but the harmonically manifest being of God in certain great rhythms of His conscious-force and self-delight. Therefore this mutual inclusion is spiritual and psychological; it is a translation into our experience of the two forms of the Many,—all and individual,—a translation of the eternal unity of the Many; for the eternal unity of the Many differentiating and undifferentiating itself is the cosmos. It means that cosmos and individual are manifestations of a transcendent Self who is indivisible being although he seems to be divided or distributed; but he is not really divided or distributed, but indivisibly present everywhere. Therefore all is in each and each is in all and all is in God and God in all; and when the liberated soul comes into union with this Transcendent, it has this self-experience of itself and cosmos which is translated psychologically into a mutual inclusion and a persist-

ent existence of both in a divine union which is at once a oneness and a fusion and an embrace.

The normal experience of the reason therefore is not applicable to these higher truths. In the first place the ego is the individual only in the ignorance ; there is a true individual who is not the ego and still has an eternal relation with all other individuals which is not egoistic or self-separative, but of which the essential character is practical mutuality founded in essential unity. This mutuality founded in unity is the whole secret of the divine existence in its perfect manifestation ; it must be the basis of anything to which we can give the name of a divine life. But, secondly, we see that the whole difficulty and confusion into which the normal reason falls is that we are speaking of a higher and illimitable self-experience founded on divine infinities and yet are applying to it a language formed by this lower and limited experience which founds itself on finite appearances and the separative definitions by which we try to distinguish and classify the phenomena of the material universe. Thus we have to use the word individual and speak of the ego and the true individual, just as we speak sometimes of the apparent and the real Man. Evidently, all these words, man, apparent, real, individual, true, have to be taken in a very relative sense and with a full awareness of their imperfection and inability to express the things that we mean. By individual we mean normally something that separates itself from everything else and stands apart, though in reality there is no such thing anywhere in existence ; it is a figment of our mental conceptions useful and necessary to express a partial and practical truth. But the difficulty is that the mind gets dominated by its words and forgets that the partial and practical truth becomes true truth only by its relation to others which seem to the reason to contradict it, and that taken by itself it contains a constant element of falsity. Thus when we speak of an individual we mean ordinarily an individualisation of mental, vital, physical being separate from all other beings, incapa-

ble of unity with them by its very individuality. If we go beyond these three terms of mind, life and body, and speak of the soul or individual self, we still think of an individualised being separate from all others, incapable of unity and inclusive mutuality, capable at most of a spiritual contact and soul-sympathy. It is therefore necessary to insist that by the true individual we mean nothing of the kind, but a conscious power of being of the Eternal, always existing by unity, always capable of mutuality. It is that being which by self-knowledge enjoys liberation and immortality.

But we have to carry still farther the conflict between the normal and the higher reason. When we speak of the true individual as a conscious power of being of the Eternal, we are still using intellectual terms,—we cannot help it, unless we plunge into a language of pure symbols and mystic values of speech,—but, what is worse, we are, in the attempt to get away from the idea of the ego, using an abstract language. Let us say, then a conscious being who is for our valuations of existence the Eternal in his power of individualising self-experience ; for it must be a being and not a power who enjoys immortality. And then we get to this that not only am I in the world and the world in me, but God is in me and I am in God ; by which yet it is not meant that God depends for His existence on man, but that He manifests Himself in that which He manifests within Himself ; the individual exists in the Transcendent, but all the Transcendent is there concealed in the individual. Further, I am one with God in my being and yet I can have relations with Him in my experience. I, the liberated individual, can enjoy the Divine in His transcendence, unified with him, and enjoy at the same time the Divine in other individuals and in His cosmic being. Evidently we have arrived at certain primary relations of the Absolute and they can only be intelligible to the mind if we see that the Transcendent, the individual, the cosmic being are the eternal powers of consciousness,—we fall again, this time without remedy, into

abstract language,—of an absolute existence, a unity yet more than unity, which so expresses itself to its own consciousness in us, but which we cannot adequately speak of in human language and must not hope to describe either by negative or positive terms to our reason, but can only hope to indicate it to the utmost power of our language.

But the normal mind, which has no experience of these things that are so powerfully real to the liberated consciousness, may well revolt against what may seem to it nothing more than a mass of intellectual contradictions. It may say "I know very well what the Absolute is ; it is that in which there are no relations. The Absolute and the relative are irreconcilable opposites ; in the relative there is nowhere anything absolute. in the Absolute there can be nothing relative. Anything which contradicts these first data of my thought, is intellectually false and practically impossible. These other statements also contradict my law of contradictions which is that two opposing and conflicting affirmations cannot both be true. It is impossible that there should be oneness with God and yet a relation with Him such as this of the enjoyment of the Divine. In oneness there is no one to enjoy and nothing to be enjoyed. God, the individual and the cosmos must be three different actualities, otherwise there could be no relations between them. Either they are eternally different or they are different in present time, although they may have originally been one undifferentiated existence and may eventually rebecome one undifferentiated existence. Unity was perhaps and will be perhaps, but it is not now and cannot be so long as cosmos and the individual endure. The cosmic being can only know and possess the transcendent unity by ceasing to be cosmic ; the individual can only know and possess the cosmic or the transcendental unity by ceasing from all individuality and individualisation. Or if unity is the one eternal fact, then cosmos and individual are non-existent ; they are illusions imposed on itself by the Eternal. That may well involve a contradiction or an unreconciled paradox ; but I am

willing to admit a contradiction in the Eternal which I am not compelled to think out, rather than a contradiction here of my primary conceptions which I am compelled to think out logically and to practical ends. I am on this supposition able either to take the world as practically real and think and act in it or to reject it as an unreality and cease to think and act ; I am not compelled to reconcile contradictions and to be conscious of and conscious in something beyond myself and world and yet deal from that basis, as God does, with a world of contradictions. The attempt to be as God or to be three things at a time seems to me to involve a logical confusion and a practical impossibility." Such might well be the attitude of the normal reason, and it is clear, lucid, positive in its distinctions ; it involves no extraordinary gymnastics of the reason trying to exceed itself and losing itself in shadows and half-lights or any kind of mysticism, or at least there is only one original and comparatively simple mysticism free from all other difficult complexities. Therefore it is the reasoning which is the most satisfactory to the severely rational philosophic mind. Yet is there here a triple error, the error of making an unbridgeable gulf between the Absolute and the relative, the error of making too simple and rigid and extending too far the law of contradictions and the error of conceiving in terms of Time the genesis of things which have their origin and first habitat in the Eternal.

Essays on the Gita

WORKS AND SACRIFICE

(1)

The Yoga of the intelligent will and its culmination in the Brahmic status, which occupies all the close of the second chapter, contains the seed of much of the teaching of the Gita,—its doctrine of desireless works, of equality, of the rejection of outward renunciation, of devotion to the Divine; but as yet all this is slight and obscure. What is most strongly emphasised as yet is the withdrawal of the will from the ordinary motive of human activities, desire, from man's ordinary temperament of the sense-seeking thought and will with its passions and ignorance, from its ordinary status of troubled many-branching ideas and wishes to the desireless, passionless unity and serenity of the Brahmic poise. So much Arjuna has understood. He is not unfamiliar with all this; it is the substance of the current teaching which points man to the path of knowledge and the renunciation of life and works. The intelligence withdrawing from sense and desire and human action and turning to the Highest, to the One, to the actionless Purusha, to the immobile, the featureless Brahman, that surely is knowledge. There is no room here for works, for works belong to the Ignorance; action is the very opposite of knowledge; its seed is desire, its fruit is bondage. That is orthodox philosophical doctrine and Krishna seems to admit it when he says that works are far inferior to the Yoga of the intelligence. And yet works are insisted upon; so that there seems to be here a radical inconsistency. Not only so; for some kind of work

no doubt may persist for a while, the minimum, the most inoffensive ; but here is a work wholly inconsistent with knowledge, with serenity and with the motionless peace of the self-delighted soul—a work terrible, even monstrous, a bloody strife, ruthless battle, a giant massacre. Yet it is this that is enjoined, this that it is sought to justify by the teaching of inner peace and desireless equality and status in the Brahman ! Here then is an unreconciled contradiction. Arjuna complains that he has been given a contradictory and confusing doctrine, not the clear, strenuously single road by which the human intelligence can move straight and trenchantly to the supreme good. It is in answer to this objection that the Gita begins to develop clearly its positive doctrine of Works.

The teacher first makes a distinction between the two means of salvation on which in this world men can concentrate separately, the Yoga of knowledge, the Yoga of works, the one implying, it is usually supposed, renunciation of works as an obstacle to salvation, the other accepting works as a means of salvation. He does not yet insist strongly on their fusion, their reconciliation, but begins by showing that the renunciation of the Sankhyas, the physical renunciation, Sannyasa, is neither the only way, nor the better way. *Naishkarmya*, a calm voidness from works, is no doubt that to which the soul, the Purusha has to attain ; for it is Prakriti which does the work and the soul has to rise above involution in the activities of the being and attain to a free serenity and poise watching over the operations of Prakriti, but not affected by them. That and not cessation of the works of Prakriti is what is meant by the soul's *naishkarmya*. Therefore it is an error to think that by not engaging in any kind of action this actionless state of the soul can be attained and enjoyed. Mere renunciation of works is not a sufficient, not even a proper means for salvation. "Not by abstention from works does a man enjoy actionlessness, nor by mere renunciation (of works) does he attain to his perfection,"—to *siddhi*, the accomplishment of the aims of his self-discipline by Yoga.

But at least it must be one necessary means, indispensable, imperative? For how, if the works of Prakriti continue, can the soul help being involved in them? How can I fight and yet in my soul not think or feel that I the individual am fighting, not desire victory nor be inwardly touched by defeat? This is the teaching of the Sankhyas that the intelligence of the man who engages in the activities of Nature, is entangled in egoism, ignorance and desire and therefore drawn to action; on the contrary, if the intelligence draws back, then the action must cease with the cessation of the desire and the ignorance. Therefore the giving up of life and works is a necessary part, an inevitable circumstance and an indispensable last means of the movement to liberation. This objection of a current logic—it is not expressed by Arjuna, but it is in his mind as the turn of his subsequent utterances shows,—the Teacher immediately anticipates. No, he says, such renunciation, far from being indispensable, is not even possible. "For none stands even for a moment not doing work; everyone is made to do action helplessly by the modes born of Prakriti." The strong perception of the great cosmic action and the eternal activity and power of the cosmic energy which was so much emphasised afterwards by the teaching of the Tantric Shaktas who even made Prakriti or Shakti superior to Purusha, is a very remarkable feature of the Gita. Although here an undertone, it is still strong enough, coupled with what we might call the theistic and devotional elements of its thought, to bring in that activism which so strongly modifies in its scheme of Yoga the quietistic tendencies of the old Vedanta. Man embodied in the natural world cannot cease from action, not for a moment, not for a second; his very existence here is an action; the whole universe is an act of God, mere living even is His movement.

Our physical life, its maintenance, its continuance is a journey, a pilgrimage of the body, *sharira-yātrā*, and that cannot be effected without action. But even if a man could leave his body unmaintained, otiose, if he could

stand still always like a tree or sit inert like a stone, *tisthati*, that vegetable or material immobility would not save him from the hands of Nature ; he would not be liberated from her workings. For it is not our physical movements and activities alone which are meant by works, by *harma* ; our mental existence also is a great complex action, it is even the greater and more important part of the works of the unresting energy,—subjective cause and determinant of the physical. We have gained nothing if we repress the effect but retain the activity of the subjective cause. The objects of sense are only an occasion for our bondage, the mind's insistence on them is the means, the instrumental cause. A man may control his organs of action and refuse to give them their natural play, but he has gained nothing if his mind continues to remember and dwell upon the objects of sense. Such a man has bewildered himself with false notions of self-discipline ; he has not understood its object or its truth, nor the first principles of his subjective existence ; therefore all his methods of self-discipline are false and null.* The body's actions, even the mind's actions are nothing in themselves, neither a bondage, nor the first cause of bondage. What is vital is the great energy of Nature which will have her way and her play in her great field of mind and life and body ; what is dangerous in her, is the power of her three *gunas*, modes or qualities to confuse and bewilder the intelligence and so obscure the soul. That, as we shall see later, is the whole crux of action and liberation for the Gita. Be free from obscurations and bewilderment by the three *gunas* and action can continue, as it must continue, and even the largest, richest or most enormous and violent action : it does not matter, for nothing then touches the Purusha, the soul has *naishkarmya*.

* I cannot think that *mithyāchāra* means a hypocrite. How is a man a hypocrite who inflicts on himself so severe and complete a privation ? He is mistaken and deluded, *vimūḍhātma*, and his *āchāra*, his formally regulated method of self-discipline, is a false and vain method,—this surely is all that the Gita means.

But at present the Gita does not proceed to that larger point. Since the mind is the instrumental cause, since inaction is impossible, what is rational, necessary, the right way is a controlled action of the subjective and objective organism. The mind must bring the senses under its control as an instrument of the intelligent will and then the organs of action must be used for their proper office, for action, but for action done as Yoga. But what is the essence of this self-control, what is meant by action done as Yoga, *Karmayoga*? It is non-attachment, it is to do works without clinging with the mind to the objects of sense and the fruit of the works. Not complete inaction, which is an error, a confusion, a self-delusion, an impossibility, but action full and free done without subjection to desire; desireless and unattached works, that is the first secret of perfection. Do action thus self-controlled, says Krishna, *niyatam kuru karma twam*: I have said that knowledge, the intelligence is greater than works, *jyayasī karmāno buddhih*, but that did not mean that inaction is greater than action; the contrary is the truth, *karma jyāyo akarmanah*. For knowledge does not mean renunciation of works, it means equality and non-attachment to desire and the objects of sense; it means the poise of the intelligent will in the Soul free and high-uplifted above the lower instrumentation of Prakriti * and controlling the works of the mind and the senses and body in the sense of self-knowledge and pure objectless self-delight, *niyatam karma*.

* Again, I cannot accept the current interpretation of *niyatam karma* as if it meant fixed and formal works and were equivalent to the Vedic *niyāka*, the regular works of sacrifice, ceremonial and the daily rule of Vedic living. Surely, *niyata* simply takes up the *niyam* of the last verse. Krishna makes a statement, "he who controlling the senses by the mind engages with the organs of action in Yoga of actions, he excels," *manasā niyamya ārabhate karmayogam*, and he immediately goes on to draw from the statement an injunction, to sum it up and convert it into a rule. "Do thou do controlled action," *niyatam kuru karma twam*: *niyatam* takes up the *niyam*, *kuru karma* takes up the *ārabhate karmayogam*. Not formal works fixed by an external rule, but desireless works controlled by the liberated *buddhi*, is the Gita's teaching.

Buddhiyoga is fulfilled in *karmayoga*; the Yoga of the self-liberating intelligent will finds its full meaning in the Yoga of desireless works. Thus the Gita founds its teaching of the necessity of desireless works, *nishkāma karma*, and unites the subjective practice of the Sankhyas—rejecting their merely physical rule—with the practice of Yoga.

But still there is an essential difficulty unsolved. Desire is the ordinary motive of all human actions, and if the soul is free from desire, then there is no farther rationale for action. We may be compelled to do certain works for the maintenance of the body, but even that is a subjection to the desire of the body which we ought to get rid of if we are to attain perfection. Granting, however, that this cannot be done, the only way is to fix a rule for action outside ourselves, not dictated by anything in our subjectivity, the *nityakarma* of the Vedic rule, the routine of ceremonial sacrifice, daily conduct and social duty, which the man who seeks liberation may do simply because it is enjoined upon him, without any personal purpose or subjective interest in them, with an absolute indifference to the doing, not because he is compelled by his nature but because it is enjoined by the Shashtra. But if the principle of the action is not to be external to the nature but subjective, if the actions even of the liberated and the sage are to be controlled and determined by his nature, *swabhdva-niyatam*, then the only subjective principle of action is desire of whatever kind, lust of the flesh or emotion of the heart or base or noble aim of the mind, but all subject to the *gunas* of Prakriti. Let us then interpret the *niyata karma* of the Gita as the *nitya-karma* of the Vedic rule, its *kartavya karma* or work that has to be done as the Aryan rule of social duty and take its work done as a sacrifice to mean simply these Vedic sacrifices and this fixed social duty performed disinterestedly and without any personal object. This is how the Gita's doctrine of desireless works is often interpreted. But it seems to me that the Gita's teaching is not so crude and simple, not so local and temporal and narrow as all that. It is large, free, subtle and

profound ; it is for all time and for all men, not for a particular age and country. Especially, it is always breaking free from external forms, details, dogmatic notions and going back to principles and the great facts of our nature and our being. It is a work of large philosophic truth and spiritual practicality, not of religious and philosophical formulas and stereotyped dogmas.

The difficulty is this, how, our nature being what it is and desire the common principle of its action, is it possible to institute a really desireless action ? For what we call ordinarily disinterested action is not really desireless ; it is simply a replacement of certain smaller personal interests by other larger desires which have only the appearance of being impersonal, virtue, country, mankind. All action, moreover, as Krishna insists, is done by the *gunas* of Prakriti, by our nature ; in acting according to the Shashtra we are still acting according to our nature,—even if this Shastric action is not, as it usually is, a mere cover for our desires, prejudices, passions, egoisms, our personal, national, sectarian vanities, sentiments and preferences ; but even otherwise, even at the purest, still, if our nature were different and the *gunas* acted in some other combination, we would not accept the Shashtra, but live according to our pleasure or our intellectual notions or else break free from the social law to live the life of the solitary or the ascetic. We cannot become impersonal by obeying something outside ourselves, for we cannot so get outside ourselves ; we can only do it by rising to the highest in ourselves, into our free Soul and Self which is the same and one in all and has therefore no personal interests, to the Divine in our being who possesses Himself transcendent of cosmos and is therefore not bound by His cosmic works or His individual action. That is what the Gita teaches and desirelessness is only a means to this end, not an aim in itself. Yes, but how is it to be brought about ? By doing all works with sacrifice as the only object, is the reply of the divine Teacher. " By doing works otherwise than for sacrifice, this world of men is in bondage to works ; for

sacrifice practise works, O son of Kunti, becoming free from all attachment." It is evident that all works and not merely sacrifice and social duties can be done in this spirit; any action may be done either from the ego-sense narrow or enlarged or for the sake of the Divine. All being and all action of Prakriti exist only for the sake of the Divine; from that it proceeds, by that it endures, to that it is directed. But so long as we are dominated by the ego-sense we cannot perceive or act in the spirit of this truth, but act for the satisfaction of the ego and in the spirit of the ego, otherwise than for sacrifice. Egoism is the knot of the bondage. By acting Godwards, without any thought of ego, we loosen this knot and finally arrive at freedom.

At first, however, the Gita takes up the Vedic statement of the idea of sacrifice and states the law of sacrifice in its current terms. This it does with a definite object. We have seen that the quarrel between renunciation and works has two forms, the opposition of Sankhya and Yoga which is already in principle reconciled and the opposition of Vedism and Vedantism which the Teacher has yet to reconcile. The first is a larger statement of the opposition in which the idea of works is general and wide. The Sankhya starts from the notion of the divine status as that of the immutable and inactive Purusha which each soul is in reality and makes an opposition between inactivity of Purusha and activity of Prakriti; so its logical culmination is cessation of all works. Yoga starts from the notion of the Divine as Ishwara, lord of the operations of Prakriti and therefore superior to them, and its logical culmination is not cessation of works but the soul's superiority to them and freedom even though doing all works. In the opposition of Vedism and Vedantism works, *karma*, are restricted to Vedic works and sometimes even to Vedic sacrifice and ritualised works, all else being excluded as not useful to salvation. Vedism of the Mimamsakas insisted on them as the means, Vedantism taking its stand on the Upanishads rejected them as only a preliminary belonging to the state of ignorance and in the end an obstacle to

the seeker of liberation. Vedism worshipped the Devas, the gods, with sacrifice and held them to be the powers who assist our salvation. Vedantism was inclined to regard them as powers of the mental and material world opposed to our salvation (men, says the Upanishad, are the cattle of the gods, who do not desire him to know and be free); it saw the Divine as the immutable Brahman who has to be attained not by works of sacrifice and worship but by knowledge. Works only lead to material results and to an inferior Paradise ; therefore they have to be renounced.

The Gita resolves this opposition by insisting that the Devas are only forms of the one Deva, the Ishwara, the Lord of all Yoga and worship and sacrifice and austerity, and if it is true that sacrifice offered to the Devas leads only to material results and to Paradise, it is also true that sacrifice offered to the Ishwara leads beyond them to the great liberation. For the Lord and the immutable Brahman are not two different beings, but one and the same Being, and whoever strives towards either, is striving towards that one divine Existence. All works in their totality find their culmination and completeness in the knowledge of the Divine, *sarvam karmāklīlam pārtha jñane parisamāpyate*. They are not an obstacle, but the way to the supreme knowledge. Thus this opposition too is reconciled. In fact it is only a restricted form of the larger opposition between Yoga and Sankhya. Vedism is a specialised and narrow form of Yoga ; the principle of the Vedantists is identical with that of the Sankhyas, for to both the movement of salvation is the recoil of the intelligence, the *buddhi* from the differentiating powers of Nature, ego, mind, senses, the subjective and the objective, to the undifferentiated and the immutable. It is with this object of reconciliation in his mind that the Teacher first approaches his statement of the doctrine of sacrifice ; but throughout, even from the very beginning, he keeps his eye not on the restricted Vedic sense of sacrifice and works, but on their larger and universal application,— that wide-

ning of narrow and formal notions to admit the great general truths they unduly restrict which is always the method of the Gita.

The Synthesis of Yoga

CHAPTER XXXI

THE PLANES OF OUR EXISTENCE

If the Purusha in us has thus to become by union with its highest self, the Divine Purusha, the knower, lord, free enjoyer of its Prakriti, it cannot be done, evidently, by dwelling on the present plane of our being ; for that is the material plane in which the reign of Prakriti is complete ; there the divine Purusha is entirely hidden in the blinding surge of her activities, in the gross pomp of her workings, and the individual soul emerging from her involution of spirit in matter, subject in all its activities to its entangling in the material and vital instruments is unable to experience the divine freedom. What it calls its freedom and mastery, is only the subtle subjection of mind to Prakriti which is lighter indeed, nearer to the possibility of liberty and rule than the gross subjection of vital and material things like the animal, plant and metal, but is still not real freedom and mastery. Therefore we have had to speak of different planes of our consciousness and of the spiritual planes of the mental being ; for if these did not exist, the liberation of the embodied being would have been impossible here on earth. He would have had to wait and at most to prepare himself for seeking it in other worlds and in a different kind of physical or spiritual embodiment less obstinately sealed in its shell of material experience.

In the ordinary Yoga of knowledge it is only necessary to recognise two planes of our consciousness, the spiritual and the materialised mental; the pure reason standing between these two views them both, cuts through the illusions of the phenomenal world, exceeds the materialised mental plane, sees the reality of the spiritual; and then the will of the individual Purusha unifying itself with this poise of knowledge rejects the lower and draws back to the supreme plane, dwells there, loses mind and body, sheds life from it and merges itself in the supreme Purusha, is delivered from individual existence. It knows that this is not the whole truth of our existence, which is much more complex; it knows there are many planes, but it disregards them or pays little attention to them because they are not essential to this liberation. They indeed rather hamper it, because to live on them brings new attractive psychical experiences, psychical enjoyments, psychical powers, a new world of phenomenal knowledge the pursuit of which creates stumblingblocks in the way of its one object, immersion in Brahman, and brings a succession of innumerable way-side snares on the road which leads to God. But since we accept world-existence, and for us all world-existence is Brahman and full of the presence of God, these things can have no terrors for us; whatever dangers of distraction there may be, we have to face and overcome them. If the world and our own existence are so complex, we must know and embrace their complexities in order that our self-knowledge and our knowledge of the dealings of Purusha with its Prakriti may be complete. If there are many planes, we have to possess them all for the Divine, even as we seek to possess spiritually and transform our ordinary poise of mind, life and body.

The ancient knowledge in all countries was full of the search after the hidden truths of our being and it created that large field of practice and inquiry which goes in Europe by the name of occultism,—we do not use any corresponding word in the East, because these things do not seem to us so remote, mysterious and abnormal as to the occident-

al mentality ; they are nearer to us and the veil between our normal material life and this larger life is much thinner. In India, * Egypt, Chaldea, China, Greece, the Celtic countries they have formed part of various Yogic systems and disciplines which had once a great hold everywhere, but to the modern mind have seemed mere superstition and mysticism, although the facts and experiences on which they are founded are quite as real in their own field and as much governed by intelligible laws of their own as the facts and experiences of the material world. It is not our intention here to plunge into this vast and difficult field of psychical knowledge.† But it becomes necessary now to deal with certain broad facts and principles which form its framework, for without them our Yoga of knowledge cannot be complete. We find that in the various systems the facts dealt with are always the same, but there are considerable differences of theoretic and practical arrangement, as is natural and inevitable in dealing with a subject so large and difficult. Certain things are here omitted, there made all-important, here understressed, there over-emphasised ; certain fields of experience which are in one system held to be merely subordinate provinces, are in others treated as separate kingdoms. But I shall follow here consistently the Vedic and Vedantic arrangement of which we find the great lines in the Upanishads, first because it seems to me at once the simplest and most philosophical and more especially because it was from the beginning envisaged from the point of view of the utility of these various planes to the supreme object of our liberation. It takes as its basis the three principles of our ordinary being, mind, life and matter, the triune spiritual principle of Sachchidananda and the link principle of *vijnana*, supermind, the free or spiritual intelligence, and

* For example, the Tantric in India.

† We hope to deal with it hereafter ; but our first concern in the *Arya* must be with spiritual and philosophical truths ; it is only when these have been grasped that the approach to the psychical becomes safe and clear.

thus arranges all the large possible poises of our being in a tier of seven planes,—sometimes regarded as five only, because, only the lower five are wholly accessible to us,—through which the developing being can rise to its perfection.

But first we must understand what we mean by planes of consciousness, planes of existence. We mean a general settled poise or world of relations between Purusha and Prakriti, between the Soul and Nature. For anything that we can call world is and can be nothing else than the working out of a general relation which an universal existence has created or established between itself, or let us say its eternal fact or potentiality and the powers of its becoming. That existence in its relations with and its experience of the becoming is what we call soul or Purusha, individual soul in the individual, universal soul in the cosmos; the principle and the powers of the becoming are what we call Nature or Prakriti. But since Being, conscious force and delight of being are always the three constituent terms of existence, the nature of a world is really determined by the way in which Prakriti is set to deal with these three primary things and the forms which it is allowed to give to them. For existence itself is and must always be the stuff of its own becoming; it must be shaped into the substance with which Force has to deal. Force again must be the power which works out that substance and works with it to whatever ends; Force is that which we ordinarily call Nature. Again the end, the object with which the worlds are created must be worked out by the consciousness inherent in all existence and all force and all their workings, and the object must be the possession of itself and of its delight of existence in the world. To that all the circumstances and aims of any world-existence must reduce themselves; it is existence developing its terms of being, its power of being, its conscious delight of being; if these are involved, their evolution; if they are veiled, their self-revelation.

Here the soul lives in a material universe; of that

alone it is immediately conscious; the realisation of its potentialities in that are the problem with which it is concerned. But matter means the involution of the conscious delight of existence in self-oblivious force and in a self-dividing, infinitesimally disaggregated form of substance. Therefore the whole principle and effort of a material world must be the evolution of what is involved and the development of what is undeveloped. Here everything is shut up from the first in the violently working inconscient sleep of material force; therefore the whole aim of any material becoming must be the waking of consciousness out of the inconscient; the whole consummation of a material becoming must be the removal of the veil of matter and the luminous revelation of the entirely self-conscious Being to its own imprisoned soul in the becoming. Since Man is such an imprisoned soul, this luminous liberation and coming to self-knowledge must be his highest object and the condition of his perfection.

But the limitations of a material universe seem to be hostile to the proper accomplishment of this object which is yet so inevitably the highest aim of a mental being born into a physical body. First existence has formed itself here, fundamentally, as Matter; it has been objectivised, made sensible and concrete to its own self-experiencing conscious-force in the form of self-dividing material substance, and by the aggregation of this matter there has been built up for man a physical body separate, divided from others and subject to the fixed habits of process or, as we call them, the laws of inconscient material Nature. His force of being too is nature or Force working in matter, which has waked slowly out of inconscience to life and is always limited by form, always dependent on the body, always separated by it from the rest of Life and from other living beings, always hampered in its development, persistence, self-perfectioning by the laws of the Inconscience and the limitations of bodily living. Equally, his consciousness is a mentality emerging in a body and in a sharply individualised life; it is therefore limited in

its workings and capacities and dependent on bodily organs of no great competence and on a very restricted vital force; it is separated from the rest of cosmic mind and shut out from the thoughts of other mental beings whose inner workings are a sealed book to man's physical mind except in so far as he can read them by the analogy of his own mentality and by their insufficient bodily signs and self-expressions. His consciousness is always falling back towards the inconscience in which a large part of it is always involved, his life towards death, his physical being towards disaggregation. His delight of being depends on the relations of this imperfect consciousness with its environment based upon physical sensations and the sense-mind, in other words on a limited mind trying to lay hold on a world external and foreign to it by means of a limited body, limited vital force, limited organs. Therefore its power for possession is limited, its force for delight is limited, and every touch of the world which exceeds its force, which that force cannot bear, cannot seize on, cannot assimilate and possess must turn to something else than delight, to pain, discomfort or grief. Or else it must be met by non-reception, insensibility, or, if received, put away by indifference. Moreover such delight of being as it possesses, is not possessed naturally and eternally like the self-delight of Sachchidananda, but by experience and acquisition in Time, and can therefore only be maintained and prolonged by repetition of experience and is in its nature precarious and transient.

All this means that the natural relations of Purusha to Prakriti in the material universe are the complete absorption of conscious being in the force of its workings, therefore the complete self-oblivion and self-ignorance of the Purusha, the complete domination of Prakriti and subjection of the soul to Nature. The soul does not know itself, it only knows, if anything, the workings of Prakriti. The emergence of the individual self-conscious soul in Man does not of itself abrogate these primary relations of ignorance and subjection. For this soul is living on a materi-

al plane of existence, a poise of Prakriti in which matter is still the chief determinant of its relations to Nature, and its consciousness being limited by Matter cannot be an entirely self-possessing consciousness. Even the universal soul, if limited by the material formula, could not be in entire possession of itself ; much less can the individual soul to which the rest of existence becomes by bodily, vital and mental limitation and separation something external to it on which it is yet dependent for its life and its delight and its knowledge. These limitations of his power, knowledge, life, delight of existence are the whole cause of man's dissatisfaction with himself and the universe. And if the material universe were all and the material plane the only plane of his being, then man the individual Purusha could never arrive at perfection and self-fulfilment or indeed to any other life than that of the animals. There must be either worlds in which he is liberated from these incomplete and unsatisfactory relations of Purusha with Prakriti, or planes of his own being by ascending to which he can transcend them, or at the very least planes, worlds and higher beings from which he can receive or be helped to knowledge, powers, joys, a growth of his being otherwise impossible. All these things, the ancient knowledge asserts, exist, — other worlds, higher planes, the possibility of communication, of ascension, of growth by contact with and influence from that which is above him in the present scale of his realised being.

As there is a poise of the relations of Purusha with Prakriti in which Matter is the first determinant, a world of material existence, so there is another just above it in which Matter is not supreme, but rather Life-force takes its place as the first determinant. In this world forms do not determine the conditions of the life, but it is life which determines the form, and therefore forms are there much more free, fluid, largely and to our conceptions strangely variable than in the material world. This life-force is not inconscient material force, not even, except in its lowest movements, an elemental subconscious energy, but

a conscious force of being which makes for formation, but much more essentially for enjoyment, possession, satisfaction of its own dynamic impulse. Desire and the satisfaction of impulse are therefore the first law of this world of sheer vital existence, this poise of relations between the soul and its nature in which the life-power plays with so much greater a freedom and capacity than in our physical living; it may be called the desire-world, for that is its principal characteristic. Moreover, it is not fixed in one hardly variable formula as physical life seems to be, but is capable of many variations of its poise, admits many sub-planes ranging from those which touch material existence and, as it were, melt into that, to those which touch at the height of the life-power the planes of pure mental and psychic existence and melt into them. For in Nature in the infinite scale of being there are no wide gulfs, no abrupt chasms to be overleaped, but a melting of one thing into another, a subtle continuity; out of that her power of distinctive experience creates the orderings, the definite ranges, the distinct gradations by which the soul variously knows and possesses its possibilities of world-existence. Again, enjoyment of one kind or another being the whole object of desire, that must be the trend of the desire world; but since wherever the soul is not free,—and it cannot be free when subject to desire,—there must be the negative as well as the positive of all its experience, this world contains not only the possibility of large or intense or continuous enjoyments almost inconceivable to the limited physical mind, but also the possibility of equally enormous sufferings. It is here therefore that there are situated the lowest heavens and all the hells with the tradition and imagination of which the human mind has lured and terrified itself since the earliest ages. All human imaginations indeed correspond to some reality or real possibility, though they may in themselves be a quite inaccurate representation or couched in too physical images and therefore inapt to express the truth of supraphysical realities.

Nature being a complex unity and not a collection

of unrelated phenomena, there can be no unbridgeable gulf between the material existence and this vital or desire world. On the contrary, they may be said in a sense to exist in each other and are at least interdependent to a certain extent. In fact, the material world is really a sort of projection from the vital, a thing which it has thrown out and separated from itself in order to embody and fulfil some of its desires under conditions other than its own, which are yet the logical result of its own most material longings. Life on earth may be said to be the result of the pressure of this life-world on the material, inconscient existence of the physical universe. Our own manifest vital being is also only a surface result of a larger and profounder vital being which has its proper seat on the life-plane and through which we are connected with the life-world. Moreover, the life-world is constantly acting upon us and behind everything in material existence there stand appropriate powers of the life-world; even the most crude and elemental have behind them elemental life-powers, elemental beings by which or by whom they are supported. The influences of the life-world are always pouring out on the material existence and producing there their powers and results which return again upon the life-world to modify it. From that the life-part of us, the desire-part is being always touched and influenced; there too are beneficent and malefic powers of good desire and evil desire which concern themselves with us even when we are ignorant of and unconcerned with them. Nor are these powers merely tendencies, inconscient forces, nor, except on the verges of Matter, subconscient, but conscious powers, beings, living influences. As we awaken to the higher planes of our existence, we become aware of them as friends or enemies, powers which seek to possess or which we can master, overcome, pass beyond and leave behind. It is this possible relation of the human being with the powers of the life-world which occupied to so large an extent European occultism, especially in the Middle Ages, as well as certain forms of Eastern magic and spiritualism. The "supersti-

tions" of the past—much superstition there was, that is to say, much ignorant and distorted belief, false explanations and obscure and clumsy dealing with the laws of the beyond,—had yet behind them truths which a future Science, delivered from its sole preoccupation with the material world, may rediscover. For the supra-material is as much a reality as the existence of mental beings in the material universe.

But why then are we not normally aware of so much that is behind us and always pressing upon us? For the same reason that we are not aware of the inner life of our neighbour, although it exists as much as our own and is constantly exercising an occult influence upon us,—for a great part of our thoughts and feelings come into us from outside, from our fellow-men, both from individuals and from the collective mind of humanity; and for the same reason that we are not aware of the greater part of our own being which is subconscious or subliminal to our waking mind and is always influencing and in an occult manner determining our surface existence. It is because we use, normally, only our corporeal senses and live almost wholly in the body and the physical vitality and the physical mind, and it is not directly through these that the life-world enters into relations with us. That is done through other sheaths of our being,—so they are termed in the Upanishads,—other bodies, as they are called in a later terminology, the mental sheath or subtle body in which our true mental being lives and the life sheath or vital body which is more closely connected with the physical or food-sheath and forms with it the gross body of our complex existence. These possess powers, senses, capacities which are always secretly acting in us, are connected with and impinge upon our physical organs and the plexuses of our physical life and mentality. By self-development we can become aware of them, possess our life in them, get through them into conscious relation with the life-world and other worlds and use them also for a more subtle experience and more intimate knowledge of the truths, facts and happenings of even the

material world itself. We can by this self-development live more or less fully on planes of our existence other than the material which is now all in all to us.

What has been said of the life-world applies with the necessary differences to still higher planes of the cosmic existence. For beyond that is a mental plane, a world of mental existence in which neither life, nor matter, but mind is the first determinant. Mind there is not determined by material conditions or by the life-force, but itself determines and uses them for its own satisfaction. There mind, that is to say, the psychical and the intellectual being, is free in a certain sense, free at least to satisfy and fulfil itself in a way hardly conceivable to our body-bound and life-bound mentality; for the Purusha there is the pure mental being and his relations with Prakriti are determined by that purer mentality, Nature there is mental rather than vital and physical. Both the life-world and indirectly the material are a projection from that, the result of certain tendencies of the mental Being which have sought a field, conditions, an arrangement of harmonies proper to themselves; and the phenomena of mind in this world may be said to be a result of the pressure of that plane first on the life world and then on life in the material existence. By its modification in the life world it creates in us the desire-mind; in its own right it awakes in us the purer powers of our psychical and intellectual existence. But our surface mentality is only a secondary result of a larger subliminal mentality whose proper seat is the mental plane. This world of mental existence also is constantly acting upon us and our world, has its powers and its beings, is related to us through our mental body. There we find the psychical and mental heavens to which the Purusha can ascend when it drops this physical body and can there sojourn till the impulse to terrestrial existence again draws it downward. Here too are many planes, the lowest converging upon and melting into the worlds below, the highest at the heights of the mind-power into the worlds of a more spiritual existence.

These highest worlds are therefore supramental ; they belong to the principle of supermind, the free, spiritual or divine intelligence* or gnosis, and to the triple spiritual principle of Sachchidananda. From them the lower worlds derive by a sort of fall of the Purusha into certain specific or narrow conditions of the play of the soul with its nature. But these also are divided from us by no unbridgeable gulf ; they affect us through what are called the knowledge-sheath and the bliss-sheath, through the causal or spiritual body, and less directly through the mental body, nor are their secret powers absent from the workings of the vital and material existence. Our conscious spiritual being and our intuitive mind awaken in us as a result of the pressure of these highest worlds on the mental being in life and body. But this causal body is, as we may, little developed in the majority of men and to live in it or to ascend to the supramental planes, as distinguished from corresponding sub-planes in the mental being, or still more to dwell consciously upon them is the most difficult thing of all for the human being. It can be done in the trance of Samadhi, but otherwise only by a new evolution of the capacities of the individual Purusha of which few are even willing to conceive. Yet is that the condition of the perfect self-consciousness by which alone the Purusha can possess the full conscious control of Prakriti ; for there not even the mind determines, but the Spirit freely uses the lower differentiating principles as minor terms of its existence governed by the higher and reaching by them their own perfect capacity. That alone would be the perfect evolution of the involved and development of the undeveloped for which the Purusha has sought in the material universe, as if in a wager with itself, the conditions of the greatest difficulty.

* Called the *vijnana* or *buddhi*, a word which may lead to some misunderstanding as it is also applied to the mental intelligence which is only a lower derivation from the divine gnosis.

The Eternal Wisdom

THE PRACTICE OF TRUTH.

VIGILANCE

- 1 Let him that thinketh he standeth take heed lest he fall.
- 2 It is needful to watch over oneself.
- 3 Sleep not until thou hast held converse with thyself.
- 4 Nothing is more evident to the sage than the things hidden in the secrecy of his consciousness, nothing more manifest than the subtle causes of his actions. Therefore the superior man watches attentively over
- 5 the secret inspirations of his conscience.—In the man who keeps no watch over his conduct, desire extends itself like a creeper. It wanders hither and thither like the monkey running in the forest after a fruit.
- 6 He whose thought spills not itself to this side or that, whose mind is not tormented, who is not anxious any more about good than about evil, for him there is no fear, for he watches.
- 7 By zeal, by vigilance, by peace of soul the sage can make himself as an island which the waves cannot overflow.
- 8 Be watchful, divest yourself of all neglectfulness ;

1) Corinthians I. 12. — 2) Chu-King.— 3) Chinese Maxims. —
4) Tzu-Tse : Tsung-yung.— 5) Dhammapada.— 6) id.— 7) id.—
8) Buddhist Maxims.

- 9 follow the path.—Watch diligently over yourselves,
 10 let not negligence be born in you.—In all circum-
 11 stances be wakeful.—A half attention prepares the
 way for new illusions and allows the old to grow. By
 a sustained attention prevent the birth of new errors
 12 and destroy the old.—Watch with care over your heart
 and give not way to heedlessness; practise conscienti-
 ously every virtue and let not there be born in you
 any evil inclination.
- 13 Above all things avoid heedlessness; it is the ene-
 14 my of all virtues.—The demons become his compani-
 ons who abandons himself to heedlessness.
- 15 He who was heedless and has become vigilant, shines
 over the darkened world like a moon in cloudless
 heavens.
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9) Fo-shu-hing-tsan-king.— 10) Baha-ullah.— 11) Majjhima
 Nikaya.— 12) Buddhist Maxims.— 13) Fo-shu-hing-tsan-king.—
 14) id.— 15) Udanavarga Sutta.

The Psychology of Social Development

XI

Reason using the intelligent will for the ordering of the inner and the outer life is undoubtedly the highest developed faculty of man at his present point of evolution; it is the sovereign, because the governing and self-governing faculty in the complexities of our human existence. Man is distinguished from other terrestrial creatures first by his seeking after a rule of life, a rule of his being, a principle of order and self-development, which is not the first instinctive, original, mechanically self-operative rule of his natural life, not the unchanging, unprogressive order of the fixed natural type and not the mechanical evolution of the lower life which operates in the mass rather than in the individual, imperceptibly to the knowledge of that which is being evolved and without its conscious cooperation. He seeks for an intelligent rule of which he himself shall be the governor and master or at least a partially free administrator, a progressive order by which he shall be able to evolve and develop his capacities far beyond their original limits and workings, an intelligent evolution which he himself shall determine or at least be in it a conscious instrument, more, a cooperating and constantly consulted party. The rest of terrestrial existence is helplessly enslaved and tyrannised over by its nature, but the instinct of man is to be master of his nature and free.

No doubt all is work of Nature and this too is Nature; it proceeds from the principle of being which constitutes his humanity and by the processes which that principle permits and which are natural to it. But still it is a second kind of Nature, a stage of being in which Nature becomes self-conscious in the individual, tries to know, modify, change, utilise, consciously experiment with itself. In this change there appears what is hidden in matter and in the first disposition of life and has not clearly emerged in the animal in spite of its possession of a mind; there appears the presence of the Soul in things which at first is hidden in its own natural workings, absorbed and on the surface at least self-oblivious; afterwards it becomes as in the animal conscious to a certain degree on the surface, but is still helplessly given up to the course of its natural workings and, not understanding, cannot govern itself; finally it turns its consciousness upon itself, seeks to know, endeavours to govern the workings of his nature in the individual, and through the individual and the combined reason and energy of many individuals to govern as far as possible the workings of Nature both in mankind and things. This turning of the consciousness upon itself and on things which man represents, is the great crisis, a prolonged and developing crisis, in the terrestrial evolution of the soul in Nature. There have been others before it in the past of the earth, such as that which brought about the appearance of the conscious life of the animal; there must surely be another in its future in which a higher consciousness shall emerge and be turned upon the works of the mind: but at present it is this which is at work, a self-conscious soul in mind struggling to arrive at some intelligent ordering of its self and life and human development.

Reason is not man's only instrument of knowledge. All action, all perception, all aesthesis and sensation, all impulse and will, all imagination and creation imply a force of knowledge at work which, though each has its principle of order and arrangement, its logic proper to it-

self, is not or need not be identical with the order and arrangement which the intellectual reason would assign. But the intellect has this advantage over the others that it can disengage itself from the work, stand back from it to study and understand it disinterestedly, analyse its processes, disengage its principles. None of the other powers and faculties of the living being can do this, for each exists for its own action, is confined by the work it is doing, is unable to see beyond it, around it, into it as the reason can; the principle of knowledge inherent within each force is involved and carried along in the action of the force, helping to shape it, but also itself limited by it. It exists for the fulfilment of the action, not for knowledge; moreover, it is concerned only with the particular action or working of the moment and does not look back reflectively or forward intelligently or at other actions and forces with a power of clear coordination. No doubt, the other evolved powers of the living being, as for instance the instinct whether animal or human,—the latter inferior precisely because it is disturbed by the questionings and seekings of reason,—carry in themselves their own force of past experience, of instinctive self-adaptation, all of which is really accumulated knowledge, and they hold sometimes this store so firmly that they are transmitted as a sure inheritance from generation to generation; but all this being instinctive, not turned upon itself reflectively, is of great use indeed to life for the conduct of its operations, but of none for the particular purpose man has in view, a new order of the dealings of the soul in Nature, a free, rational, intelligently coordinating, intelligently self-observing, intelligently experimenting mastery of the workings of force by the conscious soul.

Reason on the other hand exists for the sake of knowledge, can prevent itself from being carried away by the action, can stand back from it, intelligently study, accept, refuse, modify, alter, improve, combine and recombine the workings and capacities of the forces in operation, repress here, indulge there, strive towards an intelligent, intelli-

ble, willed and organised perfection. Reason is science, it is conscious art, it is invention. It is observation and can seize and arrange truth of facts ; it is speculation and can extricate and forecast truth of potentiality. It is the idea and its fulfilment, the ideal and its bringing to fruition. It can look behind the immediate appearances and unveil the hidden truths behind them. It is the servant and yet the master of all utilities ; and it can, putting away all utilities, seek disinterestedly Truth for its own sake and by finding it reveal a whole world of new possible utilities. Therefore it is the sovereign power by which man has become possessed of himself, student and master of his own forces, the godhead on which the other godheads in him have leaned for help in their ascent ; it has been the Promethens of the mythical parable, the helper, instructor, elevating friend, civiliser of mankind.

Recently, however, there has been a very noticeable revolt of the human mind against this sovereignty of the intellect, a dissatisfaction, as we might say, of the reason with itself and its own limitations and an inclination to give greater freedom and a larger importance to other powers of our being. The sovereignty of the reason in man has been always indeed imperfect in fact, a troubled, struggling, resisted and often defeated rule ; but still it has been recognised by the best intelligence of the race as the authority and lawgiver. Its only widely acknowledged rival has been faith ; Religion alone has been strongly successful in its claim that reason must be silent before it or at least that there are fields to which it cannot extend itself and where faith alone ought to be heard ; but for a time even Religion has had to forego or abate its absolute pretension and to submit to the sovereignty of the intellect. Life, imagination, emotion, the ethical and the aesthetic need have often claimed to exist for their own sake and to follow their own bent, practically they have often enforced their claim, but they have still been obliged in general to work under the inquisition and partial control of reason and to refer to it as arbiter and judge.

Now, however, the thinking mind of the race has become more disposed to question itself and to ask whether existence is not too large, profound, complex and mysterious a thing to be entirely seized and governed by the powers of the intellect. Vaguely it is felt that there is some greater godhead than the reason.

To some this godhead is Life itself or a secret Will in life and they claim that this must rule and that the intelligence is only useful in so far as it serves that and that Life must not be repressed, minimised and mechanised by the arbitrary control of reason ; it has greater powers in it which must be given a freer play. On the other hand it is felt that reason is too analytical, too arbitrary, that it falsifies life by its distinctions and set classifications and the fixed rules based upon them and that there is some profounder and larger power of knowledge, intuition or another, which is more deeply in the secrets of existence, more one with it, more able to give us the indivisible truths of life, its root realities and to work them out not in an artificial and mechanical spirit but with a divination of the secret Will in existence and in a freer harmony with its large, subtle and infinite methods. In fact, what the growing subjectivism of the human mind is beginning obscurely to see is that the one sovereign godhead is the soul itself which may use reason for one of its ministers, but cannot subject itself to its own intellectuality without limiting its potentialities and artificialising its conduct of existence.

The highest power of reason, because its pure and characteristic power, is the disinterested seeking after true knowledge. When knowledge is pursued for its own sake, then alone are we likely to arrive at true knowledge. Afterwards we may utilise that knowledge for various ends ; but if from the beginning we have only particular ends in view, then we limit our intellectual gain, limit our view of things, distort the truth by casting it into the mould of some particular idea or utility and ignoring or denying all that conflicts with that utility or that set idea.

By so doing we may indeed make the reason act with great immediate power within the limits of the idea or the utility we have in view, just as instinct in the animal acts with great power within certain limits, for a certain end, yet finds itself helpless outside those limits. It is so indeed that the ordinary man uses his reason,—as the animal uses his hereditary, transmitted instinct,—with an absorbed devotion of it to the securing of some particular utility or with an application of a customary and transmitted reasoning to the necessary practical interests of his life. Even the thinking man ordinarily limits his reason to the working out of certain ideas, ignoring or denying all that is not useful to them or does not assist or justify or actually contradicts or seriously modifies them, except in so far as life compels or cautions him to accept modifications for the time being. It is in such limits that man's reason normally acts. He follows most commonly some interest or set of interests and tramples down or through or ignores or pushes aside all truth of life and existence, truth of ethics, truth of beauty, truth of reason, truth of spirit which conflicts with the interests; if he recognises them, it is only nominally, not in practice, or else with a distortion, a glossing which nullifies their consequences, perverts their spirit or whittles down their significance. It is this subjection to the interests, needs, instincts, passions, prejudices, traditional ideas of the ordinary mind which constitutes the irrationality of human existence.

But even the man who is capable of governing his life by ideas, who recognises, that is to say, that it ought to express clearly conceived truths and principles of his being or of all being and tries to find out or to know from others what these are, is not often capable of the highest, the free and disinterested use of his rational mind. As others are subject to the tyranny of their interests, prejudices, instincts or passions, so he is subjected to the tyranny of ideas. Indeed, he turns these ideas into interests, obscures them with his prejudices and passions and is unable to think freely about them, unable to distinguish their limits

or the relation of other, different and opposite ideas to them. Thus we constantly see individuals, masses of men, whole generations carried away by certain ethical, religious, aesthetic, political ideas or a set of ideas, espousing them with passion, pursuing them as interests, seeking to make them a system and lasting rule of life, swept away in the drive of their action and not really using the free and disinterested reason for the knowledge of existence and for its right and sane government. The ideas are to a certain extent fulfilled, they triumph for a time, but their very success brings disappointment and disillusionment; first, because they only succeed by compromises and pacts with the inferior, irrational life of man which diminish their validity and tarnish their light and glory, often indeed convict their triumph of unreality and throw doubt on the faith and enthusiasm which brought victory to their side. But even were it not so, these ideas themselves are partial and insufficient; they have not only a partial triumph, but if their success were complete, would still disappoint, because they are not the whole truth of life and therefore cannot securely govern and perfect life. Life escapes from the formulas and systems which our reason seeks to impose on it; it proclaims itself too complex, too full of infinite potentialities to be tyrannised over by the arbitrary intellect of man.

This is the reason why all human systems have failed in the end; they have never been anything but a partial and confused application of reason to life; and even where they have been most clear and rational, they have pretended that their ideas were the whole truth of life and tried to apply them as such, but this they could not be, and life has ended by breaking or undermining them and passing on. Thus using its reason as an aid and justification for its interests and passions or obeying the drive of a partial rationality towards action and striving to govern the complex totalities of life by partial truths, mankind has stumbled on from experiment to experiment, always believing that it is about to grasp the crown, always finding

that it has fulfilled as yet little or nothing of what it has to fulfil. Compelled by nature to apply reason to life, yet possessing only a partial rationality limited in itself and confused by the siege of the lower members, it could do nothing else. For the human reason has no self-sufficient light of its own; it is obliged to proceed by experiment, by action, through errors and stumblings to a larger experience.

But behind all this there has been a faith that the reason of man would end in triumphing over its difficulties, would purify, enlarge itself, become sufficient to its work and at last subject rebellious life to its control. There has been apart from the stumbling action of the world a labour of the thinker seeking always knowledge, striving to find out truth for itself, without bias, without the interference of distorting interests, to study everything, analyse everything, know the principle and process of everything. Philosophy, Science, learning, the reasoned arts, all the age-long labour of the critical reason in man has been the result of this effort; in modern times under the impulsion of Science this effort has assumed enormous proportions and has claimed to examine successfully and lay down finally the true principle and the sufficient rule of process not only for all the activities of Nature, but for all the activities of man. It has done great things, but it has not been in the end a success. The human mind is beginning to perceive that it has left the heart of almost every problem untouched. There has been a great classification, mechanisation, practical result of knowledge, but only on the physical surface of things. Vast abysses of Truth lie below in which are concealed the real springs, the mysterious powers and secretly decisive influences of existence. It is a question whether the intellectual reason will ever be able to give us an adequate account of them or subject them to the intelligent will as it has succeeded in doing to so great an extent, though still quite imperfectly as yet, with the forces of physical Nature. But these other powers are much larger, subtler, deeper down, more hid-

den, elusive and variable than those of physical Nature.

The whole difficulty of the reason in trying to govern our existence is that by its own limitations it is unable to deal with life in its complexity ; it is compelled to break it up into parts, to make more or less artificial classifications, to build systems with limited data which are contradicted, upset or have to be continually modified by other data, to work out a selection of regulated potentialities which is broken down by the bursting of a new wave of yet unregulated potentialities. It would almost appear even that there are two worlds, the world of ideas proper to the intellect and the world of life which escapes from the full control of the reason, and that to bridge adequately the gulf between these two domains is beyond the power and province of the reason and the intelligent will. It would seem that these can only create either a series of more or less empirical compromises or else a series of arbitrary and practically inapplicable or only partially applicable systems. The reason of man struggling with life becomes either an empiric or a doctrinaire.

Reason can indeed make itself a mere servant of life ; it can content itself with supplying justifications for the interests, passions, prejudices of man and clothing them with a misleading garb of rationality, or at most supplying them with rules of caution, of sufficient self-restraint to prevent their more egregious stumbles and most unpleasant consequences. But this is obviously to abdicate its throne or its highest office and to betray the hope with which man set forth on his journey. It may again determine to found itself securely on the facts of life, disinterestedly indeed, that is to say, with a dispassionate critical observation of its principles and processes, but without venturing too much forward into the unknown or elevating itself far beyond the immediate realities of our apparent or phenomenal existence. But here again it abdicates ; either it becomes a mere critic and observer or else so far as it tries to lay down laws, it does so within very narrow limits of immediate potentiality and it renounces

man's drift towards higher possibilities, his saving gift of idealism. In this limited use of the reason subjected to the rule of an immediate, an apparent vital and physical practicality man cannot rest long satisfied. For his nature pushes him towards the heights; it demands a constant effort of self-transcendence and the impulsion towards things unachieved and even immediately impossible.

On the other hand, when it attempts a higher action reason separates itself from life. Its very attempt at a disinterested and dispassionate knowledge carries it to an elevation where it loses hold of that other knowledge which our instincts and impulses carry within themselves and which, however imperfect, obscure and limited, is still a hidden action of the Knowledge-Will inherent in existence that creates and directs all things according to their nature. True, even Science and Philosophy are never entirely dispassionate and disinterested. They fall into subjection to the tyranny of their own ideas, their partial systems, their hasty generalisations and by the innate drive of man towards practice they seek to impose these upon the life. But even so they enter into a world either of abstract ideas or of ideals or of rigid laws from which the complexity of life escapes. The idealist, the thinker, the philosopher, the poet and artist, even the moralist, all those who live much in ideas, when they come to grapple at close quarters with practical life, seem to find themselves something at a loss and are constantly defeated in their endeavour to govern life by their ideas. They exercise a powerful influence, but it is indirectly, more by throwing their ideas into Life which does with them what the secret Will in it chooses than by a direct and successfully ordered action. Not that the pure empiric, the practical man really succeeds any better by his direct action; for that too is taken by the secret Will in life and turned to quite other ends than the practical man had intended. On the contrary, ideals and idealists are necessary; ideals are the savour and sap of life, idealists the most powerful diviners and assistants of its purposes.

But reduce your ideal to a system and it at once begins to fail ; apply your general laws and fixed ideas systematically as the doctrinaire would do, and Life very soon breaks through or writhes out of their hold or transforms your system, even while it nominally exists, into something the originator would not recognise and would repudiate perhaps as the very contradiction of the principles which he sought to eternise.

The root of the difficulty is this that at the very basis of all our life and existence internal and external there is something on which the intellect can never lay a controlling hold, the Absolute, the Infinite. Behind everything in life there is an Absolute, which that thing is seeking after in its own way ; everything finite is striving to express an infinite which it feels to be its real truth. Moreover, it is not only each class, each type, each tendency in Nature that is thus impelled to strive after its own secret truth in its own way, but each individual brings in his own variations. Thus there is not only an Absolute, an Infinite in itself which governs its own expression in many forms and tendencies, but there is also a principle of infinite potentiality and variation quite baffling to the reason which deals successfully only with the settled and the finite. In man this difficulty reaches its acme. For not only is mankind unlimited in potentiality ; not only is each of its powers and tendencies seeking after its own absolute in its own way and therefore naturally restless under any rigid control by the reason ; but in each man their degrees, methods, combinations vary, each man belongs not only to the common humanity, but to the Infinite in himself and is therefore unique. It is because this is the reality of our existence that the intellectual reason and the intelligent will cannot deal with it as sovereign, even though they may be at present our supreme instrument and may have been in our evolution supremely important and helpful. The reason can govern, but only as a minister, imperfectly, as a general arbiter and giver of suggestions which are not really supreme

commands or at the most as a channel of the sovereign authority. But the real sovereign is another. Man's impulse to be free, master of Nature in himself and his environment cannot be really fulfilled until his self-consciousness has grown beyond the rational mentality, become aware of the sovereign and either identified itself with him or entered into constant communion with his knowledge and his will.

Hymns of the Atris

THE FOURTH HYMN TO MITRA-VARUNA

THE LORDS OF THE JOURNEY

[The Rishi invokes the two great increasers of the truth in our being to lead us in our journey to the plenitudes, to the vastness of our true existence which they conquer for us out of the narrow limits of our present ignorant and imperfect mentality.]

1. He who has awakened to the knowledge, becomes perfect in will ; let him speak for us among the gods : Varuna of the vision and Mitra take delight in his words.

2. They are the Kings most glorious in light and most far in their hearing ; 1 they are the masters of being in creature and creature and the increasers of the Truth in us, for the Truth is theirs.

3. Travelling on the path I call to them, the twain together, the ancient and first ; with perfect steeds 2 as we travel we call to them, the perfect in knowledge, for the giving of the plenitudes.

1. They have the divine sight and the divine hearing, the Light and the Word. 2. As usual, the symbol of the dynamic energies, life-powers, etc., by which our will and works and aspiration proceed.

4. Even out of our narrow existence Mitra conquers for us the vastness, he conquers the path to our home; for the perfect mind 3 is of Mitra when he harmonises all and hastens forward through to the goal.

5. May we abide in the increasing of Mitra which gives us our perfect breadth; then are we free from hurt and sin, fostered by thee, children of the Lord of Wideness.

6. You twain, O Mitra, set this human creature travelling on your path and wholly you lead him. Set not your hedge around our lords of plenitude and our seers of the truth. Guard us in our drinking of the light. 4

3. *Anhoh*, the narrowness full of suffering and evil, is the unenlightened state of our limited mentality; the perfect mentality, *sumati*, given by the grace of Mitra admits us to the wideness. 4. *Go*, the Light or the Cow, meaning here the "milk" or yield of the Mother of Light.

THE FIFTH HYMN TO MITRA AND VARUNA

THE GIVERS OF SELF-RULE

[The Rishi invokes Varuna, the vast form of the Truth, and Mitra the beloved, godhead of its harmonies and large bliss, who conquer for us the perfect force of our true and infinite being, to change our imperfect human nature into the image of their divine workings. Then the solar Heaven of the Truth is manifested within us, its wide pasture of herding illuminations becomes the field of journeying of our chariots, the high thoughts of the seers, their purified discernment, their rapid inspirations become ours, our very earth becomes the world of that vast Truth.

For then there is the perfect movement, the transcendence of this darkness of sin and suffering. [We arrive at self-empire, a rich, full and vast possession of our infinite being.]

1. O mortal who awakenest to knowledge, call to thee the two godheads who are perfect in will and destroyers of thy enemy. Direct your thoughts to Varuna of whom Truth is the form and to the great Delight. 1

2. For it is they who attain to the undistorted force and the entire mightiness. Then shall thy humanity become as if the workings of these gods; it is as if the visible heaven of light 2 were founded in thee.

3. Therefore you, O gods, I desire,—for the rushing of these chariots your wide pasture of the herds. Forcefully by our hymns our minds seize on his perfect affirmation when the god receives our bounteous offerings.

4. Then indeed, O transcendent godheads, you conquer the seer-wisdoms by the full floodings of the illumined discernment; you perceive knowledge for these human creatures by a perception in which the judgment is purified.

5. O wide Earth, that Vast, that Truth for the movement of inspired knowledge of the sages! Widely the Twain speed with full capacity, our chariots pass streaming beyond 3 in their travellings.

1. The satisfaction given by Mitra, founding the large bliss of the Truth-plane. Varuna of the infinities gives the wide form, Mitra of the harmonies the perfect joy of the energies of the Truth. its complete mightiness 2. Or Swar of the vision, the world of light where is the full vision of the Truth. 3. Beyond the darkness and the enemies, the suffering and evil of the lower existence.

6 When, O Mitra, you have your far-voyaging vision and we are the illumined seers, may we arrive in the effort of our journey to a self-empire spread out widely open and governing its multitudes.

4. Swarajya. Swarajya and Samrajya, perfect empire within and without, rule of our inner being and mastery of our environment and circumstances, was the ideal of the Vedic sages, attainable only by ascending beyond our mortal mentality to the luminous Truth of our being, the supramental infinities on the spiritual plane of our existence.

Heraclitus

(7)

The ideas of Heraclitus on which I have so far laid stress, are * general, philosophical, metaphysical; they glance at those first truths of existence, *devānām prathanvī vratāni*, for which philosophy first seeks because they are the key to all other truth. But what is their practical effect on human life and aspiration? For that is in the end the real value of philosophy for man, to give him light on the nature of his being, the principles of his psychology, his relations with the world and with God, the fixed lines or the great possibilities of his destiny. It is the weakness of most European philosophy—not the ancient—that it lives too much in the clouds and seeks after pure metaphysical truth too exclusively for its own sake; therefore it has been a little barren because much too indirect in its bearing on life. It is the great distinction of Nietzsche among later European thinkers to have brought back something of the old dynamism and practical force into philosophy, although in the stress of this tendency he may have neglected unduly the dialectical and metaphysical side of philosophical thinking. No doubt, in seeking Truth we must seek it for its own sake first and not start with any preconceived practical aim and prepossession which would distort our disinterested view of things; but when Truth has been found, its bearing on life becomes of capital importance

* The first laws of working of the Gods.

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

But when we seek among Heraclitus' sayings for the human application of his great fundamental thoughts, we are disappointed. He gives us little direct guidance and on the whole leaves us to draw our own profit from the packed opulence of his first ideas. What may be called his aristocratic view of life, we might regard possibly as a moral result of his philosophical conception of Power as the nature of the original principle. He tells us that the many are bad, the few good and that one is to him equal to thousands, if he be the best. Power of knowledge, power of character,—character, he says, is man's divine force,—power and excellence generally are the things that prevail in human life and are supremely valuable, and these things in their high and pure degree are rare among men, they are the difficult attainment of the few. From that, true enough so far as it goes, we might deduce a social and political philosophy. But the democrat might well answer that if there is an eminent and concentrated virtue, knowledge and force in the one or the few, so too there

is a diffused virtue, knowledge and force in the many which acting collectively may outweigh and exceed isolated or rare excellences. If the king, the sage, the best are Vishnu himself, as old Indian thought also affirmed, to a degree to which the ordinary man, *prākrito janah*, cannot pretend, so also are "the five," the group, the people. The Divine is *samashiti* as well as *vyashti*, manifested in the collectivity as well as in the individual, and the justice on which Heraclitus insists demands that both should have their effect and their value; they depend indeed and draw on each other for the effectuation of their excellences.

Other sayings of Heraclitus' are interesting enough, as when he affirms the divine element in human laws,—and that is also a profound and fruitful sentence. His views on the popular religion are interesting, but move on the surface and do not carry us very far even on the surface. He rejects with a violent contempt the current degradation of the old mystic formulas and turns from them to the true mysteries, those of Nature and of our being, that Nature which, as he says, loves to be hidden, is full of mysteries, ever occult. It is a sign that the lore of the early Mystics had been lost, the spiritual sense had departed out of their symbols, even as in Vedic India; but there took place in Greece no new and powerful movement which could, as in India, replace them by new symbols, new and more philosophic restatements of their hidden truths, new disciplines, schools of Yoga. Attempts, such as that of Pythagoras, were made; but Greece at large followed the turn given by Heraclitus, developed the cult of the reason and left the remnants of the old occult religion to become a solemn superstition and a conventional pomp.

Doubly interesting is his condemnation of animal sacrifice; it is, he says, a vain attempt at purification by defilement of oneself with blood, as it were to cleanse mud-stained feet with mud. Here we see the same trend of revolt against an ancient and universal religious practice as that which destroyed in India the sacrificial system of the Vedic religion,—although Buddha's great impulse of com-

passion was absent from the mind of Heraclitus: pity could never have become a powerful motive among the old Mediterranean races. But the language of Heraclitus shows us that the ancient system of sacrifice in Greece and in India was not a mere barbaric propitiation of savage deities, as modern inquiry has falsely concluded; it had a psychological significance, purification of the soul as well as propitiation of higher and helpful powers, and was therefore in all probability mystic and symbolical; for purification was, as we know, one of the master ideas of the ancient Mysteries. In India of the Gita, in the development of Judaism by the prophets and by Jesus, while the old physical symbols were discouraged and especially the blood-rite, the psychological idea of sacrifice was saved, emphasised and equipped with subtler symbols, such as the Christian Eucharist and the offerings of the devout in the Shaiva or Vaishnava temples. But Greece with its rational bent and its insufficient religious sense was unable to save its religion; it tended towards that sharp division between philosophy and science on one side and religion on the other which has been so peculiar a characteristic of the European mind. Here too Heraclitus was, as in so many other directions, a forerunner, an indicator of the natural bent of occidental thought.

Equally striking is his condemnation of idol-worship, one of the earliest in human history,—“he who prays to an image is chattering to a stone wall.” The intolerant violence of this protestant rationalism and positivism makes Heraclitus again a precursor of a whole movement of the human mind. It is not indeed a religious protest such as that of Mahomed against the naturalistic, Pagan and idolatrous polytheism of the Arabs or of the Protestants against the aesthetic and emotional saint-worship of the Catholic Church, its Mariolatry and use of images and elaborate ritual; its motive is philosophic, rational, psychological. Heraclitus was not indeed a pure rationalist. He believes in the Gods, but as psychological presences, cosmic powers, and he is too impatient of the grossness of

the physical image, its hold on the senses, its obscuration of the psychological significance of the godheads to see that it is not to the stone, but to the divine person figured in the stone that the prayer is offered. It is noticeable that in his conception of the gods he is kin to the old Vedic seers, though not at all a religious mystic in his temperament. The Vedic religion seems to have excluded physical images and it was the protestant movements of Jainism and Buddhism which either introduced or at least popularised and made general the worship of images in India. Here too Heraclitus prepares the way for the destruction of the old religion, the reign of pure philosophy and reason and the void which was filled up by Christianity; for man cannot live by reason alone. When it was too late, some attempt was made to respiritualise the old religion, and there was the remarkable effort of Julian and Libanius to set up a regenerated Paganism against triumphant Christianity; but the attempt was too unsubstantial, too purely philosophic, empty of the dynamic power of the religious spirit. Europe had killed its old creeds beyond revival and had to turn for its religion to Asia.

Thus, for the general life of man Heraclitus has nothing to give us beyond his hint of an aristocratic principle in society and politics,—and we may note that this aristocratic bent was very strong in almost all the subsequent Greek philosophers. In religion his influence tended to the destruction of the old creed without effectively putting anything more profound in its place; though not himself a pure rationalist, he prepared the way for philosophic rationalism. But even without religion philosophy by itself can give us at least some light on the spiritual destiny of man, some hope of the infinite, some ideal perfection after which we can strive. Plato who was influenced by Heraclitus, tried to do this for us; his thought sought after God, tried to seize the ideal, had its hope of a perfect human society. We know how the Neo-platonists developed his ideas under the influence of the East and how they affected Christianity. The Stoics, still more directly the

intellectual descendants of Heraclitus, arrived at very remarkable and fruitful ideas of human possibility and a powerful psychological discipline,—as we should say in India, a Yoga,—by which they hoped to realise their ideal. But what has Heraclitus himself to give us? Nothing directly; we have to gather for ourselves whatever we can from his first principles and his cryptic sentences.

Heraclitus was regarded in ancient times as a pessimistic thinker and we have one or two sayings of his from which we can, if we like, deduce the old vain gospel of the vanity of things. Time, he says, is playing draughts like a child, amusing itself with counters, building castles on the sea-shore only to throw them down again. If that is the last word, then all human effort and aspiration are vain. But on what primary philosophical conception does this discouraging sentence depend? Everything turns on that; for in itself this is no more than an assertion of a self-evident fact, the mutability of things and the recurrent transiency of forms. But if the principles which express themselves in forms are eternal or if there is a Spirit in things which finds its account in the mutations and evolutions of Time and if that Spirit dwells in the human being as the immortal power of his infinite soul, then no conclusion of the vanity of the world or the vanity of human existence arises. If indeed the original and eternal principle of Fire is a purely physical substance or force, then, truly, since all the great play and effort of consciousness in us must sink and dissolve into that, there can be no permanent spiritual value in our being, much less in our works. But we have seen that Heraclitus' Fire cannot be a purely physical or inconscient principle. Does he then mean that all our existence is merely a continual changeable Becoming, a play or Lila with no purpose in it except the playing and no end except the conviction of the vanity of all cosmic activity by its relapse into the indistinguishable unity of the original principle or substance? For even if that principle, the One to which the many return, be not merely physical or not really physical at all, but spiritual, we

may still, like the Mayavadins, affirm the vanity of the world and of our human existence, precisely because the one is not eternal and the other has no eventual aim except its own self-abolition after the conviction of the vanity and unreality of all its temporal interests and purposes. Is the conviction of the world by the one absolute Fire such a conviction of the vanity of all the temporal and relative values of the Many ?

That is one sense in which we can understand the thought of Heraclitus. His idea of all things as born of war and existing by strife might, if it stood by itself, lead us to adopt, even if he himself did not clearly arrive at that conclusion. For if all is a continual struggle of forces, its best aspect only a violent justice and the highest harmony only a tension of opposites without any hope of a divine reconciliation, its end a conviction and destruction by eternal Fire, all our ideal hopes and aspirations are out of place ; they have no foundation in the truth of things. But there is another side to the thought of Heraclitus. He says indeed that all things come into being " according to strife," by the clash of forces, are governed by the determining justice of war. He says farther that all is utterly determined, fated. But what then determines ? The justice of a clash of forces is not fate ; forces in conflict determine indeed, but from moment to moment, according to a constantly changing balance always modifiable by the arising of new forces. If there is predetermination, an inevitable fate in things, then there must be some power behind the conflict which determines them, fixes their measures. What is that power ? Heraclitus tells us ; all indeed comes into being according to strife, but also all things come into being according to Reason, *kat' erin* but also *kata tor logon*. What is this Logos ? It is not an inconscient reason in things, for his Fire is not merely an inconscient force, it is Zeus and eternity. Fire, Zeus is Force, but it is also an Intelligence ; let us say then that it is an intelligent Force which is the origin and master of things. Nor can this Logos be identical in its nature

with the human reason; for that is an individual and therefore relative and partial judgment and intelligence which can only seize on relative truth, not on the true truth of things, but the Logos is one and universal, an absolute reason therefore combining and managing all the relativities of the many. Was not then Philo justified in deducing from this idea of an intelligent Force originating and governing the world, Zeus and Fire, his interpretation of the Logos as "the divine dynamic, the energy and the self-revelation of God"? Heraclitus might not so have phrased it, might not have seen all that his thought contained, but it does contain this sense when his different sayings are fathomed and put together in their consequences.

We get very near the Indian conception of Brahman, the cause, origin and substance of all things, an absolute Existence whose nature is consciousness (Chit) manifesting itself as Force (Tapas, Shakti) and moving in the world of his own being as the Seer and Thinker, *kavir manishi*, an immanent Knowledge-Will in all, *vijnānamaya purusha*, who is the Lord or Godhead, *ish*, *ishwara*, *deva*, and has ordained all things according to their nature from year's sempiternal,—Heraclitus' "measures" which the Sun is forced to observe, his "things are utterly determined." This Knowledge-Will is the Logos. The Stoics spoke of it as a seed Logos, *spermatikos*, reproduced in conscious beings as a number of seed Logoi; and this at once reminds us of the Vedantic *Prajna Purusha*, the supreme Intelligence who is the Lord and dwells in the sleep-state holding all things in a seed of dense consciousness which works out through the perceptions of the subtle Purusha, the mental Being. Vijnana is indeed a consciousness which sees things, not as the human reason sees them in parts and pieces, in separated and aggregated relations, but in the original reason of their existence and law of their existence, their primal and total truth; therefore it is the seed Logos, the originative and determinant conscious force working as supreme Intelligence and Will.

The Vedic seers called it the Truth-consciousness and believed that men also could become truth-conscious, enter into the divine Reason and Will and by the Truth become immortals, *anthrôpoi athanatoi*.

Does the thought of Heraclitus admit of any such hope as the Vedic seers held and hymned with so triumphant a confidence? or does it even give ground for any aspiration to some kind of a divine supermanhood such as his disciples the Stoics so sternly laboured for or as that of which Nietzsche, the modern Heraclitus, drew a too crude and violent figure? His saying that man is kindled and extinguished as light disappears into night, is commonplace and discouraging enough. But this may after all be only true of the apparent man. Is it possible for man in his becoming to raise his present fixed measures? to elevate his mental, relative, individual reason into direct communion with or direct participation in the divine and absolute reason? to inspire and raise the values of his human force to the higher values of the divine force? to become aware like the gods of an absolute good and an absolute beauty? to lift this mortal to the nature of immortality? Against his melancholy image of human transiency we have that remarkable and cryptic sentence, "the gods are mortals, men immortals", which taken literally might mean that the gods are powers that perish and replace each other and the soul of man alone is immortal, but must at least mean that there is in man behind his outward transiency an immortal spirit. We have too his saying, "thou canst not find the limits of the soul", and we have the profoundest of all Heraclitus' utterances, "the kingdom is of the child." If man is in his real being an infinite and immortal spirit, there is surely no reason why he should not awaken to his immortality, arise towards the consciousness of the universal, one and absolute, live in a higher self-realisation. "I have sought for my self" says Heraclitus; and what was it that he found?

But there is one great gap and defect whether in his knowledge of things or his knowledge of the self of man.

We see in how many directions the deep divining eye of Heraclitus anticipated the largest and profoundest generalisations of Science and Philosophy and how even his more superficial thoughts indicate later powerful tendencies of the occidental mind, how too some of his ideas influenced such profound and fruitful thinkers as Plato, the Stoics, the Neo-platonists. But in his defect also he is a forerunner; it illustrates the great deficiency of later European thought, such of it at least as has not been profoundly influenced by Asiatic religions or Asiatic mysticism. I have tried to show how often his thought touches and is almost identical with the Vedic and Vedantic. But his knowledge of the truth of things stopped with the vision of the universal reason and the universal force; he seems to have summed up the principle of things in these two first terms, the aspect of consciousness, the aspect of power, a supreme intelligence and a supreme energy. The eye of Indian thought saw a third aspect of the Self and of Brahman; besides the universal consciousness active in divine knowledge, besides the universal force active in divine will, it saw the universal delight active in divine love and joy. European thought, following the line of Heraclitus' thinking, has fixed itself on reason and on force and made them the principles towards whose perfection our being has to aspire. Force is the first aspect of the world, war, the clash of energies; the second aspect, reason, emerges out of the appearance of force in which it is at first hidden and reveals itself as a certain justice, a certain harmony, a certain determining intelligence and reason in things; the third aspect is a deeper secret behind these two, universal delight, love, beauty which taking up the other two can establish something higher than justice, better than harmony, truer than reason,—unity and bliss, the ecstasy of our fulfilled existence. Of this last secret power Western thought has only seen two lower aspects, pleasure and aesthetic beauty; it has missed the spiritual beauty and the spiritual delight. For that reason Europe has never been able to develop a powerful religion of its

own ; it has been obliged to turn to Asia. Science takes possession of the measures and utilities of Force ; rational philosophy pursues reason to its last subtleties ; but inspired philosophy and religion can seize hold of the highest secret, *uttamam rahasyam*.

Heraclitus might have seen it if he had carried his vision a little farther. Force by itself can only produce a balance of forces, the strife that is justice ; in that strife there takes place a constant exchange and, once this need of exchange is seen, there arises the possibility of modifying and replacing war by reason as the determinant principle of the exchange. This is the second effort of man, of which Heraclitus did not clearly see the possibility. From exchange we can rise to the highest possible idea of interchange, a mutual dependency of self-giving as the hidden secret of life ; from that can grow the power of Love replacing strife and exceeding the cold balance of reason. There is the gate of the divine ecstasy. Heraclitus could not see it, and yet his one saying about the kingdom of the child touches, almost reaches the heart of the secret. For this kingdom is evidently spiritual, it is the crown, the mastery to which the perfected man arrives ; and the perfect man is a divine child ! He is the soul which awakens to the divine play, accepts it without fear or reserve, gives itself up in a spiritual purity to the Divine, allows the careful and troubled force of man to be freed from care and grief and become the joyous play of the divine Will, his relative and stumbling reason to be replaced by that divine knowledge which to the Greek, the rational man, is foolishness, and the laborious pleasure-seeking of the bound mentality to lose itself in the spontaneity of the divine Ananda ; " for of such is the kingdom of heaven ". The Paramhansa, the liberated man, is in his soul *bálavat*, even as if a child.

A. G.

The Ideal of Human Unity

XXII

This then in principle is the history of the growth of the State. It is a history first of strict unification by the development of a central authority ; secondly, of a growing uniformity in administration, legislation, social and economic life, culture and the chief means of culture, education and language, in all of which the central authority becomes more and more the determining and regulating power ; thirdly, the transformation of that authority from the rule of the central executive man or the capable class into that of a body whose proposed function is to represent the thought and will of the whole community. The whole change represents in principle the evolution from a natural and organic to a rational and mechanically organised state of society. An intelligent centralised unification aiming at perfect rational efficiency replaces a loose and natural unity whose efficiency is that of life developing with a certain spontaneity its organs and powers under the pressure of inner impulse and the needs of the environment and conditions of life. A rational, ordered, strict uniformity replaces a loose oneness full of natural complexities and variations. The intelligent will of the whole society expressed in a carefully thought-out law and ordered regulation replaces its natural organic will expressed in a mass of customs and institutions which have grown up as the results of its nature and temperament. In the last perfection of the State a carefully devised, in the end a giant machinery productive and regulative replaces the vigour and fertility of life with the natural simplicity of its great lines and the obscure, confused, luxuriant complexity of its details. The State is the masterful, but arbitrary and intolerant science and reason of man taking the place of the intuitions and evolutionary experimentations of Nature, intelligent organisation taking the place of natural organism.

The unity of the human race by political and administrative means implies eventually the formation and organisation of a single World-State out of a newly created, though still loose, natural organic unity of mankind. For the natural organic unity already exists, a unity of life, of involuntary association, of a closely interdependent existence of the constituent parts in which the life and movements of one affect the life of the others in a way which would have been impossible a hundred years ago. Continents have no longer a separate life from nations; no nation can any longer isolate itself at will and live a separate existence. Science, commerce and rapid communications have produced a state of things in which the disparate masses of humanity, once living to themselves, have been drawn together by a process of subtle unification into a single mass which has already a common vital and is rapidly forming a common mental existence. A great precipitating and transforming shock was needed which should make this subtle organic unity manifest and reveal the necessity and create the will for a closer and organised union, and this the present War has provided. The idea of a world-State or world-union has been born not only in the speculative, forecasting mind of the thinker, but in the consciousness of humanity out of the very necessity of this new common existence. It must now either be brought about by a mutual understanding or by the force of circumstances and a series of new and disastrous shocks. For the old still-existing order of things was founded on circumstances and conditions which no longer exist; a new order is demanded by the new conditions and, so long as it is not created, there will be a transitional era of continued trouble or recurrent disorders, inevitable crises through which Nature will effect in her own violent way the working out of the necessity which she has evolved,—with a maximum of loss and suffering through the clash of national and imperial egoisms or with a minimum if human reason and goodwill prevail. To that reason two alternative possibilities and therefore two ideals present themselves, a world-State founded upon the principle of centralisation and uniformity, a mechanical and formal unity, or a world-union founded upon the principle of liberty and variation in a free and intelligent unity. These two ideals and possibilities we have successively to consider.

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THE LIFE DIVINE

CHAPTER XXXV

(2)

THE ETERNAL AND THE INDIVIDUAL

We mean by the Absolute something greater than ourselves, greater than the cosmos which we live in, the supreme reality of that transcendent Being which we call God, something without which all that we see or are conscious of as existing, could not have been, could not for a moment remain in existence. Indian thought calls it Brahman, European the Absolute because it is a self-existent which is absolved of all bondage to relativities. For all relatives can only exist by something which is the truth of them all and the source and continent of their powers and properties and yet exceeds them all; it is something of which not only each relative by itself, but also any sum we can make of all relatives that we know, can only be in all that we know of them a partial, inferior or practical expression. We see by reason that such an Absolute must exist; we become by spiritual experience aware of its existence; but even when we are most aware of it, we cannot describe it because our language and thought can deal only with the relative. The Absolute is for us the Ineffable.

So far there need be no real difficulty nor confusion. But we readily go on, led by the mind's habit of oppositions, of thinking by distinctions and pairs of contraries, to speak of it as not only not bound by the limitations of the relative, but as inexorably empty of all relations and

in its nature incapable of them, something hostile in its whole being to relativity and its eternal contrary. By this false step of our logic we get into an impasse. Our own existence and the existence of the universe become not only a mystery, but logically inconceivable. For we get by that to an Absolute which is incapable of relativity and exclusive of all relatives and yet the cause of relativity and the container, truth and substance of all relatives. We have then only one logical-illogical way of escape out of the impasse, Shankara's solution. We have to suppose the imposition of the world as a delusion on the Absolute, *adhyaropa*. This imposition is made by our misleading individual consciousness which falsely sees Brahman in the figure of the cosmos,—as a man mistakes a rope for a serpent; but since our individual consciousness is itself a relative supported by the Brahman, not a reality, or since in its reality it is itself the Brahman, it is the Brahman after all which imposes on itself this delusion and mistakes in some figure of its own consciousness the existent rope for the non-existent snake. By this explanation nothing is explained; the original contradiction stands where it was, unreconciled, and we have only stated it over again in other terms. In fact, by attempting to arrive at an explanation by means of intellectual reasoning, we have only befogged ourselves by the delusion of our own uncompromising logic; we have imposed on the Absolute the imposition which our too presumptuous reasoning has practised on our own intelligence. We have transformed our mental difficulty in understanding the world-manifestation into an original impossibility for the Absolute to manifest itself in world at all. But the Absolute, obviously, finds no difficulty in world-manifestation and no difficulty either in a simultaneous transcendence of world-manifestation; the difficulty exists only for our mental limitations which prevent us from grasping the supramental rationality of the coexistence of the infinite and the finite or seizing the nodus of the unconditioned with the conditioned. For our intellectual rationality

these are opposites ; for the absolute reason they are interdependent and in no way conflicting expressions of one and the same reality. The consciousness of Existence is other than our mind-consciousness and sense-consciousness, greater and more capacious, for it includes them as minor terms of its workings, and the logic of Existence is other than our intellectual logic. It reconciles in its great primal facts of being what to our mental view, concerned as it is with words and ideas derived from secondary facts, are irreconcilable contraries.

Our mistake is that in trying to define the undefinable we think we have succeeded when we have described by an all-exclusive negation this Absolute which we are yet compelled to conceive of as a supreme positive and the cause of all positives. It is not surprising that so many acute thinkers, with their eye on the facts of being and not on verbal distinctions, should be driven to infer that the Absolute is a fiction of the intelligence, an idea born of words and verbal dialectics, a zero, non-existent, and to conclude that an eternal Becoming is the only truth of our existence. The ancient sages spoke indeed of Brahman negatively,—they said of it, *neti neti*, it is not this, it is not that,—but they took care also to speak of it positively ; they said of it too, it is this, it is that, it is all : for they saw that to limit it either by positive or negative definitions was to fall away from its truth. Brahman, they said, is Matter, is Life, is Mind, is Supermind, is cosmic Delight, is Sachchidananda ; yet it cannot really be defined by any of these things, not even by our largest conception of Sachchidananda. In the world as we see it, for our mental consciousness however high we carry it, we find that to every positive there is a negative. But the negative is not a zero,—indeed whatever appears to us a zero is packed with force, teeming with power of existence, full of actual or potential contents. Neither does the existence of the negative make its corresponding positive non-existent or an unreality ; it only makes the positive an incomplete statement of the truth of things and even, we

may say, of the positive's own truth. For the positive and the negative exist not only side by side, but in relation to each other and by each other; they complete and would to the all-view, which a limited mind cannot reach, explain one another. Each by itself is not really known; we only begin to know it in its deeper truth when we can read into it the suggestions of its apparent opposite. It is through such a profounder catholic intuition and not by exclusive logical oppositions that our intelligence ought to approach the Absolute.

The positives of the Absolute are its various statements of itself to our consciousness; its negatives bring in the rest of its absolute positivity by which its limitation to these first statements is denied. We have, to begin with, its large primary relations such as the infinite and the finite, the conditioned and the unconditioned, the qualified and the unqualified; in each pair the negative conceals the whole power of the corresponding positive which is contained in it and emerges from it: there is no real opposition. We have, in a less subtle order of truths, the transcendent and the cosmic, the universal and the individual; here we have seen that each member of these pairs is contained in its apparent opposite. The universal particularises itself in the individual; the individual contains in himself all the generalities of the universal. The universal consciousness finds all itself by the variations of numberless individuals, not by suppressing variations; the individual consciousness fulfils all itself when it is universalised into sympathy and identity with the cosmic, not by limiting itself in the ego. So too the cosmic contains in all itself and in each thing in it the complete immanence of the transcendent; it maintains itself as the world-being by the consciousness of its own transcendent reality, it finds itself in each individual being by the realisation of the divine and transcendent in that being and in all existences. The transcendent contains, manifests, constitutes the cosmos and by manifesting it manifests or discovers, as we may say in the old poetic sense of that

word, its own infinite harmonic varieties. But even in the lower orders of the relative we find this play of negative and positive, and through the divine reconciliation of its terms, not by excising them or carrying their opposition to the bitter end, we have to arrive at the Absolute. For there in the Absolute all this relativity, all this varying rhythmic self-statement of the Absolute, finds, not its complete denial, but its reason for existence and its justification, not its conviction as a lie, but the source and principle of its truth. Cosmos and individual go back to something in the Absolute which is the true truth of individuality, the true truth of cosmic being and not their denial and conviction of their falsity. The Absolute is not a sceptical logician denying the truth of all his own statements and self-expressions, but an existence so utterly and so infinitely positive that no finite positive can be formulated which can exhaust or bind it down to its definitions.

It is evident that if such is the truth of the Absolute, we cannot bind it either by our law of contradictions. That law is necessary to us in order that we may posit partial and practical truths, think out things clearly, decisively and usefully, classify, act, deal with them effectively for particular purposes in our divisions of space, distinctions of form and property, moments of Time. It represents a formal and strongly dynamic truth of existence in its practical workings which is strongest in the most outward term of things, the material, but becomes less and less rigidly binding as we go upward in the scale, mount on the more subtle rungs of the ladder of being. It is especially necessary for us in dealing with material phenomena and forces; we have to suppose them to be one thing at a time, to have one power at a time and to be limited by their ostensible and practically effective capacities and properties; otherwise we cannot deal with them. But even there, as human thought is beginning to realise, the distinctions made by the intellect and the classifications and practical experiments of Science, while perfectly valid in their own field and for their own pur-

pose, do not represent the whole or the real truth of things, whether of things in the whole or of the thing by itself which we have classified and set artificially apart, isolated for separate analysis. By that isolation we are indeed able to deal with it very practically, very effectively, and we think at first that the effectiveness of our action proves the entire and sufficient truth of our isolating and analysing knowledge. Afterwards we find that by getting beyond it we can arrive at a greater truth and a greater effectivity.

The isolation is certainly necessary for first knowledge. A diamond is a diamond and a pearl a pearl, each a thing of its own class, existing by its distinction from all others, each distinguished by its own form and properties. But each has also properties and elements which are common to both and others which are common to material things in general. And in reality each does not exist only by its distinctions, but much more essentially by that which is common to both; and we get back to the very basis and enduring truth of all material things only when we find that all are the same thing, one energy, one substance or, if you like, one universal motion which throws up, brings out, combines, realises these different forms, these various properties, these fixed and harmonised potentialities of its own being. If we stop short at the knowledge of distinctions, we can deal only with diamond and pearl as they are, fix their values, uses, varieties, make the best ordinary use and profit of them; but if we can get to the knowledge and control of their elements and the common properties of the class to which they belong, we may arrive at the power of making either a diamond or pearl at our pleasure; go farther still and master that which all material things are in their essence and we may arrive even at the power of transmutation which would give the greatest possible control of material Nature. Thus the knowledge of distinctions arrives at its greatest truth and effective use when we arrive at the deeper knowledge of that which reconciles distinctions in the unity behind all variations. That deeper knowledge does not deprive the other and

more superficial of effectivity nor convict it of vanity. We cannot conclude from our ultimate material discovery—say, that there is no Matter, only Force,—that diamond and pearl are non-existent, unreal, only true to the illusion of our senses of perception and action, that the one substance, energy or motion is the sole eternal truth and that therefore the best or only rational use of our science would be to dissolve diamond and pearl and everything else that we can dissolve into this one eternal and original reality and get done with their forms and properties for ever. There is an essentiality of things, a commonalty of things, an individuality of things; the commonalty and individuality are true and eternal powers of the essentiality: that transcends them both, but the three together and not one by itself are the eternal terms of existence.

This truth which we can see, though with difficulty and under considerable restrictions, even in the material world where the subtler and higher powers of being have to be excluded from our intellectual operations, becomes clearer and more powerful when we ascend in the scale. We see the truth of our classifications and distinctions, but also their limits. All things, even while different, are yet one. For practical purposes plant, animal, man are different existences; yet when we look deeper we see that the plant is only an animal with an insufficient evolution of self-consciousness and dynamic force; the animal is man in the making; man himself is that animal and yet the something more of self-consciousness and dynamic power of consciousness that make him man; and yet again he is the something more which is contained and repressed in his being as the potentiality of the divine,—he is a god in the making. In each of these, plant, animal, man, god, the Eternal is there containing and repressing himself as it were in order to make a certain statement of his being. Each is the whole Eternal concealed. Man himself, who takes up all that went before him and transmutes it into the term of manhood, is the individual human being and yet he is all mankind, the universal man

acting in the individual for a human individuality. He is all and yet he is himself and unique. He is what he is, but he is also the past of all that he was and the potentiality of all that he is not. We cannot understand him if we look only at his present individuality, but we cannot understand him either if we look only at his commonalty, his general term of manhood, or go back by exclusion from both to an essentiality of his being in which his distinguishing manhood and his particularising individuality seem to disappear. Each thing is the Absolute, all are that One, but in these three terms always the Absolute makes its statement of its developed self-existence. We are not, because of the essential unity, compelled to say that all God's various action and workings are vain, worthless, unreal, phenomenal, illusory and that the best and only rational or supra-rational use we can make of our knowledge is to get away from them, dissolve our cosmic and individual existence into the essential being and get rid of all becoming as a futility for ever.

In our practical dealings with life we have to arrive at the same truth. For certain practical ends we have to say that a thing is good or bad, beautiful or ugly, just or unjust and act upon that statement ; but if we limit ourselves by it, we do not get at real knowledge. The law of contradictions here is only valid in so far as two different and opposite statements cannot be true of the same thing at the same time, in the same field, in the same respect, for the same practical purpose and from the same point of view. A great war or destruction, for example, may be bad, an evil as we say, and it is so in certain respects, results, ways of looking at it ; from others it may be a great good. We can only understand entirely if we get to some sense of the Absolute and yet look at its workings in all the relativities which are being manifested,—look not only at each by itself, but each in relation to all and to that which exceeds and reconciles them all. In fact we can only know by getting to the divine view and purpose in things and not merely looking at our own,—though our

own limited human view and momentary purpose have their own validity in the cadre of the All. For behind all relativities there is this Absolute which gives them their being and their justification. No particular act or arrangement in the world is by itself absolute justice ; but there is behind all acts and arrangements something absolute which we call justice, which expresses itself through their relativities and which we would realise if our view and knowledge were comprehensive instead of being as they are partial, superficial, limited to a few ostensible facts and appearances. So too there is an absolute good and an absolute beauty ; but we can only get a glimpse of it if we embrace all things impartially and get beyond their appearances to some sense of that which, between them, all and each are by their complex terms trying to state and work out ; not an indeterminate, —for the indeterminate, being only the original stuff and packed condition of determinations, would explain by itself nothing at all,—but the Absolute. We can indeed follow the opposite method of breaking up all things and refusing to look at them as a whole and in relation to that which justifies them and so create an intellectual conception of absolute evil, absolute injustice, the absolute hideousness, painfulness, triviality, vulgarity or vanity of all things ; but that is to pursue to its extreme the method of the Ignorance whose view is based upon division. We cannot rightly so deal with the divine workings. Because the Absolute expresses itself through relativities the secret of which we find it difficult to fathom, because to our limited view everything appears to be a purposeless play of negatives, a mass of contradictions, we cannot conclude that our first limited view is right or that all is a vain delusion of the mind and has no reality. Nor can we solve all by an original unreconciled contradiction which is to explain all the rest. The human reason is wrong in attaching a separate and definitive value to each contradiction by itself or getting rid of one by altogether denying the other ; but it is right in refusing to accept the coupling of contradictions

which have in no way been reconciled.

We cannot either effect a reconciliation or explanation of the original contradictions of existence by taking refuge in our concept of Time. Time, as we know or conceive it, is only our means of realising things in succession, it is a condition and cause of conditions, varies on different planes of existence, varies even for beings on one and the same plane: that is to say, it is not an Absolute and cannot explain the primary relations of the Absolute. They work themselves out in detail by Time and seem to our mental and vital being to be determined by it; but that seeming does not carry us back to their sources and principles. We make the distinction of conditioned and unconditioned and we imagine that the unconditioned became conditioned; the infinite became finite at some date in Time, and may cease to be finite at some other date in Time, because it so appears to us in details, particulars or with regard to this or that system of things. But if we look at existence as a whole, we see that they coexist and exist in and by each other. Even if our universe were to disappear and reappear rhythmically in Time, as was the old belief, that too would be only a large detail and would not show that at a particular time all condition ceases in the whole range of infinite existence and all Being becomes the unconditioned, at another it again takes on the reality or the appearance of conditions. The first source and the primary relations lie beyond our mental divisions of Time, in the divine timelessness or else in the indivisible or eternal Time of which our divisions and successions are only figures in a mental experience.

There we see that all meets and all principles, all persistent realities of existence,—the finite as a principle of being is as persistent as the infinite,—stand in a primary relation to each other in a free, not an exclusive unity of the Absolute and that the way they present themselves to us in material or mental world is only a working out of them in secondary, tertiary or yet lower relativities. The Absolute has not become the contrary of itself and

assumed at a certain date real or unreal relativities of which it was originally incapable, nor the One become by a miracle the Many, nor the unconditioned deviated into the conditioned, nor the unqualified sprouted out into qualities. These oppositions are only the conveniences of our mental consciousness, our divisions of the indivisible. The things they represent are not fictions, they are realities, but they are not rightly known if they are set in irreconcilable opposition to or separation from each other; for there is no such irreconcilable opposition or separation of them in the all-view of the Absolute. This is the weakness not only of our scientific divisions and metaphysical distinctions, but of our exclusive spiritual realisations which are only exclusive because to arrive at them we have to start from our limited and dividing mental consciousness. We have to make the metaphysical distinctions in order to help our intelligence towards a truth which exceeds it, because it is only so that it can escape from the confusions of our first undistinguishing mental view of things; but if we bind ourselves by them to the end, we make chains of what should only have been first helps. We have to make use too of distinct spiritual realisations which may at first seem contrary to each other, because as mental beings it is difficult or impossible for us to seize at once largely and completely what is beyond our mentality; but we err if we intellectualise them into sole truths,—as when we assert that the Impersonal must be the one ultimate realisation and the rest creation of Maya or declare the Saguna, the Divine in its qualities, to be that and thrust away its impersonality from our spiritual experience. We have to see that both these realisations of the great spiritual seekers are equally valid in themselves, equally invalid against each other; they are one and the same Reality experienced on two sides which are both necessary for the full knowledge and experience of each other and of that which they both are. So is it with the One and the Many, the finite and the infinite, the transcendent and the cosmic, the individual and the

universal; each is the other as well as itself and neither can be entirely known without the other and without exceeding their appearance of contrary oppositions.

We see then that there are three terms of the one existence, transcendent, universal and individual, and that each of these always contains secretly or overtly the two others. The Transcendent possesses itself always and controls the other two as the basis of its own temporal possibilities ; that is the Divine, the eternal all-possessing God-consciousness, omnipotent, omniscient, omnipresent, which informs, embraces, governs all existences. The human being is here the highest power of the third term, the individual, who can alone work out at its critical turning-point that movement of self-manifestation which appears to us as the involution and evolution of the divine consciousness between the two terms of the Ignorance and the Knowledge. The power of the individual to possess in his consciousness by self-knowledge his unity with the Transcendent and the universal, with the One Being and all beings and to live in that knowledge and transform his life by it, is that which makes the working out of the divine self-manifestation through the individual possible ; and the arrival of the individual—not in one but in all—at the divine life is the sole conceivable object of the movement. The existence of the individual is not an error of the Absolute which he afterwards discovers, for it is impossible that the absolute self-awareness should be ignorant of its own truth and its own capacities and betrayed by that ignorance either into a false idea of itself which it has to correct or an impossible venture which it has to renounce. Neither is it a circumstance in a divine play or Lila which consists in a continual revolution through unending cycles of pleasure and suffering without any higher hope in the Lila itself or any issue except the occasional escape of a few from time to time out of their bondage to this ignorance. We might be compelled to hold that ruthless and disastrous view of God's workings if man had no power of self-transcendence or no

power of transforming by self-knowledge the conditions of the play nearer and nearer to the truth of the divine Delight. In that power lies the justification of individual existence ; the individual and the universal unfolding in themselves the divine light, power, joy of transcendent Sachchidananda always manifest above them, always secret behind their surface appearances is the true meaning of the divine play, the Lila. But it is in themselves, in their transformation but also their persistence and perfect relations, not in their self-annihilation that that must be unfolded. Otherwise there would be no reason for their ever having existed and no possibility of the divine unfolding.

Essays on the Gita

WORKS AND SACRIFICE

(2)

The Gita's theory of sacrifice is stated in two separate passages, one in the third chapter, another in the fourth ; the first gives it in language which might, taken by itself, seem to be speaking only of ceremonial sacrifice, the second interprets it into the sense of a large philosophical symbolism, at once transforms its whole significance and raises it to a plane of high psychological and spiritual truth. " With sacrifice the Lord of creatures of old created creatures and said, By this shall you bring forth (fruits or offspring), let this be your milker of desires. Foster by this the gods and let the gods foster you ; fostering each other, you shall attain to the supreme good. Fostered by sacrifice the gods shall give you desired enjoyments ; who enjoys their given enjoyments and has not given to them, he is a thief. The good who eat what is left from the sacrifice, are released from all sin ; but evil are they and enjoy sin who cook (the food) for their own sake. From food creatures come into being, from rain is the birth of food, from sacrifice comes into being the rain, sacrifice is born of work ; work know to be born of Brahman, Brahman is born of the Immutable ; therefore is the all-pervading Brahman established in the sacrifice. He who follows not here the wheel thus set in movement, evil is his being, sensual is his delight, in vain, O Partha, that man lives."

Having thus stated the necessity of sacrifice,—we shall see hereafter in what sense we may understand a passage which seems at first sight to convey only a theory of ritualism and the necessity of the ceremonial offering,—Krishna proceeds to state the superiority of the spiritual man to works. “ But the man whose delight is in the Self and who is satisfied with the enjoyment of the Self and in the Self he is content, for him there exists no work that needs to be done. He has no object here to be gained by action done and none to be gained by action undone ; he has no dependence on all these existences for any object to be gained.”

Here then are the two ideals, Vedist and Vedantist, the active ideal of acquiring enjoyments here and the highest good beyond by sacrifice and the mutual dependence of the human being and the divine powers and the austere ideal of the liberated man who, independent in the Spirit, has nothing to do with enjoyment or works or the human or the divine worlds, but exists in the peace of the supreme Self, in the calm joy of the Brahman. The next verses create a ground for the reconciliation between the two extremes ; the secret is not inaction as soon as one turns towards the higher truth, but desireless action both before and after it is reached. The liberated man has nothing to gain by action, but nothing also to gain by inaction, and it is not at all for any personal object that he has to make his choice. “ Therefore without attachment perform ever the work that is to be done (for the sake of the world, *lokasangraha*, as is made clear immediately afterward) ; for by doing work without attachment man attains to the highest. For it was even by works that Janaka and the rest attained to perfection.” It is true that works and sacrifice are a means of arriving at the highest good, *sreyah param avâpsyatha* ; but there are three kinds of works, that done without sacrifice for personal enjoyment which is entirely selfish and egoistic and misses the true law and aim and utility of life, *mogham partha sa jîvati*, that done with desire, but with sacrifice and the en-

joyment only as a result of sacrifice, and that done without desire or attachment of any kind. It is the last which brings the soul of man to the highest, *param āpnoti pīru-shah*.

The whole sense and drift of this teaching turns upon the interpretation we are to give to the words, *yajna*, *karma*, *brahma*, sacrifice, work, Brahman. If the sacrifice is simply the Vedic sacrifice, if the work from which it is born is the Vedic rule of works and if the *brahman* from which the work itself is born is the *shabdabrahman*, the letter of the Veda, then all the positions of the Vedist dogma are conceded and there is nothing more. Ceremonial sacrifice is the right means of gaining children, wealth, enjoyment; by ceremonial sacrifice rain is brought down from heaven and the prosperity and continuity of the race assured; life is a continual transaction between the gods and men in which man offers gifts to the gods from the gifts they have bestowed on him and in return is enriched, protected, fostered. Therefore all human works have to be accompanied and turned into a sacrament by ceremonial sacrifice and ritualistic worship; work not so dedicated is accursed, enjoyment without previous ceremonial sacrifice and ritual consecration is a sin. Even salvation, even the highest good is to be gained by ceremonial sacrifice. It must never be abandoned. Even the seeker of liberation has to continue to do ceremonial sacrifice, although without attachment; it is by ceremonial sacrifice and ritualistic works done without attachment that men of the type of Janaka attained to spiritual perfection and liberation.

Obviously, this cannot be the meaning of the Gita. Even in the passage itself, without the interpretation afterwards given to it in the fourth chapter, we have an indication of a wider sense where it is said that sacrifice is born from work, work from *brahman*, *brahman* from the Akshara, and therefore the all-pervading Brahman, *sarvagatam brahma*, is established in the sacrifice. The connecting logic of the "therefore" and the repetition of the

word *brahma* are significant ; for it shows clearly that the *brahman* from which work is born has to be understood with an eye both to the current Vedic teaching in which it means the Veda and to a symbolical sense in which it is identical with the all-pervading Brahman, the Eternal, the one Self present in all existences, *sarvabhūteshu*, and present in all the workings of existence. The Veda is the knowledge of the Divine, the Eternal,—“I am He who is to be known in all the books of the Knowledge,” *vedeshu vedyah*, says Krishna in a later chapter ; but it is the knowledge of him in the workings of Prakriti, in the workings of the three *gunas*, first qualities or modes of Nature, *traigunyavishayā vedāḥ*. This Brahman or Divine in the workings of Nature is born, as we may say, out of the Akshara, the immutable Purusha, the Self who stands above all the modes or qualities or workings of Nature, *nistraigunya*. The Brahman is one in two aspects, the immutable Being and the mutable becoming, *Atman*, *sarvabhūtāni* ; it is the immobile omnipresent Soul of things and it is the principle of the mobile working of things, Purusha poised in himself and Purusha active in Prakriti ; it is *akshara* and *kshara*. In both of these aspects the Divine Being, Purushottama, manifests himself in the universe ; the immutable above all qualities is His poise of peace, self-possession, equality, *samam Brahma* ; from that proceeds His manifestation in the qualities of Prakriti, and their universal workings ; from the Purusha in Prakriti, from this Brahman with qualities, proceed all the works of the universal energy, Karma, in man and in all existences ; from that work proceeds the principle of sacrifice. For all the working of Prakriti is in its true nature a sacrifice, *yajna*, with the Divine Being as the enjoyer of all energisms and works and sacrifice and the great Lord of all existences, *bhoktāram yajnatapasām sarvabhūta-maheshvaram*, and to know this Divine all-pervading and established in sacrifice, *sarvagatam yajne pratisthitam*, is the true, the Vedic knowledge.

But he may be known in an inferior action through

the *devas*, the gods, the powers of Nature and in the eternal interaction of these powers and the soul of man, mutually giving and receiving, mutually helping, increasing, raising each others' workings and satisfaction, a commerce in which man rises towards a growing fitness for the supreme good. He recognises that his life is a part of this divine action in Nature and not a thing separate and to be held and pursued for its own sake. He regards his enjoyments and the satisfaction of his desires as the fruit of sacrifice and the gift of the gods in their divine universal workings and he ceases to pursue them in the false and evil spirit of sinful egoistic selfishness as if they were a good to be seized from life by his own unaided strength without return and without thankfulness. As this spirit increases in him, he subordinates his desires, becomes satisfied with sacrifice as the law of life and works and is content with whatever remains over from the sacrifice, giving up all the rest freely as an offering in the great and beneficent interchange between his life and the world-life. Whoever goes contrary to this law of action and pursues works and enjoyment for his own isolated personal self-interest, lives in vain ; he misses the true meaning and aim and utility of living and the upward growth of the soul ; he is not on the path which leads to the highest good. But the highest only comes when the sacrifice is no longer to the gods, but to the one all-pervading Divine established in the sacrifice, of whom the gods are inferior forms and powers, and he puts away the lower self that desires and enjoys and gives up his sense of being the worker to the true executrix of all works, Prakriti, and his personal sense of being the enjoyer to the Divine Purusha, the higher and universal Self who is the real enjoyer of the works of Prakriti. In that Self and not in any personal enjoyment he finds now his sole satisfaction, complete content, pure delight ; he has nothing to gain by action or inaction, depends neither on gods nor men for anything, seeks no profit from any, for the self-delight is all-sufficient to him, but does works for the sake of the

Divine only, without attachment or desire. Thus he gains equality and becomes free from the modes of Nature, *nistraigunya*; his soul takes its poise not in the insecurity of Prakriti, but in the peace of the immutable Brahman, even while his actions continue in the movement of Prakriti. This is his way of attaining to the Highest.

That this is the sense of the passage is made clear in what follows, the affirmation of *lokasangraha* as the object of works, of Prakriti as the sole doer of works and the divine Purusha as their equal upholder, to whom works have to be given up even in their doing,—this inner giving up of works and yet physical doing of them is the culmination of sacrifice,—and of the result of such active sacrifice with an equal and desireless mind, liberation from the bondage of works. "He who is satisfied with whatever gain comes to him, equal in failure and success, is not bound even when he acts. When a man liberated, free from attachment, acts for sacrifice, all his action is dissolved," leaves that is to say, no result of bondage or after-impression on his free, pure, perfect and equal soul. To these passages we shall have to return. They are followed by a perfectly explicit and detailed interpretation of the meaning of *yajna* in the language of the Gita which leaves no doubt at all about the symbolic use of the words and the psychological character of the sacrifice enjoined by this teaching. In the ancient Vedic system there was always a double sense physical and psychological, outward and symbolic, the form of the sacrifice and the meaning of the sacrifice. But the secret symbolism of the ancient Vedic mystics, exact, curious, poetic, psychological, had been long forgotten by this time and it is now replaced by another, large, general and philosophical in the spirit of Vedanta and a later Yoga. The fire of sacrifice, *agni*, is *Brahmāgni*, the fire of the Brahman, or it is the energy into which the offering is poured; the fire is self control or it is a purified sense-action or it is the vital energy in that discipline of the control of the vital being through the control of the breath which is common to *Rajayoga*

and Hathayoga, or it is the fire of self-knowledge, the flame of the supreme sacrifice. The food eaten as the leavings of the sacrifice is, it is explained, the nectar of immortality, *amrita*, left over from the offering; and here we have still something of the old Vedic symbolism in which the Soma-wine was the physical symbol of the *amrita*, the immortalising delight of the divine ecstasy won by the sacrifice,—offered to the gods and drunk by men. The offering itself is whatever possession of man or whatever energy, physical or psychological, is offered up by him in action of body or action of mind to the gods or God, to the Self or to the universal powers, to one's own higher Self or to the Self in mankind and in all existences.

This elaborate explanation of the Yajna sets out with a vast and comprehensive definition in which it is declared that the sacrifice, the giving of the sacrifice, the giver of the sacrifice, the fire of the sacrifice, the goal and object of the sacrifice are all the one Brahman. "Brahman is the giving, Brahman is the food-offering, by Brahman it is offered into the Brahman-fire, Brahman is that which is to be attained by samadhi in Brahman-action." This then is the knowledge in which the liberated man has to do works of sacrifice, the Vedantic knowledge, "I am He", "All this verily is the Brahman, Brahman is this Self." It is the knowledge of the entire unity; it is the One manifest in the doer and the deed and the object of works, the knower and knowledge and the object of knowledge. The universal energy into which the action is poured is the Divine; the consecrated energy of the giving is the Divine; whatever is offered is only some form of the Divine; the giver of the offering is the Divine himself in man; the action, the work, the sacrifice is itself the Divine in movement, in activity; the goal to be reached by sacrifice is the Divine. For the man who has this knowledge and lives and acts in it, there can be no binding works, no personal and egoistically appropriated action; there is only the divine Purusha acting by the divine Prakriti in His own being, offering everything into the

fire of His self-conscious cosmic energy, while the knowledge and the possession of His divine existence and consciousness by the soul unified with Him is the goal of all this God-directed movement and activity. To know that and to live and act in this unifying consciousness is to be free.

But all have not attained to this knowledge. "Some Yogins follow after the sacrifice which is of the gods; others offer the sacrifice by the sacrifice itself into the Brahman-fire". The former conceive of the Divine in various forms and powers and seek him by various means, ordinances, *dharma*s, laws or, as we might say, settled rites of action, self-discipline, consecrated works; for the latter, those who already know, the simple fact of sacrifice, of offering whatever work to the Divine itself, of casting all their activities into the unified divine consciousness and energy, is their one means, their one *dharma*. The means of sacrifice are various; the offerings are of many kinds. There is the psychological sacrifice of self-control and self-discipline which leads to the higher self-possession and self-knowledge. "Some offer their senses into the fires of control, others offer the objects of sense into the fires of sense, and others offer all the actions of the sense and all the actions of the vital force into the fire of the Yoga of self-control kindled by knowledge." There is, that is to say, the discipline which receives the objects of sense-perception without allowing the mind to be disturbed or affected by its sense-activities; the discipline which stills the senses so that the soul in its purity may appear from behind the veil of mind-action, calm and still; the discipline by which, when the self is known, all the actions of the sense-perceptions and all the action of the vital being is received into that still and tranquil soul. The offering of the striver after perfection may be material and physical, *dravyayajna*, like that consecrated in worship by the devotee to his deity, or it may be the austerity of his self-discipline and energy of his soul directed to some high aim, *tapo-yajna*, or it may be some form of Yoga

like the *Prāṇāyama* of the *Rajayogins* and *Hathayogins*, *yoga-yajna*. All these tend to the purification of the being; all sacrifice is a way towards the attainment of the highest.

The one thing needful is to subordinate the lower activities, to diminish the control of desire and replace it by a superior energy, to abandon the purely egoistic enjoyment for that diviner delight which comes by sacrifice, by self-dedication, by self-mastery, by the giving up of one's lower impulses to a greater and higher aim. "They who enjoy the nectar of immortality left over from the sacrifice attain to the eternal Brahman." Sacrifice is the law of the world and nothing can be gained without it, neither mastery here, nor the possession of heavens beyond, nor the supreme possession of all; "this world is not for him who doeth not sacrifice, how then any other world?" Therefore all these and many other forms of sacrifice have been "extended in the mouth of the Brahman," the mouth of that Fire which receives all offerings; they are all means and forms of the one great existence in activity by which the action of the human being can be offered up to that of which his outward being is a part and with which his inmost self is one. They are "all born of work"; all proceed from and are ordained by the one vast energy of the Divine which manifests itself in the universal *karma* and makes all the cosmic activity a progressive offering to the one Self and Lord, of which the last stage for the human being is self-knowledge and the possession of the divine or Brahmic consciousness. "So knowing thou shalt become free."

For there are gradations in the range of these various forms of sacrifice, the physical offering the lowest, the sacrifice of knowledge the highest. Knowledge is that in which all this action culminates, not any lower knowledge, but the highest, self-knowledge and God-knowledge, that which we can learn from those who know the true principles of existence, that by possessing which we shall not fall again into the bewilderment of the mind's ignorance

and its bondage to mere sense-knowledge and to the inferior activity of the desires and passions. The knowledge in which all culminates is that by which "thou shalt see all existences (becomings) without exception in the Self, then in Me". For the Self is that one, immutable, all-pervading, all-containing, self-existent reality or Brahman hidden behind our mental being into which our consciousness widens out when it is liberated from the ego; we come to see all beings as becomings, *bhūtāni*, within that one self-existence.

But this Self or immutable Brahman we see to be the self-presentation to our psychological consciousness of that supreme Being of whom all that is mutable or immutable is the manifestation; it is God, the Divine, the Purushottama. To Him we offer everything as a sacrifice; into His hands we give up our actions; in His existence we live and move, unified with Him in our nature and with all existences in Him; with His supreme reality we identify and unite our self-being. By works done for sacrifice, eliminating desire, we arrive at knowledge and at the soul's possession of itself; by works done in self-knowledge and God-knowledge we are liberated into the unity, peace and joy of the divine existence.

The Synthesis of Yoga

CHAPTER XXXII

THE LOWER TRIPLE PURUSHA

Such is the constituent principle of the various worlds of cosmic existence and the various planes of our being ; they are as if a ladder plunging down into Matter and perhaps below it, rising up into the heights of the Spirit, even perhaps to the point at which existence escapes out of cosmic being into ranges of a supra-cosmic Absolute,—so at least it is averred in the world-system of the Buddhists. But to our ordinary materialised consciousness all this does not exist because it is hidden from us by our preoccupation with our existence in a little corner of the material universe and with the petty experiences of the little hour of time which is represented by our life in a single body upon this earth. To that consciousness the world is a mass of material things and forces thrown into some kind of shape and harmonised into a system of regulated movements by a number of fixed self-existent laws which we have to obey, by which we are governed and circumscribed and of which we have to get the best knowledge we can so as to make the most of this one brief existence which begins with birth, ends with death and has no second recurrence. Our own being is a sort of accident or at least a very small and minor circumstance in the universal life of Matter or the eternal continuity of the workings of material Force. Somehow or other a soul

or mind has come to exist in a body and it stumbles about among things and forces which it does not very well understand, at first preoccupied with the difficulty of managing to live in a dangerous and largely hostile world and then with the effort to understand its laws and use them so as to make life as tolerable or as happy as possible so long as it lasts. If we were really nothing more than such a minor movement of individualised mind in Matter, existence would have nothing more to offer us ; its best part would be at most this struggle of an ephemeral intellect and will with eternal Matter and with the difficulties of Life supplemented and eased by a play of imagination and by the consoling fictions presented to us by religion and art and all the wonders dreamed of by the brooding mind and restless fancy of man.

But because he is a soul and not merely a living body, man can never for long remain satisfied that this first view of his existence, the sole view justified by the external and objective facts of life, is the real truth or the whole knowledge : his subjective being is full of hints and inklings of realities beyond, it is open to the sense of infinity and immortality, it is easily convinced of other worlds, higher possibilities of being, larger fields of experience for the soul. Science gives us the objective truth of existence and the superficial knowledge of our physical and vital being ; but we feel that there are truths beyond which possibly through the cultivation of our subjective being and the enlargement of its powers may come to lie more and more open to us. When the knowledge of this world is ours, we are irresistibly impelled to seek for the knowledge of other states of existence beyond, and that is the reason why an age of strong materialism and scepticism is always followed by an age of occultism, of mystical creeds, of new religions and profounder seekings after the Infinite and the Divine. The knowledge of our superficial mentality and the laws of our bodily life is not enough ; it brings us always to all that mysterious and hidden depth of subjective existence below and behind of

which our surface consciousness is only a fringe or an outer court. We come to see that what is present to our physical senses is only the material shell of cosmic existence and what is obvious in our superficial mentality is only the margin of immense continents which lie behind unexplored. To explore them must be the work of another knowledge than that of physical science or of a superficial psychology.

Religion is the first attempt of man to get beyond himself and beyond the obvious and material facts of his existence. Its first essential work is to confirm and make real to him his subjective sense of an Infinite on which his material and mental being depends and the aspiration of his soul to come into its presence and live in contact with it. Its function is to assure him too of that possibility of which he has always dreamed, but of which his ordinary life gives him no assurance, the possibility of transcending himself and growing out of bodily life and mortality into the joy of immortal life and spiritual existence. It also confirms in him the sense that there are worlds or planes of existence other than that in which his lot is now cast, worlds in which this mortality and this subjection to evil and suffering are not the natural state, but rather bliss of immortality is the eternal condition. Incidentally, it gives him a rule of mortal life by which he shall prepare himself for immortality. He is a soul and not a body and his earthly life is a means by which he determines the future conditions of his spiritual being. So much is common to all religions; beyond this we get from them no assured certainty. Their voices vary; some tell us that one life on earth is all we have in which to determine our future existence, deny the past immortality of the soul and assert only its future immortality, threaten it even with the incredible dogma of a future of eternal suffering for those who miss the right path, while others more large and rational affirm successive existences by which the soul grows into the knowledge of the Infinite with a complete assurance for all of ultimate arrival and perfection. Some

present the Infinite to us as a Being other than ourselves with whom we can have personal relations, others as an impersonal existence into which our separate being has to merge; some therefore give us as our goal worlds beyond in which we dwell in the presence of the Divine, others a cessation of world-existence by immergence in the Infinite.

Most invite us to bear or to abandon earthly life as a trial or a temporary affliction or a vanity and fix our hopes beyond; in some we find a vague hint of a future triumph of the Spirit, the Divine in the body, upon this earth, in the collective life of man, and so justify not only the separate hope and aspiration of the individual but the united and sympathetic hope and aspiration of the race. Religion in fact is not knowledge, but a faith and aspiration; it is justified indeed both by an imprecise intuitive knowledge of large spiritual truths and by the subjective experience of souls that have risen beyond the ordinary life, but in itself it only gives us the hope and faith by which we may be induced to aspire to the intimate possession of the hidden tracts and larger realities of the Spirit. That we turn always the few distinct truths and the symbols or the particular discipline of a religion into hard and fast dogmas, is a sign that as yet we are only infants in the spiritual knowledge and are yet far from the science of the Infinite.

Yet behind every great religion, behind, that is to say, its exoteric side of faith, hope, symbols, scattered truths and limiting dogmas, there is an esoteric side of inner spiritual training and illumination by which the hidden truths may be known, worked out, possessed. Behind every exoteric religion there is an esoteric Yoga, an intuitive knowledge to which its faith is the first step, inexpressible realities of which its symbols are the figured expression, a deeper sense for its scattered truths, mysteries of the higher planes of existence of which even its dogmas and superstitions are crude hints and indications. What Science does for our knowledge of the material world, replacing first appearances and uses by the hidden

truths and as yet occult powers of its great natural forces and in our own minds beliefs and opinions by verified experience and a profounder understanding, Yoga does for the higher planes and worlds and possibilities of our being which are aimed at by the religions. Therefore all this mass of graded experience existing behind closed doors to which the consciousness of man may find, if it wills, the key, falls within the province of a comprehensive Yoga of knowledge, which need not be confined to the seeking after the Absolute alone or the knowledge of the Divine in itself or of the Divine only in its isolated relations with the individual human soul. It is true that the consciousness of the Absolute is the highest reach of the Yoga of knowledge and that the possession of the Divine is its first, greatest and most ardent object and that to neglect it for an inferior knowledge is to afflict our Yoga with inferiority or even frivolity and to miss or fall away from its characteristic object ; but, the Divine in itself being known, the Yoga of knowledge may well embrace also the knowledge of the Divine in its relations with ourselves and the world on the different planes of our existence. To rise to the pure Self being steadfastly held to as the summit of our subjective self-uplifting, we may from that height possess our lower selves even to the physical and the workings of Nature which belong to them.

We may seek this knowledge on two sides separately, the side of Purusha, the side of Prakriti ; and we may combine the two for the perfect possession of the various relations of Purusha and Prakriti in the light of the Divine. There is, says the Upanishad, a fivefold soul in man and the world, the microcosm and the macrocosm. The physical soul, self or being,—Purusha, Atman,—is that of which we are all at first conscious, a self which seems to have hardly any existence apart from the body and no action vital or even mental independent of it. This physical soul is present everywhere in material Nature ; it pervades the body, actuates obscurely its movements and is the whole basis of its experiences ; it informs all things even

that are not mentally conscious. But in man this physical being has become vitalised and mentalised ; it has received something of the law and capacities of the vital and mental being and nature. But its possession of them is derivative, superimposed, as it were, on its original nature and exercised under subjection to the law and action of the physical existence and its instruments. It is this dominance of our mental and vital parts by the body and the physical nature which seems at first sight to justify the theory of the materialists that mind and life are only circumstances and results of physical force and all their operations explicable by the activities of that force in the animal body. In fact entire subjection of the mind and the life to the body is the characteristic of an undeveloped humanity, as it is in an even greater degree of the intra-human animal. According to the theory of reincarnation those who do not get beyond this stage in the earthly life, cannot rise after death to the mental or higher vital worlds, but have to return from the confines of a series of physical planes to increase their development in the next earthly existence. For the undeveloped physical soul is entirely dominated by material nature and its impressions and has to work them out to a better advantage before it can rise in the scale of being.

A more developed humanity allows us to make a better and freer use of all the capacities and experiences that we derive from the vital and mental planes of being, to lean more for support upon these hidden planes, be less absorbed by the physical and to govern and modify the original nature of the physical being by greater vital forces and powers from the desire-world and greater and subtler mental forces and powers from the psychical and intellectual planes. By this development we are able to rise to higher altitudes of the intermediary existence between death and rebirth and to make a better and more rapid use of rebirth itself for a yet higher mental and spiritual development. But even so, in the physical being which still determines the greater part of our waking self, we act

without definite consciousness of the worlds or planes which are the sources of our action. We are aware indeed of the life-plane and mind plane of the physical being, but not of the life-plane and mind-plane proper or of the superior and larger vital and mental being which we are behind the veil of our ordinary consciousness. It is only at a high stage of development that we become aware of them and even then, ordinarily, only at the back of the action of our mentalised physical nature; we do not actually live on those planes, for if we did we could very soon arrive at the conscious control of the body by the life-power and of both by the sovereign mind; we should then be able to determine our physical and mental life to a very large extent by our will and knowledge as masters of our being and with a direct action of the mind on the life and body. By Yoga this power of transcending the physical self and taking possession of the higher selves may to a greater or less degree be acquired through a heightened and widened self-consciousness and self-mastery.

This may be done, on the side of Purusha, by drawing back from the physical self and its preoccupation with physical nature and through concentration of thought and will raising oneself into the vital and then into the mental self. By doing so we can become the vital being and draw up the physical self into that new consciousness so that we are only aware of the body, its nature and its actions as secondary circumstances of the Life-soul which we now are, used by it for its relations with the material world. A certain remoteness from physical being and then a superiority to it; a vivid sense of the body being a mere instrument or shell and easily detachable; an extraordinary effectivity of our desires on our physical being and life-environment, a great sense of power and ease in manipulating and directing the vital energy of which we now become vividly conscious, for its action is felt by us concretely, subtly physical in relation to the body, sensible in a sort of subtle density as an energy used by the mind; an awareness of the life-plane in us above the physical and

knowledge and contact with the beings of the desire-world ; a coming into action of new powers,—what are usually called occult-power or siddhis ; a close sense of and sympathy with the Life-soul in the world and a knowledge or sensation of the emotions, desires, vital impulses of others ; these are some of the signs of this new consciousness gained by Yoga.

But all this belongs to the inferior grades of spiritual experience and indeed is hardly more spiritual than the physical existence. We have in the same way to go yet higher and raise ourselves into the mental self. By doing so we can become the mental self and draw up the physical and vital being into it, so that life and body and their operations become to us minor circumstances of our being used by the Mind-soul which we now are for the execution of its lower purposes that belong to the material existence. Here too we acquire at first a certain remoteness from the life and the body and our real life seems to be on quite another plane than material man's, in contact with a subtler existence, a greater light of knowledge than the terrestrial, a far rarer and yet more sovereign energy ; we are in touch in fact with the mental plane, aware of the mental worlds, can be in communication with its beings and powers. From that plane we behold the desire-world and the material existence as if below us, things that we can cast away from us if we will and in fact easily reject when we relinquish the body, so as to dwell in the mental or psychical heavens. But we can also, instead of being thus remote and detached, become rather superior to the life and body and the vital and material planes and act upon them with mastery from our new height of being. Another sort of dynamis than physical or vital energy, something that we may call pure mind-power and soul-force, which the developed human being uses indeed but derivatively and imperfectly, but which we can now use freely and with knowledge, becomes the ordinary process of our action, while desire-force and physical action fall into a secondary place and are only used with this new energy

behind them and as its occasional channels. We are in touch and sympathy also with the Mind in cosmos, conscious of it, aware of the intentions, directions, thought-forces, struggle of subtle powers behind all happenings, which the ordinary man is ignorant of or can only obscurely infer from the physical happening, but which we can now see and feel directly before there is any physical sign or even vital intimation of their working. We acquire too the knowledge and sense of the mind-action of other beings whether on the physical plane or on those above it : and the higher capacities of the mental being,—occult powers or siddhis, but of a much rarer or subtler kind than those proper to the vital plane,—naturally awake in our consciousness.

All these however are circumstances of the lower triple world of our being, the *trailokya* of the ancient sages. Living on these we are, whatever the enlargement of our powers and our consciousness, still living within the limits of the cosmic gods and subject, though with a 'much subtler, easier and modified subjection, to the reign of Prakriti over Purusha. To achieve real freedom and mastery we have to ascend to a yet higher level of the many-plateaued mountain of our being.

The Eternal Wisdom

THE PRACTICE OF THE TRUTH

ENERGY.

- 1 **Energetically resolved on the search, they must pass without ceasing from negligence to the world of effort.**
- 2 **Very weak are our efforts for the discovery of such great blessings, but when we arrive at them, we are recompensed by the felicity of our conscience.**
- 3 **Nature has given us strengths in sufficiency, if only we choose to avail ourselves of them and if we collect and employ them all to our profit instead of turning them against ourselves. Our ill will is the cause of what we attribute to a pretended impossibility.**
- 4 **If a thing is difficult for thee, imagine not therefore that it is impossible to man ; but if a thing is possible and proper to man, think that it is accessible to thee also.**
- 5 **Many say with an appearance of humility, " I am even as an earthworm crawling in the dust..." ; so always believing themselves to be earthworms, they become in time feeble as the worm. Let not discouragement enter into thy heart ; despair is for all the great enemy of our progress. What a man thinks himself**
- 6 **to be, that he in fact becomes.—In India the healers**

1) Baha-ullah : The Seven Valleys.— 2) Hermes.— 3) Seneca.—
4) Marcus Aurelius.— 5) Ramakrishna.— 6) id.

by faith command their sick to repeat with absolute conviction the words, "There is no malady in me, sickness is not." The sick man repeats and, so mentally denied, his malady disappears. Thus if you believe yourself to be mortally weak, you find yourself actually in that condition. Know and believe that you can have an immense power, and the power will come to you in the end.

- 7 It is bad for man to think that he is without sin and has no need to struggle with himself ; but it is quite as bad for him to think that he is born in sin, condemned to die under a load of sins and that it would be of no use for him to struggle to rid himself of them. Both these errors are equally fatal.—True good can only be obtained by our effort towards spiritual perfection and this effort is always in our power.

* * *

- 9 Who is the enemy ? Lack of energy.
- 10 Nothing is more dangerous for man than negligence.—A single day of life of the man who stimulates himself by an act of energy, is of more value than a hundred years passed in norchalance and indolence.—Indolence is a soil.—The disciple has rejected indolence and indolence conquers him not ; loving the light, intelligent, clearly conscient, he purifies his heart of all laxness and all lassitude.
- 14 I know nothing which engenders evil and weakens good so much as carelessness ; in the uncaring evil appears at once and effaces good. I know nothing which engenders good and weakens evil so much as energy ; in the energetic good at once appears and evil vanishes.
- 15 Carelessness is not proper even for the worldling who derives vanity from his family and his riches ; how much less for a disciple who has proposed to

7) Tolstoi.— 8) Epictetus.— 9) The Jewel-wreath of Questions and Answers.— 10) Mahabharata.— 11) Buddhist Texts.— 12) id.— 13) id.— 14) id.— 15) Fe-shu-hing-tsan-king.

- himself for his goal to discover the path of liberation!
- 16 Whoso has been careless and has conquered his carelessness, whoso having committed errors concentrates his whole will towards good, shines on the darkened world like the moon in a cloudless sky,
- 17 Use all your forces for endeavour and leave no room
18 for carelessness.—Endeavour with your whole energy and leave no place for carelessness.
- 19 Zealous and not slothful; fervent in spirit.
- 20 Thyself stimulate and direct thyself; thus self-protected and clairvoyant thou shalt live happy.—
- 21 Arise and be not slothful! Follow the straight path! He who so walks, lives happy in this world and in those beyond.
- 22 For such a man, one who neglects no effort to set himself from now in the ranks of the best, is a priest, a minister of the gods, a friend of Him who dwells within him.
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16) Buddhist Sayings from the Chinese — 17) Buddhist Texts.—
18) Fo-shu-hing-tsan-king.— 19) Romans XII. II.— 20) Dhammapada.—
21) id.— 22) Marcus Aurelius.

The Psychology of Social Development

XII

If the reason is not the sovereign master of our being nor even intended to be more than a minister, it cannot succeed in giving a perfect law to the other estates of the realm, although it may impose on them a temporary and imperfect order as a passage to a higher perfection. The rational or intellectual man is not the last and highest ideal of manhood, nor would a rational society be the last and highest expression of the possibilities of an aggregate human life,—unless indeed we give to the word a wider meaning than it now possesses and include in it the combined wisdom of all our powers of knowledge, those which stand below and above the understanding and logical mind as well as this strictly rational part of our being. The Spirit that manifests itself in man and dominates secretly the phases of his development, is greater and profounder than his intellect and drives towards a perfection that cannot be shut in by the arbitrary constructions of his reason.

Meanwhile the intellect performs its function of leading him to the gates of a greater self-consciousness and placing him with unbandaged eyes on that wide threshold where a more luminous Angel has to take him by the hand. It takes first the lower powers of his existence;

each absorbed in its own action and striving with a blind self-sufficiency for the fulfilment of its own instincts and primary impulses; it teaches them to understand themselves and to look through the reflecting eyes of the intelligence on the laws of their own being. It enables them to discern the high in themselves from the low, the pure from the impure and out of a crude confusion to arrive at more and more luminous formulas of their possibilities. It gives them self-knowledge and is a guide, teacher, purifier, liberator. For it enables them also to look beyond themselves and at each other and to draw upon each other for fresh motives and a richer action. It strengthens and purifies the hedonistic and the aesthetic activities by the ethical and gives them solidity and seriousness by supporting them on the practical and dynamic and allying them more closely to the strong actualities of life; and it sweetens the ethical by the hedonistic and aesthetic and ennobles by both these the practical, dynamic and utilitarian temperament of the human being. At the same time it plays the part of a judge and legislator, seeks to fix rules, provide systems and regularised combinations which shall enable the powers of the human soul to walk by a settled path and act according to a sure law, an ascertained measure and in a balanced rhythm. Here it finds after a time that its legislative action becomes a force for limitation and turns into a bondage and that the regularised system which it has imposed in the interests of order and conservation, becomes a cause of petrification and the scaling up of the fountains of life. It has to bring in its saving faculty of doubt. Under the impulse of the intelligence warned by the obscure revolt of the oppressed springs of life, ethics, aesthetics, the social, political, economical rule begin to question and doubt themselves and, if this at first brings in again some confusion, disorder and uncertainty, yet it awakes new movements of imagination, insight, self-knowledge and self-realisation by which with the disappearance of the old systems and formulas new experiments are made and in the end larger potentialities and

combinations are brought into play. By this double action of the intelligence, affirming and imposing what it has seen and questioning what has been accomplished in order to make a new affirmation, fixing a rule and order and liberating from rule and order, the progress of the race is assured.

But the action of the intelligence is not only turned downward and outward upon our subjective and external life to understand it and determine the law and order of its present movement and its future potentialities, but also upward and inward. It is open in its vision to a Truth above it from which it derives knowledge of the universal principles of our existence and its possibilities ; receiving and turning them into intellectual forms it provides us with large governing ideas by which our efforts are shaped and around which they are concentrated or massed ; it defines the ideals which we seek to accomplish. It provides us, that is to say, with the great ideas that are forces (*idées forces*), ideas which in their own strength impose themselves upon our life and compel it into their moulds. Only the forms we give these ideas are intellectual ; they themselves descend from a plane of truth of being where knowledge and force are one, the idea and the power of self-fulfilment in the idea are inseparable. Unfortunately, when translated into the forms of our intelligence which acts only by a separating and combining analysis and into the effort of our life which advances by a sort of experimental and empirical seeking, they become disparate and conflicting ideals which we have all the difficulty in the world to bring into any kind of satisfactory harmony. Such are the primary principles of liberty and order, good, beauty and truth, the ideal of power and the ideal of love, individualism and collectivism, self-denial and self-fulfilment and a hundred others. In each sphere of human life, in each part of our being and our action the intellect presents us with the opposition of a number of such master ideas and such conflicting principles. It finds each to be a truth to which something essential in our being res-

ponds,—in our higher being a law, in our lower being an instinct. It seeks to fulfil each in turn and builds a system of action round it and goes from one to the other and back again to what it has left; it tries to combine them and is satisfied with none of the combinations it has made because none brings about that perfect reconciliation of them which belongs indeed to the larger and higher consciousness, not yet attained by mankind, where they are harmonised and even unified. But every enlarged attempt of the intelligence thus dealing with our inner and outer life, by increasing the width and wealth of our being and opening it to larger possibilities of self-knowledge and self-realisation, brings us nearer to our awakening into that greater consciousness.

The individual and social progress of man has been thus a double movement of self-illumination and self-harmonising with the intelligence and the intelligent will as the intermediaries between his soul and its works. He has had to bring out numberless possibilities of self-understanding, self-mastery, self-formation out of his first crude life of instincts and impulses by converting that lower existence with its imperfect self-conscience into the stuff of intelligent being, instincts into ideas, impulses into ordered movements of an intelligent will. But as he has to proceed out of ignorance into knowledge by a slow labour of self-recognition and mastery of his surroundings and his material and as his intelligence is incapable of seizing comprehensively the whole of himself in knowledge or working out comprehensively the mass of his possibilities in action, he has had to proceed piecemeal, by partial experiments, by creation of different types, by a constant swinging backward and forward between the various possibilities before him and the different elements he has to harmonise.

It is not only that he has to contrive continually some new harmony between the various elements of his being, physical, vitalistic, practical and dynamic, aesthetic, emotional and hedonistic, ethical, intellectual, but each of

them again has to arrive at some order of its own disparate materials. In his ethics he is divided by different moral tendencies, justice and charity, self-help and altruism, self-increase and self-abnegation, the tendencies of strength and the tendencies of love, the moral rule of activism and the moral rule of quietism. His emotions are necessary to his development and their indulgence essential to the outflowing of his rich humanity, yet he is constantly called upon to coerce and deny them, nor is there any sure rule to guide him in the perplexity of this twofold need. His hedonistic impulse is called many ways by different fields, objects, ideals of self-satisfaction. His aesthetic enjoyment, his aesthetic creation forms for itself under the stress of the intelligence different laws and forms, each seeking to impose itself as the best and the standard; yet each, if its claim were allowed, would end by impoverishing and imprisoning his faculty and his felicity in its exercise. His politics and society are a series of adventures and experiments among various possibilities of autocracy, monarchism, military aristocracy, commercial oligarchy, open or veiled plutocracy, democracy of various kinds, bourgeois, individualistic, collectivist, bureaucratic, socialism awaiting him, anarchism looming beyond it; and all these correspond to some truth of his social being, some need of his complex social nature, some instinct or force in it which demands that form for its effectuation. Mankind works out these difficulties under the stress of the spirit within it by throwing out a constant variation of types, types of character and temperament, types of practical activity, aesthetic creation, polity, society, ethical order, intellectual system, which vary from the pure to the mixed, from the simple harmony to the complex; and each of these are so many experiments of individual and collective self-formation in the light of a progressive and increasing knowledge. That knowledge is governed by a number of conflicting ideas and ideals around which these experiments group themselves; each of them is gradually pushed

as far as possible in its purity and again mixed and combined as much as possible with others so that there may be a more complex form and an enriched action. Each type has to be broken in turn to give way to new types and each combination has to give way to the possibility of a new combination. Through it all there is growing an accumulating stock of self-experience and self-actualisation of which the ordinary man accepts some current formulation conventionally as if it were an absolute law and truth,—often enough he even thinks it to be that,—but which the more developed human being seeks always either to break or to enlarge and make more profound or subtle in order to increase or allow for an increase of human capacity, perfectibility, happiness.

This view of human life and of the process of our development, to which subjectivism readily leads us, gives us a better view of the place of the intellect in the human movement. We have seen that the intellect has a double working, dispassionate and interested; the one is a disinterested pursuit of truth for the sake of Truth and of knowledge for the sake of knowledge without any ulterior motive, with every consideration put away except the rule of keeping the eye on the object, on the fact under enquiry and finding out its truth, its process, its law: the other is coloured by the passion for practice, the desire to govern life by the truth discovered or the fascination of an idea which it is sought to establish as the sovereign law of our life and action. We have seen indeed that this is the superiority of reason over the other faculties of man that it is not confined to a separate absorbed action of its own, but plays upon all the others, discovers their law and truth, makes its discoveries serviceable to them and even in pursuing its own bent and end serves also their ends and arrives at a catholic utility. Man in fact does not live for knowledge alone; life in its widest sense being his principal preoccupation, he seeks knowledge for its utility to life much more than for the pure pleasure of acquiring knowledge. But it is precisely in this putting of knowledge

at the service of life that the human intellect falls into that confusion and imperfection which pursues all human action. So long as we are pursuing knowledge for its own sake, there is nothing to be said ; the reason is performing its natural function and exercising securely its highest right. In the work of the philosopher, the scientist, the savant labouring to add something to the stock of our ascertainable knowledge, there is as perfect a purity and satisfaction as in that of the poet and artist creating forms of beauty for the aesthetic delight of the race. Whatever individual error and limitation there may be, does not matter ; for the collective and progressive knowledge of the race has gained the truth that has been discovered and may be trusted in time to get rid of the error. It is when it tries to apply ideas to life that the human intellect stumbles and finds itself at fault.

Ordinarily, this is because in concerning itself with action the intelligence of man becomes at once partial and passionate and makes itself the servant of something other than the pure truth. But even if the intellect keeps itself as impartial and disinterested as possible,—and altogether impartial, altogether disinterested the human intellect cannot be unless it is content to arrive at an entire divorce from practice or a sort of large but ineffective tolerantism, eclecticism or sceptical curiosity,—still the truths it discovers or the ideas it promulgates become, the moment they are applied to life, the plaything of force over which the reason has little control. Science pursuing its cold and even way has made discoveries which have served on one side a practical humanitarianism, on the other supplied monstrous weapons to egoism and mutual destruction ; it has made possible a gigantic efficiency of organisation which has been used on one side for the economical and social amelioration of the nations and on the other for turning each into a colossal battering-ram of aggression and mutual slaughter. It has given rise on the one side to a large rationalistic and altruistic humanitarianism, on the other it has justified a godless egoism. vita-

lism, vulgar will to power and success. It has drawn mankind together and given it a new hope and at the same time crushed it with the burden of a monstrous commercialism. Nor is this due, as is so often asserted, to its divorce from religion or to any lack of idealism. Idealistic philosophy has been equally at the service of the powers of good and evil and provided an intellectual conviction both for reaction and for progress. Religion itself has often enough in the past hounded men to crime and massacre and justified obscurantism and oppression.

The truth is that upon which we are now insisting, that reason is in its nature an imperfect light with a large but still restricted mission and that once it applies itself to life and action it becomes subject to what it studies and the servant and counsellor of the forces in whose obscure and ill-understood struggle it intervenes. It can in its nature be used and has always been used to justify any idea, theory of life, system of society or government, ideal of individual or collective action to which the will of man attaches itself. In philosophy it gives equally good reasons for monism and pluralism or for any halting-place between them, for the belief in Being or for the belief in Becoming, for optimism and pessimism, for activism and quietism. It can justify the most mystic religionism and the most positive atheism, get rid of God or see nothing else. In aesthetics it supplies the basis equally for classicism and romanticism, for an idealistic, religious or mystic theory of art or for the most earthly realism. It can with equal power base austere a strict and narrow moralism or prove triumphantly the thesis of antinomianism. It has been the sufficient and convincing prophet of every kind of autocracy or oligarchy and of every species of democracy; it supplies excellent and satisfying reasons for competitive individualism and equally excellent and satisfying reasons for communism or against communism and for State socialism or for one variety of socialism against another. It can place itself with equal effectivity at the service of utilitarianism, economism, hedonism, aestheti-

cism, sensualism, ethicism, idealism or any other essential need or activity of man and build around it a philosophy, a political and social system, a theory of conduct and life. Ask it not to lean to one idea alone, but to make an eclectic combination or a synthetic harmony and it will satisfy you ; only, there being any number of various possible combinations or harmonies, it will equally well justify the one or the other and set up or throw down any one of them according as the spirit in man is attracted to or withdraws from it. For it is really that which decides and the reason is only a brilliant servant and minister of this veiled and secret sovereign.

This truth is hidden from the rationalist because he is supported by two constant articles of faith, first that his own reason is right and the reason of others who differ from him wrong, and secondly that whatever may be the present deficiencies of the human intellect, the collective human reason will eventually arrive at purity and be able to found human thought and life securely on a clear, rational basis entirely satisfying to the intelligence. His first article of faith is no doubt the common expression of our egoism and arrogant fallibility, but it is also something more ; it expresses this truth that it is the legitimate function of the reason to justify to man his action and his hope and the faith that is in him and to give him that light, however restricted, and that dynamic conviction, however narrow and intolerant, which he needs in order that he may live, act and grow in the highest light available to him. The reason cannot grasp all truth in its embrace because that is too infinite for it, but still it does grasp the something of it which we immediately need, and its insufficiency does not detract from the value of its work, but is rather the measure of its value. For man is not intended to grasp the whole truth of his being at once, but to move towards it through a succession of experiences and a constant, though not by any means a perfectly continuous self-enlargement. The first business of reason then is to justify and enlighten to him his various experiences and to

give him faith and conviction in holding on to his self-enlargings. It justifies to him now this, now that, the experience of the moment, the receding light of the past, the half-seen vision of the future. Its inconstancy, its divisibility against itself, its power of sustaining opposite views are the whole secret of its value. It would not do indeed for it to support too conflicting views in the same individual, except at moments of awakening and transition, but in the collective body of men that is its whole business. For so man moves towards the infinity of the Truth by the experience of its variety; so his reason helps him to build, change, destroy what he has built, in a word progress, grow, enlarge himself in his self-knowledge and its works.

The second article of faith of the believer in reason is also an error and yet contains a truth. The reason cannot arrive at any final truth because it can neither get to the root of things nor embrace the totality of their secrets; it deals with the finite, the separate, the limited aggregate, and has no measure for the all and the infinite. Nor can reason found a perfect life for man or a perfect society. A purely rational human life would be a life baulked and deprived of its most powerful dynamic sources; it would be a substitution of the minister for the sovereign. A purely rational society could not come into being and, if it could be born, either could not live or would sterilise and petrify human existence. The root powers of human life, its intimate causes are below, irrational, and they are above, suprarational. But this is true that by constant enlargement, purification, openness the reason of man is bound to arrive at an intelligent sense even of that which is hidden from it, a power of passive, yet sympathetic reflection of the Light that surpasses it. Its limit is reached, its function is finished when it can say to man, "There is a Soul, a Self, a God in the world and in man who works concealed and all is his self-concealing and gradual self-unfolding. His minister I have been, slowly to unseal your eyes, remove the thick integuments of your vision

until there is only my own luminous veil between you and him. Remove that and make the soul of man one in fact and nature with this Divine ; then you will know yourself, discover the highest and widest law of your being, become the possessors or at least the receivers and instruments of a higher will and knowledge than mine and lay hold at last on the true secret and the whole sense of a human and yet divine living."

Hymns of the Atris

THE SIXTH HYMN TO MITRA-VARUNA

THE TWIN UPHOLDERS AND PROTECTORS

[Mitra and Varuna perfect the vastness of the super-conscious being which is the object of sacrifice ; they possess the full abundance of its force. When they reach that luminous origin and home, they give men, labourers in the sacrificial work, its peace and bliss ; on the way to it they protect the mortal from his spiritual enemies who would stand in the way of his immortality ; for they keep firm to their higher workings and to the seats of the higher consciousness to which these workings belong and to which man rises in his ascent ; universal and all-knowing they destroy these enemies who are the forces of egoism and limiting ignorance. True in their being, they are the powers that possess and touch the Truth in each individual being ; leaders of the journey and the battle they create the wideness of that higher consciousness even out of our narrow and distressed mortality. It is that highest which the thought in the Atris desires and reaches to by affirming Mitra, Varuna and Aryaman, the godheads, in the " bodies " inhabited by the human soul.]

1. In truth, O godheads, ye two sons of the infinite Mother, rightly perfected by you is the Vastness for which we sacrifice. O Varuna, Mitra, Aryaman, you possess its most abundant force.

2. When you enter into your original home of golden light, O Varuna, O Mitra, upholders of men in their labour, destroyers of the enemy, reach for them the bliss.

3. Universal and all-knowing are Varuna and Mitra and Aryaman; they keep firm to the law of their workings, even as to the seats to which they arrive, and guard mortal man from his foes.

4. For because they are true in their being, they touch the Truth and hold the Truth in creature and creature; perfect leaders in the journey, perfect in force for the battle, they create the wide-ness even out of this narrow being.

5. Which of you, O Mitra, is unaffirmed, thou or Varuna, in our bodies 1? Wholly our thought seeks That from you, That for the Enjoyers 2 our Thought desires.

1. Not the physical body only; the soul dwells here in five sheaths or embodyings. 2. The Atris,—literally, eaters; the word may also mean Travellers.

THE SEVENTH HYMN TO MITRA-VARUNA

THE LORDS OF THE GREAT FORCE

[Because they hold the great battle-force of the Truth, Mitra and Varuna lead us to the vastness of that Truth. By that force they rule all imperially, contain the Truth's clarities and their powers are manifested in all the godheads. Therefore should they put forth their power in these godheads for the human possession of the great felicity and wealth of the Truth in earth and heaven. They reach the Truth by the Truth; for they have its discernment full of the impulsion that goes straight to the

knowledge ; therefore they increase divinely without falling into the harms of the Ignorance. As lords of that powerful impulsion they bring down the heavens in a luminous rain upon the mortal and take possession of the vast as a home.]

1. Sing ye to Mitra and Varuna with the word that enlightens ; because they have that great force, theirs is the Truth, the Vast.

2. All-rulers are they, yes, both of them, Mitra and Varuna, homes of the clarity, gods, manifested by the word in the gods.

3. Therefore put forth strength for our great felicity 1 heavenly and earthly ; for great is your force in the gods.

4. By the Truth you attain knowledge of the Truth, you possess a judgment of impelling force ; 2 O gods, you grow and come not to hurt.

5. Turning heaven to rain, winners of the streaming movement, masters of that forceful impulsion, you take possession of your vast home.

1. The felicity or happy wealth of the wide Truth-consciousness manifested not only in the higher mental planes of our consciousness, but in our physical being.

2. The straight impulsion which the gods possess ; man, moving from the ignorance to the Truth by the ignorance, follows a crooked and wavering movement, has a judgment distressed by the falsehood and in his growth stumbles constantly into sin and suffering. By the growth of the gods in him, he is able to move without stumbling and suffering from Truth to greater Truth, straight, felicitously.

The Ideal of Human Unity

XXIII

The idea of a world-union of free nations and empires, loose at first, but growing closer with time and experience, seems at first sight the most practicable form of political unity; it is the only form indeed which would be immediately practicable, supposing the will to unity to become rapidly effective in the mind of the race. On the other hand, it is the State idea which is now dominant; the State has been the most successful and efficient means of unification and has been best able to meet the various needs which the progressive aggregate life of societies has created for itself and is still creating; it is the means to which the human mind at present has grown accustomed; it is besides the most ready means both for its logical and its practical reason to work with because it provides it with what it is always tempted to think its best instrument, a clear-cut and precise machinery and a stringent method of organisation. Therefore it is by no means impossible that, even though beginning with a loose union, the nations may be rapidly moved by the pressure of the many problems which would arise from the ever closer inter-working of their needs and interests, to convert it into the more stringent form of a world-State. We can found no safe conclusion upon the immediate impracticability of its creation or on the many difficulties which would stand in its way; for past experience shows that the argument of impracticability is of very little value. What the practical man of today denies as absurd and impracticable, is often enough precisely the thing that future generations

set about realising and eventually in some form or other succeed in putting into effect. But a world-State would mean a strong central organ of power representing or at least standing for the united will of the nations; a unification of all the necessary powers in the hands of this central and common governing body, at least in their source, powers military, administrative, judicial, economical, legislative, social, educational; and as an almost inevitable result an increasing uniformity of human life throughout the world in all these departments, even perhaps to the choice or creation of one common and universal language. Such indeed is the dream of a unified world which Utopian thinkers are now apt to place before us. The difficulties in the way of arriving at this result are at present obvious enough, but they are perhaps not so great as they seem at first sight and none of them are insoluble. We cannot put away such an Utopia as an impracticable dream.

The first difficulty would be the character and composition of this governing body, a problem beset with doubts and perils. In ancient times it was solved readily enough in smaller limits by the absolutist and monarchical solution with the rule of a conquering race as the starting-point, as in the Persian and Roman empires; but that resource is no longer open to us in the new conditions of human society, whatever dreams may in the past have entered into the minds of powerful nations or their Czars and Kaisers. The monarchical idea itself is beginning to pass away after a brief and fallacious attempt at persistence and revival; it seems indeed to be already nearing its death-agony and, although contemporary appearances are often enough deceptive, they are less likely to be so in the present instance than in many others, because the force which makes for the disappearance of the still surviving monarchies is strong, radical and ever increasing. It is that the social aggregates have ripened into self-conscious maturity and that therefore they no longer stand in need of a hereditary kingship to do their governing work for them or even to stand for them—except perhaps in cer-

tain exceptional cases such as the British empire—as the symbol of their unity. Either then the monarchy can only survive in name,—as in England where the king has less power even, if that be possible, than the French President and infinitely less than the heads of American republics,—or else it becomes a source of offence, a restraint to the growing democratic spirit of the peoples and to a greater or less degree a centre, a force or at least an opportunity for the forces of reaction. Its prestige and popularity tends therefore not to increase but to decline, and at some crisis when it comes too strongly into conflict with the sentiment of the nation it falls with small chance of lasting revival. We see it thus fallen or threatened and most suddenly in countries where its tradition was once the strongest. Even in these days it has fallen in China, in Portugal, in Russia, is imperilled in Greece and Spain. In no Western country is it really strong except in Germany and Austria and in some of the Balkan States, and in all of them for reasons belonging to the past which may soon lose, are losing already their force. Supposing the Austrian empire to be disintegrated by the present upheaval and the Hohenzollern tradition in Germany to pass in the same stream of events or by the growth of social democracy, already the strongest force in the nation, into a predominant force, it is hardly doubtful that the continent of Europe will become in time as universally republican as the two Americas. For kingship is now only a survival of the world's past ; it has no deep root in the practical needs or the ideals or the temperament of present-day humanity. When it disappears, it will be truer to say of it that it has ceased to survive than to say that it has ceased to live.

The republican tendency is indeed Western in its origin, stronger as we go more and more to the West, and has been historically powerful chiefly in Western Europe and dominant in the new societies of America. It might be thought that with the entrance of Asia into the active united life of the world, when the eastern continent has passed through its present throes of transition, the mon-

archical idea might recover strength and find a new source of vitality ; for in Asia kingship has been not only a material fact resting upon political needs and conditions, but a spiritual symbol and invested with a sacrosanct character. But in Asia no less than in Europe, monarchy has been a historical growth, the result of circumstances and therefore subject to disappearance when those circumstances no longer exist. The true mind of Asia has always remained, behind all surface appearances, not political but social and not monarchical but democratic or theocratic. Japan is perhaps the one prominent exception to this general rule. Already a great tendency of change is manifest. China, always a democratic country at bottom, though admitting in its democratic system an official aristocracy of intellect and a symbolic imperial head, is now definitely republican in sentiment, in spite of the recent reactionary coup d'état which is not likely to have at best a longer life than similar European reactions. The difficulty of the attempt to revive monarchy or to replace it by temporary dictatorships is due to an innate democratic sentiment now invigorated by the acceptance of a democratic form for the supreme government, the one valuable contribution of Western experience to the problem at which the old purely social democracies of the East were unable to arrive. In breaking with the last of its long succession of dynasties China had broken with an element of her past which was rather superficial than at the very centre of her social temperament and habits ; if it revives, it can only be as a constitutional monarchy of the European type. In India the monarchical sentiment, which was never really able to prevail over the theocratic and social except during the comparatively brief rule of the Moghuls, has been hopelessly weakened, if not yet quite effaced, by the rule of a British bureaucracy and the political Europeanising of the active mind of the race. In Persia the monarchy has become discredited and odious by the part it has played in the destruction of new-born Persian liberty and as the instrument of a veiled foreign rule.

Only at the two extremes of the Asiatic world in Japan and in Turkey does the monarchy still preserve something of its old sacrosanct character and its appeal to the sentiment of the race. But in Japan, still imperfectly democratised, the sentiment which surrounds the Mikado is visibly weakening, his actual power is very limited, and the growth of democracy and socialism is bound to aid the weakening and limiting process and may well produce the same results as in Europe. The Moslem Caliphate, originally the head of a theocratic democracy, was converted into a political institution by the rapid growth of a Moslem empire of which now only a fragment exists precariously in the tottering fabric of Turkish rule over Constantinople and Asia Minor. Should that too break in pieces, the Caliphate becomes a purely religious headship and even in that character its unity is threatened by the rise of new spiritual and national movements in Persia, Arabia and Egypt. But the one real and important fact in Asia of today is this that the whole active force of its future is centred not in priesthood or aristocracy, but, as in Russia and more even than in Russia, in a newly-created intelligentsia, small as yet in numbers, but rapidly increasing in energy and the settled will to arrive and bound to become exceedingly dynamic by reason of the inherited force of spirituality which it is beginning to apply to its new ideas of politics and society. Asia is not likely to lose its ancient spirituality, on the contrary even in its hour of greatest weakness it has been able to impose it increasingly even on the positive European mind; but whatever turn that spirituality takes, it will be determined by the mentality of this new intelligentsia and will certainly flow into other channels than the old ideas and symbols and the old forms of monarchy and theocracy.

The only apparent chance eventually for the monarchical idea is that its form may be retained as a convenient symbol for the unity of the heterogeneous empires which would be the largest elements in any unification based upon the present political configuration of the world. But even for

these empires the symbol has not proved to be indispensable. France has done without it, Russia has recently dispensed with it; in Austria it is becoming odious to some of the constituent races as the badge of subjection and has recently become an object of reprobation to the outside world. Only in England is it at once innocuous and useful and therefore upheld. Conceivably, if the British empire, at this moment the leading, the most influential, the most powerful force in the world, were to become the nucleus or the pattern of the future unification, some chance of the monarchical element surviving in the figure—and even a figure is sometimes useful as a centre for future potentialities—might exist. But against this stands the fixed republican sentiment of America and the small chance of even a nominal kingship representing one element of a very heterogeneous whole being accepted by the rest. In the past, at least, this has only happened under the stress of conquest. Even if the world-State found it convenient as the result of experience to introduce or to reintroduce the monarchical element into its constitution, it could only be in some quite new form of a democratic kingship. But a democratic kingship, as opposed to a passive figure of monarchy, the modern world at least has not succeeded in evolving.

The two determining facts in modern conditions which alter the whole problem are that in this kind of unification nations take the place of individuals and, secondly, that these nations are mature self-conscious societies, predestined therefore to pass through pronounced forms of social democracy. It is reasonable to suppose that the world-State will tend to strive after the same principle of formation as that which obtains in the separate societies which are to constitute it. The problem would be simpler if we could suppose the difficulties created by conflicting national temperaments, interests, cultures to be either eliminated or successfully subordinated and minimised by the depression of separative nationalistic feeling and the growth of a cosmopolitan internationalism. That solution

is not altogether impossible in spite of the serious check to internationalism and the strong growth of nationalistic feeling developed by the world-war; for, conceivably, internationalism may revive with a redoubled force after the stress of the feelings created by the war has passed. In that case the tendency of unification may look to the ideal of a world-wide republic with the nations as provinces, though at first very sharply distinct provinces, and governed either by a council or parliament responsible to the united democracies of the world or else by a sort of modified and fluid oligarchy reposing its rule on the assent, expressed by election or otherwise, of a semi-passive democracy. That really is what the modern democracy at present is; the sole democratic elements are public opinion, periodical elections and the power of the people to refuse re-election to those who have displeased it; but the government is really in the hands of the bourgeoisie, the professional and business men, the landholders—where such a class still exists,—strengthened by a number of new arrivals from the working-class who very soon assimilate themselves to the political temperament and ideas of the governing classes. If a world-State were to be established on the present basis of human society, it might well try to develop its central government on this principle and, whatever form it took, it is these classes which would govern in the name of the peoples.

But the present is a moment of transition and a bourgeois world-State is not a probable consummation. In each of the more progressive nations the dominance of the middle-class is threatened on two sides, first, by the dissatisfaction of the intellectuals who find in its unimaginative business practicality and obstinate commercialism an obstacle to the realisation of their ideals, and secondly by the dissatisfaction of the great and growing power of Labour which sees democratic ideals and changes continually exploited in the interests of the middle class, though as yet it can find no alternative to the Parliamentarism by which that class ensures its rule. What changes the alliance between

these two dissatisfactions may bring about, it is impossible to foresee. In Russia, where it is strongest, we see it already taking the lead of the Revolution and compelling the bourgeoisie to undergo its control, though the compromise so effected is not likely to outlast the exigencies of the war. In two directions it may lead to a new form of modified oligarchy with a democratic basis. The government of a modern society is now growing an exceedingly complicated business in each part of which a special knowledge, special competence, special faculties are required, and every new step towards State socialism must increase this tendency. The need of this sort of special training in the councillor and administrator combined with the democratic tendencies of the age might well lead to some modern form of the old Chinese principle of government, a democratic organisation of life below, above the rule of a sort of intellectual bureaucracy, an official aristocracy of special knowledge and capacity recruited from the general body without distinction of classes,—for equal opportunity would be insisted upon,—but still forming a class by itself in the constitution of the society. On the other hand, if the industrialism of the modern nations changes, as some think it will, and develops into some sort of guild socialism, a guild aristocracy of Labour might well become the governing body in the society. Any movement towards a world-State would then take the same direction and evolve a governing body of the same model.

But in these possibilities we leave out of consideration the great factor of nationalism and the conflicting interests and tendencies it creates. To overcome these conflicting interests, it has been supposed, the best way is to evolve a sort of world Parliament in which, it is to be presumed, the opinion of the majority would prevail. Parliamentarism, the invention of the English political genius, is a necessary stage in the evolution of democracy, for without it the generalised faculty of considering and managing with the least possible friction large problems of politics, administration, economics, legislation concern-

ing considerable aggregates of men cannot easily be developed. It has also been the one successful means yet discovered of preventing the State executive from suppressing the liberties of the individual and the nation. Nations emerging into the modern form of society are therefore naturally and rightly attracted to this instrument of government. But it has not yet been found possible to combine Parliamentarism and the modern trend towards a true democracy; it has been always an instrument either of a modified aristocratic or of a middle-class rule. Besides, its method involves an immense waste of time and energy and a confused, swaying and uncertain action "muddling out" some tolerable result, which accords ill, with the more stringent ideas of efficient government and administration now growing in force and necessity and would be fatal to efficiency in anything so complicated as the management of the affairs of the world. These disadvantages may indeed be partially counteracted by two recent devices, the system of devolution, which may even be carried as far as a return by inverse movement to the method of American federalism, and the system of Parliamentary committees adopted by France during the war. But again Parliamentarism means in practice the rule, often the tyranny of a majority, even of a very small majority, and the modern mind attaches increasing importance to the rights of minorities. They would be still more important in a world-State where any attempt to override them might easily mean serious discontents and disorders or even convulsions fatal to the whole fabric. Finally, a Parliament of the nations must necessarily be a united parliament of free nations and could not well come into successful being in the present anomalous and chaotic distribution of power in the world, especially with the Asiatic problem unsolved.

A more feasible form would be a supreme council of the free and the imperial nations of the existing world-system, but this also has its difficulties. It could only be workable at first if it amounted in fact to an oligarchy of

a few strong imperial nations whose voice and volume would prevail at every point over that of the more numerous but smaller non-imperialistic commonwealths and it could only endure by a progressive and if possible peaceful evolution from this sort of oligarchy of actual power to a more just and ideal system in which the imperialistic idea would dissolve and the great empires merge their separate existence into that of a unified mankind. How far national egoism would allow that evolution to take place without vehement struggles and dangerous convulsions, is, in spite of the superficial liberalism now widely professed, a question still fraught with grave and ominous doubts.

On the whole then, whichever way we turn, this question of the form of a world-State is beset with doubts and difficulties, some arising from the surviving sentiments and interests of the past, some from the rapidly developing revolutionary forces of the future. It does not follow that they cannot or will not be solved, but the way and the line any such solution would take, are beyond calculation and can really be determined only by practical experience and experiment under the pressure of the forces and necessities of the modern world. For the rest, the form of government is not of supreme importance. The real problem is that of the unification of powers and the uniformity which any manageable system of a world-State would demand.

"God, the Invisible King"

A remarkable book with this title by the well-known writer and thinker, Mr. H. G. Wells, has recently appeared, of which only a few extracts are before us, but these are sufficient to reveal its character and thought. It is on the part of the writer, speaking not for himself personally alone but as scribe to the spirit of his generation, a definite renunciation of the gospel of an all-sufficient rationalism, a discovery of God, a profession of faith in spirituality as the one lever by which mankind can rise out of the darkness and confusion of its present state into a more perfect living. He professes his faith in the God within, the invisible King, who is the immortal part of us, in a coming kingdom of God upon earth which shall not only be a spiritual state in the individual, but the open brotherhood of a divine rule among men, and in self-identification with God, service of him, absolute surrender to him as the whole rule of life for the enlightened modern man. This is indeed a remarkable change of spirit and change of mental outlook and if Mr. Wells' claim is just that he is writing as a scribe to the spirit of his generation, it means a revolution in Europe far more important than the Russian with all its idealism and its hopes for a new and beneficent change in politics and society. It means the union of eastern spiritual knowledge and religious faith with Western pragmatic idealism and their fusion into the basis of a new culture and, we will not say a new universal religion,—for religion must vary with the variations

of human nature,—but a new practical spirituality in which all mankind can become one.

There is much in Mr. Wells' statement of his new-born belief that is imperfect, limited and a little crude, much that is grasped with an over-hasty zeal, as was inevitable in the first light of an unripe awakening. Some of the old limitations of the rationalistic Western mind with its too external outlook upon things still cling about his new spiritual discovery. He tells us that the kingdom of God on earth is "not a metaphor, not a mere spiritual state, not a dream, not an uncertain project,...it is the close and inevitable destiny of mankind." This classing of the inner spiritual state, the kingdom of God within us, with a metaphor, a dream, an uncertain project reveals the lingering taint of an excessive pragmatism. The spiritual state is the one thing indispensable; until the mass of mankind can awaken into it, the dream of a perfect society, an open brotherhood of God's rule, must end in failure and disappointment. The kingdom of God within is the sole possible foundation for the kingdom of God without; for it is the spirit by which man lives that conditions the outer forms of his life.

Misled by this external view of things Mr. Wells', evidently, still believes that a political and social action is sufficient to bring about the millennium. He has discovered that this action must be driven by a spiritual motive, pursued in the passion of a true religious fervour, consecrated to the indwelling God, effective only by an absolute self-surrender to the Divine. But he has a limited vision of his God and brings to it all the aggressiveness and something of the fanaticism of all such limited religious conceptions. "The new conceptions" he writes "do not tolerate either kings or aristocracies or democracies. Its implicit command to all its adherents is to make plain the way to the world theocracy. Its rule of life is the discovery and service of the will of God which dwells in the hearts of men and the performance of that will" in the life of the believer, the individual, and of the nation of which he

is a part. "I give myself to God not only because I am so and so, but because I am mankind....I become a knight in God's service...I become a responsible minister of my king. I take sides against injustice, disorder, and against all those temporal kings, emperors, princes, landlords and owners who set themselves against God's rule and worship. Kings, owners and all who claim rule and decision in the world's affairs, must either show themselves clearly the fellow-servants of the believer or become the object of his steadfast antagonism."

All this is very forcibly said, but it shows that the writer has not grasped the whole spiritual truth ; he has not gone deep enough inward. As once he dreamed of a class of scientific and rational supermen establishing a perfect social rule upon earth, so now he thinks that by the action of his banded servants of the invisible King declaring political and social war upon godless Czars, Kaisers, rulers and capitalists the same end can be achieved. With them is God; in them God dwells, in the others, presumably, he does not dwell; those who have surrendered absolutely to him are the citizens of the kingdom and on them shall be peace ; those who do not surrender or even fall short in their surrender, are interlopers, against them the sword. A very old kind of militant religionism in a very modern form. It ignores two ancient, two eternal spiritual truths ; first, that God dwells in all and, secondly, that only by becoming conscious of the God within from within can humanity be saved. God dwells in all and not only in the believer who is conscious of him,—dwells disguised and veiled, and it is by helping others to awaken to the veiled Divine within them that we go the straight way to the founding of his kingdom on earth. True, an outward battle also has to be fought, but against forces, against institutions which stand in the way of the spreading of the light and the reign of brotherhood, not against men as unbelievers,—in a spirit of understanding, of knowledge, of firm will, but also of charity for ignorance and of love for the misled. God, says Mr. Wells, is boundless love, but this bound-

less love, it seems, is not infinite enough to embrace those who do not believe with you ; it rejects them with a steadfast antagonism, it banishes them as " interlopers." God's work least of all should be pursued in a spirit of partisan and sectarian antagonism, but rather with a remembrance that the battle is only a way to peace and the peace must come by the inner submission of the opponent through his recognition of the Divine, through his awakening. It is not enough that the believer should perform God's will and fight for the performance of that will " in the acts and order of the state and nation of which he is a part." The nation also must be brought not only to believe, but to know, to see, to live in God, otherwise the national performance of God's will, even if momentarily secured, will soon degenerate into a form. It is possible that what the old religions called " the rule of the saints " may be a preliminary step to the establishment of the full kingdom of God, but that rule can only become secure by the light and fire which is in them kindling itself in the hearts of all mankind.

These defects of outlook come from a defect in the conception of the Divine. It consists of " complete Agnosticism in the matter of God the creator and entire faith in the matter of God the Redeemer." A distinction is made between the Veiled Being behind the universe and the living reality in our lives ; the latter alone is the true God. He is a personal and intimate God. He is finite. He is a spirit, a single spirit and a single person. He has come, we know not whence, into the conflict of life. He has begun and will never end. And yet he is the immortal part and leader of mankind, our friend and brother and light of the world. And from these first principles is drawn a description of God as certain qualities, boundless love, boundless courage, boundless generosity, thought and steadfast will, and as having motives, characteristics, an aim. " This is the belief of the modern mind", read the modern Western mind, " with regard to God."

We can see whence the crudities of this belief arise.

The Western mind is still burdened with its scientific vision of the universe as a play of brute force, of life as a struggle, the world a material entity, and therefore of the Spirit of the word, if any there be, conceived agnostically or with a sort of materialistic Pantheism as standing for these things only, the Breath of a physical universe, a sort of mechanical, inconscient Soul of things. Out of this pure materiality mind and soul inexplicably evolve. God appears only in man and his aspiration, his longings for a higher order of things, for love, universal sympathy, immortality. This God and the mechanical inconscient Spirit of the world the Western mind finds it difficult—and no wonder—to bring under the same term. The simple, harmonious truth that God is veiled in the material universe which is only the lowest term, the first appearance of the cosmic Reality, that he unveils himself partially and progressively in man and to man, and that man by growth into self-knowledge and God-knowledge can grow into the whole truth of God and existence, which is one truth,—this seems still to be hidden from these wise men of the West. His partial unveiling in man seems to them a birth of the once non-existent Divine, a coming of God into the world, one knows not whence; and because man appears to be finite, God whom they conceive of as the sun of human aspiration to good, truth, beauty, immortality, is also conceived of as finite. But how is that which has begun in Time, secure against ending in Time? and how can a finite God be infinite love, courage, strength? Only that which was from ever, can be for ever and only that which is infinite in being, can be infinite in force and quality. We have here an echo of the inconsequent Christian paradox of a soul born by the birth of the body, yet immortal to all eternity combined with the metaphysical dogma of a God existent not in being, but in becoming. We shall appreciate in a second article the element of truth and value in this new belief as well as the limitations which it brings into our inner realisation of God and the practice of a divine life to which it gives a foundation.
