



**Sanatan Dharam
in light of the writings of
Sri Aurobindo**

The Indian renaissance is arising, and that must determine its future tendency.

The recovery of the old spiritual knowledge and experience in all its splendor, depth and fullness is its first, most essential work;

the flowing of this spirituality into new forms of philosophy, literature, art, science and critical knowledge is the second;

an original dealing with modern problems in the light of the Indian spirit and the endeavor to formulate a greater synthesis of a spiritualized society is the third and most difficult.

Its success on these three lines will be the measure of its help to the future of humanity .---Sri Aurobindo

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Atmawan

The man who regards selflessness as a duty, has not yet learned the alphabet of true altruism; it is the man who feels it as a delight and a natural craving, who has taken the right way to learn. The Hindu outlook here is the true outlook. The Hindu does not call the man who has risen above the gratification of desire a selfless man; he calls him a *AmvAn*, the selfful man; that man is an *AmvAn*, that man has not found himself who still clings to the gratification of his body & vital impulses. Read that great drama of self-sacrifice, the *Nagananda*, and you will feel how different is the Hindu outlook from the Western; there self-sacrifice is not a painful and terrible struggle but a glorious outpouring of the nature, a passionate delight. "It is only human nature," we say indulgently of any act of selfishness. But that is an error and thrice an error. It is not human nature, but animal nature; human nature is divine & selfless and the average selfish man is selfish not because of his humanity, but because his humanity is as yet undeveloped & imperfect. Christ, Buddha, these are the perfect men; Tom, Dick & Harry are merely animals slowly shaping into men. CWSA17 pg 185-186

Prarabdha Karma

Even if he does not will to be reborn, he will be careful not to leave the world of phenomena until his *prarabdha karma* is worked out. There are certain debts standing against his name in the ledger of Nature and these he will first absolve. Of course the *Jivanmukta* is not legally bound by his debts to Nature, for all the promissory notes he has executed in her name have been burned up in the fire of *Mukti*. He is now free and lord, the master of *Prakriti*, not its slave. But the *Prakriti* attached to this *Jivatman* has created, while in the illusion of bondage, causes which must be allowed to work out their effects; otherwise the chain of causation is snapped and a disturbance is brought about in the economy of Nature. *u sFd_y_Erm_lokA_*. In order therefore to maintain the law of the world unimpaired, the *Jivanmukta* remains amid works like a prisoner on parole, not bound by the fetters of *Prakriti*, but detained by his own will until the time appointed for his captivity shall have elapsed. CWSA17 pg 209

Real Vairagya

Disgust with the world, the shrinking from the phenomenal life and the desire to escape from it to the Eternal, is called, in our terminology, *vairagya*. *Vairagya* is the turning of the soul to its salvation; but we must be on our guard against the false shows and imitations of it to which our minds are subject. "I am continually battered with the siege of sorrows & miseries; I cannot cope with the world; let me therefore get away from the world, put on the saffron robe and be at peace from anxiety and grief"; that is not the language of real *vairagya*. Just as you recognize a genuine article from the imitation by its trademark, so there is a mark by which you recognize the true Sannyasin. Not weariness of the phenomenal world by itself, but this worldweariness accompanied by a thirst for the Eternal, that is the real *vairagya*. The thirst for the Eternal is the trademark; look for it always and see that it is the real trademark, not an imperfect & fraudulent reproduction. The saffron robe nowadays covers a great deal of selfishness, a great deal of idleness, a great deal of hypocrisy. It is not the robe which is the trademark, but the longing for the Eternal. Nor is it the talk and the outward action which is the trademark, for that may be a mere imitation. Look in the eyes, watch the slighter, less observed habits, wait for a light on the face; then you will find the trademark. Apply the same test to yourself. When you think you have *vairagya*, ask yourself, "Is this mere weariness & disgust, a weak fainting of the soul, or can I detect in it even in a slight degree an awakening of the Self and a desire for that which is not transient but eternal, not bound to sin and chequered with sorrow, but pure and free?" If after severe self-examination, you can detect this desire in yourself, know that your salvation has begun. CWSA17 pg 196

The precise nature of the *vairagya*

Whatever be the precise nature of the *vairagya* or its immediate & exciting cause, if the thirst for the Eternal mingle in it, know that it is real *vairagya* and the necessary impulse towards your salvation. You must pass through this stage if you are to reach the Eternal at all. For if you do not get weary of the phenomenal, your mind cannot turn to the Eternal; the attraction of the phenomenal, keeps your eyes turned downward & not upward, outward & not inward. Welcome therefore the first inrush of *vairagya* into your life, but remember it is a first stage on the road, not the goal. Swami Bhaskarananda was driven into Sannyas by a keen & overmastering disgust of life in the world, but when he had attained *mukti*, the state of his mind so changed that if his wife had been living, he would have lived with her in the world as one in the world; an idea shocking to priestly & learned orthodoxy, but natural to the Jivanmukta.

Sri Ramakrishna, when he had attained identity with the Lord, could not indeed return to the world as a householder or bear the touch of worldly things,—for he was the incarnation of utter Bhakti,—but he took as much delight in the Eternal manifested in phenomena & especially in man as in the pure actionless Brahman with whom he became one in Samadhi. The Karmamargin must pass through the condition of Vairagya, but he will not abide in it. Or to speak more accurately he will retain the spiritual element in it and reject the physical. The spiritual element of *vairagya* is the turning away from the selfish desire for phenomenal objects and actions; the physical element is the fear of and shrinking from the objects & actions themselves. The retention of the spiritual element is necessary to all Yogins; the retention of the physical element, though often a sign of great physical purity and saintliness, is not essential to salvation. CWSA17 pg page198

Divine work for mukta soul

...in a letter of Swami Vivekananda. “I have lost all wish for my salvation,” wrote the great Vedantin, “may I be born again and again and suffer thousands of miseries so that I may worship the only God that exists, the only God I believe in, the sum-total of all souls,—and above all, my God the wicked, my God the miserable, my God the poor of all races, of all species is the special object of my worship. He who is the high and low, the saint and the sinner, the god and the worm, Him worship, the visible, the knowable, the real, the omnipresent; break all other idols. In whom there is neither past life nor future birth, nor death nor going nor coming, in whom we always have been and always will be one, Him worship; break all other idols.”

The last two sentences contain indeed the whole gist of the matter. The true salvation or the true freedom from the chain of rebirth is not the rejection of terrestrial life or the individual's escape by a spiritual self-annihilation, even as the true renunciation is not the mere physical abandonment of family and society; it is the inner identification with the Divine in whom there is no limitation of past life and future birth but instead the eternal existence of the unborn Soul. He who is free inwardly, even doing actions, does nothing at all, says the Gita; for it is Nature that works in him under the control of the Lord of Nature.

Equally, even if he assumes a hundred times the body, he is free from any chain of birth or mechanical wheel of existence since he lives in the unborn and undying spirit and not in the life of the body. Therefore attachment to the escape from rebirth is one of the idols which, whoever keeps, the sadhaka of the integral Yoga must break and cast away from him. For his Yoga is not limited to the realisation of the Transcendent beyond all world by the individual soul; it embraces also the

realisation of the Universal, “the sum-total of all souls”, and cannot therefore be confined to the movement of a personal salvation and escape. Even in his transcendence of cosmic limitations he is still one with all in God; a divine work remains for him in the universe. CWSA23-24 page 271

Divine Work

That work cannot be fixed by any mind-made rule or human standard; for his consciousness has moved away from human law and limits and passed into the divine liberty, away from government by the external and transient into the self-rule of the inner and eternal, away from the binding forms of the finite into the free self-determination of the Infinite. “Howsoever he lives and acts,” says the Gita, “he lives and acts in Me.” The rules which the intellect of men lays down cannot apply to the liberated soul,—by the external criteria and tests which their mental associations and prejudgments prescribe, such a one cannot be judged; he is outside the narrow jurisdiction of these fallible tribunals. It is immaterial whether he wears the garb of the ascetic or lives the full life of the householder; whether he spends his days in what men call holy works or in the many-sided activities of the world; whether he devotes himself to the direct leading of men to the Light like Buddha, Christ or Shankara or governs kingdoms like Janaka or stands before men like Sri Krishna as a politician or a leader of armies; what he eats or drinks; what are his habits or his pursuits; whether he fails or succeeds; whether his work be one of construction or of destruction; whether he supports or restores an old order or labours to replace it by a new; whether his associates are those whom men delight to honour or those whom their sense of superior righteousness outcasts and reprobates; whether his life and deeds are approved by his contemporaries or he is condemned as a misleader of men and a fomenter of religious, moral or social heresies. He is not governed by the judgments of men or the laws laid down by the ignorant; he obeys an inner voice and is moved by an unseen Power. His real life is within and this is its description that he lives, moves and acts in God, in the Divine, in the Infinite. CWSA17 Page 271

European Mind and Veda

An European or his disciple in scholarship can no more enter into the spirit of the Veda than the wind can blow freely in a closed room. And pedants especially can never go beyond the manipulation of words. Men like Max Muller presume to lecture us on our Veda & Vedanta because they know something of Sanscrit grammar; but when we come to them for light, we find them playing marbles on the doorsteps of the outer court of the temple. They had not the *adhikar* to enter, because they came in a spirit of arrogance with preconceived ideas to teach & not to learn; and their learning was therefore not helpful towards truth, but only towards grammar. Others ignorant of the very rudiments of Sanscrit, have seen more deeply than they,—even if some *have* seen more than there was to see. What for instance is this *henotheism*, this newword, the ill begotten of pedantry upon error? If it is meant that various sections of the Aryas consider different Gods as *the* God above all & the others false or comparatively false Gods, there would have been inevitably violent conflicts between the various sects and perpetual wars of religion but such there were not. If on the other hand, it is meant that different worshippers preferred to worship the Lord of the Universe in different particular forms, then are we still henotheist; for there is hardly one of us who has not his *ishta-devata*, Vishnou, Siva, Ganapati, Maruti, Rama, Krishna or Shakti; yet we all recognize but one Lord of the Universe behind the form we worship. If on the other hand the same man worshipped different nature-forces, but each in its turn as the Lord of the Universe, then is this Pantheism, pure and simple. And this was indeed the outer aspect of the Vedic religion; but when the seers of the Veda left their altars to sit in meditation, they perceived that Brahman was neither the *Visvadevas* nor the synthesis of the *Visvadevas* but something other than they; then was the revelation made that is given us in the Upanishads. *t_2yAnyogAngtA ap_yn_d_vA_mfE4__vgZ_En_g_YAm_* This is what is meant by saying that Brahman is outside all this; he is neither the synthesis of Nature nor anything that the Universe contains, but himself contains the Universe which is only a shadow of His own Mind in His own Mind. CWSA17pg 133-134

Base of Human Unity(vasudev Kutumbakam)

No Paradise therefore can exist, no Paradise even if it existed, can last, until that which makes sin and hell is conquered. We may never have a Paradise on earth, but if it is ever to come, it will come not when all mankind are as brothers, for brothers jar and hate as much & often more than mere friends or strangers, but when all mankind has realised that it is one Self. Nor can that be until mankind has realised that all existence is oneself, for if an united humanity tyrannise over bird & beast & insect, the atmosphere of pain, hatred & fear breathing up from the lower creation will infect & soil the purity of the upper. The law of Karma is inexorable, and whatever you deal out to others, even such shall be the effect on yourself, in this life or in another. Do you think then that this strange thing will ever come about that mankind in general, will ever come to see in the dog and the vulture, nay, in the snake that bites and the scorpion that stings, their own Self, that they will say unto Death my brother & to Destruction my sister, nay that they will know these things as themselves? sv_B_t_q cA_mAn_, the Sruti will not spare you the meanest insect that crawls or the foulest worm that writhes. CWSA17pg 142

Emanation and example of spider

Emanation is a silly word and a silly idea. God is not a body emitting vapours. If they have emanated from Him, where, pray, have they emanated to? Which is their locality and where is their habitation? You cannot go anywhere where you will be outside God; you cannot go out of your Self. For though you flee to the uttermost parts of space, He is there. Are Hamlet & the rest of them emanations from Shakespeare's mind? Will you tell me then where they have emanated to? Is it on to those pages, those corruptions of pulp which are made today and destroyed tomorrow? Is it into those combinations of those letters of the English alphabet with which the pages are covered? Put them into combinations of any other alphabet, or relate them in any language to a man who knows not what letters are, and still Hamlet will live for him. Is it in the sounds that the letters represent? sounds that are heard this moment and forgotten the next? But Hamlet is not forgotten—he lives on in your mind for ever. Is it in the impressions made on the material brain by the forgotten sounds? Nay the Sleep Self within you, even if you have never heard or read the play of Hamlet, will, if it is liberated by any adequate process of Yoga or powerful hypnosis, tell you about Hamlet. Shakespeare's drama-world never emanated from Shakespeare's mind, because it was in his mind and is in his mind; and you can know of Hamlet because your mind is part of the same universal mind as Shakespeare's—part, I say, in appearance, but in reality that mind is one and indivisible. All knowledge belongs to it by its nature perpetually and from perpetuity, and the knowledge that we get in the waking condition through such

vehicles as speech & writing are mere fragments created (let loose) from it & yet within it, just as the worlds are mere fragments created (let loose) from the Brahman, in the sense of being consciousness selected & set apart from the Universal Consciousness, but always within the Brahman. Emanation is a metaphor, like the metaphor in the Sruti about the spider & his web,—convenient for certain purposes, but not the truth, very poor ground therefore on which to build a philosophy. To realise God in the Universe & in yourself, is true Pantheism and it is the necessary step for approaching the Unknowable, but to mistake the Universe for God, is a mistaken & inverted Pantheism. This inverted Pantheism is the outer aspect of the Rigveda, and it is therefore that the Rigveda unlike the Upanishad may lead either to the continuation of bondage or to Brahmaloaka, while the Upanishad can lead only to Brahmaloaka or to the Brahman Himself. CWSA17 132-133

Creation- shrishti

What in Europe is called creation, the Aryan sages preferred to call *srishhti*, projection of a part from the whole, the selection, liberation and development of something that is latent and potentially exists. Creation means the bringing into existence of something which does not already exist; *srishhti* the manifestation of something which is hidden and unmanifest. The action of Prakriti proceeds upon the principle of selection leading naturally to development; she selects the limited out of the unlimited, the particular out of the general, the small portion out of the larger stock. This limited, particular & fractional having by the very nature of limitation a *swabhav*, an ownbeing or as it is called in English a nature, which differentiates it from others of its kind, develops under the law of its nature; that is its *swadharma*, its own law & religion of being, and every separate & particular existence, whether inanimate thing or animal or man or community or nation must follow & develop itself under the law of its nature and act according to its own *dharma*. It cannot follow a nature or accept a *dharma* alien to itself except on peril of deterioration, decay and death. This nature is determined by the balance in its composition of the three *gunas* or essential qualities of Prakriti, passivity, activity and equipoise, which reveal themselves under different shapes in the animate as well as the inanimate, in the mind as well as in the body. In matter they appear as passive reception, reaction and retention, in human soul as the brutal animal, the active, creative man and the calm, clear-souled god. It must always be remembered that Prakriti is no other than Avidya, the great Illusion. She is that impalpable indeterminable source of subtle and gross matter, Matter in the abstract, the idea of difference and duality, the impression of Time, Space and Causality. The limited is limited not in reality, but by walls of Avidya which shut it in and give it an impression of existence separate

from that of the illimitable, just as a room is shut off from the rest of the house by walls and has its separate existence and its separate nature small or large, close or airy, coloured white or coloured blue. Break down the walls and the separate existence and separate nature disappear; the very idea of a room is lost and there is nothing left but the house. The sense of limitation and the consequent impulse towards development & self-enlargement immediately create desire which takes the form of hunger and so of a reaching after other existences for the satisfaction of hunger; and from desire & the contact with other existences there arise the two opposite forces of attraction and repulsion which on the moral plane are called liking and dislike, love and hatred. Thus [the] necessity of absorbing mental and aesthetic food for the material of one's works; this too is hunger. The instinct of self-enlargement shows itself in the physical craving for the absorption of other existences to strengthen oneself, in the emotional yearning to other beings, in the intellectual eagerness to absorb the minds of others and the aesthetic desire to possess or enjoy the beauty of things & persons, in the spiritual passion of love & beneficence, and all other activity which means the drawing of the self of others into one's own self and pouring out of oneself on others. Desire is thus the first principle of things. Under the force of attraction and repulsion hunger begins to differentiate itself & develop the various senses in order the better to master its food and to feel & know the other existences which repel or attract it. So out of the primal consciousness of Will dealing with matter is developed form and organism, vitality, receptive mind, discriminating mind, Egoism. Out of this one method of Prakriti, selection, liberation and development, the whole evolution of the phenomenal world arises. Creation therefore is not a making of something where nothing existed, but a selection and new formation out of existing material; not a sudden increase, but a continual rearrangement and substitution; not an arbitrary manufacture, but an orderly development. CWSA17 226-228

God & world, God & the human soul

False conception that God & world, God & the human soul are different entities

God acts or rather produces action, produces, that is to say, process & succession of manifested energies in His own being without being bound either by the action itself or by its process or by its succession or by its causes or by its results. In action or out of action He is entirely, infinitely & absolutely free.

But then there arises the difficulty caused to our darkened minds by the false conception that God & world, God & the human soul are different entities. From this division of the indivisible there arises the notion, the fatal noumenal error, the illogical logic, that God beyond the world is free but God in the world is bound, bound to action, bound to sorrow, bound to death and birth,—the great fundamental error which seals our eyes & creates needlessly the insoluble problem of suffering & evil and death and limitation,—insoluble because we have created a false first premise for all our conclusions about the world. God in the world is not bound, but only pretends to mind that He is bound. Mind so envisages Him because it sees Him observing freely the arrangements & processes that He has made &, always associating fixed observance in Nature with inevitable observance, supposes Him to be observing His own laws inevitably, helplessly, not freely. All the more then is man, apparently limited, apparently bound in the meshes of a hundred woven laws, supposed to differ precisely in this from the transcendental Being that That is free & untouched by the world & its works, he a slave and moulded by their pressure into what he is now & will hereafter become. Thence the conclusion of so many philosophies that man here can never be anything but a suffering victim of his works & slave of illusion & only by annulling his existence in cosmos can become free,—free not in the cosmos but from the cosmos. But it is not so. For man is the Lord inhabiting His human temple, enjoying his own play in this mortal mansion built by himself out of his own cosmic being; he has determined what he is and is determining now by his play in works as he has previously determined by his play in internal consciousness what he shall become. CWSA17 Pg 516

Isha Upanishad of supreme importance

The Isha Upanishad stands first in the order of the Upanishads we should read as of a supreme importance for us & more almost than any of the others, because it sets itself with express purpose to solve that fundamental difficulty of life to which since Buddha & Shankara we have persisted in returning so lofty but so misleading an answer. The problem resolves itself into a few primary & fundamental questions.

Since we have here a great unconditioned unity and a great phenomenal multitudinous manifestation, what is the essential relation between this unity & this manifestation? Given the coexistence & identity of the reality & the phenomenon where is the key to their identity? what is the principle which harmonises them? and wherein lies the purpose & justification of their coexistence & apparent differentiation? The essential relation being known, what is that practical aspect of the relation upon which we can build securely our life here in this world? Is it possible to do the ordinary works of our human life upon earth consistently with the higher knowledge or in such a way as to embody in our every action the soul of the divine knowledge & the divine guna? What is that attitude towards God & the world which secures us in such a possibility? Or what the rule of life which we must keep before us to govern our practice and what the practical results that flow from its observance? The present curses of phenomenal life seem always to have been the sorrowful trinity of pain, death & limitation; will these practical results of a Vedantic life include the acceptance of this great burden and this besetting darkness or has mankind even here, even in this body & in this society, an escape from death & sorrow? As human beings what is our aim here or what our hope hereafter? These are the great questions that arise from the obscured soul of man to the Infinite & the conflicting & partial answers to them have eternally perplexed humanity. But if they can once be answered, simply, embracingly, satisfyingly—so as to leave no true demand of the God in man upon the world unsatisfied, then the riddle of existence is solved. **The Isha Upanishad undertakes to answer them all.** Setting out with a declaration of God's purpose in manifestation for which the world was made & the golden rule of life by which each man individually can utterly consummate that divine purpose, the mighty Sage to whom as an instrument & channel we owe this wise & noble solution asserts the possibility of human works without sin, grief & stain in the light of the one spiritual attitude that is consistent with the conscious & true knowledge of things & in the strength of the golden rule by which alone a divine life here can be maintained. In explaining & justifying these original positions he answers incidentally all the other great human questions. CWSA 17pg 375-376

Lokasangrah

Equality too there will be with regard to the action of others upon us. Nothing that they can do will alter the inner oneness, love, sympathy which arises from the perception of the one Self in all, the Divine in all beings. But a resigned forbearance and submission to them and their deeds, a passive non-resistance, will be no necessary part of the action; it cannot be, since a constant instrumental obedience to the divine and universal Will must mean in the shock of opposite forces that fill the world a conflict with personal wills which seek rather their own egoistic satisfaction. Therefore Arjuna is bidden to resist, to fight, to conquer; but, to fight without hatred or personal desire or personal enmity or antagonism, since to the liberated soul these feelings are impossible. To act for the *lokasan`graha*, impersonally, for the keeping and leading of the peoples on the path to the divine goal, is a rule which rises necessarily from the oneness of the soul with the Divine, the universal Being, since that is the whole sense and drift of the universal action. Nor does it conflict without oneness with all beings, even those who present themselves here as opponents and enemies. For the divine goal is their goal also, since it is the secret aim of all, even of those whose outward minds, misled by ignorance and egoism, would wander from the path and resist the impulsion. Resistance and defeat are the best outward service that can be done to them. By this perception the Gita avoids the limiting conclusion which might have been drawn from a doctrine of equality impracticably overriding all relations and of a weakening love without knowledge, while it keeps the one thing essential unimpaired. For the soul oneness with all, for the heart calm universal love, sympathy, compassion, but for the hands freedom to work out impersonally the good, not of this or that person only without regard to or to the detriment of the divine plan, but the purpose of the creation, the progressing welfare and salvation of men, the total good of all existences. CWSA17pg209-210

Karma-gyan-bhakti

It may still be argued that works without desire help only because they lead to devotion and knowledge and there their function ceases; they bring the soul to a certain stage but do not carry it direct to God. It is therefore devotion and knowledge, bhakti and jnana, which alone bring us to God. As soon as either of these takes him by the hand, karma must leave him, just as rites & ceremonies must leave him, and its function is therefore not essentially higher than that of rites & ceremonies. But if this were good reasoning, the Karmayogin might equally well say that Bhakti leads to knowledge and the devotion of one's works to the Lord; therefore knowledge and works without desire bring a man to the Eternal and *bhakti* is only a preliminary means; or that *jnana* leads to adoration of the Eternal and devotion of all one does to him, therefore *bhakti* and works without desire alone bring the soul direct to God and *jnana* is only a preliminary means. Or if it is said that works must cease at a certain stage while Bhakti and Jnana do not cease, this too is inconsistent with experience. For Janaka and others did works after they attained the Eternal and while they were in the body, did not cease from works. It cannot even be said that works though they need not necessarily cease after the attainment of the Eternal, yet need not continue. Particular works need not continue; rites & ceremonies need not continue; the life of the householder need not continue. But work continues so long as the body gross or subtle continues; for both the gross body and the subtle body, both the physical case & the soul-case are always part of Prakriti, and whatever is Prakriti, must do work. The Gita says this plainly

n Eh kE_ _ZmEp_ jAt_ Et_
ykm_k t_

kAy_t_ !vf_ km_ sv__ k Etj_g__Z__ “For no man verily remaineth even for a moment without doing works, for all are helplessly made to do work by the moods to which Nature has given birth.” And again sd f_c_ "t__v_yA_
k t_#A_nvAnEp_ “Even the Jnani moveth & doeth after the semblance of his own nature; for created things follow after their nature and what can forcing it do?” A man works according to his nature and cannot help doing work; but he can choose to what he shall direct his works, whether to his lower self or his higher, whether to desire or to God. The man who leaves the world behind him and sits on a mountaintop or in an asram, has not therefore got rid of works. If nothing else he has to maintain his body, to eat, to walk, to move his limbs, to sit in *asan* and meditate; all this is work. And not only his body works; his mind is far more active than his body. If he is not released from desire, his work will bind him and bear fruit in relation to himself and others. Even if he is released from desire, his body & mind are not free from Karma until he is able to get rid of them finally, and that will not be till his *prarabdha karma* has worked itself out and the debts he has written against his name are wiped off. Even the greatest Yogi by his mere bodily presence in the

world, is pouring out a stream of spiritual force on all sides; this action does not bind him, it is true, yet it is work and work which exercises a stupendous influence on others. He is *sv_B_tEhtrt_*, busy doing good to all creatures by his very nature, even though he does not lift a finger or move a step. He too with regard to his body, gross & subtle, is *avf_*, he must let the *gunas*, the moods of Nature, work. He may control that work, for he is no longer the slave of Prakriti, but he cannot stop it except by finally leaving his body & mind through Yoga with the Eternal. Work therefore does not cease any more than Bhakti or Jnana.

Shankara indeed says that when we have got Jnana, we necessarily cease to do works, for Jnana makes us one with the Eternal who is actionless *aktA_*. Yet Janaka knew the Eternal and did works; Sri Krishna was the Eternal and did works. For Brahman the Eternal, is both *ktA_* and *aktA_*; He works and He does not work. As Sacchidananda, He is above works, but He is also above knowledge and above devotion. When the Jivatman becomes Sacchidananda, devotion is lost in Ananda or absolute bliss, knowledge is lost in Chit or absolute Consciousness, works are lost in Sat or absolute Existence. But as Isha or Shakti, He does works by which He is not bound and the Jivatman also when he is made one with Isha or Shakti continues to do works without being bound.

Works therefore do not cease in the body, nor do they cease after we have left the body except by union with the actionless Sacchidananda or *laya* in the Unknowable Brahman, where Jnana and Bhakti also are swallowed up in unfathomable being. Even of the Unknowable Parabrahman too it cannot be said that It is actionless; It is neither *ktA_* nor *aktA_*. It is *n'eti, n'eti*, not this, not that, unexplicable and inexpressible in terms of speech and mind. We need not therefore fear that works without desire will not lead us straight to the Eternal; we need not think that we must give up works in order that we may develop the love of God or attain the knowledge of God. CWSA17pg205-207

Law of Death

When a man dies in great pain, or in great grief or in great agitation of mind and his last thoughts are full of fear, rage, pain or horror, then the Jivatman in the Sukshmasharir is unable to shake off these impressions from his mind for years, sometimes for centuries. The reason of this is the law of death; death is a moment of great concentration when the departing spirit gathers up the impressions of its mortal life, as a host gathers provender for its journey, and whatever impressions are predominant at that moment, govern its condition afterwards. Hence the importance, even apart from Mukti, of living a clean and noble life and dying a calm & strong death. For if the ideas & impressions then uppermost are such as associate the self with this gross body and the vital functions, ie to say, with the lower upadhi, then the soul remains long in a tamasic condition of darkness & suffering, which we call Patal or in its worst forms Hell. If the ideas & impressions uppermost are such as associate the self with the mind and the higher desires then the soul passes quickly through a short period of blindness to a rajaso-sattwic condition of light & pleasure and wider knowledge, which we call Paradise, Swarga or Behesta, from which it will return to birth in this world; if the ideas & impressions are such as to associate the self with the higher understanding & the bliss of the Self, the soul passes quickly to a sattwic condition of highest bliss which we call Heaven or Brahmaloaka and thence it does not return. But if we have learned to identify for ever the self with the Self, then before death we become God and after death we shall not be other. For there are three states of Maya, tamasic illusion, rajasic illusion, & sattwic illusion; and each in succession we must shake off to reach that which is no illusion, but the one and only truth. CWSA17 pg 122-123

yE_mn_ svA_EZ B_tA_yA_m_vAB_E_jAnt__
t ko moh_ k_ fok ek_vmnp_yt_

House,wife,son...

He who discerneth, in whom all creatures have become him Self, how shall he be deluded, whence shall he have sorrow, in whose eyes all things are One. That is the realisation of the mighty ideal, the moral and practical result of perfected Vedanta, that in us all things will become ourself. There, says the Sruti, in the man whose Self has become all creatures, what delusion can there be or what sorrow, for wherever he looks (anp_yt_), he sees nothing but the great Oneness, nothing but God, nothing but his own Self of love and bliss. Delusion (moh) is the mistaking of the appearance for the reality, bewilderment by the force of Maya. "This house that my fathers had was mine and alas, I have lost it." "This was my wife whom I loved, and she is lost

to me for ever.” “Alas, how has my son disappointed me from whom I hoped so much.” “This office for which I hoped and schemed, my rival, the man I hated has got it.” All these are the utterances of delusion and the result of delusion is folk, sorrow. But to one whose Self has become all creatures, there can be no delusion and therefore no sorrow. He does not say “I, Devadatta, have lost this house. What a calamity!” He says “I, Devadatta, have lost this house, but it has gone to me, Harischandra. That is fortunate.” *I* can lose nothing except to myself. Nor shall I weep because my wife is dead & lost, who is not lost at all, but as near to me as ever, since she is still my Self, in my Self, with my Self, as much after death as when her body was underneath my hands. *I* cannot lose my Self. My son has disappointed me? He has taken his own way & not mine, but he has not disappointed himself who is my Self, he has only disappointed the sheath, the case, the mental cell in which I was imprisoned. The vision of the One Self dispels all differences; an infinite calm, an infinite love, an infinite charity, an infinite tolerance, is the very nature of the strong soul that has seen God. The sin, the stain, the disease, the foulness of the world cannot pollute his mind nor repel his sympathy; as he stoops to lift the sinner from the dung heap in which he wallows, he does not shrink from the ordure that stains his own hands; his eyes are not bedimmed by tears, when he lifts up the shrieking sufferer out of his pit of pain; he lifts him as a father lifts his child who has tumbled in the mire and is crying; the child chooses to think he is hurt & cries; the father knows he is not really hurt, therefore he does not grieve, but neither does he chide him, rather he lifts him up & soothes the wilful imaginary pain. Such a soul has become God, mighty & loving to help and save, not weak to weep and increase the ocean of human tears with his own. Buddha did not weep when he saw the suffering of the world; he went forth to save. And surely such a soul will not grieve over the buffets the outward world seems to give to his outward self; for how can He grieve who is all this Universe? The pain of his petty personal Self is no more to his consciousness than the pain of a crushed ant to a king as he walks musing in his garden bearing on his shoulders the destiny of nations. He cannot feel sorrow for himself even if he would, for he has the sorrow of a whole world to relieve; his own joy is nothing to him, for he has the joy of the whole Universe at his command.

CWSA17pg145-146

After Nirvan ?

You must for the purpose of withdrawing yourself from unrealities see all creatures in the Self; but if you did that only, you would soon arrive at the Nirvana of all action and ring down the curtain on an unfinished play. For the purpose of continuing the play till the proper time for your final exit, you must also see yourself in all creatures. The nature of the Self in a state of Vidya is bliss; now the state of Vidya is a state of self-realisation, the realisation of oneness & universality. The nature of the Self in

the state of Avidya, the false sense of diversity and limitation is a state not of pure bliss but of pleasure & pain, for pleasure is different from bliss, as it is limited & involves pain, while the nature of bliss is illimitable and above duality; it is when pain itself becomes pleasure, is swallowed up in pleasure, that bliss is born. Every thing therefore which removes even partially the sense of difference and helps towards the final unity, brings with it a touch of bliss by a partial oblivion of pain. But that which brings you bliss, you cannot help but delight in ecstatically, you cannot help but *love*. If therefore you see yourself in another, you spontaneously love that other; for in yourself you must delight. If you see yourself in all creatures, you cannot but love all creatures. Universal love is the inevitable consequence of the realisation of the One in Many, and with Universal Love how shall any shred of hate, disgust, dislike, loathing coexist? CWSA17pg137

Tasmin vijnate sarvam vijnatam

God & the World,—these are the two terms of all our knowledge. From their relation we start, to their relation in union or withdrawal from union all our life & activity return. When we have known what the world is, when we have exhausted Science & sounded all the fathomless void, we have still to know what God is, & unless we know what God is, we know nothing fundamental about the world. Tasmin vijnate sarvam vijnatam. **He being known, all the rest is known.** Material Philosophy & Science have to admit in the end that because they do not know the Transcendental, therefore they cannot be sure about the phenomenal. They can only say that there are these phenomena which represent themselves as acting in these processes to the thought & senses, but whether their appearance is their reality, no man can say. The end of all Science is Agnosticism. CWSA17pg377

What is consciousness?

(After a silence) I am trying to choose among several explanations! One, which is a joke, is that consciousness is the opposite of unconsciousness! Another... it is the creative essence of the universe—without consciousness, no universe; for consciousness means objectification. I could also say that consciousness is what “is”, because without consciousness nothing is—this is the best reason. Without consciousness no life, no light, no objectification, no creation, no universe. Perhaps there is in the unmanifest Supreme a consciousness (but when one speaks of these questions one begins to say impossible things); it is said that, to begin with, the Supreme became aware of himself (which would mean that he was not conscious of himself before! that he was in a state we cannot call “conscious”),

that his first movement was to become aware of himself and once having become conscious of himself, he projected this consciousness, which formed the creation. At least, this is what old tradition says. Grant that there never was a beginning, for it is a human way of putting it: the “beginning” is the Supreme—the unmanifest Supreme becoming aware of himself. Perhaps he found that this consciousness was not altogether satisfactory (!) and he projected it, not outside himself for nothing is outside him, but he changed it into an active consciousness so that it would become an objectification of himself. Consequently, it can be said with certitude that Consciousness is the origin of all creation; there you are as exact as you can ever be with words. Consciousness is the origin of all creation—without consciousness, no creation. And what we call “consciousness” is just a far-off contact, without precision and exactness, with the supreme Consciousness. Or if you like, it is the reflection, in a not very exact or pure mirror, of the original Consciousness. What we call our consciousness is this original Consciousness reflected in a somewhat foggy mirror (sometimes very foggy, sometimes very deformed), a reflection in the individual mirror. Then through this reflection, if we go back slowly to the origin of what is reflected, we can enter into contact with the Consciousness—the True Consciousness. And once we come into contact with the True Consciousness, we become aware that it is the same everywhere, that it is only deformation which divides it; without deformation everything is contained in one and the same Consciousness. That is, it is only distortion, the reflection in a distorting mirror, which brings about difference and division in the Consciousness, otherwise it is one single Consciousness. But it is only by experience that one can understand these things. CWM4 Pg223

Oneness and Integral Yoga

The complete realisation of unity is therefore the essence 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. CWSA23-24 page420

Ethical ideal of the Karmayogin

“But he who sees all creatures in his very Self and the Self in all creatures, thereafter shrinketh not away in loathing. He who discerneth, in whom all creatures have become Himself, how shall he be deluded, whence shall he have sorrow in whose eyes all are one?”

In these two stanzas the Upanishad formulates the **ethical ideal of the Karmayogin**. It has set forth as its interpretation of life the universality of the Brahman as the sole reality and true self of things; all things exist only in Him and He abides in all as the Self. Every creature is His eidolon or manifestation and every body His temple and dwelling-place. From Him all things began, in Him they develop and mature themselves, to Him they must in their nature strive to return. The mutual relations of all beings to each other may be summed up in the single phrase, “One Self in all creatures, all creatures in one Self”; for He is both within all and contains all. But this Self exists in each creature not partially or fragmentarily but in Its indivisible completeness. Therefore the Self in one creature is precisely the same as the Self in another, not merely kin by origin as in the Christian theology, not merely of the same kind and nature as in the Sankhya teaching, but absolutely identical. The sense of personal separation in space and substance and difference in nature has been illusorily brought about by the play of Prakriti, the noumenon of false self, on the one eternal Reality, creating an illusion of multiplicity and mutability. Self identifies itself with the phenomena of the evolved universe; habitually feeling the play of the three gunas, the principles of material reception, reaction and retention, on the body, the vital impulses, the mind, the intellect, the supra-intelligence it mistakes the continuity of conscious impressions for the real self, forgetting that these are merely aspects of consciousness in relation to matter and not the true and eternal reality of consciousness. But the end of evolution is to liberate the permanent from the impermanent, the spiritual from the material, the Self from its bondage to the three gunas and the false conceptions which that bondage creates. This liberation or release must therefore be the final aim of religion and ethics, otherwise religion and ethics will be out of harmony with the truth of things and therefore false or imperfect. Religion and ethics must train the individual self in a man to discover its universality, to see himself in all creatures and all creatures in himself, and the ideal or ethically perfect man is the one who has attained to this vision and observes it habitually in his thoughts and actions as the one law of his life. In order to realize this vision, it has been found by experience that a man must attain freedom from the lower impulses which identify the body and the vital impulses with self; he must practise cleanliness and purity in mind, body and speech, —abstinence from gross gratifications and freedom from the domination of passions and desires; indifference

to cold, heat, hunger, thirst, fatigue and other affections from external influences. In other words he must be completely master of his own body. CWSA17 page 281

Sarvabhutahitarata

To see oneself in others is impossible without completely identifying oneself with others; a perfect sympathy is essential and perfect sympathy brings with it perfect love, perfect charity and forgiveness, perfect pity for sin and suffering, perfect tolerance, a universal benevolence with its counterpart in action universal beneficence. The Jivanmukta, the Rishi, the sage must be, by their very nature, sarvabhutahitarata; men who make it their business and pleasure to do good to all creatures, not only all men, but all creatures,—the widest possible ideal of universal charity and beneficence. To do as one would be done by, to love your enemies and those who hate you, to return good for evil are the first ethical inferences from the Vedantic teaching; they were fully expressed in their highest and noblest form by Buddhism five hundred years before they received a passionately emotional and lyrical phrasing in Judaea and were put widely into practice in India more than two thousand years before Christian Europe took even slightly to heart what it had so long been professing with its lips. And not only perfect love and beneficence, but perfect justice with its necessary counterpart in action, honest dealing and faithful discharge of duty are the natural outcome of the Vedantic teaching. For if we see ourselves in others, we shall not only be willing but delighted to yield them all that is due to them and must shrink from wronging or doing hurt to them as naturally as we would shrink from doing hurt to ourselves. The debts we owe to parents, family, friends, the caste, the community, the nation we shall discharge not as an irksome obligation, but as a personal pleasure CWSA17 page 283

Esha dharmah san^atanah

The ignorant censure of Vedanta as an immoral doctrine because it confuses the limits between good and evil or rejects the one necessary motive to action and virtue, proceeds from unwillingness or inability to understand the fine truth and harmony of its teachings. Vedanta does indeed teach that virtue and vice, good and evil are relative terms, things phenomenal and not real; it does ask the seeker to recognize the Supreme Will in what is evil no less than in what is good; but it also shows how the progression of the soul rises out of the evil into the good and out of the good into that which is higher than good and evil. Vedanta does reject the lower self of desire as a motive to action and virtue, but it replaces it by the far more powerful stimulus of selflessness which is only the rising to our higher and truer Self. It does declare phenomenal life to be an illusion and a bondage, but it lays down the practice of courage, strength, purity, truth and beneficence as the first step towards liberation from that bondage, and it demands a far higher standard of perfection in these qualities than any other creed or system of ethics. What to many moralists is the highest effort of feeble human nature is to

Vedanta only the first imperfect manifestation of the divine self in humanity. Vedanta embraces, harmonizes and yet overtops and exceeds all other moralities; as Vedic religion is the eternal and universal religion, so is Vedic ethics the eternal and universal morality. Esha dharmah san^atanah.

“Do, verily, thy deeds in this world and wish to live thy **hundred years**, for thus to thee and there is no other way than this, action cleaveth not to a man.”

A hundred years is the full span of a man's natural life when he observes all the laws of his nature and keeps his body and mind pure by the use of pure food, by pure ways of living, by purity of thought and by self-restraint in the satisfaction of his desires. The term is ordinarily diminished by heedlessness, sin, contamination or the effects of our past action in other lives; it may, on the other hand, be increased to hundreds of years by Yoga. But the Karmayogin will neither desire to increase his term of life nor to diminish it. To increase his term of life would show a desire for and clinging to phenomenal existence quite inconsistent with that abandonment of desire which we have seen to be the fundamental law of Karmayoga. A few great Yogis have prolonged their lives without personal desire merely to help the world by their presence or example. These are exceptional cases which the ordinary Karmamargin need not keep in view. On the other hand we must not turn our backs on life; we must not fling it from us untimely or even long for an early release from our body, but willingly fill out our term and even be most ready to prolong it to the full period of man's ordinary existence so that we may go on doing our deeds in this world. Mark the emphasis laid on the word k_v_n “doing”

by adding to it the particle *ev*, the force of which is to exclude any other action, state, person or thing than the one expressed by the word to which it is attached. Verily we must do our deeds in this world and not avoid doing them. There is no need to flee to the mountains in order to find God. He is not a hill-man or a serpent that we should seek for Him only in cave & on summit; nor a deer or tiger that the forest only can harbour Him. He is here, in you and around you; He is in these men and women whom you see daily, with whom you talk & pass your life. In the roar of the city you can find Him and in the quiet of the village, He is there. You may go to the mountains for a while, if the din of life deafens you & you wish to seek solitude to meditate; for to the Karmayogin also Jnana is necessary and solitude is the nurse of knowledge. You may sit by the Ganges or the Narmada near some quiet temple or in some sacred asram to adore the Lord; for to the Karmayogin also *bhakti* is necessary, and places like these which are saturated with the *bhakti* of great saints and impassioned God-lovers best feed and strengthen the impulse of adoration in the soul. But if Karmayoga be your path, you must come back and live again in the stir of the world. In no case flee to solitude and inaction as a coward and weakling, —not in the hope of finding God, but because you think you can by this means escape from the miseries and misfortunes of your life which you are too weak to face. It is not the weak and the coward who can climb up to God, but the strong and brave alone.

CWSA17 Page 195

Nimitta

God in the world is not different in nature from God beyond the world but the same. Yad amutra tad eveha. God beyond is eternally free; God here is also eternally free. Spirit in all things & spirit in man are one spirit and not different entities or natures; therefore all spirit being eternally free, the soul of man also is eternally free. Mind in its multiple and dual play is, by its non-illuminated state, the creator of this illusion of bondage.

We have in the Gita a striking illustration of God's workings in man which raises in a concrete instance and drives home to the mind the whole difficulty with an incomparable mastery and vividness. The armies of the Pandava and the Kaurava stand facing each other on the sacred plain of Kurukshetra; the whole military strength of India & all its political future have been thrown down upon that vast battlefield as upon a dice board. On one side we see the eleven mighty armies of Duryodhana, greatly superior in numbers, led by the three most renowned warriors & tacticians of the day; on the other the lesser host of Yudhisthira commanded indeed by notable fighters but fixing all its hope of eventual victory on the strong arm and invincible fortunes of Arjuna with Krishna, the incarnate Lord of the world, as his charioteer. But Arjuna, their supreme hope, is on the point of failing them; he is overcome by the magnitude of the approaching slaughter, afflicted by the fratricidal nature of the conflict he has cast down his bow; he has refused to fight. In the great colloquy that follows & forms the substance of the Gita,

the incarnate Master of things, among a host of profound & subtle reasonings, uses also this striking exhortation which has become a commonplace of Indian thought, *Mayaivaite nihatah p'urvam eva, Nimittam'atram bhava, Savyas'achin*. "By Me are these already slain & dead, do thou become only immediate means & determining cause, O Savyasachin." The Universal Will has seen and arranged from the beginning of this great world-act, this vastly planned cycle of natural happenings, the bodily destruction of Duryodhana and his mighty captains; the bow Gandiva in the hand of Arjuna is only the predestined nimitta. By the stream of successive events it has brought about an arrangement of forces in which the nimitta can become operative. There is the preexisting condition; there is the arranged result; there is the determining factor. But supposing this human instrument Arjuna, rejecting the command of the Lord of all things, preferring some hope of spiritual weal, preferring his own moral self-satisfaction, obstinately refuses to be the engine of God's will in him, in a work so thankless, bloody & terrible. What if he listens only to the natural cry of the human heart, *Kim karmani ghore m'am niyojayasi Keshava*, "Why dost Thou appoint me, O Lord, to a dreadful work?" We say from our human standpoint, that even then the Will of God can & will inevitably be fulfilled by Bhima, by the combined exaltation of

the Panchala heroes, by the sudden greatness, even,—for "He makes the dumbman eloquent & the lame to overpass the hills", —of some inferior fighter; and, in the thought & language of the great infinite Potentiality that stands behind the material actuality of things, this would be the truth,—but not in the actuality itself. For in the God-foreseen actuality of things not only the event, but the nimitta is fixed beforehand. The Cosmic Being is no blind & chance bungler who misses His expected tool & has gropingly to improvise another.

Arjuna, too, is the vessel of the universal Will and can only act as It chooses. “The Lord is seated in the heart of all existences, O Arjuna, and He whirls round all existences mounted upon a machine by Maya.” Even if Arjuna’s mind resists, even if his heart revolts, even if his members fail him, eventually there is a Force greater than the individual & mental will which will, if so destined, prevail upon his mind, his heart, his members. What is that Force? “Prakriti”, answers the Gita, “Prakritis tw’am niyokshyati.” The phrase is nowadays ordinarily interpreted to mean that Arjuna’s warrior nature will whip him back to the fight. But the thought of the Gita is more profound & far-reaching. By Prakriti is meant the executive World Force, agent of the will of the Ishwara seated in the heart of all existences, that compels the tree to grow, man to think, the king to rule, the poet to create, the warrior to fight. The character of Arjuna is only one means towards her action, & even that acts not by itself, but in conjunction with the character of Duryodhana, of Karna, of Bhishma, of a million others even to the meanest soldier in either army. Yet left to itself the warrior nature of Arjuna might drive him back indeed to the fight but too late to determine its issue; even, it might be, his personal nature, were that God’s will, would abdicate its functions, seized & overcome by universal nature, by pity, by vairagya, by fear of sin, and the fateful battle lose its fated nimitta. What is it that, not in free universal potentiality, but in the fixed fact must inevitably determine his return to his normal action? It is the executive Force of the universal Will which not only fixes personal nature, swabhava or swa-prakriti, but fixes too its working in each individual case, not only prepares the circumstance & the means but determines the action & the event. We seem to have here an overriding Fate, an ineluctable Ananke, even a self-acting mechanism of Nature; but it is not a mechanical inevitability, the result of the sum of our & others’ past actions, not even a natural inevitability, the result of either a habitual or an ingrained working of our individual nature removed complexly by internal impulses, outward events & the actions of others; but a willed inevitability, seen beforehand in Its universal pre-knowledge by that sole Existence which is expressing itself here in mind & body, in event & circumstance, and executed by It as its own Will-Force & universal Nature which works out automatically through arranged process & perfectly managed interaction of individual forces that which was foreseen by It & fixed from the beginning of things, vyadadh’ach chh’aswat’ibhyah sam’abhyah. CWSA17 page 518-520

Rebirth

We arrive then necessarily at this conclusion that human birth is a term at which the soul must arrive in a long succession of rebirths and that it has had for its previous and preparatory terms in the succession the lower forms of life upon earth; it has passed through the whole chain that life has strung in the physical universe on the basis of the body, the physical principle. Then the farther question arises whether, humanity once attained, this succession of rebirths still continues and, if so, how, by what series or by what alternations. And, first, we have to ask whether the soul, having once arrived at humanity, can go back to the animal life and body, a retrogression which the old popular theories of transmigration have supposed to be an ordinary movement. It seems impossible that it should so go back with any entirety, and for this reason that the transit from animal to human life means a decisive conversion of consciousness, quite as decisive as the conversion of the vital consciousness of the plant into the mental consciousness of the animal. It is surely impossible that a conversion so decisive made by Nature should be reversed by the soul and the decision of the spirit within her come, as it were, to naught. It could only be possible for human souls, supposing such to exist, in whom the conversion was not decisive, souls that had developed far enough to make, occupy or assume a human body, but not enough to ensure the safety of this assumption, not enough to remain secure in its achievement and faithful to the human type of consciousness. Or at most there might be, supposing certain animal propensities to be vehement enough to demand a separate satisfaction quite of their own kind, a sort of partial rebirth, a loose holding of an animal form by a human soul, with an immediate subsequent reversion to its normal progression. The movement of Nature is always sufficiently complex for us not to deny dogmatically such a possibility, and, if it be a fact, then there may exist this modicum of truth behind the exaggerated popular belief which assumes an animal rebirth of the soul once lodged in man to be quite as normal and possible as a human reincarnation. But whether the animal reversion is possible or not, the normal law must be the recurrence of birth in new human forms for a soul that has once become capable of humanity. CWSA21-22Pg792

Avatarwad

The idea of the Avatar is not indeed indispensable to its scheme, but it comes in naturally into it as a perfectly rational and logical conception. For all here is God, is the Spirit or Self-existence, is Brahman, *ekamev̄advit̄iyam*,—there is nothing else, nothing other and different from it and there can be nothing else, can be nothing other and different from it; Nature is and can be nothing else than a power of the divine consciousness; all beings are and can be nothing else than inner and outer, subjective and objective soul-forms and bodily forms of the divine being which exist in or result from the power of its consciousness. Far from the Infinite being unable to take on finiteness, the whole universe is nothing else but that; we can see, look as we may, nothing else at all in the whole wide world we inhabit. Far from the Spirit being incapable of form or disdaining to connect itself with form of matter or mind and to assume a limited nature or a body, all here is nothing but that, the world exists only by that connection, that assumption. Far from the world being a mechanism of law with no soul or spirit intervening in the movement of its forces or the action of its minds and bodies,—only some original indifferent Spirit passively existing somewhere outside or above it,—the whole world and every particle of it is on the contrary nothing but the divine force in action and that divine force determines and governs its every movement, inhabits its every form, possesses here every soul and mind; all is in God and in him moves and has its being, in all he is, acts and displays his being; every creature is the disguised Narayana. CWSA19pg150

Brahmacharya

The practice of Brahmacharya is the first and most necessary condition of increasing the force within and turning it to such uses as may benefit the possessor or mankind. All human energy has a physical basis. The mistake made by European materialism is to suppose the basis to be everything and confuse it with the source. The source of life and energy is not material but spiritual, but the basis, the foundation on which the life and energy stand and work, is physical. The ancient Hindus clearly recognised this distinction between kārāṇa and pratiṣṭhā, the north pole and the south pole of being. Earth or gross matter is the pratiṣṭhā, Brahman or spirit is the kārāṇa. To raise up the physical to the spiritual is Brahmacharya, for by the meeting of the two the energy which starts from one and produces the other is enhanced and fulfils itself. This is the metaphysical theory. The application depends on a right understanding of the physical and psychological conformation of the human receptacle of energy. The fundamental physical unit is the retas, in which the tejas, the heat and light and electricity in a man, is involved and hidden. All energy is latent in the retas. This energy may be either expended physically or conserved. All passion, lust, desire wastes the energy by pouring it, either in the gross form or a sublimated subtler form, out of the body. Immorality in act throws it out in the gross form; immorality of thought in the subtle form. In either case there is waste, and unchastity is of the mind and speech as well as of the body. On the other hand, all self-control conserves the energy in the retas, and conservation always brings with it increase. But the needs of the physical body are limited and the excess of energy must create a surplus which has to turn itself to some use other than the physical. According to the ancient theory retas is jala or water, full of light and heat and electricity, in one word, of tejas. The excess of the retas turns first into heat or tapas which stimulates the whole system, and it is for this reason that all forms of self-control and austerity are called tapas or tapasyā because they generate the heat, or stimulus which is a source of powerful action and success; secondly, it turns to tejas proper, light, the energy which is at the source of all knowledge; thirdly, it turns to vidyut or electricity, which is at the basis of all forceful action whether intellectual or physical. In the vidyut again is involved the ojas, or prāṇaśakti, the primal energy which proceeds from ether. The retas refining from jala to tapas, tejas and vidyut and from vidyut to ojas, fills the system with physical strength, energy and brain-power and in its last form of ojas rises to the brain and informs it with that primal energy which is the

most refined form of matter and nearest to spirit. It is ojas that creates a spiritual force or vīrya, by which a man attains to spiritual knowledge, spiritual love and faith, spiritual strength. It follows that the more we can by Brahmacharya increase the store of tapas, tejas, vidyut and ojas, the more we shall fill ourselves with utter energy for the works of the body, heart, mind and spirit.CWSA1pg372

Evolution -matter,life,mind,and supermind

We speak of the evolution of Life in Matter, the evolution of Mind in Matter; but evolution is a word which merely states the phenomenon without explaining it. For there seems to be no reason why Life should evolve out of material elements or Mind out of living form, unless we accept the Vedantic solution that Life is already involved in Matter and Mind in Life because in essence Matter is a form of veiled Life, Life a form of veiled Consciousness. And then there seems to be little objection to a farther step in the series and the admission that mental consciousness may itself be only a form and a veil of higher states which are beyond Mind. In that case, the unconquerable impulse of man towards God, Light, Bliss, Freedom, Immortality presents itself in its right place in the chain as simply the imperative impulse by which Nature is seeking to evolve beyond Mind, and appears to be as natural, true and just as the impulse towards Life 6 The Life Divine which she has planted in certain forms of Matter or the impulse towards Mind which she has planted in certain forms of Life. As there, so here, the impulse exists more or less obscurely in her different vessels with an ever-ascending series in the power of its will-to-be; as there, so here, it is gradually evolving and bound fully to evolve the necessary organs and faculties. As the impulse towards Mind ranges from the more sensitive reactions of Life in the metal and the plant up to its full organisation in man, so in man himself there is the same ascending series, the preparation, if nothing more, of a higher and divine life. The animal is a living laboratory in which Nature has, it is said, worked out man. Man himself may well be a thinking and living laboratory in whom and with whose conscious co-operation she wills to work out the superman, the god. Or shall we not say, rather, to manifest God? For if evolution is the progressive manifestation by Nature of that which slept or worked in her, involved, it is also the overt realisation of that which she secretly is. We cannot, then, bid her pause at a given stage of her evolution, nor have we the right to condemn with the religionist as perverse and presumptuous or with the rationalist as a disease or hallucination any intention she may evince or effort she may make to go beyond. If it be true that Spirit is involved in Matter

and apparent Nature is secret God, then the manifestation of the divine in himself and the realisation of God within and without are the highest and most legitimate aim possible to man upon earth. CWSA21-22pg6

Na karma lipyate nare, Action cleaveth not to a man

Action is not the cause of our bondage; attachment is the cause of our bondage. Inaction binds as much as action, if it is stained with attachment; action binds no more than inaction, if we are free from attachment to our works. The constant association of ego & desire with action is due to the relapse of the mind back into its egoistic workings, sahkara, sakama. It is this twin relapse which the seeker after perfection has entirely to overcome. We have not either to descend back from non-ego into ego or to take refuge in world-oblivion, but to ascend into God's infinity whose action is eternally unegoistic, cosmic & purely self-fulfilling, nirahankara and nishkama. There we shall find & repeat in our own lives at once the utter reality of His self-collected calm and the perfection of His divine force at work, shama & tapas united in an action which is the fulfilment of a mighty Silence expressing itself in waves of power & bliss. That harmony & oneness of divine calm & divine work is man's ultimate experience & the true nature of God active in the world.

This high teaching of the Seer, na karma lipyate nare, seems to contradict violently the great current doctrine of the bondage of Karma which Buddha found as an important but subordinate tenet of our early Vedantic philosophy and brought forward from the second to the first plane of our current metaphysical ideas, impressing it in the process so forcibly on the general Indian mind that it has left a dominant and indelible mark on all our subsequent thinking. In order, therefore, to recover the early thought of Vedanta, it is necessary to understand precisely the intellectual basis of the great Buddhistic doctrine and the point at which it separated from the lesser idea of Karma we find indicated in the Brahmanas and Upanishads. In the world as we see it, there are two fundamental aspects or faces in which existence presents itself to our ultimate mental perceptions, first, self-conscious, self-governing existence, secondly, mechanical Force. According to our view of the mutual relation of these two grand entities will be the nature of our philosophy and our outlook on life. CWSA17pg492

True Individual

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, incapable 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. CWSA21-22Pg388

Three terms of existence

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 on earth the highest power of the third term, the individual, for he alone can 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 in some self of the Absolute which that self afterwards discovers; for it is impossible that the absolute self-awareness or anything that is one with it 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 impracticable venture which it has to renounce. Neither is the individual existence a subordinate circumstance in a divine play or Lila, a play which consists in a continual revolution through unending cycles of pleasure and suffering without any higher hope in the Lila itself or any issue from it 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, this is the hidden intention, the ultimate significance 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; the possibility of the Divine's unfolding in the individual is the secret of the enigma; his presence there and this intention of self-unfolding are the key to the world of Knowledge-Ignorance.

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Destiny of illumined individual

This is always the true relation, veiled from us by our ignorance or our wrong consciousness of things. When we attain to knowledge or right consciousness, nothing essential in the eternal relation is changed, but only the in-view and the out-view from the individual centre is profoundly modified and consequently also the spirit and effect of its activity. The individual is still necessary to the action of the Transcendent in the universe and that action in him does not cease to be possible by his illumination. On the contrary, since the conscious manifestation of the Transcendent in the individual is the means by which the collective, the universal is also to become conscious of itself, the continuation of the illumined individual in the action of the world is an imperative need of the world-play. If his inexorable removal through the very act of illumination is the law, then the world is condemned to remain eternally the scene of unredeemed darkness, death and suffering. And such a world can only be a ruthless ordeal or a mechanical illusion.

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Desire and Will

Desire, it is thought, is the real motive power of human living and to cast it out would be to stop the springs of life; satisfaction of desire is man's only enjoyment and to eliminate it would be to extinguish the impulse of life by a quietistic asceticism. But the real motive power of the life of the soul is Will; desire is only a deformation of will in the dominant bodily life and physical mind. The essential turn of the soul to possession and enjoyment of the world consists in a will to delight, and the enjoyment of the satisfaction of craving is only a vital and physical degradation of the will to delight. It is essential that we should distinguish between pure will and desire, between the inner will to delight and the outer lust and craving of the mind and body. If we are unable to make this distinction practically in the experience of our being, we can only make a choice between a life-killing asceticism and the gross will to live or else try to effect an awkward, uncertain and precarious compromise between them. This is in fact what the mass of men do; a small minority trample down the life instinct and strain after an ascetic perfection; most obey the gross will to live with such modifications and restraints as society imposes or the normal social man has been trained to impose on his own mind and actions; others set up a balance between ethical austerity and temperate indulgence of the desiring mental and vital self and see in this balance the golden mean of a sane mind and healthy human living. But none of these ways gives the perfection which we are seeking, the divine government of the will in life. To tread down altogether the prana, the vital being, is to kill the force of life by which the large action of the embodied soul in the human being must be supported; to indulge the gross will to live is to remain satisfied with imperfection; to compromise between them is to stop half way and possess neither earth nor heaven. But if we can get at the pure will undeformed by desire,—which we shall find to be a much more free, tranquil, steady and effective force than the leaping, smoke-stifled, soon fatigued and baffled flame of desire,—and at the calm inner will of delight not afflicted or limited by any trouble of craving, we can then transform the prana from a tyrant, enemy, assailant of the mind into an obedient instrument. We may call these greater things, too, by the name of desire, if we choose, but then we must suppose that there is a divine desire other than the vital craving, a Goddesire of which this other and lower phenomenon is an obscure shadow and into which it has to be transfigured. It is better to keep distinct names for things which are entirely different in their character and inner action. CWSA23-24pg659

Intellectual deliberation and right discrimination

It is true that intellectual deliberation and right discrimination are an important part of the Yoga of knowledge; but their object is rather to remove a difficulty than to arrive at the final and positive result of this path. Our ordinary intellectual notions are a stumbling-block in the way of knowledge; for they are governed by the error of the senses and they found themselves on the notion that matter and body are the reality, that life and force are the reality, that passion and emotion, thought and sense are the reality; and with these things we identify ourselves, and because we identify ourselves with these things we cannot get back to the real self. Therefore, it is necessary for the seeker of knowledge to remove this stumbling-block and to get right notions about himself and the world; for how shall we pursue by knowledge the real self if we have no notion of what it is and are on the contrary burdened with ideas quite opposite to the truth? Therefore right thought is a necessary preliminary, and once the habit of right thought is established, free from sense-error and desire and old association and intellectual prejudgment, the understanding becomes purified and offers no serious obstacle to the farther process of knowledge. Still, right thought only becomes effective when in the purified understanding it is followed by other operations, by vision, by experience, by realisation. What are these operations? They are not mere psychological self-analysis and self-observation. Such analysis, such observation are, like the process of right thought, of immense value and practically indispensable. They may even, if rightly pursued, lead to a right thought of considerable power and effectivity. Like intellectual discrimination by the process of meditative thought they will have an effect of purification; they will lead to selfknowledge of a certain kind and to the setting right of the disorders of the soul and the heart and even of the disorders of the understanding. Self-knowledge of all kinds is on the straight path to the knowledge of the real Self. The Upanishad tells us that the Self-existent has so set the doors of the soul that they turn outwards and most men look outward into the appearances of things; only the rare soul that is ripe for a calm thought and

steady wisdom turns its eye inward, sees the Self and attains to immortality. To this turning of the eye inward psychological selfobservation and analysis is a great and effective introduction. We can look into the inward of ourselves more easily than we can look into the inward of things external to us because there, in things outside us, we are in the first place embarrassed by the form and secondly we have no natural previous experience of that in them which is other than their physical substance. A purified or tranquillised mind may reflect or a powerful concentration may discover

God in the world, the Self in Nature even before it is realised in ourselves, but this is rare and difficult. And it is only in ourselves that we can observe and know the process of the Self in its becoming and follow the process by which it draws back into self-being. Therefore the ancient counsel, know thyself, will always stand as the first word that directs us towards *the* knowledge. Still, psychological self-knowledge is only the experience of the modes of the Self, it is not the realisation of the Self in its pure being. CWSA23-24page304

why we must seek liberation

The truest reason why we must seek liberation is not to be delivered, individually, from the sorrow of the world, though that deliverance too will be given to us, but that we may be one with the Divine, the Supreme, the Eternal. The truest reason why we must seek perfection, a supreme status, purity, knowledge, strength, love, capacity, is not that personally we may enjoy the divine Nature or be even as the gods, though that enjoyment too will be ours, but because this liberation and perfection are the divine Will in us, the highest truth of our self in Nature, the always intended goal of a progressive manifestation in the universe. The divine Nature, free and perfect and blissful, must be manifested in the individual in order that it may manifest in the world. Even in the Ignorance the individual lives really in the universal and for the universal Purpose, for in the very act of pursuing the purposes and desires of his ego, he is forced by Nature to contribute by his egoistic action to her work and purpose in the worlds; but it is without conscious intention, imperfectly done, and his contribution is to her half-evolved and half-conscious, her imperfect and crude movement. To escape from ego and be united with the Divine is at once the liberation and the consummation of his individuality; so liberated, purified, perfected, the individual—the divine soul—lives consciously and entirely, as was from the first intended, in and for the cosmic and transcendent Divine and for his Will in the universe. CWSA23-24Page

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The Veda

At the root of all that we Hindus have done, thought and said through these many thousands of years, behind all we are and seek to be, there lies concealed, the fount of our philosophies, the bedrock of our religions, the kernel of our thought, the explanation of our ethics and society, the summary of our civilisation, the rivet of our nationality, a small body of speech, Veda. From this one seed developing into many forms the multitudinous and magnificent birth called Hinduism draws its inexhaustible existence. Buddhism too with its offshoot, Christianity, flows from the same original source. It has left its stamp on Persia, through Persia on Judaism, through Judaism, Christianity and Sufism on Islam, and through Buddha on

Confucianism, and through Christ and mediaeval mysticism, Greek and German philosophy and Sanskrit learning on the thought and civilisation of Europe. There is no part of the world's spirituality, of the world's religion, of the world's thought which would be what it is today, if the Veda had not existed. Of no other body of speech in the world can this be said. Archives

The Ramayan

The distinction that India draws is not between altruism and egoism but between disinterestedness and desire. The altruist is profoundly conscious of himself and he is really ministering to himself even in his altruism; hence the hot & sickly odour of sentimentalism and the taint of the Pharisee which clings about European altruism. With the perfect Hindu the feeling of self has been merged in the sense of the universe; he does his duty equally whether it happens to promote the interests of others or his own; if his action seems oftener altruistic than egoistic it is because our duty oftener coincides with the interests of others than with our own. Rama's duty as a son calls him to sacrifice himself, to leave the empire of the world and become a beggar & a hermit; he does it cheerfully and unflinchingly: but when Sita is taken from him, it is his duty as a husband to rescue her from her ravisher and as a Kshatriya to put Ravana to death if he persists in wrongdoing. This duty also he pursues with the same unflinching energy as the first. He does not shrink from the path of the right because it coincides with the path of self-interest. CWSA1pg36

The Mahabharat

The Pandavas also go without a word into exile & poverty, because honour demands it of them; but their ordeal over, they will not, though ready to drive compromise to its utmost verge, consent to succumb utterly to Duryodhana, for it is their duty as Kshatriyas to protect the world from the reign of injustice, even though it is at their own expense that injustice seeks to reign. The Christian & Buddhistic doctrine of turning the other cheek to the smiter, is as dangerous as it is impracticable. The continual European see-saw between Christ on the one side and the flesh & the devil on the other with the longer trend towards the latter comes straight from a radically false moral distinction & the lip profession of an ideal which mankind has never been either able or willing to carry into practice. The disinterested & desireless pursuit of duty is a gospel worthy of the strongest manhood; that of the cheek turned to the smiter is a gospel for cowards & weaklings. Babes & sucklings may practise it because they must, but with others it is a hypocrisy. CWSA1pg36

The Gita

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 Bhaktiyoga,

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.CWSA19Pg38

The Aryan Ideal and the Three Gunas

I notice that many people hold the view that we have been conquered by rajasic nations because we are sattwic, that we are degraded and backward because we are spiritual. They try to prove the superiority of Hinduism to Christianity by using that argument. The Christian nations believe in practical results; they try to establish the superiority of a religion by showing the results it produces in this world. They say that the Christian nations are paramount in the world, therefore Christianity is the greatest religion. And many among us argue that this is wrong; it is not possible to decide upon the superiority of a religion by recounting what one gains from it in this world; rather its consequences in the next world should be considered; because the Hindus are more religious they are subject to a powerful and titanic nation. But this argument involves a serious mistake which is opposed to the Aryan wisdom. Sattwa can never be the cause of downfall; indeed a nation which is predominantly sattwic cannot remain bound in chains of slavery. The spiritual power of the true Brahmin is the chief result of sattwa, the prowess of the Kshatriya is the foundation of spiritual power. From calm spiritual power, when it receives a blow, sparks of the prowess of the Kshatriya fly in all directions, everything catches fire as it were. Spiritual power cannot survive where there is no Kshatra-prowess. If there is one true Brahmin in the land he can create a hundred Kshatriyas. The cause of the downfall of this country is not an excess of sattwa but want of rajas and a preponderance of tamas. Owing to the lack of rajas, the sattwa inherent in us becomes weak and concealed in tamas. Along with laziness, delusion, ignorance, disinclination, pessimism, despondency and lack of dynamic effort, the sad condition and degradation of the country become worse. This darkness was thin and rare at first; however, in course of time it gradually became so dense, and we, sunk in the obscurity of ignorance, became so utterly devoid of high aspiration and great endeavour, that in spite of the advent of great men sent by God, that darkness has not dissipated entirely. Then the Sun-god decided to save the country through the impulsion roused by rajas.

Sri Aurobindo's Bengali book, *Kara Kahini*.

nivasis.yasi mayyeva

“It is an eternal portion of me that becomes the Jiva in a world of Jivas.” This is an epithet, a statement of immense bearing and consequence. For it means that each soul, each being in its spiritual reality is the very Divine, however partial its actual manifestation of him in Nature. And it means too, if words have any sense, that each manifesting spirit, each of the many, is an eternal individual, an eternal unborn and undying power of the one Existence. We call this manifesting spirit the Jiva, because it appears here as if a living creature in a world of living creatures, and we speak of this spirit in man as the human soul and think of it in the terms of humanity only. But in truth it is something greater than its present appearance and not bound to its humanity: it was a lesser manifestation than the human in its past, it can become something much greater than mental man in its future. And when this soul rises above all ignorant limitation, then it puts on its divine nature of which its humanity is only a temporary veil, a thing of partial and incomplete significance. The individual spirit exists and ever existed beyond in the Eternal, for it is itself everlasting, sanātana. It is evidently this idea of the eternal individual which leads the Gita to avoid any expression at all suggestive of a complete dissolution, laya, and to speak rather of the highest state of the soul as a dwelling in the Purushottama, nivasis.yasi mayyeva. If when speaking of the one Self of all it seems to use the language of Advaita, yet this enduring truth of the eternal individual, mamaṁ s’ah. sanātanaḥ. , adds something which brings in a qualification and appears almost to accept the seeing of the Visishtadwaita,— though we must not therefore leap at once to the conclusion that that alone is the Gita’s philosophy or that its doctrine is identical with the later doctrine of Ramanuja. Still this much is clear that there is an eternal, a real and not only an illusive principle of multiplicity in the spiritual being of the one divine Existence.CWSA19pg445

What is the significance of the name, “Arya”?

The question has been put from more than one point of view. To most European readers the name figuring on our cover¹ is likely to be a hieroglyph which attracts or repels according to the temperament. Indians know the word, but it has lost for them the significance which it bore to their forefathers. Western Philology has converted it into a racial term, an unknown ethnological quantity on which different speculations fix different values. Now, even among the philologists, some are beginning to recognise that the word in its original use expressed not a difference of race, but a difference of culture. For in the Veda the Aryan peoples are those who had accepted a particular type of self-culture, of inward and outward practice, of ideality, of aspiration. The Aryan gods were the supraphysical powers who assisted the mortal in his struggle towards the nature of the godhead. All the highest aspirations of the early human race, its noblest religious temper, its most idealistic velleities of thought are summed up in this single vocable.

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

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

If Arya were a purely racial term, a more probable derivation would be *ar*, meaning strength or valour, from *ar*, to fight, whence we have the name of the Greek war-god Ares, *areios*, brave or warlike, perhaps

even *aretē*, virtue, signifying, like the Latin *virtus*, first, physical strength and courage and then moral force and elevation. This sense of the word also we may accept. “We fight to win sublime Wisdom, therefore men call us warriors.” For Wisdom implies the choice as well as the knowledge of that which is best, noblest, most luminous, most divine. Certainly, it means also the knowledge of all things and charity and reverence for all things, even the most apparently mean, ugly or dark, for the sake of the universal Deity who chooses to dwell equally in all. But, also, the law of right action is a choice, the preference of that which expresses the godhead to that which conceals it. And the choice entails a battle, a struggle. It is not easily made, it is not easily enforced.

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

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

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

always the Aryan is a worker and warrior. He spares himself no labour of mind or body whether to seek the Highest or to serve it. He avoids no difficulty, he accepts no cessation from fatigue. Always he fights for the coming of that kingdom within himself and in the world.

The Aryan perfected is the Arhat. There is a transcendent Consciousness which surpasses the universe and of which all these worlds are only a side-issue and a by-play. To that consciousness he aspires and attains. There is a Consciousness which, being transcendent, is yet the universe and all that the universe contains. Into that consciousness he enlarges his limited ego; he becomes one with all beings and all inanimate objects in a single self-awareness, love, delight, all-embracing energy. There is a consciousness which, being both transcendental and universal, yet accepts the apparent limitations of individuality for work, for various standpoints of knowledge, for the play of the Lord with His creations; for the ego is there that it may finally convert itself into a free centre of the divine work and the divine play. That consciousness too he has sufficient love, joy and knowledge to accept; he is puissant enough to effect that conversion. To embrace individuality after transcending it is the last and divine sacrifice. The perfect Arhat is he who is able to live simultaneously in all these three apparent states of existence, elevate the lower into the higher, receive the higher into the lower, so that he may represent perfectly in the symbols of the world that with which he is identified in all parts of his being,— the triple and triune Brahman. CWSA13 page 441

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Anumanta

If you take the Purusha consciousness, it should be not only as the Witness but as the Anumanta, refusing sanction to the disturbing movements, sanctioning only peace, calm, purity and whatever else is part of the divine nature. This refusal of sanction need not mean a struggle with the lower Prakriti; it should be a quiet, persistent, detached refusal leaving unsupported, unassented to, without meaning or justification the contrary action of the nature.

Sakshi, Anumanta, Bhokta, and Bharta

The question is how to start. The Shakti is in you. Let her work and assist her by taking the right attitude. You are the Sakshi, Anumanta, Bhokta, and Bharta. As Anumanta, give the command, as Sakshi watch her work out the result, as Bhokta enjoy the result and as Bharta help her by maintaining the Adhar. Do not ruin it by tamasic udasinata or rajasic revolt. Be sure your Will can never fail to act. You are the Jnata: receive all knowledge that presents itself to you. Adopt the attitude I have described here and apply it to every individual act of the sadhana or of life. You have nothing else to do. Kali will do the rest. Be not troubled, be not anxious, be not in haste, you have all eternity before you, why be in haste? Only do not be tamasic or idly waste your time.

Loksangarh subordination to higher ideal?

But let us clearly understand that they must not be interpreted, as the modern pragmatic tendency concerned much more with the present affairs of the world than with any high and far-off spiritual possibility seeks to interpret them, as no more than a philosophical and religious justification of social service, patriotic, cosmopolitan and humanitarian effort and attachment to the hundred eager social schemes and dreams which attract the modern intellect. It is not the rule of a large moral and intellectual

altruism which is here announced, but that of a spiritual unity with God and with this world of beings who dwell in him and in whom he dwells. It is not an injunction to subordinate the individual to society and humanity or immolate egoism on the altar of the human collectivity, but to fulfil the individual in God and to sacrifice the ego on the one true altar of the allembicing Divinity. The Gita moves on a plane of ideas and experiences higher than those of the modern mind which is at the stage indeed of a struggle to shake off the coils of egoism, but is still mundane in its outlook and intellectual and moral rather than spiritual in its temperament. Patriotism, cosmopolitanism, service of society, collectivism, humanitarianism, the ideal or religion of humanity are admirable aids towards our escape from our primary condition of individual, family, social, national egoism into a secondary stage in which the individual realises, as far as it can be done on the intellectual, moral and emotional level,—on that level he cannot do it entirely in the right and perfect way, the way of the integral truth of his being,—the oneness of his existence with the existence of other beings. But the thought of the Gita reaches beyond to a tertiary condition of our developing self-consciousness towards which the secondary is only a partial stage of advance. The Indian social

tendency has been to subordinate the individual to the claims of society, but Indian religious thought and spiritual seeking have been always loftily individualistic in their aims. An Indian system of thought like the Gita's cannot possibly fail to put first the development of the individual, the highest need of the individual, his claim to discover and exercise his largest spiritual freedom, greatness, splendour, royalty,—his aim to develop into the illumined seer and king in the spiritual sense of seerdom and kingship, which was the first great charter of the ideal humanity promulgated by the ancient Vedic sages. To exceed himself was their goal for the individual, not by losing all his personal aims in the aims of an organised human society, but by enlarging, heightening, aggrandising himself into the consciousness of the Godhead. The rule given here by the Gita is the rule for the master man, the superman, the divinised human being, the Best, not in the sense of any Nietzschean, any onesided and lopsided, any Olympian, Apollonian or Dionysian, any angelic or demoniac supermanhood, but in that of the man whose whole personality has been offered up into the being, nature and consciousness of the one transcendent and universal Divinity and by loss of the smaller self has found its greater self, has been divinised. CWSA19page 137

sacrifice

But he may be known in an inferior action through the *devas*, the gods, the powers of the divine Soul in Nature and in the eternal interaction of these powers and the soul of man, mutually giving and receiving, mutually helping, increasing, raising each other's 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 worldlife. 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 allpervading Divine

established in the sacrifice, of whom the gods are inferior forms and powers, and when he puts away the lower self that desires and enjoys and gives up his personal 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, as a pure sacrifice, without attachment or desire. Thus he gains equality and becomes free from the modes of Nature, *nistraigun. ya*; 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. Thus is sacrifice his way of attaining to the Highest. CWSA19page119

Diamond and Pearl

The isolation is certainly necessary for first knowledge. A diamond is a diamond and a pearl a pearl, each 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 that there is no original substance or Matter, only energy manifesting substance or manifesting as substance,— 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 as a human personality. 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 super-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.