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FOREWORD

THIS book is definitely on the side of God and Religion as against starkly obstinate "No-God," against deliberately desperate Unbelief and against all sorts of virtual Irreligions parading themselves under the garb of supremely rational and severely intellectual philosophies. As stated in the very title-page, the only Religion recognized by the Bhagavad-Gīta is the all-comprehensive one of indivisible Life-Beauty-Love-Truth-Righteousness; and the only God affirmed, appreciated and adored instinctively by every living, throbbing heart, through and through its instant-by-instant functioning freedom of fulfilment, is the Eternally-Instantaneous, Proto-cosmic, Pro-cosmic and Pre-cosmic DIVINITY of DEED whose Rhythmically Rhythmic Creativity expresses itself through Functions, Forms, Fixities-of-Familiarity, Freedoms-of-Novelty and Fulfilments that are at once Immanent-Imminent-Emergent-Nascent-Transcendent.

Both the genuine Believers, and the no less genuine Unbelievers who are righteously unwilling to acquiesce in the instituted beliefs as interpreted by others, are respectfully solicited to go through these pages and compare their own ultimate conclusions with what are expressed herein.

The Gītā Day,
11th January, 1930.

INTRODUCTION.

I

THE Seed of Life, Spirit or Soul, is *the functioning freedom of fulfilment* that brings to being, fashions to shape and expresses itself through the indivisibly integral *"Deed-enactments"* that are instantaneous, intimate, uniquely original and independent.

Instantaneousness is what constitutes the living Nature, Necessity, Characteristic, Character and Individuality of *"Life-function"* that is wrought throughout with such organic energies and dynamic virtues as Creative Initiation, Concentrating Affirmation, Expansive Aspiration, Appreciatory Confirmation and Axiomatic Accomplishment.

Intimacy is the proto-formative, pro-formative and pre-formative*"Coalescence of Function and Form,"* that comes to be recognized as the dually distinguishable but mutually involving polarities of Creativity and Creatorship, of Energy-energization and Energetic Expression, and of Object-objectifying-Subjectivity and Subject-substantializing-Objectivity.

Uniqueness is the *pointedness of Particularity* combined with the *Compositeness of Universality*; and uniquely unique *Originality* is what characterizes the felt characteristics of all feelings, what transfixes *the fixed features and the free phases of "Finiteness,"* what factually perceives the possibility of fact-perceptibility and what fulfils the functioning freedom of fact-*factualization* and character-*characterization.*

Independence is the established *Certainty, Suzerainty and Sovereignty* of the whole and indivisible FACT over the extended Realm and Empire of Rhythmically Rhythmic, Righteous *Fact-ness or Factuality* and over the col-

lectively peopling multitudes of closely cohering and configuratively coalescing factors, features, phases and countenances of the *"Prevailing Popular Fact."*

Instantaneousness of *Creative Initiation* operating through the proto-formative function of pro-formative and pre-formative *Intimacy* gives birth to the uniquely original *"Feeling,Freedom and Idea-fulfilment"* of Self-consciousness, that realizes itself at once as independently established in its own *"Enacted Deed"* of Self-certainty. The consciously felt and conscientiously functioning *Fact-Deed of Body-Mind* expresses its uniquely original and individually characteristic *Organic Gesture of "Idea-ideation"* through creatively contributive *Affirmations,* through imperatively causative *Articulations,* through descriptively configurative and configuratively distributive *Narrations,* through demonstratively artistic and artistically delightful *Manipulations,* and through axiomatically appreciated *Accomplishments and Satisfactions.*

Whatever functions to the sufficient extent of *"being" Subjective,* thereby *"becomes"* to that extent *Objective.* What *sees* becomes by so *seeing* the functioning freedom and fact-deed of seeing-sight or sight-seeing, of thinking-thought or thought-thinking. There can be no superimposition of *Fact* on foundational *Nothing;* nor can there be even the veriest dream-delusion or evanescent gesture, unless it be the actual operation and established achievement of *Something* veridically dreamt and experienced so far, of some seeming Appearance or *"Nascent Nascence"* striving to "seem" and to "appear" from side to side of fulfilled *"fact-seeming"* and definitive *"deed-gesturing."*

The only *"Seed"* of Life—its ever-creative *"Spirit"* and all-conquering *"Soul"*—is its own living fact and functioning deed, its own freedom of being-becoming and its own fulfilment of instant-by-instant intensifying achievements and satisfactions, certainties and sympa-

thies, realizations and revelations—in one word, its *Affirmation-Appreciation-Adorations.* And the Seed-Sower and Gardener of Life is the psycho-physico-spiritual Sovereign who is at once self-creative and self-operative, at once self-deliberative and self-determinative and self-injunctive and self-executive: and there is not the least throb or thrill of enduring animate experience but is functioned, formed and filled throughout with the vital essence of *Instantaneousness* coupled with *Intimacy* and of both combined with the uniquely unique *Originality* of independent Initiation, Instrumentation, Institution, Interpretation, Appropriation and Achievement.

The Initiating Breath of ever-creative Function is inevitably accompanied with or makes itself manifest through the *Instrument* of creative-formative *Gesture* or "Function-form." The operative continuity of instrumental "*Function-form*" becomes the fixity-centre of "*Form-function*" or pointedness of concentrating affirmation. Each point of particularity and pointedness of *finite* form-function is throughout filling and fixing up its own concentrating nucleus of condensation by continuing to gesture, vibrate, rotate and revolve right round and through and through *its Sphere of Gesture-Freedom or "Freedom-Fulfilment,"* that is to say, its *potential field of dynamically developing* Absorption-Hunger-Assimilation-Organization-Individuation. The field of Gesture-freedom is the sphere of *Potential Imminence* coupled with *Dynamic Nascence;* and this *History-field* of Imminence-Emergence-Nascence, this *Growing Sphere of Time-Space-Events* is what is continuous, congenital and co-substantial with the *psycho-physico-spiritual Concentration-Nucleus* and what is discovered, described, interpreted and appropriated by the same nucleus as its own *descriptively*-configurative and configuratively-*distributive* Body, Possession, Property, Estate and Realm of Suzerainty.

Function, Form, Fixity-of-Familiarity, Freedom-of-Novelty and Fulfilment are the fivefold stages and

stresses of distinctive developments that each throb of heart, each thrill of feeling, each phase of fact and each unit of operative consciousness undergoes before it comes *to be* and *to have been,* visibly and manifestly—and before it comes to be *recognized* as what it *might have been* and *predicted* as what it *might be.* All histories, sciences and philosophies of articulate and expressed Human Experience are what are fundamentally *derived from* and what unmistakably and conjointly-integrally *develop into* the Supreme CHARACTER CALCULUS of these fivefold, ever-emerging Event-Characteristics of Unique Creative Events or Deed-enactments.

The one and only Science is the transcendent knowledge and triumphant realization of *Functioning Function* or "Being-Becoming". Inasmuch as there is no functioning made manifest and explicit unless it be embodied *in* and expressed *through* function-forms and form-functions, the pure primary *Science* of indivisible "Being-Becoming" becomes divided into the manifold discrete *sciences* of Being *and* of Becoming, of Facts and of Feelings, of Knowledge-content *and* of Knowledge-movement. There is no fact of *"knowledge-content"* or feeling of *"knowledge-movement"* but is a uniquely emerging centre of infinite infinitesimal characteristics that cohere together and develop into a pointedly particular form-function or function-form which is possessed of both the fixed features of *familiar rigidity* and the free phases of *novel expansiveness*—and such a finitely fulfilled or *accepted "fact"* coupled with fluidly fulfilling, *ever-expanding "feeling"* is the positively operative agent and instrument of *ever-initiating* Creativity.

Creative Initiation that gives birth to both rigid fact of knowledge-content and expanding feeling of knowledge-movement gives birth also to *the fusing point of the coalescing continuity of both* in instant-by-instant-intensifying stages of concentration, comprehensiveness, configuratively-distributive concretion, collectively orga-

nizing characterization and uniquely integrating *Totality* of self-limiting, self-liberating, self-affirming, self-appreciating and self-adoring *Finiteness.* The *Finite* is the fundamental functioning point, which, far from *vanishing into nothingness and evanescing into ever-increasing insignificance,* becomes, by virtue of its veridically functioning continuity, possessed of both fixity and freedom, of both self-centrality and sphere of unbroken expansion. The functioning, feeling, factual finite is what is at once capable of both infinite *contents* and infinite *intentions,* of both unlimited *expansion* and ever-accelerating momentum of *Aspiration.*

Not only is the visible mass and measurable volume an emerging Beauty-phase of the ever-creative Beauty-of-Creativity, but the very discovery of the *"Nature of Finiteness",* the descriptive limitation and definite demonstration of the Concrete Finite's configurative distributiveness is brought into conscious recognition and stimulatory service of expanding feelings, only by unbounded *Ambition* and *Aspiration,* only through increasing *Hunger* and *Desire* for infinite assimilations and appropriations. The finite fact of felt fulfilment and knowledge-content is free to function and does veridically and virtuously continue to function, not only in the deliberately executed acts of definitive self-discovery and deeds of purposive knowledge-movements, but even in the bare awareness of what it is and has been, even in the simple affirmation of its being itself, irrespective of all descriptive details of physical, physiological or sociological definitions. The derived associative ideas of its particular location in point of time and place and characteristic environment, the subsequently learned conditioning causes of its concrete existence and its inseparable sphere of organic determinants, rob the instantaneous *deed of being-becoming of* its uniquely original *eternity of event and transcendent fulfilment of functioning function,* which alone gives birth to notions of divided Being and Becoming, to divided Past, Pre-

sent and Future, to Cause and Effect, to This-ness and That-ness—ay, to the very possibility of discrete Thing, Thought and Thoughtfulness.

The functioning limb of eternally-instantaneous Creativity, the self-conscious Body-Mind discovers its *Character* of "Being" and its *Characteristics* of "Becoming" only in and during the course of its individual breath-breathing and its original exercise of the *"freedom-fixity"* of form-functions and function-forms, that constitute its configuratively concrete organs or organic features and faculties. The Self, possessed of even the least self-certainty and upsurging sensibility, is free to make use of and manipulate its primary and primordial *Heart-Affirmations* in the formation and formulation of the fundamental *World-Structure* or revealed *Reality-Structure,* in and within which it deems itself to be living and moving and in and within which it directs its life-movements of thought, hope and aspiration, of hunger, assimilation and appropriation, and establishes its individual Life-function according to its strength of felt *fact-certainties* and according to its keenness, range and intensity of animated *feeling-sensibilities.* God or *the Life-enlivening-Life* is the instantaneous animatory animation and affirmatory affirmation of the functioning function and freedom of fact-fulfilment, which constitutes the *being-becoming* of whatever is, was and ever has been and ever shall be. God first, God last and God throughout, God's Breath is the Life-*enlivening*-Breath, God's Touch is the Life-*enlivening*-Touch, and God-Knowledge is the living whole, entirety and totality of Life's integrated and fulfilled Individuality-Personality.

God is *more* than the unlimitedly extended sphere of Time-Space-Events in and within which all finite concrete forms, all configurative constellations and universal systems, find their physical origin, growth and development. The proto-cosmic, pro-cosmic and pre-cosmic Creator of Creators, the Lord God is not only Immanent-Transcendent but is the Eternally-Instantaneous

Essence and Quintessence of Indivisible Immanence-Imminence-Emergence-Nascence-Transcendence. The History Field of Imminent-Emergent-Nascent Time-Space-Events is the functioning point and manifesting phase of the Eternally-Instantaneous Fact-Deed and Truth-of-Deed. God is the *Deed-of-Life* that is at once the felt fulfilment and established fact of all Affirmatory Appreciations, of all Imperative Necessitations, all Descriptively Configurative Concretions, all Demonstratively Artistic Manipulations and of all Instantaneous Axiomatic Accomplishments—and God alone is the Deed-Executor and Sovereign Commander, the *Fulfilling Impulse and Impelling Feeling* of all freely functioning Operations, Deliberations, Determinations, Injunctions and Executing Deed-of-Deeds.

Not "*Deliverance*" but veridically righteous and conscientiously conscious *Deed-Accomplishment*—not "*Renunciation*" nor even mere "*Regeneration*" but the instantaneous *At-One-Ment of Instinct-Intuition-Passion-Interest-Intelligence,* and nothing short of that, is the only true fulfilment of Life's functioning freedom and freedom of function. The living Body-Mind is the dually developing, dividing and coalescing Form-function and Function-form, whose sustaining, impelling and ordaining Authority and Impeller is the psycho-physico-spiritual Suzerainty and Sovereignty of undivided and indivisible Life-Beauty-Love. Pure and perpetually persistent function is what is specifically called *Life;* Form, Fixity-of-Familiarity and Freedom-of-Novelty together constitute *Beauty;* and Fulfilment of the functioning freedom of both Life-Hunger and Beauty-pursuing-Enjoyment is *Love.* At-One-Ment of Instinct-Intuition-Passion-Interest-Intelligence is the instant-by-instant-intensifying *Intimacy,* the *increasing fusion* and *identification* of Subject with Object, of Desire with Delight, of Hunger with Food, of Breath with Blood, of Flesh with Feelings, of Faith with Truth,—ay, of the

Love-seeking and Love-giving *Heart Human* with the Love-proffering and Love-demanding *Heart Divine.*

II

Pleasure, Possession and Power are the three primary positive Life-Values as opposed to their opposites, Pain, Fear and Surrender.

Pleasure is the positive feeling-point of fundamental functioning-certainty that develops both in intensity of affirmatory appreciation and in concentration of appreciatory confirmation from instant to instant of persistent pursuit and performance. Intensity of felt and feeling certainty, that is sensitive and strong enough to pursue its own uniquely original and independently put-forth process of "being-becoming" or "living life-performance" is the subjective intimate aspect of ever-functioning Creative Initiation, whose objective expression and vehicle of concrete manifestation is the Beauty-centre and Body of potential function-forces that are instinct with the dynamic upsurge of ever operative absorption - hunger - assimilation - organization - individuation. The felt process of *"Pleasure-pursuit"* is a Body-possessed and Body-possessing *Habit,* whose intake of accelerating familiarity and accumulating force of impelling imminence depends upon the increasing intensity of *intimacy* with which the feeling nerve-points and thrilling sensations *sense* and *coalesce* together to give birth to and call forth the operative mode of accustomed attitudinization or *"Object-seeking".*

Pleasure is its own increasing possession and power, even as Pain is fraught with the "implied incentive" to its own displacement and immediate dispossession. Pleasure that conquers Pain becomes more powerful, praiseworthy and possession-worthy. Progressive means and methods of persistent pleasure-pursuits and organic performances illustrative of the immanent Life-Spirit's functioning freedom of spontaneous and sovereignly independent fulfilment are the only true possessions of Life-Value-enhancing properties. Healthy life

is predominantly on the side of Pleasure as against that of Pain both in organic expectation and actual experience, both in prophetic anticipations and in retrospective reminiscences. There cannot be operative continuity of consciousness and even coherent memory, unless the fundamental *sanity* or *feeling-tone* of the throbbing heart is enlivened, impelled and maintained in sufficient organic strength and intensity by the colours and fragrances, by the flavours, charms and wonderments of the most delightful *Self-recognition.* What discovers for us the infinite delights and beauties of earth and heaven is our deliberate and determinate *Individual Desire* to know ourselves as we are in being and becoming and to discriminate between the distinctive uniquenesses of our own instantaneous Present, intimate Past and impending Future. Interest in one's own life is prominent, predominant and permanent throughout all points and periods of enduring existence. Interest and attention, memory and imagination, aspiration and even axiomatic judgment are, one and all, based on and built with the functioning certainty of *"Felt Life-Reality,"* that is to say, on and with the *"heart-health"* and *organic tone* of the self-affirming, self-appreciating and self-adoring, stably-living Body-Mind.

The elements of organized and increasingly intensified Pleasure are strength of limbs and sensitivity of sense-organs, keenness of vision and clearness of concentrated selectiveness, that choose *the Best of all "bettered" Good* and improve upon the old habits of hunger, fear, fatigue, doubt and despair by limiting the liability to such lapses of life's wastage and dire neglect—not, indeed, by cunningly affecting to be beyond all appetitive cravings and animal shortcomings—but, by direct attack of all impediments and enemies to heart-fulfilment and hunger-appeasement, ay, by the deliberate and determinate desire to eat and enjoy Food, sweet Life-sustaining Food, with affirmatory zeal and appreciatory gusto! Even the worst of the Pain-

obsessed pessimists preaches *benevolence* and *charity,* and affects to see at least some momentary Good in an otherwise Evil-saturated world when and where someone offers him *free food* to appease his professedly ascetic and advertisedly abstemious appetite. Such Benevolence-preaching *Pessimism* and Charity-inculcating-and-appropriating *Parasitism* most often go together, even as much as *outward submission* to all-overpowering Evil goes with *inward* concentration of presumptuous *self-absoluteness.* But, far worse than the sickly sentimental luxury of woe is the downright debauchery of stark and naked *"Life-Disgust,"* which the sanctimonious guardians of the Sacred Mysteries seek to cultivate with constant contemplations on Life's mortality and momentariness, on the living body's organic instability and liability to ultimate putrefaction, on its malodours and mortal thirsts and pangs of multifarious variety—and last but not least, on its nastiness and excrementitiousness. Unctuously professed disgust of life's pleasures is the dreadful fang of fatal poison which the seemingly hornless, clawless, grovelling cowards carry within their scripture-spouting mouths, prompted by the secret intent to *"devitalize"* the spontaneously functioning freedom of living instincts and loving propensities.

The pangs of Pain incidental to everyday experience of organic living are no less evanescent and ephemeral than the most trivial and frivolous sensuous pleasures; ay, the only difference between both is to the advantage of the latter. Pain even in its most acute and expressively disagreeable form is always accompanied with such changing organic adjustments and re-attitudinizations as are either capable of restoring the originally prevailing "Pleasure-tone" or at least capable of cleansing away the destructive debris of the once felt pain-havoc. Pleasure, dispossessed of its self-centrality by its own pleasantly imagined and passively acknowledged *superiority of Pain,* wastes its living floods in the

meandering labyrinths and arid wildernesses of vain "future-anticipations" and worse "past-recollections," and thus suffers itself to be shoved and shunted off more and more closely to the dark corner of life by the seemingly encroaching and helplessly welcomed heralds of its supposed opposing forces. Bare physical pain that is felt inevitably and unpremeditatedly is not at all the enemy of *organically prevailing* Pleasure, Joy or Happiness—however variously termed—inasmuch as inflicted suffering and actual nerve-excitation tends to call forth from the integrated Living Whole *expeditious healing impulses for its own undoing.* Masterful Pleasure comes to court Pain voluntarily and take upon its own courageous shoulders the quick discharge of positive Pain-functions in accordance with its own deliberately-planned and determinately-pursued Ideals of increasingly intensifying *creative concentration* leading to still higher consecratorily-comprehended *creative initiations.* While Pain doth happen and excite and endure from moment to moment, Pleasure (Joy or Happiness) runs forward in all directions from before, behind, back and front, gathers more and more volume and velocity from all actions and movements, and waters Life's vast fields and valleys from the mountain to the sea, feeding strong and fed by, nourishing rich and nourished by, every rivulet and ripple and every drop and dribble of pulsing, thrilling, throbbing Heart-Ecstasies and Soul-Sensitivities.

Fear and flight are the weapons of impotent revenge with which dispossessed Life-pleasure consoles itself for its loss of familiarly felt Time-Space-Suzerainty or harmoniously ordered Sequence of organized Past and organic Future. What is Fear but the momentarily felt *Uncertainty* of one's own temporal existence and increasingly established organic stability. What is it but the conjured-up dream of imminent self-defeat, self-dispossession or self-destruction—the mind-conceived consequences of the self-suffered *submission* to seemingly

overpowering forces of dark mystery and disagreeably obsessing influence. Fear is born of *Unbelief* in Life's Beauty—which Unbelief makes use of the hypothetically anticipated physical pain to the Living Body as sufficient excuse for its own vacillations and eccentrically vibratory gestures in the world and sphere of Time-Space-Events. Loss of *"rhythmic Time-Sense"* leads to the sharp movement of flight or change of Spatial Standpoint. Creatures, that are constantly subjected to Fear, have presumably no integrally organized and rhythmically harmonized *"Time-Sense"*, which is the first and foremost distinction of Independent Intuitive Intelligence. Men are no less brutes and are no better than the lowest of living beings, when Fear, instead of Faith and Belief, comes to dominate and direct their daily movements and actions.

It is not so much actual physical pain as anticipated loss of possession and property that gives rise to the emotions of fear, habitual to human beings. Men fight with each other worse than the very wolves and tigers, when they are impelled by the overruling desire for covetous possession of others' wealth or by the still more overpowering fear of being bodily dispossessed of everything concrete they possess and have been possessing with evident delight from day to day. Desire, not directed towards its rhythmically righteous fulfilment by its own Controlling Reason and Commanding Intelligence, disturbs the *"Passion-Sphere"* of concentrated organic energies and instinctive motivations which are, so to speak, the driving power of Life-movement. The perpetually operative and stimulative processes of Absorption - Hunger - Assimilation - Organization - Individuation are centred strongly and seated within the concentration-corpus of highly potential *function-forces* that are dynamically developing into the *Nascence* of "Being-Becoming." What has been, has yet to continue to be and to become; what prevails at present, has at once to give place to what is bound to be; what is only

yet to be has all the same to be already in active operation and functioning fulfilment of what it hopes to achieve —such are the fundamental laws of Life's temporal movements and extended possession of enduring existence. Enduring possession of living flesh and blood necessitates the perpetual accomplishment of the instant-by-instant intensifying creative processes of Absorption-Individuation. More of Absorption and Hunger means more of Assimilation and Organization; and more of all these means more closely and powerfully integrating individuation of both Body and Mind. Individuation is the highest fulfilment of organized and organizing Pleasure, Possession and Power.

The primary feeling of Life-Pleasure or instantaneous Self-existence seeks the aid of bodily possessions to prove to its own intimate satisfaction the demonstrated deed of its own enduring and ever-increasingly developing "Being-Becoming;" and such fundamentally functioning feeling and ecstatic Enactment of Life-Reality, expressed through the descriptively-configurative and configuratively-distributive Bodily Gestures and Manipulatory Movements, comes to possess Suzerain and Sovereign Power in its own uniquely original and organically congenital Time-Space-Event-Sphere or Absorption-Sphere. Sovereignty of Life lies in its independent instrumentation, institution, interpretation, appropriation and achievement of its own creatively emerging, characteristically singular and instantaneously intimate Heart-throb and Soul-pulse, ay—of its own "Body" or *Space-Swell* inspired and impelled by its own "Breath" or *Time-Speed.*

Breathing Breath is the Sovereign Power of uniquely original and independent Life-function; and the concretely manifest Body is the Possession and Property of Absorption-Sphere that is being built and erected up to the distinctive height and features made more and more familiar day after day. The Body is what is being being instrumented and manipulated, appropriated and

appreciated, instituted and interpreted, by the Genius and Power of Creative Initiation symbolically represented by the ever-functioning, rhythmically rhythmic Breath. Fear is what tends to inhibit the ecstatic Life-breath and rhythmic impulse of concentratedly-comprehended creative initiation. Fear of bodily pain or material loss tends to inhibit or interfere with the increasingly intensifying Rhythm of Time-Movement or *Energy-energization* which alone gives birth to and sustains all energetic animated expressions. Surrender is the *"Suspense"* of functioning Life-breath itself that ceases, howsoever temporarily, to function forth full ecstatically and spontaneously, because of its own "divided" *concentration* and *comprehension,* because of its own "divided" *fact* and *feeling,* divided *being and becoming*—ay, because of its own disjuncted *Mind-movements* and *Body-gestures.*

The challenge of obstinately obstructing Force as against creatively constructing Power, the challenge of Death as against Life, develops into the decisive stage of a Fatal Struggle when the deliberate and determinate *"Desire-to-live"* in the full freedom of uniquely original and independent psycho-physico-spiritual sovereignty comes to operate self-injunctively and aspires to execute itself into the veridically-virtuously accomplished Life-Deeds and Heart-Fulfilments. Pleasure is Life's first *"Seed-sprouting,"* even as Pain is its withering "blight." But Life that functions and endures with the increasing strength and cohesion of its own intimately coalescing sensibilities and intensely felt and feeling certainties, Life, that is possessed of an organic Bodily Estate or Absorption-Sphere of unceasing nutriment and extended opportunities for original pleasure-pursuits, dares to live in spite of all inevitably attendant and inherently operating, ineliminable Pain—and dares still further to love and comfort itself and others—*seeks the joy of "Sympathy-cultivation"*—and what is more, dares to court full deliberately the acutest pangs and intensest pains of both physical labour and mental agony in order that its func-

tioning freedom of fulfilment may have the full play of spontaneously energetic *instrumentations,* of determinately distinctive *institutions,* of injunctively independent *interpretations* and axiomatically heart-satisfying *appropriations.* Such a daringly original, energetic and independent Life-Spirit surrenders not itself to merely apprehended Death—which fear and apprehension is the only knowledge of Death that Living Life possesses—nor stoops it to acclaim the Awful Devil of Destruction, Negation and Nescience as *the only real object of abject adulation.* Pain-appropriating and Poison-assimilating Healthy Life neglects not even the least of its cherished possessions and integrally organic constituents—nay, nothing of Life that has ever been brought into the active service of its own absorption-individuation and instantaneous heart-fulfilment is ever voluntarily surrendered or suffered to be lost, is ever willingly wasted or consciously allowed to be extorted and torn away by the tyrannical hands of Breath-stifling, Body-despising, Freedom-opposing, Honour-denying, Beauty-blaspheming and Love-prostituting Demon of Illwill, Envy, Jealousy, Lust, Hatred and Oppression—all combined!

Negation that denies all Life-Values is the worst product of incorrigibly obstinate *Nescience* coalescing with deliberately desperate *Unbelief.* But worse than the worst is that Negation which presumes to speak in the name and under the authoritative sanction of "the *Absolute Science and Undivided Omniscience* of FACT and TRUTH ABSOLUTE!"—and tries to negate, ridicule, falsify and reject whatever *is felt and found genuinely* in and during the course of each living life's pointedly particular and uniquely original freedom of heart-function and spontaneously upsurging Soul-Growth. Such presumptuous Omniscience and assumed Voice of the Absolute defeats and stultifies itself when it affects to regard as *False and Untrue* whatever is *discovered deliberately* and *realized rationally,* on the assumed ground and fan-

tastic allegation that all historically discovered facts and slowly realized scientific certainties, that all commonly accepted laws and legalities, all universally esteemed and established utilities, values and characteristics of Life, Beauty, Love, Truth and Righteousness, —all, all, amount to *practically nothing* and are even in their totality infinitesimally *insignificant and evanescent,* when compared to and contrasted with the so-called "Absolute" affirmed and articulated by a no less mortal breath and affected gesture of transcendental significance.

The palpable fallacy of instituting human comparisons and mortal contrasts with the Infinite All-inclusive or with the Eternal All-originating, would have been realized from the very first and would have then and there served as a sufficient mentor to check these Absolute-Enthusiasts from indulging in such vain exhibitions of pitiably presumptuous *"Omniscience-cum-Ignorance",* were it really the case that these humanly-shaped Advocates of the Ineffable Absolute were only *innocent monomaniacs* of ecstatic obsessions and pathological self-concentrations without the organic ability, strength and heart-harmony to utilize their emphatically assertive mind-concentrations into *sufficiently expansive independent comprehensions leading to regnantly executive creative initiations of "combined knowledge-content-and-knowledge-movement".* As it is, the Absolutist God-Equals found all over India are *men of maximum economic want and minimum ethical responsibility,* restlessly wandering organisms whose hereditary *anarchic impulses* are tempered by their *affected ascetic gestures* only to the extent of parasitic food-appropriation and free-feeding at others' expense. The insistent advocacy of the Absolute Standard, the professed poverty and "Pleasure-hatred", the public ridicule of all fundamental decencies, the unabashed affectation of animality and unblushing exhibition of the most disgusting depravity of manners, gestures and morals, are all the un-

failing *weapons of World-Rejection and World-Defiance* with which these incorrigible *anarchists-cum-ascetics* and *adventurers-cum-aristocrats* intimidate everybody to immediate submission. In the country of Caste-Absolutism and Perpetual Parasitism, in the nation and society of prevailing mass-ignorance and unredeemed wretchedness, in and amidst a people—and only amongst such—lost to all fundamental feelings of Self-Affirmation and Self-Reverence and lost also to equally fundamental feelings of instinctive honour, loyalty, reasoned appreciation and rigid discipline leading to the regnant public Recognition and whole-hearted Acclamation of the Sovereign Lord of Life, Beauty, Love, Truth and Righteousness—only when and where Universal God-Sovereignty and Suzerainty is rejected and ridiculed, could such *downright Anarchy and Diabolic Ill-treatment of Man by Man be made the rule and custom of everyday life* so that a few "Presumptuous Absolutes" and Pernicious Parasites could parade in public their scorn of all facts, factors and forces of Love aid Righteousness and exhibit their supreme contempt for their own brothers and sisters.

III

Certainty, Suzerainty and Sovereignty are the triple and triune aspects of the Definitively Self-establishing DIVINITY of DEED. Certainty as felt and expressed by single and solitary human minds and bodies tends to become personal and private and proves consequently to be far from being universally operative, injunctive and established. If God-Reality were only a matter of esoteric experience and if God-certainty were only the intuitively intimate and ineffably mystic *Illumination* or *Ecstatic Vision* of a privileged and specialized few, there would be no need and no use for popular and universal religions—and what is worse, there would be no truth in them. God is not a mere private truth nor a "secret" scientific doctrine. Religion is not an affair

confined to exalted experts alone. The conflicting creeds and "Isms" all over the world bear witness to the limitations of the learned few who contradict each other and are concerned most with claiming not merely relative superiority but even exclusive *genuineness* for their own idiosyncratic and uniquely particular "spiritual" experiences.

God is the Truth of indivisible Life-Beauty-Love's undivided Function-Freedom-Fulfilment. God-Truth functions through our animating breath and blood and makes manifest, through our own instant-by-instant-intensifying and operatively continuous consciousness, the veridically vital nature and character of Living Life that is wrought through and through with such organic energies and original virtues as *Creative Initiation, Concentrating Affirmation, Ever-expansive Aspiration, Appreciatory Confirmation and Axiomatic Accomplishment.*

The only HUMAN FACT is the formative-constructive HEART-DEED of Creative Initiation from out of which and in and around which are brought out and built up all fundamental Faiths, Beliefs and Arts and all Axiomatic Deed-Accomplishments or Truths. Creative Initiation combined with operatively continuous and concentrating Affirmation gives birth to *Faith.* Continuously affirming and consequently still more creatively concentrating Faith combined with expansive Aspiration gives birth to *Belief.* Ever-increasingly aspiring and adventuring Belief, impelled by the perpetual inspiration of Beauty's Benediction-blessing Countenance of Appreciatory Confirmation, gives birth to Beauty-dreams and Beauty-delineating demonstrations of *Art.* Artistic Afflatus combined with the steadily sobering discipline of sovereign composure and serenity gives expression to indisputably valid and self-established *Truth.*

Creative Initiation is the psycho-physico-spiritual Individuality of indivisible and independent *functioning-*

freedom-of-fulfilment. The finite individual of flesh and blood is not *a fiction nor an eternal fact of unalterable forms and features.* The felt and familiar Finite is the function-form and functioning point that is possessed of both fixity and freedom, of both established familiarity and ever-expanding novelty, and of both known and still-to-be-known features and characteristics, virtues and properties and powers and possibilities.

Every finite fact of functioning certainty undergoes the rhythmically progressive stresses and stages of initial concentratedness, expanding comprehensiveness, concreting configurative-distributiveness, characteristic characterizedness and culminating uniqueness of pointed particularizedness. Every discrete fact of dual and indivisible fixity-freedom is throughout possessed of a concentration-nucleus of concrete materiality, which nucleus has its own uniquely particular movements in and within its instantaneously continuous and intimately enclosing *Absorption-Sphere* or *History-Field.* There is nothing finite, fixed, factual or perceptible but what has developed to such a stage of factuality and perceptibility through continuous *historic processes* of absorption - hunger-assimilation - organization - individuation. The individual finite is ever and always in a state of progressive transformations and transfigurations brought about by its *immanently ever-creative* functioning function. Far from being a vanishing point of evanescing nothingness, the functioning finiteness of felt and feeling reality is not only fraught with the Imminent-Nascent acceleration of increasingly *emerging* perceptible features of concentratedness and comprehensiveness, but is also informed, instilled and inspired in its inmost heart of hearts with the Immanent-Transcendent Certainty of its being the eternally indestructible and indubitable function that *does function and accomplish instantaneously its own deed-of-fact and fact-of-deed in and within its own characteristic centre of Freedom-Fulfilment.*

Every Fact organic or inorganic, human or otherwise, is a real and genuine Time-Space-Event whose recognition, either by itself subjectively or by others objectively, involves the manipulatory movements of definite direction and measurement and the ability to maintain, retain or accelerate such movements. The characteristic of conscious life is its ability to manipulate the whole of its initially endowed concentration-corpus, possessed of specific function-forces, to bring forth any desired form or feature of organic adjustment, Body-gesture or Beauty-behaviour, in and within the organism-enclosing History-field of Absorption-Individuation, that is to say, in and within the instant-by-instant intensifying and enlarging Freedom-Fulfilment. Living Life is throughout *Gesture and Behaviour*; it is throughout Deed-enactments and Deed discovering, prophesying, pursuing Deed-of-deeds. The deed of functioning life is the eternally-instantaneous and undivided Time-Space-Event; and the felt movement in Time alone or in Space alone derived subjectively or objectively is a partial and abstracted aspect of the Spontaneous Event's Indivisible Instantaneousness. Subjective movement from Past through Present to Future is always inevitably and indispensably accompanied with the objective direction and definition of distinctive dimensions and discernibly emerging phase-features of mingling familiarity and novelty. The fulfilment of the functioning freedom of all definite directions, movements and measurements of manipulatory gesture is *extended life-duration* or maintenance of animated Body-Mind Enjoyment.

What keeps the throbbing heart of flesh, blood and nerves to its own freedom-fixity of persistently and peremptorily functioning activity, in and within its co-substantially continuous and intimately enclosing organic sphere and atmosphere of Body-Estate, is its instant-by-instant initiating, self-instrumenting, self-operating and self-affirming *Instinctive Faith.* What brings the same faithfully functioning heart in closer touch and

increasingly intensifying intimate union with its own enlarging Life-Freedom and enables it to *discover* itself as being situated within its own organically enclosing Past-Future, within its own Body-objectifying Before-Behind, Front-Back, Right-Left, This-That and Here-There, is the concentratedly-affirming, affirmatorily-appreciating, self-deliberating, self-necessitating and self-instituting *Intuitive Belief.* What transfixes the fixed features and the free phases of the accepted and initially believed, empirical Self or Not-Self, Subject or Object, Organism or Environment, Individual or Society, Unity or Infinity, Continuity of Extension or Collective Aggregation of Atomic Discontinuities—what determines the primarily assumed Known and the Still-to be-Known is the self-describing, self-determining and self-interpreting *Passionate Fact or the Passion for "being-becoming" Fact.* What develops the felt familiarity of the affirmatorily appreciated and expansively "appreciating" Fact, to the extent of daring to discover its still more possible novel features and characteristics, is the self-enjoining, self-enjoying, self-demonstrating and self-manipulating *"Art-Interest"* and *Interest-generating-Art.* What delights in the perpetual prophecy, pursuit and discovery of "What IS," "What *alone* is," "What is What," and "Whatsoever is Which" is the self-appreciating, self-confirming, self-satisfying, self-executing and self-establishing *Intelligent Truth.*

Instinctive Faith-instrumentation, Intuitive Belief-institution, Passionate Fact-interpretation, Interesting Art-demonstration and Intelligent Truth-appreciation, achievement, establishment or accomplishment are all born of the veridically virtuous, verifiably righteous and conscientiously conscious *Deed of Life-enactment, which is far more than any merely conscious or unconscious experience of being alive or becoming alive.* Life that enacts its own heart-deed with its spontaneously upsurging and instantaneously executing functioning freedom of fulfilment, Life that exists and endures even for a mo-

ment, the felt finite of whatever limited forms, features and dimensions is no less and never less than a functioning phase and integral "*Fact-factor*" of the Eternally-Instantaneous, Immanent-Imminent-Emergent-Nascent-Transcendent God-Fact. Creative Initiation of Deed, or spontaneous, instantaneous, executive function, is the foundational, fundamental and primordial Fact-generating, Fact-instituting and Fact-interpreting Freedom of Fulfilment. The Imminent-Emergent-Nascent History-field of Time-Space-Events is wrought and filled throughout with the virtuous vitality and veridical virtuousness of immanent-transcendent, indestructible and indefinable Life-Beauty-Love. The *dynamic world* of developing energies, forces and movements of mutually stimulating absorption - hunger - assimilation - organization - individuation, the *structural world* of Space-institution, of infinitely vast and complexly-composite harmonious organization, the *concrete* world of descriptive configurations and configurative-distributivenesses, the *character world* of entities, qualities, quantities, distinctions and dimensions, the *rhythmically rhythmic worlds* of rhythms-within-rhythms and rhythms-around-rhythms in infinitely-infinite integrations and in infinitesimally-infinitesimal developable-divisions or divisible developabilities, are, one and all, brought into instantaneous "*being-becoming*" and made manifest in their specifically characteristic uniquenesses of concentratedness, comprehensiveness and configurativeness by the Creative-Formative-Constructive Fact-Deed and Truth-Deed of Immanent-Transcendant Freedom-Fulfilment. All that is Finite and Limited frees and liberates itself by *continuing to function and execute* its own uniquely original, incomparably individual, independent Heart-Deed in and within the Suzerainty-Sphere of God, who is and who alone is the Life-enlivening Life, the Beauty-beautifying Beauty and the Love-bestowing, Love-engendering, Love-blessing, proffering, filling, fulfilling Love-of-All-Loves.

God-certainty affirmed by and through the Living Life's instantaneous deed-enactment, develops into the Freedom-World and Suzerainty-Sphere of God-Beauty's MORE, which, it is, that calls forth from more to more all our expansively aspiring and adventuring Beliefs, all our Passion-generating, stimulating, strengthening and satisfying Facts, and all our Interest-engendering, intensifying, evaluating and exhibiting Arts. Instinctive Faith, Intuitive Belief, Interpretative Fact and Demonstrative Art, organized and integrated together by the ever-creative verve of Life-animating Love, enables us to affirm, appreciate, asseverate, adjudge and establish axiomatically to our own heart's satisfaction the Definitively Divine GOD-TRUTH, which is at once subjective and objective, particular and universal and uniquely unique and absolutely absolute. *God-Truth is Sovereignly Supreme!* And all constraining Commandments and suzerain ordainments, all injunctive edicts and eternally-instituted laws of Creation, Conservation and Consecration are the laws and commandments prophesied, pursued and discovered by the Beauty-born and Beauty-fed *Body-Minds'* organically-necessitated necessities, by our own instinctively instituting instrumentations and intuitive interpretative adventures for more and more of imperatively appropriating Absorption-Individuations.

God-Suzerainty is the Reality-Sphere of every Functioning Finite's Freedom-Fulfilment. The Sphere of God's veritable Suzerainty itself is neither Finite nor Infinite, neither One nor Many, neither Organic nor Inorganic, neither Material nor Mental, but it is the Uniquely Unique and Rhythmically Rhythmic REALM of RIGHTEOUSNESS which gives birth to all *Function-Forms* and *Form-Functions* of every conscious being's *Self-Consciousness.* The rhythmic structure of every one's self-consciousness is wrought *in, within* and *into* this rhythmically rhythmic realm of God's over-abounding Beauty and Bosom of Freedom-Fulfilment. The whole Realm of Beauty and Sphere of

Righteousness is at the service of every throbbing heart that dares to function freely and conscientiously with the integrated *At-One-Ment* of all its Instincts, Intuitions, Passions, Interests and Intelligence and dares to fulfil the *Creative Commandment* of LIFE-LOVE that expresses and executes itself through the increasingly intensifying concentrations and creative initiations of Faith, Belief, Fact, Art and Truth.

IV

Life's Seed and Seed-Sower is its own Deed, its spontaneous and instantaneous execution of the God-implanted and God-prompted functioning freedom of fulfilment. The primary form and expression of Life's functioning freedom of energy-energization and animatory animation is FEELING. Feeling that continues to feel and function develops into its own fixity-freedom of *feeling sense* or *faculty* of *sensibility*; and the instantaneous fulfilment of such felt freedom and freely functioning faculty-of-feeling is the "IDEA" of *"Being-Becoming."*

Faith is the initial and sufficiently fulfilled Idea of Being-Becoming that is sufficient, strong and satisfying enough to be self-operative, self-affirmative, self-appreciative and self-instrumentative. Initial Faith includes in essence all nascent elements of Belief, Fact, Art and Truth. Functioning faith is free to concentrate iself either on the fixity-side of Being or on the freedom-side of Becoming or, if it so chooses, on the undivided unity of both. Our idea of our own "Being" is what we ordinarily learn or accept from others who interpret it as identical with the outwardly manifest form-of-familiarity which is observed by and is always apparent only to outsiders. The Form familiar to others and known and recognized by them as our own Body and Being is never *felt and recognized by us in the same manner.* The Finite, as felt and recognized *by itself,* is not only *infinite* in its hopes and aspirations but is veridically *unlimited* in the actual extent of active absorptions, assimilations, as-

sociations and organizations it has given and is still giving rise to by its own unceasing labours in and within the living historic world of bodily and mental events. The "Body or Person" recognized by its neighbours is the barest and baldest surface-interpretation of an apparent physical form, denominated by conventional names and classifications. The living Body, supposed to be static and stationary by the outsiders, is always developing from Potential Imminence to Dynamic Nascence and is always generating new sensations and sensibilities known only to the throbbing heart enthroned in the same body's centre. What is judged from outside is judged so from the mode and manner of mere body-gestures, gesticulations and attitudinizations adopted by the observing and the observed organisms relatively to each other.

Hence the primary need to know oneself as felt by oneself and felt with the full force of creative-formative-constructive Faith. Knowledge we come to possess in varying degrees of affirmation, articulation, description, demonstration and axiomatic appreciation, as we exercise our initial and ever-initiating freedom-of-function and functioning freedom-of-fulfilment from one heart-fulfilment and thrilling throb to another. Knowledge that is operative enough to start with, that is affirmative enough to incite us to aspire for more, instrumentative and precise enough to handle with, and intimate and independent enough to amount to *a genuine pleasure, possession and power*—is Faith. Belief, as different from Faith, is the functioning freedom of Body-Mind *appreciation and enjoyment.* Born of the healthily initiating Organic Faith, Belief exceeds it in intensity of both subjective concentration and objective concretion. Belief is the beginning of that process of "*pleasure-possession-power-pursuit*" whose other extremity is ART. Belief, born of the ever-creative Heart's instinctively self-operative Faith, *aspires and adventures to appreciate* the Beauty of GOD-BEAUTY by intensifying the manifest beauty of the Living Body and Society of Living Beings and Things

through the creatively concentrating *Mind-power of Attention* and by magnifying the beauty of feeling, thinking, judging, imagining and aspiring Mind itself through the increasingly operative Sense-stimulating processes of accelerating absorption-hunger-assimilation-organization-individuations.

As for *Fact,* there is none such but what is fashioned and framed to the ascribed shape and feature of *accepted factness* by the cumulatively operating and ecstatically coalescing Belief and Art. The food of absorbing, hungering Belief and the flesh and substance of animated Art, Fact is the *Passion-centre* of fundamental objectivity and the concentration-nucleus of organically integrating Wonder-Hunger-Desire. Fact is the freedom-garb and gesture of Fixity that thirsts for some unique and picturesque expression of its established Affirmation, and it is as well the *fixity-point or lowest possible limit* of Functioning Freedom that thirsts for the *concrete fulfilment* of its creatively-concentrating Affirmatory Appreciations. The finite fact becomes less than nothing if it is not affirmed, appreciated, maintained and upheld by the instant-by-instant intensifying energizations and demonstrative manipulations of conjointly functioning Belief and Art, Attitude and Behaviour and Theory and Practice. The Living Breath breaks into the Void of Lifelessness, if it is not warmed, ignited and inflamed into the acmic height of animatory energization and critical temperature of the flowing, circulating blood-heat. The Fact, the Fact—it is what fuses itself with the flowing torrents of heart's molten *Feelings* and thereby enables the living current to flow and function with enhancing volume and intensity, with increasing strength and significance, and with the indisputable certainty of instantaneous sensibility and satisfaction. The passion for some fact of Life-fulfilment, for some actual eventuation of living life's animated expression; the passion for pleasure, possession and power—the Master-Passion for making and manufacturing more of *Life-favouring* forces and circumstanc-

es, for more of *Life-assuring* materialities and mentalities, *substances and sympathies,* and for more and more of *Life-preserving and Life-ennobling* social and political institutions and ideals—life's functioning freedom and rhythmically circulating blood runs round and round the *fact-centres of positive and progressive heart-fulfilments,* variegated oftentimes with excursions into and around those of mere *potential promises.*

Life lives not by the rule and measure of a past-determined *"Arbitrary Fiat"*—apotheosized into the perfervidly worshipped *"Karmic-Destiny"* or*"Causal Predetermination."* The Living Genius of Life is what causates all causes and what conceives all Cause-Effect systems of predictable certainty from out of its own organically necessitated *aspirations for and appropriations of* more and more pleasures, possessions and powers, and prophesies further for the *mere joy of demonstrating* its appreciation and apprehension and its confirmation and comprehension of the boundless empire of God-Beauty. Life lives, moves and develops by and through its own living nature, necessity, characteristic, character and individuality of *Functioning Function* or *Original* Organic Operation—that is far more than all conscious or unconscious experiences, far more than mere word-expressions, verbal discussions and affected posés of contemplative exercises preparatory to maniacal denunciations of all God-created Worlds of Beautiful Beings and Things.

Life lives and grows by the breath of Life-animating and Life-sustaining Liberty. The difference between Liberty and Freedom is this—that while Liberty is an *Ideal* that calls forth and draws out our best creative impulses, Freedom is a *Fact.* Liberty is the culmination and consummation of many factors and forces, social, political, ethical, economic and religious, that are free to move and direct their energies towards the realization of the Common and All-inclusive Ideal. While Liberty is the very breath and inspiration of Living Life, Free-

dom is *the act of living and moving,* the rhythmic processes of continuously operative respiration and heart-beat, the regular flow of blood through the arteries and veins back again to the central heart for acquisition of new energy to flow again. *Freedom lies in the continuance and progress of living experience.* Liberty is the whole and unlimited Living Existence with all its Genius, Spirit, Essence and Substance—Life's Totality of Deed-enactment in undivided *Being-Becoming*; while Freedom is the growth and evolution of both individually particular and collectively composite functions and fulfilments, aspirations and achievements and ambitions and accomplishments. Freedom is selectively attentive, particular and individual, purposive and pragmatic—ay, it is the factual fulfilment and actual manifestation of the Spirit of Supreme and Sovereign Liberty, limited to any extent of *Finiteness* whatsoever. Division and Disintegration is as much an act of Freedom as Cumulation and Gregariousness. Continuity is as much an effect and exercise of Freedom as Discontinuity. In short, Freedom is the Incarnation of Indefinable Liberty in any Concrete shape; the definitive direction of Energy to deliberately planned and determinately aimed Work; the utilization of wild forces to limited purposes—it is the actual performance and the habitual method of building and perfecting one's own existence in any form or shape desired by the individual. Liberty is too vast, all-comprehensive and all-inclusive; but Freedom has the form and fixture assumed by us—*it is what we would have for ourselves by and through our own veritably functioning functions.*

The only Fate and Predestination is the factually functioning *Freedom of Deed-enactment*; and the only inevitable *Karmic* or Causal Destiny is the Heart-determined, original and independent *Desire-to-be-and-to-become definitively* what its own self-injunctive and self-executive Deed-Fact and Truth-of-Deed compels, impels, prompts and persuades with every heaving breath of ever-creative "*Being-Becoming.*"

The highest freedom is the self-integrating *At-One-Ment* of Instinct-Intuition-Passion-Interest-Intelligence. The fundamentally fundamental and foremost first of all is the *Creatively Initiating Instinct of and Instinct for Self-instrumenting and Self-operating Faith.* The most genuine and the most illustriously unique and independent of all *Intuitions* is the courageously adventurous and ever-expansively ambitious *act and attitude of daring to believe by one's own choice and of believing full zealously one's own intimate and originally prophesied, pursued and discovered Beliefs.* The purest, holiest and the most sacred of all *Passions* is the self-determined Passion for "being-becoming" *the self-interpreted and still interpreting Fact of Life-function and Factuality of Functioning Freedom.* The most intensely ecstatic and all-comprehensive of all *Interests* is the *Body-manipulating, beautifully-behaving and Beauty-building "Art-Interest".* The supreme and sovereign *Intelligence* is what engages itself throughout in the undivided *Affirmation-Appreciation-Adoration* of Love Divine through conscientiously conscious *love* of Love, through axiomatically accomplished deeds of Love and through the truly thirsting love for Love's Truth or Truth of All-sustaining Love.

All Individuals, Groups and Societies, all Worlds, Kingdoms and Communities are the lengthening, broadening, deepening Throbs of the ever-throbbing Love, Waves of the ever-vibrating Love, Webs of the ever-weaving Love, Flowers of the ever-blossoming Love, Flames of the ever-inflaming Love, Objects of the ever-objectifying and Subjects of the Self-substantializing Love.

The Lord God of indivisible and undivided Life-Beauty-Love-Truth-Righteousness is *in Essence* Love and Love alone—whose manifest Deed-expressions and rhythmically rhythmic Function-Freedom-Fulfilments are Life and Beauty and Truth and Righteousness that are being brought into their uniquely unique "Being-Becoming" by the Eternally-Instantaneous Creative Melody

whose *Cosmic Diapason* consists of all infinitely varying scales and octaves that are *immanently "implicit," imminently "explicit," emergently "explicit-indefinite" nascently "indefinite-definite" and transcendentally "definitive and absolute."*

V

The Lord, having delivered Himself of the Divine Exhortation to Arjuna, was eager to initiate his elder brother, Emperor Yudhīstirā, into the *"Veritable Practices"* of Eternal Truth and Religion. It was not enough that the Warrior had been made to fight; the King must be made to rule. The Lord had been feeling the lifelong years some mission and message to Humanity as yet unfinished and fully unexpressed. The days of Avatār were coming to a close and it was a divine discontent that wrung His bosom, a divine restlessness that grew the more acute with each passing moment as of some more opportunities lost; and this desire of unburdening what He had to deliver, this yearning to express what He felt so deeply and sublimely in His heart of hearts, this impulse to fulfil the mission of His life was the one absorbing passion, the one crowning ambition and the only object of love in the bosom of the Lord.

The long lost years had not been in vain, in so far as, without counting the many deeds done and heroic acts accomplished, they had brought within His life's sphere and influence two such friends and relations, two brothers so true and devout, two royal sons of divine lineage and imperial connections, two souls like Himself unrecognised by the world at large in all their true worth and dignity, two men who were like two gods to assist Him in His divine mission. Verily was the Lord in a rapture of ecstasy when the younger of the two had to be urged and persuaded to do his duty, to rise up to the height of his manhood and discharge himself as he ought to, at the critical hour of battle. The Song Celestial had been sung and the Warrior Prince and Supreme Archer

had won the field. Yet the Lord felt not satisfied. To have waged a war and braved the most deadly battles and that with success was never an end in itself. Kings had been killed and kingdoms overthrown, blood had been poured like water and human life, the finest flowers in the garden of manhood, had been plucked and torn to pieces, not because of a mere brute instinct to destroy, still less because of a desire for vain and empty conquest where all the heroic and the brave were dead and none left alive but widows, orphans and weaklings—not such victory and shameful lust of wearing a crown in the midst of the millions whose head were hung in sorrow, no such heartless pride and inhuman ambition entered the thought of either the Warrior who waged the battle or the Charioteer who led him through the field.

Tenfold was the grief of Arjunā after he had won the victory. The words of the Lord had done their work; but at the last hour of fame and finishing stroke of war, the Warrior became once more the Man of Feelings, the soul of deepest love, compassion and sympathy, the broadest, the fullest and the most generous rich of human hearts that he ever was. Never more did he remember the words of the Gīta, never did its arguments of sublime exhortation echo more in his ears. The thunder-clapping commands had, as it were, broken his sense of hearing; and when the war was over, when the din and clash of the battle ceased, the sensitive Arjunā of the acutest perceptions, the man of the most delicate fashioned mind and manners, the soul of welling sympathy and unbounded gratitude and generosity—the invincible Arjunā, the gatherer of victories and the wedded spouse of Fame, stood motionless, dumb and deaf at the crowning hour of glory, dead to all sensations and feelings, bereft of all thoughts and thinking, lost the very memory of what he was, the figure of human tragedy, of the noblest aspirations unrealized, and of the highest endowments unused to their best purposes! And so lived he to the last hour of life, the Irrepressible Idealist who ought to have

reigned in joy and gladdened the hearts of others, lost to the world and himself, victimized by one maddening woe—stunned as it were by the blows he had dealt on others and shot through and through by the keenest darts, such darts as he alone could shoot and he alone could feel in solitary ruefulness.

Not the less so was Sri Krishnā, the Divine Avatār. His was a disappointment truly divine in its depth and intensity, in its compass and comprehensiveness. No such sorrow ever went forth from the heart of any mortal. No earth-born child could have felt such excruciating pangs of agony, such dark, dark sorrow as the whole Heavens and the empire of Time and Space could not console. Divine was the despair of the Lord, diviner than all mortal miseries, nobler, sublimer, and in profundity and depth of passion transcendentally divine. He felt with and for the Heart of Humanity. He saw with all our eyes, with the eyes of endless Past, Present and Future, beheld the visions that might have been seen and dreamt by each and every one of us at all ages of life and stages of growth, and He felt heart to heart and heart with every hoping, aspiring, sinking, suffering heart.

"Futile has been my life, futile my years of existence. A race have I reared out of my loins and a nation have I created by my valour; the world honours me and I am acclaimed the wisest of all—yet I know my ignorance, limitation, nothingness. I am wise to others, clever in counsel but poor in practice. Verily, verily, Arjuna in his sorrow and simple confession of it is sincere, true and sagely wise. My words of advice given at the beginning of the battle have nowise changed his heart—ay, let it ever be so, sublime and pure and full of the most generous love. Dear Arjuna, could you but know how, in spite of outward professions, I am sorrow-stricken and grief-possessed! O friend ingenuous, outspoken and true, could I have changed myself into thee and been a sincere man all through my life,

though ignorant yet simple, though unlearned yet not pretentious, and been a sympathizer with all who sorrow, grieve and repent, rather than be an impenitent wiseacre, sceptic, sophist, cynic, swift of words and sleek of manners and covetous of sweet, sweet fame and renown. Verily have I been a sham and humbug throughout my life—an unconscionable hypocrite I—if not, why should my children turn so loose and wild, a horde of tipsy, drunken dare-devils with not even the politeness of outward manners? I have claimed homage from the whole world for my wisdom, while my very household has been turned to a virtual hell by the follies and vices of my own children. I am ashamed of my past —O dear, dear Arjuna, I dare not approach thee. Thy sorrow is contagious and thy sincerity, it will burn me to ashes if I go anywhere near thy heart."

"There are those who flatter me for my wise words —them I abhor! There are others who would judge me as well only by my outward actions—these I fear! But to all the world I cry, "O judge me, judge me by what I am and what I ever was, not only in all my actions and outward deeds but even in my hopes and dreams, passions and purposes, thoughts and ideals, in my inmost hope of hopes and darkest feelings of regret." Could I be once more wise and give counsel to another, all that I have to say is—'Act, act up to the height of thy powers as far broad and deep as thy heart is big and strong, and as pure, noble and free as is thy breath.'"

"Arjunā's Charioteer is dead! He deserves to have been killed ten thousand times for his vaunted boast and scorn of death. I am no fit ministrant to the Ideal-Mad Arjunā. Who could dream and shoot so high and direct as he, the Supreme Archer? I am ashamed to sit beside him while on the wings of heavenly fancy he soars strong-hearted and free towards the regions of fulness, felicity and liberty, where Aspiration reigns evermore and Joy upgathers what Love brings forth. Such genuine love of joyous dreaming, even in the darkest

hours of despair, is not in me. I feel myself clipped and shorn of limbs when reflected by Arjunā's light. I am but a lame charioteer beside this high-souled Idealist and I confess myself beaten by his sheer force of faith and strength of conviction. He loves all for aught I know and his love is the purest pure. His is the master-soul that rates not much of a victory over an unskilled foe but feels pity for the poor wretch's lot who is forced to fight to save up his folly. To confess, I am not so overmuch in love with my enemies. Though fear is not in me, still less vanity of victory, I feel an intense hatred towards all things and persons evil and am eager possessed by the desire to end them when they are face to face before my sight. Not that Arjunā is less able for his master-spirit of sympathy. But I like strength as well; and strength and sympathy must go hand in hand. I grieve not that I have been unkind to my enemies, but I sorrow more for my own weakness and want of strength and sternness towards my own kinsmen, wives, sons and closest rlations who took advantage of my kindness and lived on me, upon the fruits of my labour and industry, fed fat parasite-like upon my body and ate away whatever of wealth, honour, virtue and valour I had earned."

"Dwarka is no more! No more is Vrishni race existent: and gone to wreck and ruin, hopeless disgrace and dishonoured death, are those born of my flesh and blood! I wish I had been a little more severe towards these kinsmen as towards my enemies. What use my arguments of strength and stern exhortation to Arjunā to keep his sword sharp and his head erect, while my own helmet and regal crown is stained with the spittle of spoilt grandsons who used me as their tool and toy. Arjunā's love is sincere and true and most undoubtedly strong. But mine is a father's indulgence, a husband's fondness, a grandfather's sentiment, mixed and compounded of subtlest selfishness and sensuous delights. The joy of caressing, cajoling and kissing has been the business of my life, punctuated with intervals of savage

wars and battles for the mere lust of doing so, for shaking myself free from the idle bed. I have been false to my mission in life, false to my words and pretensions and false even to what I had once dreamt myself to be. I pride myself in being a realist; and this wreckage of my life, health and wealth, this utter ruin of my whole nation and race, is the only reality I have had to know. How much more noble is Arjunā in his dreams of Love, Joy and Liberty never to be fulfilled. Fie upon my life—oh fie! I am heart-broken and undone—yet all is not lost and extinguished. I will avenge my wrongs by improving upon my own past bad experiences."

"Another kingdom will I raise out of this chaos and anarchy and another empire shall grow according to my heart's desire and bring forth the seeds, the flowers and fruits of everlasting glory. I am no match to Arjuna in his Ideal visions; but I feel myself more practical and wise because of my own bad experiences. Hence will I preach to Yudhīstirā the principles of righteous government and increasing growth of human happiness on earth. Would that he were here despondent like Arjuna before the battle-field. Oh vanity! what subtle hold has it still over me. Why not I reform myself and build again another kingdom out of the ruins of my own, rather than expect a millennium at Yudhīstirā's hands. Yet I will—I will! Perhaps he is the more fitted to put principles into practice or perhaps I am born but to preach—yes, preach I must what he ought to practise and faithfully follow. I am born to command, I am the born prophet, seer and sage. The divine mood is in me and ere it is gone and ere I am mixed with dust as ere long I must, the empire of Hastināpurā shall be laid deep in the Heart of Humanity, and from the scattered seeds and words of my mouth new kingdoms shall arise, armed with immortal hope of progress and organised and prepared to perfect their little good into better and still bettered heaven of common good."

Tears rolled down the cheeks of the Lord as He thus bethought Himself of the work in hand. Intense expectation, extreme anxiety, and the joy of fulfilment claimed victory for each within His breast. The years of His experience seemed to settle down on His heart like the gathering clouds of a hot summer evening. Would they rain and wash the dome of His heart's heaven with joy, or would they merely sit more oppressively over it with the dust and heat of indelible memory, with vexation, regret and wild despair?

Alone in the calm of the advancing night, thirsting for the first sign of dawn and break of the eventful day, stood He silent as a post in His royal tent, facing East and motionless. It was to be the coronation day of Emperor Yudhīstirā who had been acknowledged the Overlord of all Bhāratavarshā. Bharatā's sons over Bharatā's lands, it was to be the grand festival day of untold joy to uncounted millions, of sights of glory and splendours as yet unseen by the very Earth, of the beginning of a reign of love and loyalty, of mutual response and ready sense of duty, of admiration and worship and of the highest hopes' fulfilment. The reign of Peace was to be and Righteousness was once more to flower forth on the Earth and yield its harvests to Humanity's contentment. It was a dream of the Earthly Heaven; and the whole Earth was dreaming full-throbbed and breathed full at ease after the days of battle and years of war. It was a long-drawn dream, long felt and wanted very long ago. The Earth was weary with the weight of Evil and the mad quarrels of Kings. Worst of all was the virtuous Dharma despoiled of his dominions and disabled to use his powers for good, for years together. The heart of the world was groaning for the day of success on the Pāndava side. And success complete and whole was theirs, the Five Brothers'; the crown and throne and the sovereignty of the whole empire came into their hands at last. Henceforth peace could reign undisputed on the Earth; henceforth men could hope of

order and justice, of progress and betterment of every kind, and all would be free to pursue their soul's deepest instincts and irresistible longings.

Verily, verily, was it the day of joys and ecstatic delights and verily was the night previous the Night of Dreams. The whole earth was asleep in the early hour of morn, the whole world was dreaming of the coming joy and growth of good. It was the day of a nation's birth, a new society and a world to come. And like the very mist that rises and falls betwixt heaven and earth and takes embodiment and shape from the million clouds of vapour, there stood the Lord, a real Dream-God, embodying in His person the million dreams of Humanity that seemed to arise from each heaving heart and dreaming brain and cluster round His Divine Presence and give Him concrete shape. The Lord was the mouthpiece of the world and to Him alone went forth all the silent aspirations and unexpressed longings of the living, hoping, struggling, suffering Humanity.

Even as the earliest harbingers of the eastern dawn had given the first premonitions of the break of the eventful day, like a silent star, that weary of the night-watching shoots down to the earth to kiss the first opening flower, like a distracted cloud seeking the solitary mountain top, came the Emperor Yudhīstirā seeking the person of the Lord. Both had been the victims of sleepless nights and to both had risen from the depths of their souls, visions of the past that had been theirs, their past history and adventures, the long list of events that involved the lives of many millions, the growth and prosperity, the decay and ruin of many kingdoms and empires. To both the night just passed was the night of vigil and waking, of obsessing thoughts and overpowering emotions, of unending recollections and provoking reminiscences; and the souls and minds of both were feeling deep subterranean disturbances that would, once given full vent and opening, consume their body and being in eruptive convulsions, eternal protests,

affirmations and denials, would pour out to the whole world the wealth of their burning experiences and would have drawn kingdoms and communities by the deep music of their voice—the worlds and kingdoms whose guardians, leaders, commanders, rulers and prophets they were.

Yet Yudhīstirā's sorrow was the more inconsolable. The memory of his past and the welling feelings, flowing from the consciousness of what he had been once and was at that moment, made him run even like a falling stream from greater to still greater depths till he could pour forth his full and be rid of his heart's burden. At each step he seemed to descend with the force of a thousand feet's fall, at each breath and throb new tributaries and affluents flowed into the main current of his feelings; his being's banks and bodily frame were swept and torn by the force of the mighty torrents. He seemed now to halt and stagger, now to run and fall headlong. The first light of the morning discovered him a spectre lagging far behind the fleeing night. Like a distorted shadow or a must-worn picture drawn by a malicious artist, the moving image of the Emperor seemed to mock the very Heaven's Beauty of Light and looked itself the most dreadful caricature of what it purported to be.

Alone in his mortal humility and human simplicity, haggard of look and hope-dried at heart, there stood the Emperor of all Bhāratās, seeking nothing in this world but his Soul's Counsellor, desirous of nothing but the company of his Everlasting Friend, ready to renounce his crown and throne at the least breath of His advice and longing for His Presence for being alone with Him ever-afterwards, freed of all kingly pomps and glories and powers and prerogatives—a penitent sinner, a contrite soul! Truly was Yudhīstirā called Dharmā for he had the heart of Righteousness and he alone had the keenest kingly conscience. The Lord knew the weight of the deep despair and grief that preyed upon the royal

mind. Ever since hostilities began, Dharmā had been trembling in his mind and keenly deliberating whether it was after all righteous to fight for a kingdom lost by his own vice and weakness.

"I had gambled it away," he cried, "I lost my kingly rights ever since the day I sacrificed the peace and prosperity, the progress and welfare of the subjects entrusted to my care. O woeful day how I staked it all, subjects, crown and country, even my own dear brothers and wife, to the passing pleasure of the moment, to the obsessing whim, to the emptiest vanity of vice, to the most unrighteous lust of chance success in gambling. Ha! how I deluded myself by the seductions of selfish impulses, by the promptings of brute passions and lust of ignominious victory. I thought not of my duties, of my regal responsibilities. I counted not my kingdom as anything more worth than what is to pander to my pleasure, to be pawned or pledged, to be gained or lost at my drunkard-will's dictate—and I lost it all for nothing, for a single throw of inanimate dice, for the braggart boast and beggar satisfaction of having run a race with Chance against all reason and holy fear of God, against all dictates of duty and royal code of honour, against the elemental rights of humanity entrusted to my safe-keeping and reverent care. Ay, did I not do away with my subjects—my wife and brothers in a way I could—but my subjects, those who owe allegiance to my throne and whom my throne owes eternal obligations in return, did I not surrender, sell them away, of whom I am the appointed guardian—oh most unrighteous bargain! Most vicious soul of mine!"

"And all these wars and battles, this ceaseless flow of blood, were not these on my account? Alas, the ten thousand, thousand lives lost and killed, the millions more wounded and maimed for the rest of their life; the numberless homes made husbandless, heirless, fatherless and sonless—what dark infamy, what villainy so vile as this cutting away of innocent lives for the mis-

takes and mad quarrels of mortal kings who are the victims of the most inhuman lust, vanity and greed. Indeed, was I not the proclaimed king of my province, of my legitimate share of the vast empire? And what was my duty but to have devoted myself heart whole and entire, myself and my brothers to have done our best, towards the growth of general good, to have fought the peaceful battles of patient administration and gradual progress, to have made reforms in every conceivable walk of life, to have upheld the holy and the righteous in their struggles for the Ideal and participated in their active realization of Good, to have helped the needy and saved the poor from starvation—in short to have made our bodies ploughs and our wills ploughmen and to have worn ourselves in the deep cultivation of lasting good against all obstacles—was it not the plain duty of mine, the acclaimed king and eldest brother, to have thought or even dreamt of such things? Had I but a particle of genuine love towards my people, towards my own brothers and wife, could I have squandered, surrendered and staked them away in the way I did at the fateful moment? Lost, lost is Yudhīstirā's empire and throne! Dharma is my nickname of false import. It is a lie, a misnomer, the filthiest rag of vanity that still covers my moral nakedness and beggary of soul. Oh God, God, couldst Thou have created a worser villain since the earth began? Who could have thought of a king to be a covetous gambler? Who could debase himself so low, demean and despise his human nature to such vile extent and make the world sick of his shamefulness? Treachery of the blackest type would look far better when compared to this act of inordinate vanity and indulgence of selfish lust. And with what consequence! What endless horrors and heartless murder of the innocents! What blood was shed: What heads were hacked and hewn to pieces!"

"Oh me, dear Lord, O Thou my best friend, counsellor and guide, my soul's unerring star, my only hope

of redemption, O Divine Vāsudēva, I am filled with remorse and disgust of myself. I am consumed by the fire of repentance and regret for my past deeds. O Krishnā, Krishnā, could I ever atone for the sins I have already committed, redeem my brute nature from the depths it has fallen to? Ah, how unfit am I to rule a kingdom, unfit my head to wear a crown. I have lost my birthright, I gambled it away and it shall not be mine as a reward for my folly. How grand is Kingship, noble and righteous when it is held by worthy kings like Janaka—how despicable my person, abhorrence-inviting, how unworthy of every noble aim and undeserving of the least virtue has been my life of endless folly and vice. I dread the very thought of coronation, it were better this gambler's brain had been battered to dust. Oh Krishna, I seek refuge from the world of my own sins, I feel feeble of body, mind and heart, I am vexed by fear, despair, sorrow and confusion; away would I flee and betake myself to the forest but the fear and love of Thee brought me here. I seek Thy leave to let me alone and be no more a king. I crave Thy pardon for all my sins—renunciation is my last hope and refuge and penitence my only path to salvation."

VI

Spake the Lord—"If what you then did was gambling, what you now do is deliberate scoffing and scorn of duty. Then at least you indulged in the pleasure of the moment and pretended not to be doing anything better or worse than a game or pastime. But now under the cloak of virtue and abstinence, under the garb of repentance, you profess to renounce what is yours by birthright and what you have acquired by victorious conquest —and what you now do is not renunciation but deliberate keeping away from the only path of salvation open to you. You profess and protest, you seem to be sorrow-stricken and grief-possessed, while at heart you remain the most obstinate obdurate of all impenitent beings. You deny yourself what you had once sought and now achieved by

bloody warfare. You are still moody and fitful, led by fickle impulses and caprices. Your cry of renunciation is the emptiest threat of an impotent coward, who, afraid of his own shadow, would throw himself down to the abysmal darkness to escape from its sight. The thousands you have killed in battle, the millions that have wasted their lives in war, still rot unburied and unburned!—so numerous are the dead corpses and so universal has been the work of slaughter!—and while their bodies putrefy and send a loathing up to Heaven, while the world is sick of the griefs of the living and the groans of the dying, while the widowed wives cry in vain for the return of their beloved, while the young and the old bemoan the loss of those who were their stay, support and staff of life, while the orphans starve and beg from door to door, while the heirless, the blind and the decrepit seek the shelter of the open streets and beg of the elements to have pity on them, fast would *you* fly to the forest even like a sly jackal only to come at night to think and contemplate upon the bodies slain and carcases strewn before your sight. You are bold enough to renounce and feel confident of persuading your priestly God to grant you total absolution from all sins! You would be penitent, observe hard fasts and vows, be ascetic to the extreme, pluck your eyes outright, lop your limbs mercilessly and roll day and night on a bed of iron nails, to prove to the world how contrite is your soul and how deep your conscience is coloured with the thought of past sins."

"What if you had slain yourself at the beginning and spared the world the thousand and ten thousand murders, the hecatombs and holocausts too ghastly to behold. What if you had then and there cut the hand that itched to gamble and play with dice and had battered your brains against the marble pillars ere it schemed and staked everything and lost all in the infamous bargain. Oh that dice were daggers that darted out of your hand and heaven-prompted had cut your heart to pieces ere it thought of evil; that some fit of paralysis, pestilential

breath or flash of lightning had maimed your hand, benumbed your senses or struck you dead on the spot; would to God that the palace-walls had crumbled, the massive pillars had broken and brought on your head the whole weight of their edifices—what a sight of Heaven's justice would this have been! what reward and retribution to evil-minded kings, what saving of souls and sparing of the endless guilt of inhuman war, and above all, what vain boasts of renunciation would it have extinguished in your heart and smothered within your breast the still lingering savage lust of penitence and instinctive hatred of all animate things.

"Shame on you, Dharmā, shame! You scoff at crowns and kingdoms when you have now to rule over them in regal dignity and with absolute and undoubted responsibilities; yet, while you were a wandering beggar, as the result of your heroic adventures with dice, you thought not of death nor sought renunciation under the open sky but begged and implored for a night's shelter in a potter's house. Palaces are but prisons to you now, when you cannot bear the light of the world, when you are afraid to show your face and stand on your position of authority; and verily it is bondage to you to perform your highest duties. How pleasant it is to wander free of all bonds of love and care, and how much would such an affected gesture redound to your glory of having had the courage of holy resolution to renounce an empire! Say, say, whether it is not the pomp and grandeur of holy renunciation that you seek; and still more so, as it is easily attainable. To rule the country is really onerous, to care for the millions day and night demands endless toil and intelligent attention on your part—but how free it is to renounce and how easy is the road to the forest! Man is too noble for you, and you would mix yourself only with the dumb wild beasts that know not your past history and dare not ask you unpleasant questions."

Yudhīstirā said—"O Lord of Mercy, Love and Truth, I am transfixed to my place by Thy arrow-tongued

words. My animal heart is dead, my jackal-instinct is killed for ever and my savage lust of roving, miscalled renunciation, my love of naked living and of having nothing to do, my bestial laziness of the flesh is burnt to ashes. I feel as if I had cast off my former skin and shell of oppressive sorrow. I feel having been born through a hundred rebirths; I am no more the gambler king and the still worse selfish beast that would betake itself to the den or forest at the first thought of safety or salvation. I feel obliged to every one around me; Thy Divine Heart of Humanity has touched mine with magic effect and wrought a miraculous change in me. I hear sweet music in the rising hum and bustle of my city. I offer my humblest respect to every living heart and I know no better way of serving God and securing salvation than by doing good and cultivating more of good in my own empire's garden. But love of the living men makes me think of the dead with still more love and regret; thoughts of doing good at present make me think of the evil I have committed in the past; and hopes of future improvement engender in me new diffidences and hesitations and awaken afresh forgotten memories of the past, my past history of blunders, mistakes and maddening fits of evil passions. It is love of true service that makes me despondent—oh Lord, I am too unworthy to be Thy instrument of goodwill. I, the gambler in the time of joy, the coward in the time of war, the shirker of duties, the frailest of mortals and the most fickle and faithless of kings, could I hope of doing anything good to my people unmixed with greater evil?"

The Lord—"*Thou seeing good, seek it; and finding it, feed upon it and live by it and grow.* Why talk of night at the break of day and why think of the evil, its dung and stink, when you smell the blossoming flower. Be not scared by thoughts of past sins when duty lies nearest your hand, when good awaits to be harvested and virtue knocks at the door of your heart to let in the light and warmth of Heaven. Strike life's fire with a steady hand,

kindle the light of inspiring hope and faith and think no more of the ghosts and shadows of darkness. It is often the last throw that wins, the last shot that gains the victory; it is one more hopeful attempt, one throb, one surviving breath that makes the difference between victorious life and ignominious death."

"Give up, O Bhārata, this vain sorrow for the past. Arise and walk erect with active hopes. If you persist in weeping, the world would mistake you either for a weak-hearted fool or an irredeemable sinner who is haunted day and night by memories of his past crimes. How much more gladly would Duryōdhana, your cousin and foremost foe, have begun to reign this vast and extensive empire if only he had been alive and victorious. What matters at present is not your sorrow nor your joy, but your active attitude and readiness to do service from your station and place and your promptness to discharge your duties. Who would consider a son or daughter dutiful and affectionate, who, coming from a long distance undergoing many difficulties, would only sit by the patient's bed and would weep and weep nor would even move to bring water to the dying, thirsty lips? Which father or mother would refuse to seek and possess even the bare dead body of a child drowned in water or burned by fire? Thy empire is groaning for the water of justice, for the wise rules and upright laws of righteous government; it is thy duty to wear thy crown to good purpose and it depends upon thy efforts whether the recovered body-politic revives its former health and vigour or dies a death of culpable neglect and criminal indifference."

" The living people build their hopes upon your fulfilling what years have denied you. They await with eager expectation the full display of your passion for good and exalted government, of your ideal love of duty's divine behests and your deliberate resolve to shape life's ends and means by the only rule of Eternal Love and Justice. Cast off this woeful look, O Bhārata, hold your head erect and show your heart to the broad world

around. The world believes in your good nature and expects much from your just rule. Would you pile upon the heap of your accumulated sins the most deadly one of duty's dereliction and deliberate refusal to fulfil what God and Humanity expects you to execute. Who hath not lost, who hath not erred in his life? Losses and failures matter least when a person is prepared to change himself, to discover the ways of his folly and improves upon his past by wholesale change of attitude, by orientation towards the right and by readiness to surrender himself to the fundamental forces of Good."

"Hence rise, O Bhārata, walk up to thy throne, be thou king and govern thy kingdom. There is nothing more noble than government. It is the highest of man's functions, the noblest of his duties and the most imperative of all virtues. There is no growth without government, no creation without control. Kings are revered divine because government is of the nature of divinity. The God of creation is the Lord and Master who governs Himself and His creatures. Government is real mastery and possession; and man is his own maker so far as he governs himself. The very Gods are the willing servants of those who know how to govern themselves.

"Government is not like fencing a garden, nor merely possessing it, but it is the real cultivation and active pursuit of life to bring forth its best fruits. Not mere boundary-lines, nor mere sign-posts and frontiers, distinguish a government; it is the Genius of Growth cultivated within its sphere that distinguishes one government from another. As one man is different from another by reason of his individual face, cut, body's build and features, so every government is discernible by the nature of the growth it strives to develop and conduces to blossom. A garden is known by its fruits and a government is known by its powers for growth of common good."

"This world is governed by God and it grows within the Divine Heart of God. The powers that govern us

are always within and around us—they urge us to grow the while we live; and they bury us in our graves when we die. As the oceans beat upon the shores of the continents with unceasing force and sweep, so the powers of government, the elements and entities of eternal phenomena break upon our bodily frame and stimulate us every moment with unceasing flood of sensations to be alive and awake, to be watchful of what we live with and desire for our life's future good, to be ourselves as we could and ought to be, masters of our surroundings and of our own cravings and appetites, servants of our irresistible hopes and ideals, seekers of truth from our own experiences, spectators of the beauty blossoming out of our heart, and suppliants at our soul's altar of the Supremely Sacrificial Love. This world is a gem, a sphere, a star, a jewel in the divine diadem of God, a veritable piece of His Eternal Presence and Governance, a seat and throne howso small from which the Eternal King rules in reality. As the seasons fill the earth with new blossoms, leaves, flowers and fruitage, as the night fills the sky with stars of variegated hues and splendours, the function of Government is to create new hopes, new fields of activity, new worlds of conquest, new heavens to behold, new objects of discovery and new ideals to adore. Build thou the Fabric of State deep rooted to the ground of Eternal Reality and rear its columns of multitudinous towers as high as Aspiration could achieve and Adoration could elevate up, to kiss the blue heaven of boundless Joy and Love."

"Kings are great among the great and divine in the presence of divinity. They are the living links of God to man so far as they prove the unshaken images of virtue and the undaunted champions of duty, so far as they have the living light that leads the eyes of their governed to behold the face of God-Beauty, and in so far as they have the voice of wisdom and the speechless dignity of irresistible power. Kings are to cultivate greatness and to realise God's divinity in all things of creation. They

are to use all things to their best purposes and command all resources for the highest beneficence. They are to inspire, to assure, to proclaim and uphold the ideals of duty and service and of love and reverence. They are to discipline the forces of nature and society, making order out of chaos, harmony out of order, power out of harmony and progress out of power. The body politic requires a nucleus to gather round and collect; the living ideals should have a person to cling to in perpetuity; and above all there should be a person in the society to whom pomp and splendour and prestige and honour are born as his birthright and grow as his second nature. There should be a person who is not overawed by the glory of worldly things, who is akin to God in his boundless hopes, bounteous gifts and broader views above the petty schemes of greed and avarice, above envy and intrigue, a born free-man free to choose the best for himself and others, best to lead others and guide them because of his immunity from the vices of want, ignorance and dearth of opportunity.

"Kings are born only kings but they have to make themselves divine. A king is born rich and glorious, dowered full with every instrument and agency of wealth and power—his divine nature he has to realise for himself. He realises his divinity by recognizing the divinity of the humanity around him and the society over which he governs. He becomes divine not by usurping the place of God but by leading men to the Divine Presence of unfailing Righteousness. No king is worth naming who is not a willing servant of God. No man need be a king who beholds himself a mere mortal. Let such go to the streets and walk with bare feet and humble satisfaction. He who aims at power, let him make himself the most powerful by rooting his heart in God and by using his hand in God's service. Let kings be of no mean birth. Let them not despise themselves but dare look at themselves and others through the mirror of divinity."

"The highest art is government, the noblest science and the profoundest philosophy. The greatest of sacrifice is to devote yourself for the true governance of your people and the holiest adoration of God is nothing other than that. Adoration is an attitude and an activity, a free display of all our best parts and powers, a passage of pure breath, a bath of burning sensations and a readiness to respond to the least suggestions and subtle hints of life's varying experiences. This is the purest baptism, the holiest conversion and the spiritual rebirth—to be free to act in new and novel methods of good with impelling hopes and unceasing ardour and to be able to pursue the path of righteousness unimpeded even as is our breath and heart-beat; and this alone is eternal liberation, to live with strength and courage and make the earth our home and heaven under the open sunshine and glory of God and through the animating heat and energy of Eternal Activity, Love and Liberty."

"Be free, be free, by all powers be free, from passions free thyself, by thought become free, will, thou, to be free and create freedom by whole-hearted devotion to the pursuit of what is uppermost in thy mind. The willingness to consecrate thy life for the divine task of good government despite thy past errors, the readiness to convert every moment to its best consequence is more holy than the most melting repentance or heart-breaking confessions. Let such memories add fuel to thy fire of enthusiasm and fill thy heart with energy and motive-power to carry the ship of state to thy desired goal of Divine Peace and Joy. Let not fear of the dangerous rocks of evil drive you aground into the arid sands of negation and nothingness. *The only absolution from Sin is absorption in the thought and work of Good.* Redeem thy heart by the regnant resolve to do the Right. God does the rest but *do* first thy own share."

VII

"Scorn not the meanest mite, for, even the worms shall bite; and despise not the most trifling tasks, for

the sharpest sword has the keenest edge. The world is its own monument and God is His own Temple and Image, and thy life is what thou wouldst make of it. By the bones of thy ribs shalt thou build thy fortresses and from the soil beneath thy feet shalt thou raise thy empires. Carve thy backbone as Indra of old to a sword of adamant to conquer realms and conjure up divinities. Thou shalt not only eat but hunger; thou shalt not only require but desire; not only be pleased but propitiate; not only be happy but humane; not only be great but exalted and not only be humble but also be noble. If thou wouldst enjoy sweets, thou shalt suffer and procure it; if thou wouldst possess strength, thou shalt struggle and succeed in acquiring it; and if thou wouldst reign in supremacy, thou shalt *sacrifice!* Thou shalt be wounded yet healed, shalt be insulted yet honoured, be despised yet deified, be crushed under the feet and yet be crowned on the head—then, even though killed, thou shalt yet live and thy life shall be a subtle vein of joy which is both the joy of joys and the joy of sorrows, the supreme joy."

"Thou shalt plough the earth and raise the corn, obey laws and rule over them, love thy brethren and be loved in turn and thou shalt give and take and take and give. Thou shalt sow the seed, manure the field, uproot the weed, water the corn, ward off the locusts, keep watch in cold, take cures for cough, howl hoarse throughout the night and hurry fast by day; thou shalt work with spade, furrow and scythe—then, shalt thou have thy granary filled with golden corn. Thou shalt command the clouds, ride over their necks in thunders and lash them with lightning; thou shalt stem storms and nail their wings to thy spreading sails; thou shalt skim the foam of the raging tides and be fed by the cream of the surging brine; thou shalt be chained to the mountains loaded with the weight of their ranging peaks; be blistered with snow and chided with hail; be scorched in the sun and burned in the furnace; and above all, thou shalt have the

Dagger of Death hanging above thy head—if thou couldst conquer these and stand steadfast on thy legs, then shalt thou reign absolute on heaven and earth."

"Our hearts are singing 'Ought! Ought' and din to our ears their eternal command. Act as thou ought to thy best and foremost and act to live by the breath of thine own actions. While the heart pulsates, the life lives; and no action is more truly done than this act of life, this throb of heart. Its fountains furnish thy bones, flesh and blood with burning breath; it is not the mere blood as it is, for blood is in us even when we die—it is what gives liquid to the blood, muscles to the flesh and bricks to the bones. Give, give unto thyself the kingdom of God through the instruments of thy heart. Thy heart gives thee life and return thou life to it. From the springs of eternity it brings the undying stream of animated joys and rain thou by thy actions the nectar of heaven over its head."

"All action is a gift and gift is the only complete action. Thou hast thyself to breathe and feed; thy food is thy own flesh and heart's blood. A giving unto thyself is this digestion, a making of bone, flesh and blood, a pouring of love into the ever-throbbing heart and a gathering of faith around the ever-faithful and watchful ribs. Give God unto thy life, act for God and act with God. Thy action itself is a gift; these hands and limbs are a gift, a trust in thee, a weapon wherewith to erect the Temple of God. Act and unfold thy endowed gifts. *Give thy acts as so many gifts and act to give the gifts of acts.* Action unfolds thy strength. It gives thee the gifts which become thine and thyself by thy own giving and taking, growing and becoming. Action gives strength to thy nerves side by side with sensation; it gives shape to thy muscles besides their strength, and beauty to thy body besides its shape. Action is the inspiration of our intelligence, the ecstasy of our heart and the experience of our life. It is the fruition of stored-up faith and it is the drawing from the deeps of

eternity. Moments are made out of time by the coining hand of actions and kingdoms are created out of heaven by the carving hand of action. Action gives thee life, its fulness of loves and joys. Action is the highest Art, because it is the Gift of Art and the Art of giving. It gives unto life the fruits of life, reveals unto life the secrets of life, pours unto life the fountains of evergrowing love and fortresses life with the battlements of unshakable faith."

"Action is the end of Justice, its highest aim and fulfilment. God reigns by eternal actions and the only reason of righteousness is evermore of imperative actions that enable us to erect and establish the Empire and Society of Love and Liberty. The Liberation of Liberty is action; and action alone assures us of the Ever-throbbing, All-animating Love."

"Mortal with the breath of life inspired, draw deep from thy inmost soul. Open thy heart and see, open thy eyes and see, and wake to the power that thou thyself possessest. Thou hast life and all, the Whole Kingdom of God; His Sceptre and Throne is thine, it is thy heart and soul; His weapons are thy hands and limbs and His fortresses are thy bones and ribs! No volcano bursts so vehemently, no storm or thunderbolt sweeps so strongly as this grand monarch of thy soul. It rules in power and reigns in potency; it is what enthrones and establishes and overpowers all power. The Soul of Love summons life by breath and summons light by sight; it sees here or there and it is here, there and everywhere. It is the teeth of action and the edge of tools. The Universal Soul creates by Love and commands by Consciousness; it owns and over-ribs existence by its plenary possession. Life is the liberty of experience, the creation of love and the consecration of consciousness."

"Live thou in liberty. Seek its pure air and divine incense. Be raised by the breath of liberty and have

thy instinct always alive to its presence. From petty cares of the earth, from the consuming sorrows and corroding sins keep thou free and burn all fears, ill-forebodings and mis-beliefs by the healing breath of liberty. Live and grow the Garden of Love in thy heart and let thy love be full-breathed liberty. Life is a plant that grows and blossoms only by this breath of Heaven, this look of God and invigorating spirit of activity. Life is the child born of the holy union of Love and Liberty and it is Life's Love and Liberty of Loving that *necessitates* all "Necessity" and names it so. It is liberty that buoys up the whole universe and lets the million million orbs float and swim and roll and dance as they like. While Space is the location and limitation of liberty, the boundaries of Space are guarded by liberty and the whole of existence is strewn thick with seed-atoms, cells and corpuscles that are each a heart and soul of Love's creative liberty, a nucleus of growth, a centre of attraction, a ganglion of feelings or a brain of intelligence."

"One Divinity runs through the life of all living, existing things. One vast, high Destiny, undefined and unlimited and free, labours within and through and through the heart of all of us and impels us onward to aspire evermore infinite-hoped and winged, adoration-schemed and High-God-fulfilling. The liberty to live and and realize the love of love, to create and bring into being the eye and object of love, to become what it strives to be, to be the breath of motion ere it moves, the hand and tool of action ere it acts, the liberty that is the fact and positive background of all possibility and potential force, that is the heart of the moving motion and the dwelling deed, that is the life of growth and continuous experience; the liberty that would be nothing less than Love's Divinity, that creates all worlds and men and things and keeps them all under one communal heart and roof of existence so that Love may come to reign by ever-increasing universal loves and joys and mutual

goodwill—our life is nothing less than this Liberty of Ever-Creative Love."

"'BE THOU' is it said unto Life by God; and so long as it tries *to be,* life *is.* To be here it has to be there and everywhere and it conquers everywhere. Be thou whole in thyself, be thou life throughout, breathe life all around, be burned with life, feel life, see life, taste life, think life, love life and live life all in all. All hearts to the heart of God, all breaths to the breath of God, all joys to the joy of God and all life to the life of God. Grow as a grain of God's eternal heart, grow as a leaf of His blossoming flower, grow as a root of His growing tree, and grow as a wave of His widening sea; grow from the deep, grow from the vast, grow high, grow broad; grow as the grain, grow as the rain, grow as the clod, grow as the cloud, grow as the earth, grow as the heavens, grow *growing* from within and grow *gathering* from everywhere."

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ERRATA

Page.	Line from top.	Correct.	Incorrect.
9	3	*read* discernible distinctiveness *for* discernable.	
9	35	*read* discernibly distinctive *for* discernably.	
15	20	*read* Infinities-of-Instants *for* Infiinity etc.	
111	8	*read* ought not to be believed *for* ought not be	
115	19	read *Universally-Composite* for *Univesally*	
119	36	*read* still more noble forms *for* still more forms.	
129	last line	*read* The Being of *for* Th Being of	
208	10	*read* nectarean rain *for* nectareal.	
212	3	*read* living materialities *for* materalities.	
234	25	*read* distinctly discernible *for* discernable.	
256	23	read "*Life-affirmation*" for *Life-afflrmation.*	
259	12	read *the affirmative impulse* for *afflrmative.*	
274	1	*read* the deep, inexpressible *for* inxpressible.	
280	5	*individually-integrated* for "*integated*".	
293	7	*read* first and foremost *for* formost.	
300	28	*read* progressively developing *for* progressivly.	
302	last line	*read* blissful and insatiable *for* instiable.	
303	head line	*read* Conscience is *Sovereign* Self-Intimacy *for* Scientific Self-Intimacy.	
344	10	First line of Sub-Heading (inverted) The Crowning Consummation of Collective Growth and Conscientious Government.	

THE
GITA IDEA OF GOD

ARJUNA'S PRAYER

Most Puissant Lord of Truth! Commanding Prophet! Seer Incomparable! O Universal Teacher!

Thy holiest word of mouth has let open the secret springs of Eternal Existence compared to which the Waters of Immortality are but stagnant pools and shallow puddles.

O Merciful Heart overflowing with the nectar of Infinite Love! Thou Foremost First of Sages! Divinest Bard! Avatār of the Supreme!

Grant me the Vision and Faculty Divine to perceive the *Living God* of Everyday Experience:

Grant me the Strength of Insight to observe the Eternal Heart and House of Existence where all Streams of Creation flow to and flow from:

Give me the Keenness of Sensibility to be impressed by Every Rhythm and Vibration of Eternally-Instantaneous Time; the Fixity of Attention and Concentrated Continuity of Consciousness which is able to construct the Universal Form and Norm, the Embodiment of Transcendent Truth-become-Beauty, which synthesizes, sublimates and vitalizes all experiences human and divine, mortal and immortal, evanescent and eternal.

I like not to be observant with the Eye or Ear alone; I desire not merely a single strain of music or sweet object of endearing features;

I yearn and pine to be made aglow with the Glowing Heat and Inspiration of Ever-creative, All-sustaining Life-enlivening-LIFE!

I long to behold the Burning Mould and Crucible wherein are coined our Being's Being and the Brilliant Suns and Stars!

Grant me, Vāsudeva, the *Affirmation* and *Afflatus* of Thy Heart Divine which absorbs All Heat and Cold, assimilates All Good, annihilates All Evil, and creates Infinite Worlds and Cosmic Systems with the Eternally-Instantaneous Rhythmic, Rhythmic Breaths of Boundless Beauty, Potency and Love.

CHAPTER FIRST

GOD AS THE FACT AND DEED OF MORAL CERTAINTY THAT IS THE MOULD AND MATRIX OF ALL MENTALITY AND MATERIALITY

THE Bhagavad-Gīta is the Song of God that is at once and inseparably scientific, symbolic, poetic, philosophic and religious, both in its literary structure and creative motif.

The Gīta is the Song Divine that sings full-throatedly of the instantaneously-felt and ecstatically affirmed, appreciated, and adored GOD-FACT. The GOD sung about in the Gīta is Fact first, Fact last and Fact throughout. Face to face with the Fact of God, tied down to the indisputable Companionship and inseparable Company of Immanent-Transcendent God, touched with the veritable Life-awakening Touch of the Living God, wakened to the Sense and Consciousness of self-consciousness-bestowing Life-Beauty-Love—all seeking and speculating ceases, all vain strivings after an abstractedly isolated perfection opposed to all human and historical experiences are discarded—and straightway the whole and full of the indivisibly-living Body-Mind plunges itself into the Life-*enlivening,* Beauty-*beautifying* and *Love-engendering* deeds and gestures fraught with the ever-increasing freedom and upward ascent of functioning fulfilment.

Man's upward ascent lies in the freedom of functioning fulfilment that soars first from the heaven of fundamentally-established *Life-Affirmation* into and throughout the infinite realms and unbounded skies of Beauty-embodiments; there, having developed the uniquely unique function and ever-expanding freedom

of comprehensive *Beauty-Appreciation,* the throbbing heart soars still further vertically up into the highest empyrean of the sovereign fact, act and deed of *Supreme Adoration*! And there it dwells thereafter, discovering and adoring more and more, through every succeeding throb of breath and thrill of consciousness, the Absolute Beauty and Blessedness of the Adored and Adoring Fact and Deed.

God-Fact is what functions instantaneously to the acmic point of each living life's *creative concentration* coupled with *concentratedly-creative initiation;* it is also what functions throughout with the *operative certainty* of all co-operating individual members and corporate societies. The living faith in God, the prevalent beliefs in God's ways and workings, the highest works of Art dedicated to God, the existing level of essential good conduct and elemental goodwill and, above all, the established sovereignty of Love, Truth and Righteousness that are being manifested and maintained through and by each individual human heart and organized human groups—all, all together constitute the indisputably-functioning God-Fact as known to and acknowledged by the Living Mankind.

The God of the Gīta is the fact of function and the functioning fulfilment of the fact of fact: the fact of freedom and the free development of all factual movements, manifestations, appearances, entities and veriest dream of dreams.

God, according to the Gīta, is the fact of living life and the Life-enlivening-LIFE of eternally-instantaneous fact: the fact of *Beauty* and the beauty-body, flesh, substance or energy that is the embodied fulness and all-embracing indestructible Individuality of mutually-absorbing and mutually-integrating facts and phases and phases of phases.

The Gīta-God is Fact-Affirmation that includes both the fact and force of fundamental affirmation and the

authoritative affirmation of the primary *fact-function* with its perpetually-persistent *fact-form.* The Gīta-God is Fact-Appreciation that includes both the subjectively initiating and transcendentally functioning *affirmatory appreciation* and the objectively axiomatic *appreciatory confirmation* of all uniquely felt facts with all their uniquely *emerging* novelties and familiarities of fact-phases and phases-of-phases. Above all, the Gīta-God is Fact-Adoration that imparts unto this single word and symbol expressed by the four letters F-A-C-T all the creative passion and consecratory zeal of Poetic Ecstasy, of Prophetic Discovery, of Philosophic First Principle, of Ethical Good, of Aesthetic Beauty and Axiomatic Truth.

All language, literature, science, history and philosophy, all thoughts, words and gestures, all continuity of individual lives and all compositeness of collective societies, civilizations and cultures, the whole fabric of Humanity's living past, present and future is built of and built with the indestructible *Affirmative Alphabets* and *Alphabetic Affirmations,* that are indefinably implicit and arise out of the ground of the *Ever-creative Immanent.* The indefinably implicit Alphabetic Affirmations, surging out of the Ever-creative Immanent, develop themselves with the added impulse of the *Imperative Imminent* into the primordial, creative-formative Affirmatory Appreciations that constitute the stuff and spirit of all Poetic Sensibilities and Cosmic Sympathies, of all Fundamental Intuitions and of all Faith-founding, Belief-building Inspirations. The explicit Affirmatory Appreciations, arising out of the intensified Immanent-Imminent, develop themselves with the ecstatic touch of the *Ecstatic Emergent* into the formative-constructive First Principles and Postulates, into the Functioning Certainties and Inevitable-Indispensabilities of all Philosophies, Prophecies, Pursuits and Discoveries. The explicitly indefinite First Principles and Functioning Certain-

ties arising out of the combined Immanent-Imminent-Emergent, develop with the stimulus of the *Seed-sprouting Nascent* into the characteristically concrete and increasingly useful Working Principles, Practical Reasons and Purposive Desires of everyday life and experience. These indefinitely definite Practical Reasons and Purposive Desires, under the over-spreading shadow and majestic approach of the *Sovereign Transcendent*, develop into the Consecrated Character and Invaluable Individuality of Heroic Determination and Ultimate Decision, into the Inviolable Sanctities of Fulfilled Faiths and Blossoming Beliefs, into the Highest Flights of Artistic Afflatus and Axiomatic Truths, accepted as finished and perfect, as final and irrefutable, as self-evident and self-established, as sacred, supreme and sublime by all sane-minded and righteously-behaving human beings.

The ever-creative Affirmation of the Immanent Heart-throb is what keeps perpetually ignited and inflaming the fundamental *Life-appreciation-of-Life*, the fundamental Life-animation, Life-sense and Sensitiveness of the *feeling* Flesh and Nerves. Affirmatory Appreciation is the operative movement and conscious consciousness of the creative-formative Absorption-Hunger-Assimilation-Organisation-Individuation, through which and by which alone all Bodies and Minds and all things Organic and Inorganic are brought into being and kept in the shape and features they possess. Appreciation of the primary absorption-process leading to the more and more intensifying hunger, assimilation, organization and individuation is the master principle of *Operative Consciousness* that works through and through the hearts of all things *apparently* conscious or unconscious, animate or inanimate, living or non-living.

So long as the individual body-mind is active with the animating self-consciousness of creative concentration and concentratedly-creative initiation, the ever-creative process of absorption-individuation constitutes

its full function, freedom and fulfilment of physical, psychical and spiritual satisfactions. Because of *Death* that disintegrates the *Organic Systems* one by one, some living spectators are thrown into the convulsive fear and overcoming dread of their own imminent destruction and impending organic disintegration, however young and healthy they may themselves then be. Such convulsive fear inhibits all affirmatory appreciations and increasingly intensifying faith in life-continuity, in Time-movement and Historic Progress; and a new theory denying the Eternal Basis of life and existence is sought to be developed. The victims of Fear hope yet to live long enough to expound and establish their so-called unworldly or other-worldly philosophy of Life's Vanity, Worthlessness, Helplessness, Wretchedness and Nothingness! Such Vanity-philosophers and advertisers of Nothingness proclaim the inviolable sway of Death which is a reversion to Nature, say they—a reversion of whatever has been and has already happened, a going back and giving back of Life's all—as if Nature required *a back movement* to reach it, as if Nature, that is always giving birth to million, million lives, including the lives of the Death-awaiting philosophers, could be supposed to be bent only on *destroying* and as if the inexhaustibly nutrient and nourishing Nature were only a usurious principle that insists upon *getting back* whatever it had once given with redoubled interest and capital!

Those who affect to see a Nature apart from, opposed or indifferent to Living Life, and affect to see that Nature's *Whole and Full* in the supposed lifeless material mass of objectively-instituted infinity, are carried away by the force of acquired and habitual fondness for the *Familiar Form and Formality of Familiarity.* In spite of all their presumed fondness for and pretended certainty of *Knowledge,* these self-presumptuous Material-Nature Worshippers run into the crudest contradictions as regards the real Nature and Character of the Object of their worship, adulation or servile

attention. Now hailed as Beneficent, now condemned as Maleficent, now a Goddess and now a Temptress, now a Motherly Nourisher and now a Demoniac Destroyer, not knowing what to say and what to behold, and not knowing also what they had said but a few moments before, such Nature-describers run into the maze of their own Novelty-struck Mind-bewilderments. Yes, Novelty and again Novelty! The Novelty of the Immanent-Imminent-Emergent-Nascent Nature is not one of mere change or mere changelessness, not one of mere tolerance of Organic Inhabitation to be followed soon with utter intolerance of and ravening appetite to destroy them altogether—the constitution and character of *Rhythmic, Rhythmic Nature* is not one of proto-noetic and pro-noetic Form-Fixities and Fixities of Forms to be followed later by anti-noetic and contra-noetic Form-disintegrations and Force-destructions.

All attempted descriptions of the Eternal Whole and Full are no more and no better than explicitly indefinite guesses and half-halting hypotheses. But even so much of sheer guessing and hypothesizing attains to the dignity of "Philosophic First Principles" because of the underlying verve of *Affirmatory Appreciation* which prompts such verbal expressions and pursues them with *Social Approbation;* and, indeed, without the primary prevalence of such Affirmatory Appreciation, there can be no outwardly visible and understandable instrumentative gestures, no institutive symbols of words or sounds and no increasingly interpretative and interpreting knowledge.

There can be no whole and full description of even the least phase-of-phase, unless and until the totality of the comprehensively-conserved concentration-mass of *knowledge-content* is manipulated and modified, is instrumented, instituted, interpreted and appropriated by the concentratedly-conscientious and creatively-configuratively-integrating genius of *Knowledge-Movement.* The form of fixity given even to the least word,

thought or gesture, the least, least, fabric of the indisputably accepted fact is itself woven into the size and shape of discernable distinctiveness with the infinitesimal units of pointed Affirmations that couple and conjoin themselves with progressively-cohering Affirmatory Appreciations. That which beats the primarily positive Affirmative Points into the broadening lines of *proto-perceptive Appreciatory Processes,* that which weaves the infinitesimally-pointed *Points* into the indestructible and inevitably-indispensable *Line and Thread* of evergrowing *Continuity,* that which affirms with all formal affirmations and with all formal negations, that which gives birth to, institutes, interprets and appropriates *all Form-formations and all Form-disintegrations,* is the eternally-instantaneously functioning, ever-creatively concentrating and ever-creatively *initiating* Heart-Throb or ĀTMAN.

The Heart-Throb of Living Life is the Nature of Nature and Character that retreats not, backslides not behind its own advancing march and surging freedom of concentratedly-creative Initiation. There is no return and no reversion possible in ever-creatively advancing Time which extends eternally-instantaneously from the Immanent to the Transcendent through and through the historically triple and triune Imminent-Emergent Nascent. All thoughts, words and gestures of possible human instrumentation and human expression are at once the producers and products of their own *cultivable* Reality in the *History Field* of Imminence-Emergence-Nascence. The history-field of the Human Heart is the *ecstatically-emerging* Concrete Point that instantaneously connects and fuses the *Potential Imminence* of creative concentration with the Dynamic Upsurge of *concentratedly-creative Nascence.*

All that we know of discernably distinctive movements, modes, changes and transformations, all knowledge-content that we do possess about the concrete world of functioning forces and function-forms, all that

our operative consciousness, both individual and collective, could bring to bear on itself for conscientious judgment and definitive determination, are included in the History Field of Imminence-Emergence-Nascence. Betwixt the Potential Imminent and the Dynamic Nascent lies the Ecstatic Emergent clothed with the increasingly thickening crust of Familiarity, which is being derived and developed into more and more concrete dimensions from out of the surface-foam and floating spume and scoria. The Ecstatic Emergent is always throbbing and thrilling with the fulfilment of the freedom of function that ranges in depth and intensity of creative concentration and concentratedly-creative initiation from the one extreme of *established certainty* to the other extreme of *indefinable uncertainty,* from the one extreme of highest acutest *sensibility* to the other extreme of blank and stark *insensibility.* The certainty of Formal Fixity and the accustomed Formality of Familiarity is always being suddenly extended or overturned, is always being magnified, minimized, or metamorphosed by the overpowering force of both erupting and encroaching Novelty. Even like the volcanic forces that transform in a moment all the accumulated outer crust and crater-deposits, even like the oceans that are always breaking into the shores of the seemingly hard and established lands, the potentially-dynamic and dynamically-potential *Genius of Novelty* is surrounding, besieging and battering into atoms the accumulated and accumulating *Fabric of Familiarity* from all the six sides, from above and below, from before and behind and from and to the right and left.

ALL THAT HUMANITY KNOWS FOR CERTAIN AND HOLDS TO BE TRUE IS BUT A THROB OF AFFIRMATION FRAUGHT WITH EVER-INCREASING APPRECIATORY ZEST

The form and extent of established human certainty is always extending and developing in Time, but is subject to the processes of magnifications

minimizations, metamorphoses, associations and dissociations of Spatial Configurations that concrete and configurate side by side with the ever-creative processes of absorption-hunger-assimilation-organization-individuation put into operation by the bodies and minds of all living men and women. Because the *Form* of Fixed Spatial Configuration and the *Formality of Familiarity,* to which even the most passively indolent and unintelligent gets itself easily accustomed, is oftentimes rudely disturbed and overturned, because the familiar landscape is being openly subjected to the invasions of the overflooding high tides of Novel Events, most of us begin to tremble, shake and shiver and try to run away from being forced to say definitively "Ay" or "Nay" to the Faith that calls on us to discover and determine for ourselves the Eternal Instantaneousness of our ever-creative Being-Becoming. The feeble and futile pessimism that takes itself to the desperate remedy of denying all *Instantaneous* as well as *Eternal* Reality, on the score of the remote possibility of all worlds and things being dissolved and reduced to nothingness, the so-called philosophy of Earthly Impermanence takes no account of the Novelty of Beauty which brings into birth many more *Worlds* and *Universes at every Instant of Historic Time* than the number of those that are being dissolved—nor does it dare to look unto the Beauty-Face of God's-Behest-executing Nature that is already creatively-operative in the very formation and execution of *Form-disintegrations.*

Man's moral comprehension, however sane and strong, is restricted by the limitations of his mortal nature which keeps him confined to the close boundaries of humanly possible powers of bodily behaviour and mental alertness. The "Beautiful" beyond human perception and human utility appeals to us but very faintly. We are habitually disposed to confine ourselves to the familiar and fashionable corners of our own living Body-Minds, whose capacities, however restricted in them-

selves, are not yet fully made use of by us. Even the whole of the indisputably-ascertained *Useful* is neglected by us. The totality of whatever we have already acquired and do possess is not yet with us a fully operative and completely invested capital for further progressive development. We shrink from our own individually-felt frontages and opening images of our own beautiful future. We are palpably and helplessly partial even to some parts and limbs of our own organic system as against others no less our own. The many conventions of individual habits and collective customs, the manners and mannerisms too many to be detailed, leave us all but exhausted and perpetually indisposed to proceed still further with *comprehensive* moral purposiveness and freedom of functioning sensibilities and sympathies.

The barely Moral is too much for our teeth to bite and chew and for our stomach to digest. What we know to be Good, we deliberately despise and what we feel to be Beautiful we take care to hide or to neglect. The coarse and loose concourse of confused elements that do flit day and night before our half-awakened senses, the medley and miscellany of all sorts of instinctive cravings, shrinkings and suspicions, the crude fears and passions and the still cruder loves and affections are all the real articles of our commonest customary handlings—and these alone constitute the so-called serious affairs and business problems of our most absorbing attention and heart's undivided engagement!

Hard and concrete Matter we despise most often and despise more deliberately than airy, ethereal *Fancies*. It is very difficult for all but a few to realize that Materiality of Purpose and purposively-concentrated Force of many-sided comprehension to discover the indisputable quality of quality or quantity-concretion is the one fundamental characteristic of Right Morality. The Moral Comprehension is what masters the ground and field of Nature and cultivates its potential wealth

of mud or manure, of gold or glittering ore, to the acmic point of ever-continuously available instrumentality of utility and utility of unfailing instrumentation. The Moral is what always possesses and fully makes use of its dual and indivisible instruments of Knowledge-content and Knowledge-movement. Morality is only God-given Positive Knowledge made fully operative to the full power and extent of progressively developing prophecy, pursuit and discovery.

The Eternal Instantaneousness of ever-creative Life-Beauty-Love cannot be equated with the glib formulas of gastronomic throats, that are very eager to drink the quintessential Bliss-draughts of logically-digestible Divinity—but are only overzealous of doing away with such parts and limbs of the dissected Whole, Integral Reality as would not yield them their desired bout and banquet of frenzied exhilaration! Man's realization of God makes him not *less human* nor lifts him thereby to a heaven of newly assumed power and grandeur, where he may hope to join issues with the supposed "Man-equal-Absolute" for the eternal possession of the Transcendent Absolute-Field. Mortal Man realizes not his Maker and Creator, when he would interpret God's Eternal Existence as but a prospective instrument for his own uplift and as but an unoccupied *field* or *ground* of boundless extent for the mortal creature to arrogate wholly for himself, with no better show of authority than absolute presumption and condescending gesture of word-of-mouth identification. Men who hope to lead themselves out of and beyond all confines of legally conformable obedience to Moral Sovereignty, men who would have nothing of their characteristically human bodies and selves nor would condescend even to notice others except from the self-presumed standpoint of *the Absolute above all gods and kings and creatures and concrete facts,* men of such monstrously fiery vision as could burn all boundless worlds and universes into empty void and interpenetrative

nothingness—men of strong interjectional moods with a mania for proclaiming what they are *not*—are, indeed, nowhere near the boundary of sanity nor are their hearts and minds overweighted with any certainty of consecrated conviction—nor do they at all possess the concentratedly-creative comprehension of *knowledge-content animated by and with knowledge-movement.* The very word "Knowledge" is used by such self-presumptuous Absolutes as a symbolic weapon and mystifying missile of mind-befooling operations.

God-Reality is not what opposes or contradicts the World-Reality of *creatively-contributive-concentration* manifesting itself through *configuratively-distributive-concretion.* God-Fact is the foundation and fulfilment of all functioning and freely realizable fact of facts. God-Fact is definitively Divine, not by mere superior measurements of duration and dimensions, not by mere subsumption and inclusion of all subordinate parts and phases—but by the simple beauty of God *being* Beauty and by the simply divine distinction of God *being* Fact. God is Fact first, Fact last and Fact throughout. God alone is the seed and substance, the ground and soil, the form and function and the freedom and fulfilment of all fact-movements and factual movements, of all fact-developments and factual developments, of all fact-relations and factual relations and of all fact-realizations and factual realizations.

Divinity is the downright simple Beauty of indestructible and indisputable Fact. The Definitively Divine is the *Beauty-of-Fact* and the *Fact-of-Beauty* embodied and integrated together. The Definitively Divine is the Highest High Fact and Deed of Eternally-Instantaneous Life-Beauty-Love, from out of which are *derived* and in and within which are *developed* all distinctions between fact and fact and between phase and phase. Every distinctive phase and discernible phase-of-phase, before it becomes definite and determinate, has to develop first from *the indefinably implicit* to the

expressibly explicit, from that to the *explicitly indefinite,* then to the *indefinitely definite*—and it is only after developing through and exceeding all these preliminary stages, its *distinctive determination* is known and recognized as such.

All facts and phases, all forms and forces, all faiths and beliefs, all laws and accepted truths of everyday experience undergo this same process of increasing evolution from the indefinably implicit to the definitively determinate through the intermediate stages of expressibly explicit, explicitly indefinite and indefinitely definite developments. The determinately discernible facts and phases so evolved, integrate together and still further develop in the same ascending order to give distinctive precision to the still more concentrated and still more comprehensive Fact-of-all-facts and Infinity-of-infinities. With increasing concentration and comprehension the increasing *development-of-division* and *developability-through-divisibility,* through the *determinately discovered* Infiinities-of-Instants within the Infinitesimal Instant, becomes more and more a practical fact and truth of everyday scientific application.

God-Beauty is what transcends Man's most liberal conceptions and highest imaginative ideals of what Life, Beauty and Love ought to be, in order that he, the mortal, may judge them to be eternally-perfect and establishedly true. Man's conceptions of Law and Fact, of Truth and Reality, of Being and Becoming, are always coloured by the characteristic concentration and Character-Force of the Creative Commandment or *"Kalpana"* resident in the creatively Rhythmic *"Kalpa"* or critical period of Time in which each man lives. Men's determinations and final decisions are prompted and directed by the affirmatory appreciations uniquely individual to each. God-Beauty is what transcends the limitations of every living being and of every existent thing. It is what calls out of the bosom of the ever-creative Immanent the dramatically-developing History Field

of Imminence-Emergence-Nascence, and what nurtures as NATURE which is greater in content, magnitude and power than all Humanities and Collective Societies of Worlds and Universes put together. The whole world and cosmos consisting of infinite stellar systems and universes-comprising universes in rhythmically varying stages of physical, chemical, biological, psychological and sociological developments, all possible planes of possibly conceivable existence, all, all *conserved, concentrated and comprehended together* do constitute but a single and singularly unique expression or Affirmative Heart-Throb of *Heart Divine*. The whole empire of infinitely-extended Space does not in itself extend to anything more than *"A Sprouting Leaf"* or *"A Shooting Grass"* in and within the infinitely-infinite Garden of God-Beauty—to anything more than a perceptible Beauty-Blush, Beauty-Smile or Beauty-Gesture of the All-Adorable, Beauty-*embodying*, Beauty-*beautifying* LORD of BEAUTY.

God-Beauty that nurtures Nature into the full developed stature and status, dignity and distinction and factuality and fulfilment of comprehensively-conserved *Nature-Naturalization* is the Beauty of the Eternally-Instantaneous, Indivisible and Ever-creative Life-Beauty-Love *that breathes with us when we breathe, speaks through us when we speak and thinks through and through our own thought of thought.* Creation, according to the Gīta, is Divine Character-Emergence, Divinity's concrete realization and consummated expression in Beauty-embodiments of Love-bestowing-Behaviour, which implies both subjective and objective fulfilment. The obligation to be *Objective* is as much a self-necessitated necessity and self-elected virtue of Independent Sovereign Character, as the necessity of complete self-concentration is when the same Character chooses to be purely subjective. The Obligation to be Objective constitutes the self-executed Commandment of the spontaneously-creative Sovereign Self of indivisible

Being-Becoming. Creation, according to the Gīta, is the Throbbing Throb and Rhythmic Rhythm of the Divine Life-Beauty-Love which is capable both of eternally-instantaneous *Fulfilment* and of ever-increasing Instant-by-Instant-intensifying *Developments* through the rhythmically ascending and mutually-involving Bhāvās or Modes of *Nature, Necessity, Characteristic, Character and Individuality.* Life is Fact, Beauty is Feeling and Love is the Fusion and Fulfilment of both. Life is positive, Beauty is progressive and Love is not only the perfection of both Life and Beauty but is also the inexhaustible perfection that gives birth to infinitely-integrating and eternally ever-increasing perfections. From Perfection, that is indefinable and implicitly positive, spring forth all explicitly indefinite and boundless possibilities, all indefinitely definite progressions and probabilities of development and all definitively distinguishable perfectibilities.

LIFE AND LOVE: MAN AND GOD

The Lord of Life and Existence whose Name transcends all sound, speech and intelligence—the Dweller and Driver of the Rhythmic Life-Chariot whose breathing breath brings into being all worlds of subjects and objects, of ears and harmonies, of eyes and sights, and of desires and delights—the Master and Monarch of all infinite estates and realms of ever-growing, ever-varied experiences—the Giver who gives Himself whole and full and gives unto each of us the gift of desiring more and more—the Heart-God who shapes all hearts of us in His own Beauty of Feeling Flesh and Blood—the Maker and Mover of all our hands and limbs and of instantaneously-thrilling uncounted pulses—the Inspirer of every individual breath and life-giving atmosphere—the Divinity that lives and moves with us, while we feel to be living and moving of our own accord and gives us in truth the freedom of loving *Him* or *Aught* according to the measure and manner of our respective hearts—He, the Heart-God, Love-God, Beauty-

God, seated within our inmost mind and instinctively throbbing heart—He lets us affirm ourselves to be what we dare to affirm we are and seats us within the Chariot of our own Body and Being. He whips us with the force of our own desires, breathes fire into our bursting breaths and forward-running impulses—He is both with us and in front of us—with us and behind and around and within us—He dwells and drives, bestows and fulfils, draws forth more and more desires from all hearts, howsoever strong and contented—the Driver, the Charioteer, the Leader, the Lover is He, who leads, draws, drives and pulls with heart-strings of fully-felt loves. His gift is love, His promise is love, His power and persuasion, stimulus and excitement, food, fodder, goad, bite and final bliss of bliss is nothing other than Simple and Evergrowing Love.

The simple solution of all riddles of life and existence is Love that *creates, conserves and consecrates.* Love alone is the sufficient reason of both Being and Becoming. Love is more than the dominating Will or the Evolving Idea. Love alone is the fulfilment of all Works, Virtues, Verities and Values. Love alone could reveal itself both as Eternal Perfection and as Evergrowing Perfectibility. Love alone creates without destroying and Love does create out of its own throbbing heart's flesh and blood. Love unfolds itself in infinitely and ever-increasingly lovable and lovely aspects, forms and countenances and Love persists throughout in loving evermore from more to more.

God and Man are as much related to each other and each lives in the other, as much as Life is related to Love, as much as Life lives to experience and realize Love alone as its wholly-accepted and fully-worshipped Destiny and Divinity.

All to the Heart of God, all for the Love of God, springing forth from God and fructifying more and more in God—all are His living hands and limbs, His glowing

countenances and irradiant gestures of joy—all are His own uniquely divine Beauty-looks and Beauty-sights, Beauty-spirits and Beauty-embodiments. The benediction and blessedness of being-becoming *in* God, the rapture and ecstasy of being-becoming *with* God and the sanctifying sovereignty and supreme mastery of being-becoming *within* God is *not* expressible through thoughts, words and gestures of *fissiparous* phase-functions, is beyond all language-communication and is beyond all need for social demonstration.

ADORATION IS THE SUPREME SOVEREIGN SANCTION OF AXIOMATIC TRUTH AND THE INDESTRUCTIBLE DEED OF ESTABLISHED SELF-CONSCIOUSNESS

God adores Man more than Man could ever bring himself to adore God. It is God's adoration that gives Man his ever-expanding freedom of functioning fulfilment; and Man's adoration of God results also in *his* advantage of instantaneous union and companionship with the Divine.

God adores Man and creates him to be so far capable of at least appreciating himself. Man's consciousness of his being alive and of his indisputable right and necessity to live, his faith in his being what he is, his belief in the unique beauty of his own body and person, his affirmatory appreciation of his own organic gestures and mental movements, his artistic comprehension of the many detached details of his own personal characteristics and his purposively directed efforts towards more and more appropriations from outside, and last but not least, his self-evident satisfaction at his having attained to and having been established in the status and stature of his own girth and greatness—all these are God's silent gifts of adoration that, even like instrumental glasses and shining mirrors, make Man behold himself in the multiple looks and manners of magnified distinctions and dimensions and make him further demand from others the instantaneous homage of undiverted attention.

Man's affirmatory appreciation of himself stands always in need of appreciatory confirmation from outside, be it a bare image objectified in a mirror or a bald recognition by other social fellows of his being one of themselves who are still alive in flesh and blood. Despite the fact of the functioning freedom of organic movements and feelings possessed by each human Body-Mind, until and unless the Natural fact is resolved into a contributive factor of the characteristic behaviour of a uniquely self-conscious and Self's recognition seeking Individual, the very certainty of each man or woman being alive in his or her material manifestation of concentrated function-forces is impossible of being generated and sustained from moment to moment. Even the lowest unicellular organisms, that live and move and have their being confined to the darkest regions of the deepest oceans, have a language of expressive sensibilities and symbolism of self-appreciation suitable to their unique organic movements. Creative initiation of both physically discernible movement and psychically emerging feeling is at once affirmative and appreciative; and the continuity of the coalescing union of both affirmatory appreciation and appreciatory confirmation implies the creative commandment and instantaneous execution of the overruling fact, act and deed of Life-Adoration. There can be no consciousness of Life-continuity and, still less, development of instant-by-instant intensifying self-consciousness and integrating unity of selective attention and purposive choice, until and unless the overruling freedom of Life-Necessity and Necessitating Commandment known otherwise as Instinctive Self-Interest is already in active operation and gives distinction and direction to all the manifested and maintained movements of the uniquely unique Beauty-embodiment.

ADORATION, AGAIN, IS WHAT APPROPRIATES IMMANENT NATURE AS LIVING LIFE'S NUTRIMENT AND WHAT MAKES USE OF DEATH ITSELF AS LIFE'S INSTRUMENTAL METHOD OF CREATIVE CONCENTRATION LEADING TO CONCENTRATEDLY-CREATIVE-INITIATION

Life-adoration is what appropriates all the concentrated function-forces of Nature through the organic instruments and instrumentations of unbrokenly operative consciousness; it is also what conquers completely the very fear of Death, not by preparing for its expected arrival nor by trying to ignore its inevitable eventuality, but by absorbing and assimilating all poisonous bodily and mental elements of death-dealing effect into the ever-burning flood of animating warmth and abiding health and strength. When death comes at last in spite of the long-lived years of industrious toil and intelligent discharge of all duties, even when it comes all suddenly as in sheer accidents, the heart, established in the habitual acts, deeds and gestures of supreme adoration, throbs not down nor breaks out in despair, but throbs up forward a moment more—an added moment which would not otherwise be possible, a moment that expands into the indisputable eternity of the instantaneously-functioning infinitesimal instants who carry forward the forces of Living Life *beyond* the supposedly inevitable and pre-determinately irrevocable limit and border. Nay; there is no Life-duration and Life-history possible, no Time-movement and consciousness of Imminent-Emergent-Nascent events, until and unless both given Nature and inevitably impending Death are both appropriated by the absorbing-hungering-assimilating-organizing-individuating Genius of the functioning freedom of fulfilment.

The very concept of "Nature" as the starting ground of living life and the apprehended apparition of Death as the Extinguisher and Destroyer of all existing forms and forces and things—both these are but the instruments of Operative Consciousness with

whose incessant exercise and employment the boundaries of Living Life are extended both ways into the Past and unto the Future. The term Nature, as different from Living Life, stands for the eternally-inexhaustible and ever-increasingly nutrient and nourishing Past that is being absorbed, assimilated, appropriated and individuated with each instantaneous deed of conscious Life-history and Life-adventure. And, as for Death, it is the *Sacrificial Sword* that from Life's Frontage of Future cuts open the throbbing heart's citadel at every instant and makes it bleed through the quick-flowing arteries, till every drop of living blood is tested by the critically-scrutinizing net-work of capillaries and found to be sturdy and strong enough for the supreme task of Life-continuity-building creative functions. Death is Life's deliberate deed of self-confirmation, which being continued to be used as the instrumental method of creative-concentration leading to concentratedly-creative-initiation, conquers the coward heart and organism that dares not feel, believe, prophesy, pursue or discover any other event except its own self-inflicted and self-determined extinction. Death is the suicide of Living Thought which lets itself be killed by the continuous contemplation of the supposedly all-powerful Destroyer of Life. Utter annihilation awaits the Life-genius which limits its freedom of fulfilment to the instituted certainty of the helplessly anticipated and whole-heartedly acclaimed approach of the all-annihilating Apparition of Death. Adoration that affirms and appreciates the Eternally-Instantaneous Life-enlivening-Life through and through all affirmative faiths, all operative beliefs, all appreciatory facts, all achieved arts and axiomatic truths is the only efficacious cure and overruling power that could absorb all apprehensions of Death into its own concentratedly-comprehensive Dominion of Divine Blessedness.

THE HIGHEST PURPOSE OF CIVILIZATION AND SOCIAL ORGANIZATION IS ESTABLISHMENT OF THE IMMORTAL CONTINUITY OF LIVING LIFE AND COMPLETE CONQUEST OF THE FEAR OF DEATH

Man's higher intelligence and civilization lies not merely in his ability and strength to overcome the struggle for his own individual organic existence; but even more fundamentally profound than his concern with the mere struggle ought to be his comprehensive appreciation of the whole kingdom of living life and its ever-increasing wealth of beautiful possibilities. The struggle follows as a consequence of the recognition of the nature of difficulties to be overcome; such recognition takes for granted that the fighter is convinced of the ultimate and absolute utility of breathing, throbbing conscious Life as contrasted with its negation, Death. And the supreme determination to wage war against the forces of Death and Evil implies that the living heart is prepared to stake its all in its effort to erect and plant more and more of living existences and wrest from vague chance the certainty of more of living years and more of collectively-compounded joys and sorrows, sensibilities, satisfactions and sympathies.

Civilization is the supreme organization of all available living forces with the deliberate determination to develop and establish the increasing possibility of cumulative healthy living. It is the elemental assertion of our God-given heart and intelligence fired and sustained by the Immanent Spirit of Adoration which indwells each and all of us. Civilization is the conscious co-operation and voluntary partaking with the Genius of Evolution or Increasing Self-mastery whose breath and countenance lights up the whole universe and sets the countless million suns and stars aflame with its own fiery joy and fervour. Not from fear of death but from love of Immortal Life, not from the struggle against the impending difficulties but from the deliberate and self-necessitated desire to develop our own society of

living hearts and functioning faculties, the eternal fountain and inspiration of Life-energy flows from the inexhaustible Ocean of *Life-Love*, elemental, ever-surging Love, whose waters are never dried, whose milk is never soured, whose fires are never cooled, whose atmosphere is never poisoned, whose ground is never shaken and whose unceasingly rhythmic activity is ever as ever spontaneously inspired by its own joy-of-joy and love-of-love.

Man ceases to be an animal and becomes civilized only by and because of his superior loves and desires, because of his keener senses and sensibilities and by and because of his deeper faith and abiding reliance in the powers of Good. Hunger and fear of death are common to all brutes and living beings. Man emerges out of the brute-stage only when he is spurred by the positive love of Living Life and Life-functions, as opposed to the blind spirit of life-negation and fear of immediate extinction. Man becomes Man only when he commands the means for prolonged positive existence; and more than any stored or preserved food, man requires first and foremost the spirit of determination to live Life in its full length and plenitude and earn the ever-increasing love and appreciation of his brothers and sisters. Man becomes possessed of a thinking, reasoning Mind when he has discovered the elemental truth that he has to live for himself along with others and has to exercise his own living limbs and faculties to increase the chances of continued individual or collective existence. Love of the living life lets out the inexhaustible floods of immanent, ever-creative Life-Spirit through the very doors of the deeply throbbing heart. Love of all powers that aid Life to live, Worship of the elements and forces conducive to Life's fair growth and permanence—it is such love and recognition of such fundamental truths that gives Man his superiority over the brute creatures. "Love, Love, Love," says the throbbing heart—and Man becomes possessed of God's Word and Revelation

when he hearkens to the Eternal Call of the HEART and understands its meaning howsoever vaguely.

LOVE AND LIBERTY ARE THE CHILD AND PARENT OF EACH OTHER

Love implies fixity of faith or established certainty and freedom to prophesy, pursue and discover more and more. Love's breath alone sustains and maintains life's spontaneous heart, which is at once the instrument and agent, the child and parent, of Liberty, armed with the dual freedom-of-fixity and freedom-of-functioning-fulfilment. Liberty is not a particular quality; but it is the creative power that brings into established being and actual existence what things and objects, what worlds and circumstances, it loves to live with and live by. Liberty is not a law of life, but the very life itself. It is not a mere method of activity or manner of orientation, but the *Whole-function* of Life-energy with all its motive-forces, master-purposes and irresistible ideals and aspirations. Liberty is the Becoming of our Being and the erecting of our own existence; the exercising of the self-inspired and spontaneously throbbing heart; the making of many things and events that go to institute the ordered worlds and cosmos of Time and Space and which the same, once made, are forced to give place to others in ever-increasing succession and progression. Liberty is not measured by mere lengths and dimensions; is not bounded by its own instituted and appreciated Time and Space; is not exhausted by its infinite acts of creation nor suppressed by the presence of seeming obstacles, which obstacles but seem and appear only to call forth and liberate its still more latent powers of love and joy, of virtue and victory and freedom and fullness. The only measurer of Liberty is Love that itself is unlimited. Love alone is Liberty's fulfilment, fact and purpose of being. Liberty is the body and breath of Boundless Love; it is but another name for the eternal, ever-creative, rhythmic, rhythmic Throbbing Heart in and within which live, grow and

develop all worlds and spheres, all things and objects and all kingdoms and communities.

THE ARTISTIC INTEGRATION OF PROPHECY, PURSUIT AND DISCOVERY

On the crest of Eternity, *at* the foot of Divinity, *through* the soil of Certainty and *in* the atmosphere of Sacredness bursts and blossoms the ever-inspired and inspiring Breath and Body of living life which affirms, appreciates and appropriates more and more realms of Beauty and regions of Beauty-embodied existence, and ever prophesies, pursues and discovers more and more of the Eternal Life-of-Life's indestructible Love, Truth and Righteousness. The events and movements of our varied individual experiences are not merely regulated by the Law of Rhythmic Acceleration and Rhythmic Inter-relations betwen movements and movements—but, all, all, appertain to the All-commanding, Ever-creative Heart Divine, in and within which all these movements and manifestations, all lives and living experiences, are spread out and sustained throughout. Not a mere moving process and phantasmagoria of infinite successions; nor even a mere inherence, a simultaneous adherence and hanging on together to a characterless scheme of movements within movements, of shadows within shadows and dreams within dreams—throughout all events and at all points of expressedly extended space, the Eternal, Ever-creative Affirmation of the All-commanding Heart proclaims itself with the full dignity of the Absolute Moral "OUGHT" and demonstrates the divine sway of the self-same Ought with the increasing emphasis and accelerating momentum of ever-growing, ever expanding Life.

There is no Time and Duration possible without the creative affirmation and positive impulsion of an energizing centre of energy and throbbing throb of heart. The measurement of duration is an after-thought; the feeling of divided past, present and future is likewise the result of the confirmatory comprehension of the positively affirmative, persistently assertive, creative

moment. In the act of being alive with each throb of throbbing heart, the events attendant on such an act and expression of the living throb become manifest to the affirmatorily appreciative and appreciatorily confirmative Consciousness. But even before the very appreciation of awareness and authoritative affirmation of Consciousness itself, the creative impulse gives birth to the Birth of Being and the Becoming of Becoming, to the beginning of all Beginnings, which, when analysed in and by Operative Consciousness later, show themselves to have a Rhythmically Progressive History, Direction and Dimension of their own. *All Past is a description and all Future is a direction;* but that which describes and directs, which creates and sustains the past of past and entertains the possibility of future, is the Living Instantaneous Present, the living indivisible moment and event of the throbbing heart's acmic expression, which acme and highest height lends itself to further flights and higher ascents, to confirmatory expansions, comprehensive constructions and demonstrative descriptions of every kind. "Future" is the prophetic assurance of the dynamically throbbing heart which in the very act of affirming the All-authoritative Personality prophesies the still more possible and still more discoverable experiences of the progressively expanding manifestations of the same potential and persistently-perfectible Sovereignty of Love, Truth and Righteousness.

The movement of eventful time and historic experience is not the expression of an imperfection brought into an illusory state of seeming existence and delusive appearance by the methodically-mad, rationally-irrational and deliberately-desperate Māyā. The movement of Life is not a mere seeming; the manifestation of God's Godliness and Beauty is not one incapable of expansion and elasticity, incapable of artistic coherence, of scientific demonstration and philosophic verification. The movement of Historic Experience is

the result of our *common consciousness's* cumulative concentration, which concentration itself is the irrepressible, indivisible and indubitable heart-affirmation of each of us. We may be brought to believe that there is no God and still more easily brought to believe that there is no world outside of us; but none of us can be brought to believe that we, the persons speaking and spoken to, are not ourselves alive. This indubitable assurance of each of us in the absolute certainty of our own self-existence, extended universally, establishes the truth of Time-movement and Historic Progress.

WHAT "PROGRESS" TRULY MEANS

The true meaning of Progress is not one of invidious superiority over the immediate or remote Past. True Progress simply means the ever-expanding opportunity and ever-increasing zest for the unanticipatedly original and unsurpassedly individual perfection of each unique throb and pulse of creative affirmation. Progress never stands in the way of future originalities as it does not reflect back and seek to gain sheer relative distinction by superficial comparison with the once lived Past. The only true and spiritual significance of Progress is in the call of the eternal ever-creative Love, Truth and Righteousness to every throbbing heart to dare affirm, appreciate and adore and conquer new heavens and empires of its own individually unique achievement, to dare prophesy, pursue and discover the All-Adorable Divine resident and immanent in each heart of heart and breathing breath.

All life and existence is ever and always a beginning, a Song yet to be sung in full, a Poem yet to be composed in all its variety of Rhyme and Rhythm, a Work of Art and Creative Genius yet to be brought into finished and final perfection by the ever-creative, all-indwelling Artist and Genius of living life and loving love. All life and existence is as well a Praying *to be* and *to become* what best each would like to be and to become; a striving and striving; an adoring and suppli-

cating, with the perfect love and faith of the self-affirming, spontaneously throbbing Heart of Love, Prayer and Aspiration; of Praise, Adoration and Supplication; of Affirmation, Appreciation and Conquering Deed of Achievement.

Where the Living Self begins, there the eternal and ever-creative SELF of all Selves has already begun to give and bless, to build and proffer, more and more. Where the Living Heart throbs with the joy of outbursting animation, there the Eternal Life-of-Life has built the Altar of Ever-increasing Sacrifice for endless self-giving and self-denying, for endless self-building and self-surrendering. *In the primary instinct of self-assertion there is the implied submission and surrender to the law of self-being and self-becoming.* This union of assertion and submission, of affirmation and abnegation, of command and obedience, of creation and control, is what is expressed and prevalent throughout all subjective and objective experiences, throughout all worlds of Mentality and Materiality. The Harmony running throughout All Nature and Human Experience is not a harmony of mere chance or feckless fortuitousness, nor is it a mere dream and vision of half-mad poets and frantic enthusiasts. The very groundwork of our Being and Becoming, the roots of all Growth and Development, the harvesting of all Possible Perfections, Realizations, Discoveries and Inventions, all are based upon this Law of Rhythmic Constitution and Rhythmic Coherence, of Rhythmic Structure and Capacity for ever-increasing Rhythmic Agreement, Rhythmic Aggregation, Association, Cohesion and Coalescence culminating in the ultimately Integrating INDIVIDUALITY of All Individualities.

The happening of any life-event or self-experience is the result of the rhythmic correspondence and coherence of each organism with its environments. In daring to live and declaring itself to be ready for the further tasks of continued life-functioning, each living heart

has come to discover and deliver itself into a Ready-made World of Rhythmically-expanding Time and Space, of Past and Future, of Before and After, of Here and There and of Hereafter and Thereafter. In this felt world of such felt facts and features, nothing ever happens except according to the law and method of rhythmic change and transformation. The very change of seasons and the daily course of the seemingly revolving sun and stars, the bursting forth of every kind of phenomena felt and experienced by all of us, are one and all subject to the law of 'Rhythmic Control and Rhythmic Correspondence to the Larger Laws of Wider Application and Significance'. Undoubtedly each life has to submit itself to this all-constituting Rhythmic Law, which its own creative heart has already affirmed, appreciated and assented to by breaking itself into throbs and pulses of rhythmic regularity and constancy. There is no Necessity in Nature or surounding circumstance for the continued life of any one of us for even a single moment, except the Necessity born of our throbbing heart's Liberty of Liberty which alone brings into being and actual existence the World of our own Being and Becoming. Hence it is that Life is called an Eternal Beginning, an Unceasing Flight and Ever-Upward Soaring. So too, there is no Finality in Progress nor is there any possibility of refusing to recognize the inevitable indispensability and the indispensable inevitability of Living Life's Onward forward Movement. From the depths of our Being up, up, to the loftiest heights of adorable ambition and aspiration, it is the duty of each and all to range and roam in the full freedom of Love and Liberty; but ever and always we must possess the concentration of Interest and Attention, of Sincerity and Self-consciousness, of Self-creation and Self-control and dare ourselves to assert or surrender, to affirm or abnegate instantaneously at the *Behest* of the All-commanding Heart and Personality whose Commands are our only Sensibilities and Cer-

tainties, our only Sight and Insight, our only Consciousness of Consciousness and Self-established Self of us.

The Artistic Integration of Prophecy, Pursuit and Discovery is the indubitably established, but all the same infinitely divisible and elastic, Sense and Certainty of *Duration* and *Location* in breath and body, in time and space, in historic continuity, and in and amidst ever-increasing, ever-accumulating and complicating Social Associations and Ideals. The idea of the Irreversible Flow of Time is but the reflection and shadow of the eternally-established Life-movement and Life-inherence, of Life-duration and Life-location, possessed by the living throbbing heart. All cardinal points, lines and directions are but the outgrowing, outspreading waves and ripples, strings and threads, of the central throbbing heart who alone is the Ordainer and Artist, the Master and Controller, the Judge and Appraiser of the whole perceived World and Cosmos, which World and Cosmos itself grows to increasing distinctions, dimensions, and proportions in consonance with the Master's increasing powers of comprehensive prophecy, pursuit and discovery and with the same Master's increasing capacities to instrument, institute, interpret, appropriate and integrate artistically and axiomatically whatever he has achieved and established.

THE RHYTHMIC CHARIOT OF THE THROBBING HEART

Each living life and throbbing heart is a rhythmically moving Chariot with rhythmic structure and constitution, with rhythmic impulsion and expansion, moving on the rhythmic wheels of Creative Affirmation, Causative Articulation, Subject-Object Presentation, Artistic Integration and Axiomatic Individual Appreciation. Of these five rhythmically moving wheels, the Wheel of Creative Affirmation is the first and foremost, the centrally-located and focally-fixed one, which makes all the rest move along with itself and revolve themselves continuously before it has itself moved from one

tooth, stress or throb of fundamental affirmation to another tooth, stress or throb of *affirmation-confirming* emphasis. The primary revelation and realization, the positive event and experience, which constitutes the given datum of life, is such a self-affirming, self-revealing heart-throb and soul-stress, whose full force and intensity comes to be recognized only under the discipline of all-commanding concentration. Centrality of attention and concentration of consciousness on the living moment of actual experience; regard for the palpable facts of life as they are and continue to be; love of life and living even when face to face with imminent and inevitable death; faith that fails not, owing to its weakness which wishes to be supported on mere length and magnitude; truth that swerves not from the duty of serving what is due even to momentary life; sacrifice that shrinks not from the dire prospect of dark oblivion and dread disappearance; suffering that does not stoop to sneaky hopes and profits of After-Life; work that refuses not the necessary amount of life-labour out of sheer disregard for the littleness of fruit acquired; worship that reveres not less the little fact and factor of limited living life and momentarily throbbing heart; aspiration that befools not itself into an attitude of neglect and indifference towards the so-called earthly, insignificant mortal state; adoration that accuses not the All-loving God of having cut short the mortal life of Man out of sheer jealousy or desire to exhibit His Autocratic power and capacity for Fatal Punishment—such faith, love and truth, such sacrifice and adoration alone is consistent with the primary positive affirmation of life, with the ever-creative, rhythmically throbbing throbs of heart.

Of the Chariot of Living Life, Atman or the Heart is the Dweller and Driver, the Charioteer and Controller. The wheels of the Life-chariot are the rhythmic throbs and pulses, the revolving inbreaths and outbreaths. The Heart breathes and builds the inseparable frame-work

of flesh and blood with which it moves; and builds as it breathes the equally inseparable World and Field of *instantaneous* experience and events amidst which it finds itself dwelling and moving throughout all hours. Time and Space are but the Spokes of Life's running wheel; but what makes and connects these very spokes and fixes them to the same arc and circle of living experience is the articulating, associating, riveting, comprehending, commanding Mind and Consciousness. Life moves with every moving event, dwells with every dwelling deed and fact of existence, and reigns in glory of both Change and Changelessness and in ever-increasing wealth and grandeur of both Mentality and Materiality.

The business of full Life-function is to be conducted with the help and co-operation of all minute cells, tissues and organs of our Body-Mind. Not Mind alone nor Body alone, not Senses alone nor Soul alone; there is nothing to be despised or neglected, nothing insignificant or trifling, nothing that is not of some use or value to us, if it is born of us, if it is born with us and within us and helps us in building up our concrete expressions of fundamental heart-affirmations. The business of Life-function includes the infinite whole of all Mentality and Materiality; includes all corporeal and incorporeal, all tangible and transcendent, all definable and indefinable qualities and quantities, forces and energies, feelings, forms and appearances. It is Life and Life alone that gives birth by its own birth to all worlds and things of self and not-self, to all time and space, to all events and experiences of historic progression and self-evident elucidation. It is only *Living Life* that affirms the truth and reality of all enduring entities and established laws as well as of all fleeting appearances, hallucinations, dreams, phantasies and illusions. All are engendered by the incubating warmth of Life; all leap into existence along the wake of living, moving, feeling Life; all take their heat and light from the ever-burning fire and flame of Life; and all evolve,

emerge and develop in, on and within the nurturing bosom, the supporting background, the sustaining soil, the invigorating atmosphere and ever-uplifting horizon of Life's Creativity.

THE UNIQUE BEAUTY OF BOTH NOVELTY AND FAMILIARITY

At each heart-throb of living life the emergence of the Novelty of functioning Sensibility leads to the eventualization or fulfilment of the Familiarity of functioning Certainty. All Forms and Appearances are built with the Beauty of both Novelty and Familiarity. Novelty is the Beauty-Body that is still in the *nascent* stage of undefined Nature and Character. The things and forms of Nature, as we know and name them, are those things and forms become familiar to us; and all Familiarity is Appearance-appropriation, Quality-assimilation and Quantity-organization. Novelty is what *precedes and gives birth* to familiar and appropriated Nature. From the indefinable Novelty of Emergent Uniqueness are derived the *Abiding Nature* of forms and the *familiar* forms and forces of functioning Nature. Novelty is Beauty that is still in the creative stage of bodying forth and giving birth to both Being and Becoming. Novelty is the naked Virginity of divinely ineffable Beauty that reveals itself to the resolutely courageous who pry not, flirt not, but look with open eyes of undisguised adoration and kindle their earthly heart's enlivening fires with the holiest radiance of spontaneous splendour and illumination.

The felt feeling and fact of sensation constitute the stuff of Novelty; and it is this Novelty that generates and develops itself into the Life-enlivening and Life-sustaining Wonder-Hunger-Desire. There can be no familiarity and fading of the novel charm of Beauty without the compensating intensity of increasing certainty and appropriation of the novel elements into the assimilating group of organic centrality. Organic centrality is what establishes and upholds throughout the

functioning certainty of all certainties and sensibilities with the instrumentation of instantaneous self-consciousness. The increasing chances of *emerging* Novelty being *immerged* in Familiarity and of both being integrated together to build the palpably perceptible core of functioning certainty depend upon the degree of instantaneousness with which organic and organized self-consciousness is able, not merely to assimilate and appropriate, but also to instrument and institute all Past and Future in the immediate Living Present. *There is no Past but as organized Familiarity; and there is no Future but as the Emerging Novelty of "Wonder-Hunger-Desire"-generating capacity.*

Wonder is what concentrates itself in the *At-One-Ment* of undivided affirmation; and such concentrated affirmation, it is, that leads to comprehensive appreciation and conscientiously-conscious realization of the Beauty of Beauty which is Life's own thrilling throb and sustained animation. Beauty revealed in Novelty is prophetically realized by Wonder and this dual *Revelation-Realization* of perpetual Novelty-Wonder underlies Life's ever-increasing Hunger and Desire. Hunger is Wonder intensified and made to pursue the Novelty that is still original and unfamiliar, the Novelty of the continued fulfilment-of-freedom and of the still more extended and intensely pursued freedom-of-fulfilment. Hunger, still more intensified, develops into Desire that dares to discover the Wonder of all Wonders by deliberately choosing to be delighted with nothing short of and nothing less than the whole and all of Beauty's Body, Soul and Sovereignty.

Discovery of Beauty's Reality and Reality's Beauty combines both Novelty and Familiarity in doubly-double intensity of mutually-stimulating and mutually-sustaining capacity of concentration. The light and radiance of Extreme Novelty eludes all comprehensive sight and grasp owing to its stark Unfamiliarity, which tends to equate the Unseen and the Unfelt with the absolutely

Non-existent. So too, grossly obtuse Familiarity palls on our mind and sensibilities and generates the growing temper of indifference and stupidity. It is the sustained and combined process of Prophecy, Pursuit and Discovery, and that alone, which *conserves* and *consecrates* perpetually whatever the throbbing heart creates full-concentratedly.

THE CENTRALITY AND SELF-DISCOVERY OF FUNCTIONING CERTAINTY WHICH ASSIMILATES AND ORGANIZES ALL STIMULATIONS AND STUPEFACTIONS, ALL SENSIBILITIES AND INSENSIBILITIES

Wonder not merely stimulates but also stupefies. The stupefaction of Wonder may be due either to its inability to intensify and concentrate itself into more comprehensive feelings and impulses of Hunger and Desire, or to the excessively unfamiliar aspect of Novelty involved in the event of Wonder-generation. How Wonder itself is generated and sustained, how Wonder is developed into Hunger and Desire, and how again it is inhibited and often annihilated, are all matters for sublime speculation and deliberate discovery. Some have gone to the extreme of refusing altogether to recognize the derived familiar aspects of Pristine and Primeval Novelty enveloped in Perpetual Wonder. Such people are always prone to emphasize only the inexplicable mystery of all things and appearances. Such a refusal to move beyond the mystery of mysteries and wonder of wonders may be just and reasonable so long as all of us are equally in the grip of the same arresting force of the first awakening flush of Indescribable Beauty. To profess to be still Wonder-struck when one is far away and beyond the central focus of Beauty-adoration and to refuse to come down to familiar methods and means of mutual expression, is to commit the sin of incorrigible affectation, besides wearing the heraldic badges of impending intellectual idiocy and moral irresponsibility.

The refusal to recognize the world and universe of common and familiar perception as the proper field for cultivating the loftiest God-realization possible to us, is based upon a pretended profundity of spiritual attitude that would have nothing to do or reckon with objects and things that are either too familiar and vulgar for some squeamish appetites or too illusive and ephemeral for their Immortality-seeking souls. Such affectation of indifference to the whole world of concrete life and action is only a gesture symptomatic of the *fundamental stupefaction* which victimizes their heart and mind. Always talking derisively of dreams results first and foremost in the inability to appreciate occasionally delightful dreams. Unceasingly contemptuous reference to transient dreams never develops enough strength to make us insensible of the horrors of really dreadful dreams. The attempted method of atavistic reduction of all discrete experience into the crude stuff of incoherent dream of dreams, the philosophic aberration that sets upon the virtual solution of Life's eternal difficulties with nothing more serious than verbal juggleries and silly formulas of mystery-mongering import is a clear indication of the fundamental disinclination or incapacity for increasingly intelligent and rhythmically-evolving self-centrality and self-discovery. He, who is absolutely absorbed in the Absolute Perfection of all perfections, will not at all stoop to carp or cavil at matters merely human or things entirely mundane. To be always in the habit of being thrown into an overpowering trance of cataleptic ecstasy at the simplest mention of the name and word of God is not in any way so good, strong and reliable as the Self-mastery that could set itself to the deliberate task of discovering Divinity's quintuple essence and quintessence of Immanence - Imminence - Emergence-Nascence-Transcendence from moment to moment and day to day with the increasing force and momentum of individual conviction and conscientious practice.

The primary meaning of Sense and Certainty is ability to assimilate and organize Novelty with Familiarity and to fuse them both into one integrally-continued and inter-relatedly-continuing process of prophecy, pursuit and discovery. The centrality of functioning certainty is what squeezes all stimulations and stupefactions into one immediate comprehension and consciousness of the instantaneous event. Certainty has the combined cumulative strength of both stimulation and stupefaction, of both science and nescience, both faith and fear, of belief and doubt, of hope and despair, of feeling and unfeeling and of both sensibility and insensibility. Each organic and organized Sense that is deemed to be the seat and faculty of sight, hearing, touch, taste or smell, functions not only with the strength of sensibility and response to each particular kind of stimuli, but also with the equal strength of *insensibility* to all other kinds and varieties of stimuli. The very distinctions between the elemental types of sensory vibrations become revealed to us only through the *functioning insensibility* of each of the living senses to all the rest; even in the same way, as the distinctions between the higher and the lower realizations of the same kind of sensation is revealed only through the process of positively functioning sensibility. Both Sensibility and Insensibility are the fruits and facts of Self-discovery as well as the very notion and certainty of the subject being subject and the object being object; and the Self of Discovery establishes itself *in Self-certainty* of axiomatic appreciation only through the instantaneous Fact-Feeling which is the fusion and fulfilment of both the fact of fact and the feeling of feeling.

THE CONCRETE FACT AND EVENT OF CREATIVE FREEDOM'S FULFILMENT

Creative Uniqueness is the eternally-instantaneous Concrete Fact and Event of Freedom's Fulfilment. More than the most fundamental and foundational knowledge

itself, Freedom lays the very foundation of all grounds and possibilities of all positively existent and possibly realizable reality. Reality or realizable Truth is but one phase and aspect of the Eternally-Instantaneous Creative Uniqueness that is equally capable of *"creatively-contributive-concentration" and of "configuratively-distributive-concretion"*. Freedom is not merely "established certainty," but it is the ever-creative *Truth-establishing* Moral Certainty called otherwise *"Ritam,"* the same as Creative Heart's Rhythm which is capable of ever-intensifying Affirmatory Appreciation and of instant-by-instant operating, deliberating, determining, commanding and executing Authority. *Ritam, Rasa* and *Ruchi;* Love, Truth and Righteousness; Certainty, Suzerainty and Sovereignty; the Positive, the Progressive and the Perfect; the Affirmative, the Appreciative and the Adorable; Creation, Conservation and Consecration; Fixity, Freedom and Fulfilment; Soul, Body and Individuality-Personality—are some of the triple and triune aspects of the eternally-instantaneous, ever-creatively concentrating and configuratively-concreting Fact and Deed of Uniqueness that is at once definitively divine and indefinably all-glorious.

No abstract *Factness* however universally absolute can bring itself to bear the solid weight of the Uniquely Historical Event that emerges out of the creatively-concentrating and Character-concreting Individuality. The Absolute Monism of Bare Factness is only simple affirmation confirmed both objectively and subjectively; but it has not the uniquely integral individuality of fact-fulness and fulfilled identity which lets the Eternally-Instantaneous be rhythmically revealed and realized as the organically-cohering, conscientiously-conscious and indisputably axiomatic self-realization of each living self. The Eternally-Instantaneous is what is at once creatively-concentrative and configuratively concrete. Monism of bare Factness represents only the aspect of creative concentration fixed at the focus of

potentially functioning *certainty.* But such potential certainty falls far short of the fulfilment of even simple sensuous certainty and fails to become the simplest solid stuff of a complete living fact, though it presumes itself to be all at once the acme and perfection of all possible comprehension. Presumptuous perfection of bare awareness and initial apprehension, because of its overweening pride, becomes devoid of the comprehensive elasticity and developing *freedom of functioning certainty* up to the highest point of concentratedly-creative concretion which alone brings into active being and becoming all Forms and Forces and all Facts and Feats of operative, deliberative, determinative, injunctive and executive certainties that go to establish the veridically realizable eternity of infinite instants, moments and periods.

Both fundamental Science and fundamental History coincide in the Instantaneously-felt-and-realized Fact of Fulfilment. Science is what is concerned most with the Functioning Forces of ever-operative certainty and creative continuity; and History is concerned most with the Organically cohering *Beauty-Pattern* of Functioning Forms. Both Science and History are involved in the most elementary Intuitive Inference that institutes the "Form-and-Force"-Reference. And even Inference and its instinctively intuitive "Reference-Standard" is the result and product of the ever-operative Affirmatory Appreciation that is fraught with the quintuple essence and quintessence of Immanence-Imminence-Emergence-Nascence-Transcendence. History deals with the *"Imminent-Emergent-Nascent"* field of revealed and realized Living Life; and Science deals with the eternally-functioning-forces of Moving Movements and Measurable Momentums; but Philosophic Religion and Religious Philosophy, that include all Poetry, Ethics, Arts and Principles of Corporate Welfare and Consummate Progress, deal both with the *Tangible and the Transcendent* fulfilments of all facts, forms and forces and

of all deeds and achievements of Individual and Collective Faith and Hope, Sacrifice and Suffering, Work and Worship, Aspiration and Adoration and Communion and Coalescence in and within the Eternally-Instantaneous Being of All Beings and Becoming of All Becomings.

The Monism of abstract factness that would deny both Functioning Form and Force of Movement and reduce all certainty into one static, regressively atavistic affirmation of presumptuous perfection and practical bankruptcy of content; the Absolute that would forego the privilege of organically-centred Wonder-Hunger-Desire and of the organically-operative Prophecy, Pursuit and Discovery; the Factness that has no Realm or Estate of distinction, dimension or definition but the bare bone and anatomy of the affirmed certainty, proves itself an easy prey to the vultures of vicious speculation and verbal quibbling. What is supposed to be Timeless becomes, in spite of itself, an infection-nidus of instituted Time-orders and degrading functions which lead to the most monstrous form of all possible perversions, namely, *progressive degeneration!* What is supposed to be unconcerned with creation, conservation and consecration of World-Forms becomes the Primeval Source of their expressed Falsity, the Dreamer of Dream-delusions, the Indifferent Witness of Predetermined Degenerations, the Unintentional Victimizer and Imposer of False Fears and Ignorance-born Bewilderments, the Self that is witness to every other Self's worthlessness and the self-presumed Absolute Perfection that fights shy of even the least functioning freedom which alone could legitimately establish the eternal truth of what is.

If History and Science are to be developed from deed to deed of developing prophecies, pursuits and discoveries, if Man is to attain his Manhood's highest, holiest, most magnanimous Heart-Faith, then the Creative Commandment indwelling and inspiring each throbbing heart must urge itself forward to the Highest

Acme of Individuality-Personality, till the Eternally-Instantaneous Reality of Heart Divine triumphs over the static truth of bare Fact and Being by giving birth to the Beauty, Love and Life of all living beings and throbbing hearts.

THE FUNCTION AND FULFILMENT OF KNOWLEDGE

Knowledge is both scientific and symbolic; it is at once self-contained and self-containing. Knowledge is the instrumentation, the institution, the assimilation and appropriation of the Living Self by the Larger SELF, of the Life-fact and Life-force by the Life-enlivening Power and Process. Equivalent to and co-extensive with the whole living life, Knowledge is Life's Drama enacted and expressed, demonstrated and described in full; and as such, it assumes all the functions, powers and privileges of the creative creator, of the causative cause, of the active actor, of the controlling director and of the witnessing, valuing, certifying judge and appraiser of Life's spontaneous developments, dramatic denouements and transcendent transfigurations.

All the rhythmically different phases and stages of life detailed before, namely, the affirmative, the imperative, the descriptive, the demonstrative, and the axiomatic or self-evident, become possible of perceivable distinction with uniquely distinctive individual characteristics, only as Knowledge affirms, intensifies, illuminates and establishes them in their proper places, positions and circumstances amidst the whole Scheme of Life. The Scheme of Knowledge itself extends not only throughout the whole of living life but further beyond unto the extremest possible extreme of the veritably indestructible, eternal and all-embracing Life-of-Life.

The knower, the known and knowledge are all implied and expressed together, are all integrally affirmed and assumed each in the others and the others in each, so that there is no knower, known or knowledge without each being the symbol and indicator of the

whole triple and triune series. Knowledge includes ever and always all the three elements of the "Knowledge-series" which correspond to positive affirmation, progressive realization and absolute certainty. From Sensation to Certainty, from Affirmation to Identification, from Revelation to Realization is the march and progress of all Positive Knowledge and Science. The triple terms of Knower, Known and Knowledge are exactly convertible into the triple and triune terms of the "positive-progressive-perfect"-series or of the "affirmative-relative-absolute"-series.

Ever-continuous emphasis and concentration on the stress of positive affirmation constitutes the function of "Knowing". Sufficiently absolute strengthening of certainty in and during the course of Life's ever-affirming heart-throbs gives us the progressive movement of realization and the crowning consummation of the "Concretely Known". Even the simplest fact of existence and observation, of feeling or memory, becomes the fact of indubitable truth and experience only when it possesses the enduring strength and virtue of *factness* to such *sufficient* extent as to be perceptibly fact-perfect or to be a perfectly perceivable fact. From simple affirmative *fact-ness* to absolute *fact-perfectness* is the progressive movement and development involved and implied in the consummation of an indisputably concrete and axiomatically true fact.

Knowledge and knowing implies not merely creative self-existence and creatively-necessitated or causatively-articulated coexistence, but also a *sufficiently-perfect,* predictable or perceptible progress of indivisible relation between the two. Knowledge is not only relative; it not only describes how the relatives are related, but is also affirmative and absolute in the instrumentation, institution, interpretation, appropriation and establishment of such relationships. Even the simplest fact of Subject-Object Presentation is a process and method of description which takes for granted the absolute fact-

ness of each of the two terms, Subject and Object. And so also in all schematic statements of Self and Not-self, what are taken for granted and implied to be absolutely true are the distinct and differing aspects of the two centres of concentration classified as the Self and the Not-self. The dichotomous method is but a convenient device of description mistaken for definite determination of irreconcilable opposites. What things, facts or selves coexist, cannot be irreconcilable; and what is *certainly* known to be, is truly known in the affirmative and absolute sense. The Unknown and Unknowable is the true expression of a method of mere description, which is descriptive enough to emphasize and intensify the force of affirmation put upon some undoubted fact of existence.

The scheme of knowledge never ceases to be and never ceases to function truly as the triple and triune series that it is and has ever been known to be. Knowledge leads only to more knowledge and to more knowing; but knowing is not merely describing or defining, though it includes them both. The scheme of knowledge includes not only eternal and ever-increasing scientific ascertainment; it includes also the whole realm of Ignorance and Darkness, of Superstition and Doubt, of Nescience and Nonsense, that is known to exist outside the radiant core and sphere of illumination. Nothing could possibly be, be supposed to be or suggested to be, without coming within the range of knowledge-instrumentation, of knowledge-institution and knowledge-assimilation. All suppositions and suggestions of even the most fantastic doubts, dreams, delusions and superstitions are one variety of knowledge-function, whose shaping-edge and cutting point cuts not, points not, posits not, without the pointed certainty, strength and substance of creative affirmation and appreciatory existence.

Known and assimilated knowledge as well as knowledge that works and serves for further Life-expansion

for further concentration, comprehension, control, cohesion and concretion, is *Scientific.* But *symbolic* knowledge is what lies outside the concrete core and system of organized and assimilated knowledge. Symbolic knowledge is mere mist that has yet to become water, the mere shadow that has yet to become substance, the mere dreams and hallucinations that have yet to become manifest in the world and life of waking, watchful consciousness. Symbolic knowledge is also that which is merely ejected and expressed in bare signs and gestures, in simple ejaculations and interjections, in emphatic negations and in indirectly suggested affirmations. That is symbolic knowledge which lies at the farthest extreme and borderland of bare description; the world of sheer wonder and mystery, of stark fear and superstition, of magic and miracle, from and out of whose conflicting mists and shadows there seem to appear and appear to seem fantastic visions, day-dreams and night-dreams, hallucinations and illusions, spooks, ghosts, demons and devils.

All progressive knowledge is symbolic to start with; and however far the tree of knowledge may develop in strength and content of inner heart-wood and truly ascertained Science, the still-growing tree has always an outer cover, bast and bark of symbolic substance. Ay, the very word and concept of "Universal Substance" is a symbolic expression which means nothing more than an interjection of emphatic positive affirmation. And so is the very name and word "God"; and so also the very sound and word "I"; and so too, such words and terms as Self and Not-self, Subject and Object, Body and Mind. *All names are purely symbolic; all functions are purely scientific;* but all living, growing, assimilating bodies and shapes, all forms and systems capable of magnification, minimization or metamorphosis, capable of aggregation, integration, disintegration and redintegration, are both symbolic and scientific.

Scientific knowledge is at once positive and progressive with an inevitably-indispensable core or nucleus of absolute certainty or *sufficient perfectness.* Symbolic knowledge is the raw field and wilderness of undefined affirmation, the Cosmos-in-the-making, the primitive, proto-noetic, pro-noetic and pre-noetic *knowledge-becoming-knowledge.*

The Tree of Knowledge may be said to be growing and flourishing in the Garden of Living Life. Rather it would be better to describe Knowledge as the indestructible, infinitely-potential and eternally-concentrated Fruit and Product of the Evergreen and Evergrowing Tree of Living Life. Indeed, *knowledge is the minimal organized unit of the concrete living, indivisible Life; the indestructible unit of the whole living system and not of its divided physical, chemical, biological or psychological aspects* alone. The concrete whole of Living Life is the independent and autonomous, the supreme and sovereign Spirit; and Knowledge is the limb and instrument of this autonomous, independent, eternal, infinite and evergrowing Body and Sovereignty of Spirit. The Supreme Spirit is not the supposed disembodied ghost nor is it the sheer densest possible materialization of matter in the most radiant form. The Spirit is what is at once and in the same breath immanent and transcendent, immeasurable and infinitely measurable, eternal and evergrowing, infinite and ever-increasing. The Spirit is what may be pictorially described as the Heavenly Tree whose *roots* shoot *up* higher and higher till they are discovered to be one and integral with the *heart-strings* of Heart Divine. The Heavenly Tree overloaded with the eternal and infinite fruits of Love descends and condescends to reveal itself in Manifest Time and Space, till the love-filled flowers and fruits, the honey-juiced buds and blossoms, of Sensations and Sense-satisfactions are generated in our own throbbing human hearts—and, *then,* it shoots up again towards the High Source and Heaven from where it originally

springs. The dramatically-dual developments of life, namely, the dual sense of duration in eternity and in eventful time, the dual sense of location in certainty and in sensibly perceived body or space, the dual and doubly-developing powers and faculties of comprehension and consciousness, of concentration and concretion, of causation and effect, energization and event, affirmation and appreciation, heart-throb and memory, subject and object, prophecy and discovery, are all the rhythmically resultant products of the Life-Spirit's integral and inseparable Descent-Ascent or in other words of its organically and indivisibly united *Deductive-Inductive* method of manifestation.

Life that is living and is being revealed to its own knowledge is always involved in this dual and inseparable Deductive-Inductive process in all its attempts at describing even its own self. To describe even the simplest sensation, we have to begin with the certainty of Sense and Stimulus or of Subject and Object; and the descriptive scheme so begun takes for granted the certainty of a solid background of reality, which reality and certainty cannot be taken or given or granted without the indubitably primary appreciatory confirmation of a sufficiently perfect realization. Life, living and revealed to its own knowledge, describes itself only in terms of its realized certainties and already known experiences. Knowledge develops with experience, it is true; but the very possibility and necessity for ever-continuous experience is not the creation and product of mere knowledge, however perfect and absolutely established in certainty it is. Knowledge is neither the sole cause nor the only effect of living life's varied and ever-onward-marching experiences. Knowledge itself is the result and product of the liberty-of-liberty that chooses to live and let live, that dares to create, conserve and consecrate all heart-throbbed throbs and all heart-felt, heart-hungering loves. Life-functioning is one perpetual love-hungering, love-absorbing and love-assimilating;

and knowledge is the instrument of Creative Love that operates, manipulates and controls the creative forces and energies let out by the Love-animated Heart. Knowledge begins with the perfect realization of its purpose to execute Love's commands and develops in importance and significance with its ability to operate, deliberate, determine, locate and institute each love-experience of living life in its proper place, position and circumstance amidst the Rhythmic Scheme of Heart-Throbs; and knowledge fulfils itself by being assimilated into the living breath of loving love.

Knowledge is what procures to Living Life the ability to organize and operate itself with God-given Liberty. Beginning with Sensibility, knowledge develops through felt Strength and Satisfaction to the inexpressibly strong and absolutely satisfying Supremacy and Sacredness of Moral Certainty or Faith-Fact. Knowledge is the instrument which concentrates, comprehends, controls, conquers, converts, assimilates, institutes and establishes the concrete Empire and Estate of the Creative Sovereign Spirit; being the inseparable instrument, it is often mistaken for the Sovereign Spirit itself. Spiritual Wisdom begins only with the right recognition of the place of knowledge itself in relation to the Spirit that manipulates and makes use of it. Knowledge must yield and yield only to Love; and knowledge retains its supremacy so long as it continues to remain the humble instrument and instantaneously-executing agent and servant of the Supreme Heart and Personality of Love.

Knowledge of God is not a mere knowledge of what is yet to be known nor is it merely continuing the pursuit of the knowing process in all possible ways, simultaneously or successively. God-knowledge is more than any functioning of the Knowing-function, more than its highest consummation and full-flowering. The right and true knowledge of God leads us not to think of the class, kind or degree of knowledge that we may

possess and construe as a necessary passport, credential or instrument of introduction. To know God is to know with full faith and truth and to know beyond the least possibility of further doubt ; to know God is to love Him with whole heart and consciousness, whatever might be our degree of acquaintance with the distinctions between the Noumenal and the Phenomenal. To know God is to affirm, to appreciate and adore Him with the full force and freedom of our inmost heart and being, to love Him through and through, with the naturalness of self-love, with the fervour of virginally wooing love, with the tenderness of passionate parental love and with the spontaneity of simple breathing breath and flowing blood. To know God is to be wholly aware of Him, to be always conscious of Him *even* as we are conscious of our being ourselves.

They only are the true Knowers and Seers of Divine Wisdom who from their indisputable life-experience and irresistible inference have come to realize beyond all doubt that both Being and Becoming are always born of and are being sustained and maintained by the Rhythmic Throbbings of the Eternal, Ever-creative Heart Divine. They alone know God's Truth whose hearts beat in harmony with the Harmony of the Whole, Infinite and Ever-unfolding Reality and are able to rouse themselves to such supreme all-concentrated consciousness as to discover the Definitively Divine Individuality-Personality *who lets Himself be bound by the Vow of Truth* and is Himself the Supreme Truth of all things here, above and below; who is the Womb and Seed of Truth, its Genius and Growth; who builds from His own Flesh and Blood the Body and Beauty of Truth; who alone is the Truth of Truth; whose Heart-strings are Eternal Law, Rhythm and Harmony; who is the Essence and Substance, the Fact and Deed of Endless Existence and who alone is the Highest Holiest God and Divinity of every one's fulfilled satisfaction, certainty and sanctifying bliss of bliss.

It is not all throbbing hearts that are able to give added assurance and appreciatory confirmation to their own instinctive affirmation from the field and soil of their expanding self-experience. Some hearts look to others for the building up of their very self-certainty and sense of established truth; some are incapable of the very pursuit of truth at all; some are insensible to all the rich harmonies and varieties of even perceived and palpable existence; some others have no sense of instinctive integrity and irrepressible honour; while still some others have mere appetite for learning and acquiring words and ideas without being able to assimilate and organize them into individual and original judgments ; and most of us have neither the prolonged patience and perseverance of master-purpose nor the all-conquering courage and ambitious adventure to undertake the most arduous task of pursuing and discovering the Divine Union of Life, Beauty and Love, the Divinity that is its own Ever-creative Deeds and Fulfilled Identity of the Eternally-Instantaneous Immanence-Imminence-Emergence-Nascence-Transcendence.

THE DISTINCTIONS BETWEEN THE IMMANENT, THE IMMINENT, THE EMERGENT AND THE NASCENT

All human beings are familiar with the ever-creatively instantaneous Immanent only in its subsequently developed and intermittently broken aspects of Imminence, Emergence and Nascence. The Imminent is what necessitates all Necessities and destines all Destinies, what determines all Predeterminations and directs the directions of all functioning forces and forms of *movement-momentums* which precede and bring about the birth of all distinctively-perceived Historic Beginnings. The Emergent is the *appearing Appearance,* the actual functioning of the distinctively apparent and manifest *function-form and form-function.* The Nascent is the concretely visible process of concentrated growth, the manifestly-upheaving surge of the surging throb, which

reveals to us the perpetually-continued process of creative concentration leading to concentratedly-creative-initiation.

The Imminent is what generates in us the conception of Cause and Effect. The Emergent is the indisputably apparent and evident Beauty-form which defies all analysis and suffers no negation or contradiction, because of its being the eternally-present, uniquely-functioning Form-function. The Nascent is the seed-bed and generator of Wonder-Hunger-Desire, the Inspirer of irrepressible Hope and Aspiration and the Familiarizer of Expected Novelty.

The sense of Past, Present and Future, the habit of looking forward to the expected results and fruits of deliberately-planned purposive actions, are the outcome of such familiarity with and familiarized certainty of the instantaneously operative and integrally operating Imminent-Emergent-Nascent. Man is simply bewildered by the excess of such instantaneously-operating creative movements, as when the Imminent necessitates more than what the mere mortal could cope with or calculate beforehand and when the same Imminent insists upon his being subjected to an abundance of overpowering forces which he could neither control nor comprehend. Then it is that the ideas of Fickle Fate and Implacable Destiny, of Inscrutable Necessity and Irrevocable Predestination or Predetermination, come to be entertained. So too, the dazzling splendour of the Effulgent Emergent blinds the eyes, the ears and other limitedly-receptive senses of the humble mortal who is therefore induced to retreat back to the dark caves of his animal hiding and enforced hibernation. The Nascent or Nucleus of concentrated potentiality of progressive growth is the source of all biology and psychology, of all mystery and mysticism and of all faiths and fears. The Nascent alone is the bridge between Man and Man and between Man and Nature; the Nascent alone is the Nature of Nature that is ever as

ever being prophesied, pursued and discovered, and is ever being absorbed, assimilated, organized and integrated into the ever-operative Universal Laws of functioning functions, forms and forces. Ay, it is only in and through the integrated Immanent-Imminent-Emergent-Nascent that the very idea and conception of "Nature" comes to be constructed by the creative power of co-operating human hearts and thought-functions.

Living Man will come to understand the true nature of his Being-Becoming only when he dares to affirm and make himself bold to discover the Ever-creative Immanent or *Akshara,* as it is called in the Gīta, that gives birth to and sustains whatever is Imminent, Emergent and Nascent in and during the course of its own eternally-instantaneous union and fusion with the Transcendent and makes its own implicit creativity explicit and expressed through the dramatic *deeds-of-thought* and the no less dramatic *thoughts-of-deeds,* be they of the affirmative, the imperative, the descriptive, the demonstrative or of the axiomatic types or be they of the operative, the deliberative, the determinative, the injunctive or of the executive types. Not even the least thought, the veriest dream of dream, could there be without the Immanent, the Imminent, the Emergent and the Nascent operating instantaneously together towards such a thought-construction or dream-fulfilment in all its characteristic dream-phase and character of dream-event.

THE EVER-CREATIVE AKSHARA DISTINGUISHED FROM THE KSHARA OR THE DIVISIBLE-DEVELOPABLE BEAUTY-BODY OF ALL DISCRETELY DISCERNIBLE FORMS, FEELINGS AND THINGS

Kshara or *Adhibhuta* is Beauty Divine that makes manifest the concrete world and cosmos of perceptibly functioning forms and forces. Itself an Instant within the Eternally-Instantaneous, the Concrete Universal or *Adhibhuta* of the *Kshara Bhāva* has all the characteristics of the Ever-creative Immanent, though in dis-

tinction from it, it is specifically called the Divisible-Developable which is also *seemingly* Destructible. The Concrete Universal is the manifestly operating Ever-creative Immanent that gives birth to and constitutes the ground of the humanly familiar, palpably-perceivable Imminent-Emergent-Nascent. With our limited capacities for feeling and perceiving, we are not able to comprehend at once and wholly the Eternally-Instantaneous Immanent-Transcendent whose creative uniqueness is felt by us only phase by phase, now as the All-powerful Imminent, now as the Immensity-overflooding Emergent and now as the Indescribably-mysterious and Ineffably-miraculous Nascent.

The greatest of all mysteries and miracles is that of Apparent-Disappearance of the once manifest Form or Beauty-pattern. Disappearance of the once familiar Form from our accustomed habit and orbit of observation does not mean absence of all Form-functions or extinguishment of Beauty's Irradiance altogether. It is only the acquired familiarity of the habitually-observed Form-structure that merges into the unfamiliar novelty of much dreaded disappearance. Disappearance applies only to the displacement of the familiar phase-structure-appreciation by another novel appreciation. The uniqueness of ever-creative Form-function persists in and through the manifestly felt feeling of disappearance—for, *felt* disappearance, after all, is only another phase of the process of Appearing Appearance. Even as Familiarity is but an aspect of the functioning uniqueness of Novelty, Disappearance is but an aspect of the uniquely ever-creative Form-Function of Appearing Appearance.

So too, Division is but another Form of Development—it is *analytic development,* as different from multiplication or magnification which is synthetic development. There is no division possible in thought, word or gesture without giving rise to increasing development of the Form so divided. Division carried to such

lengths that we cannot integrate again the analysed elements into humanly serviceable concrete structure is termed *Destruction.* A pot broken into shards is supposed to have been destroyed, while a brick broken into bits to build the walls of a house is not so supposed; and still less is a fruit supposed to be destroyed when it is cut and broken and torn to pieces for the sake of its sweet esculent seeds. Comprehensive thought that functions with the freedom of ever-creatively-functioning fulfilment traces back the supposedly lost traits of Matter or Energy and affirms ever as ever the supreme *Fact of Indestructibility* which is what the word *Akshara* means directly and what *Adhibhuta* signifies indirectly.

THE DIVINE CLIMAX OF THE IMMANENT-TRANSCENDENT AND THE DRAMATIC DENOUEMENT OF THE IMMINENT-EMERGENT-NASCENT

Divine Beauty of Creative Uniqueness is the eternally-instantaneous event that includes all the phases, forms and features of the indivisibly complex Immanent-Imminent-Emergent-Nascent-Transcendent. The indivisibly instantaneous Divine Beauty is the common factor of both absolutely-established Being or Eternity and of ever-expanding Time or Becoming. Eternal Being is only another name for the "Creatively-contributive-concentration" which alone instruments, institutes, interprets, appropriates and governs the "Configuratively-distributive-concretion" of Evergrowing Becoming. Creatively-contributive-concentration is called *Kshētrajña* in the Gīta, and Configuratively-distributive-concretion is called *Kshētra.*

Kshētrajña is the instantaneously climactic, immanent-transcendent, function-fulfilment. *Kshētra* is the dramatic manifold of complexly varying and complicatedly compounded imminent-emergent-nascent forms and forces and factors and features. *Kshētrajña* is the Soul and Spirit of Divine Beauty, while *Kshētra* is

the same Divine Beauty's Concrete Body, Countenance, Colour, Quality and Quantity. Soul or Spirit is what possesses the virtue of creatively-contributive-concentration; and Body is what possesses the virtue of configuratively-distributive concretion. Divine Beauty is at once and instantaneously contributive and distributive. Creative contributiveness is what accentuates with every throb of felt experience the concentration-force of ascertained certainty or *knowledge-content;* in other words, it is the functioning freedom-of-fulfilment. Configurative distributiveness is what accelerates the concretely perceptible variety and velocity of *knowledge-movement* or feeling's upsurging colour and warmth; in other words, it is the fulfilling freedom-of-function.

The Living Present combines both the contributive and the distributive powers of conscious concentration and deliberate division-development or expansion. That alone is the Living Instant in which there is instantaneous contributive concentration coupled with distributive freedom of expanding Past-Future. What upholds, maintains and makes use of the Living Present itself is the Masterful Heart and Individuality which becomes more and more distinguishably distinctive and definitively dignified the more it makes use of its freedom-of-function and functioning freedom-of-fulfilment towards the dramatically deliberate instrumentation, institution and interpretation and towards the organic appropriation and integration of the infinitely-infinite, dividing-developing features, phases, functions, forms and characteristics of the All-embracing Beauty Divine.

THE GITA'S STARTING POINT OF INVESTIGATION IS THE PROTO-PERCEPTIVE, PRO-PERCEPTIVE AND PRE-PERCEPTIVE HEART-THROB

Whereas the scientists and philosophers and ... ation is what ... world begin and build from the so-called ... is equally and ... of Perception or *Pratyaksha,* that ... Pure and simple ... face-to-face

dichotomous field of Subject-Object presentation or of face-to-face observation and appreciation, the Bhagavad-Gīta exceeds even this experiential background of indubitable Sense-stimulated-Certainty by getting behind and digging beneath the roots of all primary instincts and impulses of functioning Sense-energy and by getting behind and beneath the outward apparatus and organic instruments of operative consciousness. The Gīta begins with the Living Breath and Heaving Heart-Throb, whose deed and achievement of sufficiently satisfied heart-fulfilment, it is, that is pictorially expressed as *the perceived event and process of perception.* The least event of living life is a deed and culmination of a series of instantaneously-operative creative movements which are converging towards the throbbing heart's centre as spontaneously as they are darting from the same heart's inmost within to all around its central core and nucleus.

It is the heart's creative functioning and rhythmically continuous throbbing that keeps the blood of life circulating, that keeps the Senses and Nerves sensible of and sensitive to the world and atmosphere in which life lives. So too, what brings to manifest appearance and throughout maintains the living life's Bodily Dress and Beauty-pattern, what assures us of the certainty of anything being present or apparent, what establishes the truth of any truth or essence, is the ever-creative, self-affirmative, self-imperative, self-descriptive, self-demonstrative and axiomatically self-appreciating Heart-throb. Heart's ever-creative Primary Affirmation is what is implied even in all verbal notations and symbolical suggestions of the Negative. There can be no Universal Nature or All-pervading Existence, there nent-e no subjective or objective, no mental or material dramatic realms of ever-expanding experience, unless catedly compo[illegible]antaneously-continued and indivisibly- and forces and [illegible]of the Nature-naturalizing, Necessity-the Soul and Spirit[illegible]ght-thinking, Being-building, Life-

enlivening Affirmation coupled with its own transcendentally-functioning Affirmatory Appreciation. Each Rhythm of World-Order and Cosmic Existence that we can think of or imagine, all Infinities and Eternities of both percept and concept, are but the simple expressions in thought, sign or sound of the same self-affirmative and axiomatically self-appreciating Heart-throb which builds, becomes itself and brings into being all Facts, Entities and Infinite Totalities alike with the exercise of its own throbbing throb and breathing breath.

The Drama of living life consists of instantaneous events, creative achievements and heart-fulfilments, which, as amongst themselves, are capable of being intuitively described by the Life-Genius's dramatically deliberate prophecy, pursuit and discovery as the acts and events of the self-affirmative, the self-imperative, the self-descriptive, the self-demonstrative and the self-evident types, or again as the deeds and achievements of the self-operative, the self-deliberative, the self-determinative, the self-injunctive and the self-executive types. All living life and entire life-function consists of such types of perpendicularly-ascending, concentratedly and concentrically expanding heart-throbs and soul-fulfilments.

Life that we come to experience historically begins at the third stage of self-descriptive subject-object presentation and soon develops into the fifth stage of self-evident, intuitive realization; the intervening fourth stage of self-demonstrative artistic integration develops in and between the third and fifth stages. The primary positive stage of ever-creative affirmation is what is implied, involved and included in every stage of life-development. Pure affirmation is indescribable, as description requires subject-object distinction and appreciatory confirmation that follows such face-to-face observation of each other. Primary affirmation is what constitutes both subject and object and is equally and indivisibly present in and around both. Pure and simple

self-affirmation is the creative creativity, the life-enlivening, the life-sustaining and life-maintaining Life-of-Life which is at once positive, progressive and perfect, at once initially affirmative, appreciatorily relative and axiomatically absolute.

The second stage of Imperative Causative Articulation of Imminence-Emergence-Nascence is what is complexly and conjointly affirmative and absolute. That is to say, Cause or Causation is Imminence inseparably coupled with Emergence and Nascence, is what we affirm of an absolute certainty of our own life-experience and what we appreciate emphatically, irrespective of our ability or inability to describe or demonstrate how the Cause or the Necessitated Necessity of Imminence-Emergence-Nascence comes to effect and express itself fully. Causation precedes the stage of discovered subject-object distinctions and sense-stimulated certainties —it is the stage of affirmatorily-appreciated deliberate prophecy and believed belief. Causation lacks the spontaneous uniformity and uniform spontaneity of instantaneously continued breath and pulse. It is but the felt force of each impulsing pulse and of each throbbing throb and not the whole force of the entire creativity. Causation is creation made manifest and evident, made possible of perception, description and demonstration. It is the divided but indestructible energy of creation, the rhythmically-impulsing integral wave of the whole all-embracing ocean, whereby each individually unique functioning-freedom-of-fulfilment makes itself felt in all its overpowering beauty of force, form and functioning process of Imminence-Emergence-Nascence, but felt variedly according to the varying strength and capacity of the necessity-necessitating and concentratedly-energizing heart-throb.

Perception that presupposes Subject-Object distinction and derives the axiomatically indisputable truth of the perceived Fact only through the artistically integrated demonstration of the operative Sense-stimu-

lated Certainty, is itself made possible of historic happening only by the already instituted and initially operative energies of instantaneously continued creative affirmation and of instant-by-instant-intensifying, imperative causal concentration.

THE INDIVISIBLY INTEGRAL HEART-RHYTHM OF CREATION-CONSERVATION-CONSECRATION

Life is able to be so continuously and concentratedly creative, because of its conserving and consecrating capacities. In fact, the highest form of concentration leading to the height and acme of ever-fulfilling function is *Conservation* coupled with *Consecration*. Even as the flowing blood of the bodily veins and arteries flows back again of its own choice to the ever-giving, unasking heart, both Conservation and Consecration converge together towards ever-creative life-function. For ordinary purposes we may take these three as successive cyclic stages—immanent creation giving birth to instantaneously concentrated conservation—concentrated conservation no less instantaneously and spontaneously converging towards consecration—consecration in turn converting itself into concentratedly creative initiation of functioning life-function. Both creative initiation and absolutely one-pointed, concentrated consecration are impossible of exact verbal description, as mere description takes away their uniqueness and centrality. All concrete achievements and historically existent entities are the result and product of energies and enterprises that create, conserve and consecrate through and through. There is nothing that lives without its power of creation which alone gives birth to its form and force of established certainty: there is nothing existent without its power of conservation that alone preserves its identity of body and beauty of being; and there is naught whatsoever without its power of consecration that alone constitutes its specific character and quality.

There is no fact of felt consciousness and deed of life-duration established unless it be the indivisibly triune organic individuation of creation-conservation-consecration.

To create is, first and foremost, to affirm and energize, to give birth to the event expected and the object cherished, and to dare to live the life of each one's individual, original, unique heart-throb and rhythmic pulse.

To conserve is to keep the fire of the animating warmth kindled more and more; to preserve, persist and purify; to conform to all laws of health, growth and abundance; to be ever up and doing with the help of all beneficent powers that let ourselves be where we are and deliver themselves into our hands as helpful instruments. To conserve, in short, is to stand firmly on our own legs and hold our indisputably individual Body-Minds for joyous co-operation and heart-to-heart embrace.

But the throbbing heart does more than merely create and conserve—it consecrates! Consecration is the consummation of both creation and conservation. It is the supreme rapture of Love and the unsurpassedly unique and exalted ecstasy of all cumulated heart-throbs' fulfilments. It is the marching forth of the Immanent-Imminent-Emergent-Nascent powers and potentialities towards the Supreme Transcendent. Consecration is the all-ruling Reason's most righteous confirmation, the Sovereign Conscience's most majestic commandment—it is the most joyous and solemn discovery, acclamation and adoration of the Eternally-Instantaneous Divine Life-Beauty-Love. The heart of Love that creates, conserves and consecrates is equal to all knowledge and wisdom, to all sympathy and statecraft. Such love-filled heart is at once the seed-ground and the ripest fruit of all best sciences, arts and philosophies. Such love is strength and intelligence, right and might, faith and truth, belief and beauty, ideal and

achievement; and such love alone is at once self-centred and self-surrendering, self-appropriative and self-sacrificing, self-affirming and self-abnegating.

"ADHYATMA" OR THE PSYCHO-PHYSICO-SPIRITUAL INDIVIDUALITY OF ABSORPTION-HUNGER-ASSIMILATION-ORGANIZATION-INDIVIDUATION

The *Ever-creative* Immanent becomes the *Eternally-instantaneous* only when instantaneousness of affirmatory appreciation and appreciatory confirmation absorbs, assimilates, appropriates and integrates all the *imminent-emergent-nascent* elements and lets the creative function fulfil itself and flower forth into the *suzerain* and *sovereign* Transcendent. Adhyātma is the ever-creative Immanent transforming itself into the indefinably supreme Transcendent through and through the Imminent-Emergent-Nascent forms and functions.

Adhyātma is the adorative heart and soul of Moral Certainty that absorbs and transfixes even the Immanent-Transcendent in and within its integrated and indestructible Individuality of Positive Affirmation and Affirmatory Appreciation. Life becomes divine by the virtual realization of the Divine immanent in it. Adhyātma is the divine union of the Immanent-Imminent-Emergent-Nascent-Transcendent; and it is such a union and fusion where all the fundamental elements of creative affirmation, of affirmatory appreciation, of appreciatory confirmation, of axiomatic individuation and of instant-by-instant operating, deliberating, determining, commanding and executing Authority, are present instantaneously and with equally distinctive characteristics.

Living lives are, first and foremost, configuratively-distributed concrete material bodies, having the characteristics common to all molecules, atoms and electrons. The law of both Organic and Inorganic manifestation and development is the *Psycho-Physico-Spiritual* law of Absorption-Hunger-Assimilation-Organization-Individu-

ation. Even the least infinitesimal material bodies, units and masses have to undergo the same course of creative development, before each body, unit or mass becomes distinct from others and comes to have the features and characteristics peculiar and particular to each. Why one atom or element is different and distinct from another is because of the difference in the various stages of absorption, hunger, assimilation and organization it has already undergone and still is undergoing in the course of its continuing to be the atom or element that it is known to be. Before anything becomes the particular thing we experience it to be, it undergoes—and has already undergone before our recognition—many adventures of changes and metamorphoses due to the definite law of development leading to perceptible manifestation, stated above.

Even as the central physical heart builds the physically visible and perceptible Body from out of its own labour and poured-out blood of blood, even as the nucleus of the least cell or atom builds its infinitesimal system in, on and around its self-established centre, the whole system of Living Life and Conscious Consciousness is built *round,* built *upon* and built *from out of* the central, ever-creative Heart-Affirmation. The most elementary fact, word or concept of our thought, language and social convention, the inexpressibly minute and infinitesimal fraction and evanescent phase-of-phase is itself an evolution and concretion, a progressive development and sufficiently-perceptible Form-function of the Primary Heart-Affirmation coupled with Heart's own transcendentally-functioning Affirmatory Appreciation which alone is foundational, fundamental, indivisible, elemental, irrefutable, irreducible, irremovable, indestructible and inevitably-indispensable.

Living life and consciousness is more than mere mechanically-operative and outside imposed absorption—it is hunger. Hunger implies Appetite and Taste and, above all, desire, *deliberate desire.* Each living Body-

Mind has its destiny in its own masterful creative desire. The strength and duration of the deliberately-continued desire to undergo any particular form of life-experience is always controlled and defined by the determinative, injunctive and executive powers and forces of the still higher Imminent-Emergent-Nascent functions and forms of Assimilation, Organization and Individuation, which the whole integral life-process is bent upon putting forth with all its creative and comprehensively-conserved life-energy. Mere undefined absorption has to give place to organic and vital Hunger; Hunger itself is limited and directed by the degree of Assimilation that determines Hunger's preliminary functioning and instrumental operation. Assimilation in turn is controlled, governed and made to follow the fixed laws and methods of Injunctive Organization, which itself finds its fulfilment only in uniquely unique and independently executive Individuation. There is no Life possible without the first established and triumphantly persistent Life-Desire itself. Life-Desire is not mere mass-absorption or condensation of matter *in* a centre or *around* a nucleus; it is not mere hunger and ravening appetite; it is more than mere assimilation and selective choice of things and ideas to be taken into the Body-Mind system. Life is not satisfied even with full and rigid organization, but seeks its outlet for the highest fulfilment in the Integral Individuality of indestructible independence, whose flesh and blood, heart and mind and reason and intelligence are possessed of the full freedom of the flowing, moving, developing Nature, Necessity, Characteristic and Character.

Such Individuality of Body-Mind, again, is ever athirst to integrate itself with the Supreme and Transcendent INDIVIDUALITY of all Individualities. Established in and within the Transcendent, called otherwise Reality, God, the One, the Absolute or Divinity, the Historic Individual of psycho-physical dimensions and

distinctive features feels absolutely assured of the axiomatic truth of his uniquely unique experiences physical, mental and spiritual, and dares thereafter to count and measure, to calculate and determine, to argue and judge about the truth or untruth, about the worth and value, about the weight and substance and about the quality and character and the abiding reality of the feelings felt, of the facts perceived and of the things possessed and actions achieved by himself.

Adhyātma is the ever-creative individuation and *whole-function* of Individuality which is its own indisputable validity. It is more than *Conscience* and *Consciousness* combined together. It is the primary positive Moral Certainty and transcendentally-functioning Heart-Faith which is possessed of the *fixity* of self-building, self-becoming, self-realizing concentration of functioning function and is also possessed of the *freedom* of self-feeling, self-revealing, self-appreciating consciousness and choice. Adhyātma, in short, is the Living Body-Mind-Spirit of independently functioning function propelled by the throbbing heart of Freedom and fed by the Sense and Soul of Affirmatory Appreciation. Fixity of functional concentration; freedom of consciousness which constitutes both the field of *life-development* and the driving power of *life-movement* in rhythmic pulses and impulsions; and lastly, the sense of sufficiently perfect and operatively absolute satisfaction which fuses together both fixity and freedom, both form and function and body and breath, in the indubitable certainty of integral life-event—these three are the triple and triune physico-psycho-spiritual aspects of the ever-creative and self-appreciative Adhyātma.

The difference between Ātman and Adhyātma is this:—Ātman is the term equivalent to God but more specifically meaning the unseen, indefinable, but none the less ever-present Divinity latent and potent, immanent and indwelling our inmost heart of hearts; and Adhyātma is Ātman in ever-creatively original and self-

concentrated operation leading to the *definite* realization of Divinity as expressed and realized in concrete *Consummation of Character* and *Perfection of Personality.* Ātman is *pure* Heart-Affirmation—but Adhyātma is heart-*with*-heart or life-*with*-life commerce, communion and coalescence, animation, appreciation and adoration.

Adhyātma is the eternally-present as well as the ever-progressively present. We are led to infer and discover the truth of the eternally-present only through the virtual experience of the progressively present. The positively affirmative heart is not only ever-creative but also ever-progressively expanding. Affirmation coupled with creative concentration gives birth to the transcendentally-functioning affirmatory appreciation, appreciatory confirmation and axiomatic individuation of the facts of consciousness and concrete existence, but is not itself exhausted or entirely reduced to the products of its own developments. Affirmation is not only what is implicitly immanent, not only what is merely inherent and inwardly resident within every perceived fact and force of event; but it is also equally *co-existent* with every discrete step and stage of physico-psycho-spiritual evolution and development. Life-with-life commerce and heart-with-heart communion and coalescence is the very essence and increasing truth of human and historic experience. Self-identity and moral certainty, memory and discovery, prophecy and pursuit, all sciences, arts and philosophies, all social and political activities and, above all, all religious aspirations and ideals of God-communion and adoration are built upon this truth of *co-existence*: and all equally attest to the inevitably-indispensable utility of life-with-life co-operation and heart-with-heart communion and coalescence.

The very reason for ever-creative manifestation is the desire not merely to create but also to coexist, not merely to affirm but also to appreciate and be appreciated and adored, not merely to love and possess but

also to be loved and possessed in turn, not merely to live but also to let live, not to know only but also to let express and let be expressed. Man is born of God as the Instant is born of Eternity; and having been born, both Man and God, both the Instant and Eternity, co-exist, each adding to the meaning, to the reality, truth and beauty of the other. Even as Affirmation is not in the least negatived, exhausted or reduced but only becomes all the more significant and solidly concrete with the force of every increasing fact of existence-establishing confirmation, the ever-creative Creator *co-exists* with His created acts, deeds and achievements and does become all the more creative, all the more glorious, beautiful and adorable for the increasing ties of relation He comes to have with His own Heart-born-hearts and Throb-born-throbs.

DHARMA AND BRAHMA: DEFINITIVELY DIVINE CHARACTER AND EVER-CREATIVE CREATOR

From *Dharma* through and with and by and because of its own *Dharma of Dharma* or Original and Originating Virtue of Virtue we come to have the very consciousness of our being what we are and come to have the intuitive and evolving knowledge of what is what.

Knowledge is *Dharma;* self-certainty and axiomatic realization of the fact of fact; movement and development of certainty within certainty—all are *Dharmas* or Virtues born of the Original and Originating Virtue of All Virtues.

Dharma or Virtue is God's Nature and Character of Godness, Goodness and Godliness that is at once positive, progressive and perfect. Ever-creative certainty, all-appreciative and all-absorbing suzerainty and supreme sovereignty are the implicit and inseparable characteristics of the definitively divine Character of God-Virtue, which is always the triple and triune union of Godness, Goodness and Godliness, of fixity, freedom and fulfilment. Fixity of Virtue is what is

otherwise known as Verity, Truth and Reality; freedom of Virtue, its expansive manifestation, is what is otherwise known as the Infinite Manifold of ever-increasing Time-Space; and fulfilment of Virtue is the perfection of satisfaction, strength, certainty, supremacy and sacredness born of appreciation, appropriation and attainment or achievement.

While God *is,* God's Godliness *grows* and *develops.* The Divine is what is distinctively Beautiful and Good; and the Good or Beautiful is that which born of, from and with the Nature of Nature, develops into God's own Godliness. While God IS, God's Beauty and Character of Godliness grows and develops; and that alone is Divinity which without ceasing to be Supremely Good and Transcendentally Beautiful, gives birth to the beginning of all good and beautiful beginnings, gives birth to the birth of all born and ever-increasingly emerging, developing, all-conquering Beauties known variedly as the Beauty of Good and the Good of Beauty, as the Beauty of Reality and the Reality of Beauty and as the Beauty of Perfection and the Perfection of Beauty. Dharma or Virtue is Living God's Nature, Necessity, Characteristic, Character and Individuality. It is the Nature of God's *Godness,* the Necessity of God *being God,* the Characteristic of God's *Goodness,* the Character of God's *Godliness* and the Individuality of *God-Beauty.*

From Man's standpoint, Dharma or Original and Originating Virtue is God-Knowledge that is affirmed, revealed and realized exclusively and independently in and through the Beauty of God's all-affirming, all-inspiring, all-sustaining Reality of Beauty. It is God-consciousness that continues throughout as the functioning form and formative function of ever-creative affirmation, of ever-concentrating affirmatory appreciation, of ever-consecrating appreciatory confirmation, of ever-extending axiomatic individuation and of instant-by-instant self-establishing, self-transcending, self-whole surrendering and out-and-out *Adoring Authority.*

DHARMA AND KARMA

Karma is instantaneously functioning function; and Dharma is what necessitates, gives birth to, maintains, directs and determines both the form of function and the functioning rhythm and force in and through which all functioning function manifests. Karma or instantaneously functioning function is what obtains and characterizes throughout the indefinable ground of indestructible Nature or *Prakriti*; but Dharma is the Divine Character of the definitively deliberate *Purusha* or Individuality-Personality who affirms each instantaneous instant with confirmatory knowledge and conscientious appreciation of the infinite elements that make up the felt fact, phase or feeling of Love, Beauty, Truth or Righteousness.

While Karma is instantaneous, Dharma is eternally instantaneous. While Karma is momentary and mechanical, so to speak—Dharma is continuous, masterful, self-deliberative and self-liberative. Karma is the manifesting manifestation and emerging emergence, the bare activity of crude creativity, the vibratory agitation and wavy movements of the rhythmically creative harmony. But Dharma is at once the whole rhythmic rhythm and indivisible gamut of *Ritam, Rasa* and *Ruchi,* without whose combined positive affirmation, progressively-appreciative confirmation and perfectly-developed conscientious realization and sovereign authority, there could be no rational and rhythmically operative consciousness of any functioning function or emerging emergence, there could be no notion of aught or naught, there could be nothing approaching to any sort of certainty or even of sensible doubt or negation.

Karma is manifest creativity that is made manifest only to the eye, ear, heart and consciousness of Dharma. Dharma is what conserves and comprehends the energy of Karma and consecrates such comprehension towards the concrete realization of the Beauty of Beauty and

Fact of Fact. Dharma is at once the destiny and divinity of Karma, at once its inevitable-indispensability and indispensable-inevitability. While Karma is the creative energy of manifestation throughout, Dharma is the combined and inseparable Form of Freedom, Force of Function and Fact of Fulfilment, which gives meaning and content, direction and development, distinction and definitiveness to the crude energy of primary, ever-creative creativity.

Out of *Akshara* or the indefinable indestructible ground of Immanence-Transcendence develop the threefold distinctions of Brahma, Dharma and Karma, corresponding to the Imminent, the Emergent and the Nascent aspects of the ever-creative Divine. Brahma is the Infinite Potentiality of Imperative Necessity and Inexhaustible Creative Verve called otherwise the bare and simple *Creator*. Dharma is the combined and inseparable Form-Emergence of freeing Freedom, of functioning Function and fulfilling Fulfilment which necessitates the very necessity for eternally-imperative creation. And Karma is the seemingly separate overflow of Nascence, the manifest throb and sprouting spring of concentratedly-continuous and ever-forward rushing energy.

Karma or the Energy of Creation is *not* itself a product of the Creative Will. Creation is God's *Svakarma* or Spontaneous Function which invests God Himself with the Authority and Virtue of Creatorship and without which eternally-instantaneous functioning-function, God ceases to be the Living God of Love, Liberty and Freedom's Fulfilment. What emerges out of God's Creation is *not* energy or substance created out of Nothing; what alone constitutes the eternal charm and the ever-increasing novelty of *Evolution* is the *Emergence* of *Dharma* or the Divinity of Character and Distinctiveness of Form and Norm. The only ever-creative creation is the infinitely-increasing Emergence

of Beauty's distinctively beautiful and definitively divine phases, appearances, fruits, fulfilments and values established in Configuratively-distributive Concretions.

Both Brahma and Karma or the Creator and the Creative Nature or Energy are revealed and realized, integrally or separately, only in and through the Beauty of Beauty, through the Dharma of Dharma or axiomatically-individuating Virtue of Virtue. Both Brahma and Karma or God and Nature are mere words and concepts whose significance and reality vary in proportion as such reality is sought to be verified and realized with the varying degrees and standards of Freedom's Function of Fulfilment to which Dharma alone can supply both the primary and ultimate form, force and fact of fact.

THE GITA PHILOSOPHY OF KARMA, CREATIVITY, CAUSATION AND SELF-CONSCIOUSNESS

The measurable movement of things and objects and the perceivable form of functioning functions is not the only meaning of Karma according to the Gīta. The very *concept* of Karma, says the Gīta, is a product and growth of Knowledge; *but before Knowledge itself comes to recognize the distinctive forms and movements of formative functions and functioning forces, the parallel developments of both knowledge-distinctions within the world of fully-ascertained knowledge and of moving movements and directions within the world of functioning forms and forces have to take place.*

What the Gīta affirms with supreme authoritative affirmation and lets every living heart know once for all is this:—that before aught else of thought, word or gesture, before any speculation as to what is the best form of living and what constitutes true life, *the building of Life itself,* the continuance of life-activity has to be implied and silently filled in, even as a wall for the painting of pictures, even as a ground for the support of standing things—that words, mere words, with which

the theologians and metaphysicians confound the human mind, could not themselves be articulated, expressed or communicated unless one lives long enough to learn and pronounce them properly and unless others live long enough continuously to study and understand them—and that similar to word-expressing and understanding, there are other equally desirable duties and avenues of life-activity born of the selfsame freedom of functioning fulfilment possessed by every living Life-genius. The Gīta teaches further that even primary awareness, feeling, consciousness and judgment of each being each is but one phase and form of the ever-creative Life-activity which becomes what we choose to affirm and establish it to be with our actively functioning, fashioning word, breath, and limb-movements. The same creative Life-activity comes to be known as *our* individually separate or collective selves of distinctly distinguishable organic concentrations, only when by common social consent and mutual understanding we name, class and conventionalize our varying notions about living life's various modes of manifestations and exhibitions of Beauty-patterns. Why and how each one of us is led to believe in our own existence is because of the affirming activity of our breath, limbs and organs. The only fact and truth, the only reality and realization of every living moment is its being alive in rhythmically-active, continuous life-functioning. Life is activity through and through; but this activity is capable of being viewed, judged and classed from the various standpoints of absorbing-hungering-assimilating-organizing-individuating Body-Mind. If there were no heart-activity even in sleep, where would continuous life be? Those who talk of repose and *inaction* mean only passive acquiescence in the inevitable, all-creative Life-activity and desire only to wait for the moment when they could with satisfaction proclaim to the world that they have slept well, without caring to know what continuous creative labours have gone to make their sleep a success!

Karma, in the Gīta, means not mere Work or Separate Action nor even mere Activity as distinguished from its supposed opposite Non-activity or Inactivity. Karma, in the Gīta, means *instantaneous, ever-creative Function.* When some so-called philosophers pretend to argue that there is no real creation and no spontaneous activity, they betray themselves to be alive with no less spontaneous life-activity by and because of their own word-articulation and their unique thought-expression, irrespective of the sense or nonsense possessed by them.

In the pure primary state of creative-creativity or Ātma-svabhāva, Life is the immediate deed and instantaneous fulfilment of God's indefinable Divinity. Pure Life-movement and Affirmative Affirmation is not the mere *background* of sheer positivity, nor is it a mere condensation and concentrated compound of infinitely compact certainties and continuities. Life-creativity is what gives birth to Consciousness itself, besides its being the Freedom-of-Freedom from which arise all functions, fixations and fulfilments. Philosophers before the Gīta had discovered the Karmic Law of "Cause and Effect". The increasing realization of the Law of Karma or of Inevitable Cause and Effect had gradually led the people to the view that the Whole Scheme of Things was one confined to the iron fetters of an Overruling Necessity, Nature or Predestination; and the only Salvation or Freedom's Fulfilment that the Karma-obsessed Victims could ever aspire to, in the pre-Gīta days, was one of mere Release from Bondage, a mere Redemption and Breaking of the Fetters, and nothing more!

The Gīta revolutionizes all universally-accepted ideas of Pre-determining Cause and Inevitable Effect, by the downright discovery and unmistakable exposition of the *very functions and forces which give birth to the operative realization and organic acceptance of such hypotheses.* The so-called universal and inevitable Karmic Law of "Cause and Effect" the Gīta reduces

to the category of Sahakarma, which *Sahakarma* itself cannot function forth in all its realized degree of indubitable certainty without the creative foundation and necessitating circumstance of both *Svakarma* and *Sākarma.*

Svakarma is the Whole-Function of the Whole, the self-maintenance of whatever IS, be it for an instant or eternity. Nothing is, seems or appears but by the Virtue of Sva-karma which is the Thing-Function of the Thing, the Being-Function of Being, the Appearance-Function of Appearance, the Man-Function of Man and the God-Function of God, which is God's own unique and incomparable distinction. The God of the Gīta has His own incomparably unique and definitively divine Svabhāva or God-Nature, Svatantra or God-Gesture, Svakarma or God-Function, Svadharma or God-Virtue or God-Character and Svarājya or God-Sovereignty. *"Sva"* is the symbol signifying Self-existence, Spontaneity, Independence, Originality, Uniqueness, Primacy, Positivity and Perfection.

God's Svakarma has all the eightfold characteristics mentioned above. It is such Svakarma or eternally-instantaneous, ever-creative creativity that gives scope in and within its own field and atmosphere to configurations of ever-flowing Time and increasingly expanding Space. God's Svakarma is the Proto-cosmic, Pro-cosmic and Pre-cosmic Creativity that throughout sustains and maintains all Instants and Eternities of *Subjective Distinctions* as well as all Points and Planes of *Objective Dimensions.* Svakarma is more than all measurable movements and perceivable methods of activity. It is the scientific name for the Eternally-Instantaneous Immanence which is but dimly suggested and darkly revealed by the unceasing, ever-continuous, rhythmic, rhythmic, Time-Space vibrations. The world and universe of manifestation is being maintained in all its manifoldness of varying forms and functions by the virtue of *Sākarma* or ever-continuously functioning

functions, fluxions and formations, which suggest and reveal the ever-creative Svakarma. Svakarma constitutes not merely the potential background and seed-bed of original stimulus, but overreaches all consciously cognizable steps and stages of both Time and Space, creates out of itself all Past, Present and Future, all Here, There and Everywhere, and transcends all movements and measurements of Mind and Consciousness.

The conception of "Cause and Effect" emerges in our active consciousness only when we have broken the instantaneous and indivisible Life-experience into its rhythmically-varying and relatedly-divisible instants and periods of Producing-Cause and Product-Effect—only when and after we have become familiar with the artistic formation and creative construction of "Cause-Effect" systems in our individual intellectual efforts and exercises at both Discovery and Invention. The "Cause-Effect" conception is a Mind-instrument invented by the Thinking Man who is eager to master the forces and energies in and around him. The term Cause is symbolically expressive of the implicit acceptance of the Ever-creative Process, be that a process attributed ultimately to God or Nature. Those who describe the Ever-creative Process as Nature's Workings look upon only the manifest Sākarma or perceptible *Fluxion-Form* of the eternally-instantaneous, proto-perceptible, pro-perceptible and pre-perceptible Creation-Function. Cause is but a Concentration-nucleus of ever-operative Energies which, by their virtual exercise and veridical operation, establish the Virtue and Character of the Energy-Virtue they are possessed with. Effect is but the expression of the most familiar and fundamental experience that all Energy-concentrations are capable of breaking into energetic exhibitions of Function-*potentialities* and Form-*frequencies*.

Causation is *Karma-Janma*, the function-born function and the conventional birth and beginning of what we cause to be born and begun. *Janma-Karma* or

ever-creative Life-activity is, on the other hand, what is perpetually giving birth to all functioning functions and instantaneously-fulfilled instants. Causation or Karma-Janma has always a definite historic significance, which definiteness assumes the Form-and-Force-Reference of "Before-and-After" and of "From-To"; while, Janma-karma is equally at home in the eternal instantaneousness of the event, as it is in the particularity of each momentarily realized moment and momentum of the moving forces.

Ever-creative Janma-Karma is realized and understood by us only in terms of discrete life-events and distinctive heart-fulfilments given birth to by it. Pure Life-activity of indefinably extensive and indestructibly affirmative nature is known as Svakarma. Explicitly indefinite potentialities of rhythmically continuous organic throbs and pulsations collectively constitute the condition known as Sākarma or perceptibly-felt functioning of functions. Indefinitely definite cooperative activity of cells with cells, organs with organs, bodies with bodies and communities with communities is known as Sahakarma. Definitely purposive and purposively definite activity requiring dual and inseparable restraint and constraint is known as Satkarma. Activities culminating in axiomatic realizations and intuitive appreciations, achievements productive of all abiding satisfactions and indestructible individual fulfilments of thought, definition, distinction, dimension and historic progress from the Immanent to the Transcendent through the Imminent-Emergent-Nascent are known as *Su-sukrita-karma.* Thus the Rhythm of Janma-Karma or ever-creative Being-Becoming is composed of the five-fold stresses and stages of Svakarma, Sākarma, Sahakarma, Satkarma, and Su-sukrita-karma. Life-activity as a whole is ever-creative, non-reactive, ever-progressive, non-regressive, rhythmic, rhythmic throughout.

Su-sukrita-karma is otherwise called *Mat-Karma.* Like *Mat-bhāva,* Mat-Karma expresses the Individuality

of fulfilled identity, the sufficiently absolute realization of the uniquely distinct certainty of certainty. What is conventionally called the Soul or the Self is only this functioning certainty of indestructible individual certainty, which each affirmation of "I," "Thou," "He" or "Aught" or "Anything" implies. As the subjective affirmation of the "I" is the most immediate and instantaneous of all human affirmations expressed in conventional language, Mat-karma denotes for all language-using living beings the fixity, freedom and fulfilment of the functioning individual certainty of certainty. Language-expression becomes possible of everyday use for the benefit and advantage of all individuals and collective groups, only when the people accustomed to such symbolic instrumentation and instituted conventions are possessed of the elemental sanity and sincerity of conscious regard for historically-experienced truth. Mat-karma is to every living being and language-speaking individual his individually-characteristic instant of instantaneous realization and heart-fulfilment. Mat-karma is to me my breathing breath which is the historic event and fulfilment of my own individual life's distinctively integral and axiomatic realization.

There is no I, Me or Mine, no Consciousness or Self-consciousness, without the ever-creative energy of Absorption-Hunger - Assimilation - Organization-Individuation being in established operation in all varied forms and functions leading from one fulfilment to another fulfilment of rhythmically continuous Activity and Awareness or self-establishing Identity. Both Activity and Awareness are the dual characteristics of the same creativity of Absorption-Individuation which is Adhyātmic or what is at once Physical, Psychical and Spiritual. *The Spiritual is what includes both the Physical and the Psychical and is Master to them both.* The Rhythmic Acceleration of Feeling, Form and Force of Moving Momentum from Absorption to Individuation cannot be maintained, unless both Body and Mind are kept con-

tinuously functioning under the supreme mastery of the sovereign independent Spirit of Unique Individuality.

Individuality of instantaneously functioning function is Karma. Individuality of accelerating freedom of movement and freedom of self-appreciation and awareness involving self-control, self-direction and *self-transcendence* is Dharma. And Individuality of independently executive authority that is able to instrument, institute, interpret, appropriate and integrate unto itself all worlds and things of both Mentality and Materiality is called otherwise Brahman or Ātman.

Function, Freedom and Fulfilment; Activity, Awareness and self-integrating or self-establishing Identity; Affirmation, Appreciation and Adoration—are the inseparable triune phases of the same Creative Creativity which is the common characteristic and cumulative cohesiveness of Man, Nature and God, which, indeed, prevails throughout all realms of Matter, Mind and Spirit, of Life, Beauty and Love, and which alone establishes the eternal and evergrowing truth of self-establishing Truth and Righteousness.

THE DIVINITY OF DEED

The God of the Gīta is the Divinity of Deed expressed in and through the complete union of fixity of function and freedom of fulfilment. The divine freedom and fulfilment of Eternal Deed or Creation is what, besides constituting the fixity of functioning certainty—the field and ground of live reality—gives rise to the growths and harvests of all felt feelings and realized facts that are being upgathered and made to dwell together with varying intensity of events and instantaneous fusions.

The ground, the growth and the garnered harvests of living life are through and through fraught and filled with the breath and substance of God-Freedom, which freedom, it is, that affirms and establishes the laws and limits, the nature and character, the quality and content

of all Being and Becoming. Freedom of prophecy, pursuit and discovery, of affirmation, appreciation and conscientiously-conscious realization, constitutes the essence of God-Idea.

The Gīta Idea of God is at once Essence and Existence combined; and so far is this true that, instead of trying to prove to others the truth of God's existence, the *Jñāni* or the man of God-Idea does, according to the Gīta, make immediate and exclusive use of his own individual existence and concentrated powers of both Body and Mind in developing his self-realized and intuitively individualized essence of essence into the one object and subject of all his life-functioning. The God Idea of the Gīta is the Living Reason that is ever regnantly engaged in the creative function of independent, all-supreme and rhythmic ratiocination; the Gīta Idea of God is the Living, Loving Will that is creatively concentrated in its own spontaneous willingness to conserve, consecrate, concrete and intuit still more and more the axiomatic, heart-satisfying self-realization of the Self. The Gīta reduces all Historic Individuals to sheer characteristics or Bhāvās of the *absolutely absolute* Individual Character of God—the Concrete Individual, according to the Gīta, lives himself only as the existential illustration, as the functioning function, as the creative expression and instrumental institution of the creatively-contributive and configuratively-distributive Freedom which appertains to the Definitively Divine INDIVIDUALITY-PERSONALITY of the Eternally-Instantaneous Immanence-Imminence-Emergence - Nascence-Transcendence.

THE EVER-EXPANDING TREE OF LIFE IS ROOTED IN THE LOFTIEST DIVINITY OF DEED

GOD is the DEED from out of which and in and within which shoot, grow and develop the ever-creative, indefinably-implicit and inexhaustibly outbursting *Dynamic Potentials* that converge, heave and surge *upwards* to-

wards the Highest Point and Acme of *Event-Establishment* or *Fact-Fulfilment.* The very idea and conception of Immanence, the very awareness of an implied-implicit, all-pervading, ever-surging Potential is derived from the Deed of such *Idea-ideation,* from the fulfilment of such *Ideation-Event-Emergence.* Both Being and Becoming are, so to speak, the *ascending* and the *descending* aspects of the Acme and Summit of the Eternal, Ever-creative Deed or self-establishing Event.

"Ūrdhva Mūlam Adhah Śākham, etc." is the sublimest poetic symbolism of this fundamental truth of all truths. The Nirguna or the Pure and Mere BEING is not yet the *full* Fact and self-fulfilling DEED, but is only a potential positive that has yet to converge upwards towards the Summit from which are derived all Eternity and Evergrowing, Historic, Eventful Time. The very idea and distinction of the historically demonstrated *Loftiest* and *Highest* is incompatible with and irrelevant to a low-lying Substratum which may at best be conceded to be possessed only of the quality of sheer positive-positivity, that is all but exhausted in having to maintain intact a perpetual surface or sphere of Mere Being. Such a Nirguna is sheer concentrated concentration and saturated substance devoid of ever-surging Immanence and incapable of being converted into even a playground or passive theatre for the Triumphant Expression and Affirmative Affirmation of the *Sovereign Transcendent.* The truly ever-creative Immanent is always in functional union with the Highest Heavenly Transcendent; and the truly, triumphantly-independent Transcendent is always *transcending* the limits of limitedly-conceived and temporarily *achieved* Transcendence and is always giving birth to Divine Beauty's Imminence-Emergence-Nascence in Dynamic Union and instantaneous fusion with the ever-surging Immanent.

All Worlds and Planes of possibly conceivable Existence are but the Rhythmic Rhythms and Expand-

ing Leaves of the Eternal, Evergrowing Life-Tree. Or they may otherwise be pictured as the rhythmically-whorling, artistically integrating spiral whorls and spreading petals of the full-blossoming Deed and Flower of Divine Beauty, who is *Beauty, Beauty,* throughout from head to foot and foot to head; and each distinctive petal or partial whorl represents the *ascending* or *descending* aspects and contours, qualities and characteristics, perspectives and countenances, that are instrumented, instituted, interpreted or appropriated by each Individual established in the Divinity of Deed.

The deed, the deed; even the most elementary faith and belief is a deed of affirmation, appreciation and axiomatically authoritative adoration. The simplest facts are such fulfilled deeds; the movements of things and forces are what are always being made manifest in and between and through and through the very deed of affirmatory appreciation coupled with axiomatically authoritative confirmation that establishes such moving forces and processes of movements from point to point of *possibly perceivable* and *possibility-establishing* fulfilments. The breaks and pauses, the discrete instants and periods, the instituted intervals of Time and standards of Matter or Mass-measurement, are themselves the fulfilled deeds and achievements ascertained, affirmed and appreciated by the deed of Affirmatory Appreciation or *Intuitive First Principles.* There is no Mind or Matter, no Energy or Substance, but what is born of and derived from out of the derivative deed of reductive or deductive abstraction. There can be no Abstraction or Concretion, no Consciousness altogether, unless it be the consciousness of a Creative Fulfilment. The universe of discrete thought and discourse, the distinctions of common experience and concrete realization, all possibly realizable entities and positively conceivable potentialities, are all *derived* from the Deed and Centre, from the Acme and Summit, from the Heaven and Divinity of eternal energization, of ever-increasing

affirmatory appreciation coupled with axiomatically authoritative adoration.

It is from the deed of heart-fulfilment that all desires and distinct movements of consciousness are derived, directed, developed, defined and definitively established as ever-operative and true. Through concentratedly creative function the living life marches from heart-fulfilment to heart-fulfilment; and this moving march and momentum of movement comes from the capacity of the throbbing heart to concentrate and converge itself towards the highest height and pitch of still more potential creative concentration. So long as there is Life living, this capacity to concentrate creatively and create concentratedly is implied and understood. The explicit deeds and desires, the purposive actions of definite periods of duration are each but a distinct rhythm, an operative suggestion and instrumental institution of the eternal, ever-creative Deed of Fact-Fulfilment or Life-fulfilment.

The desire to have more and more fulfilments may be construed either as the deliberate exercise and employment of Life-energy in carrying on the performance of the Deed of Fulfilment *that is still being done and still being fulfilled;* or it may be construed as the freedom of function born of the very fulness-of-freedom and freedom-of-fulness, which being the Perfect Fulfilment that it is, *ever continues to be* the eternally true and unbrokenly instantaneous fulfilment.

This Universe of Energy, Movement and Matter, this World and Cosmos of functioning forces and dividing-developing forms, is but an *Instant* within the Eternally-Instantaneous Divine Beauty and Creative Uniqueness, whose eternity of ever-increasingly contributive concentration, it is, that builds the background and cohesive force of the infinitely compact and indefinitely extended concrete configuration; and whose instantaneousness of affirmatory appreciation and authoritative execution it is, that holds, sustains, instru-

ments, institutes and interprets all appearing appearances and emerging Beauty-splendours, and integrates them into the Organic Whole of cohering continuous instants and of coextensive points, planes, phases, fields or facts of felt-force, felt-form, felt-distinction, dimension, quality and quantity.

The Gīta Idea of God is far from being an Ideal Description of what God *ought to be.* It is also something far more profound than a merely scientific or syllogistic reasoning on sheer demonstrative lines. As expressed already, the Gīta Idea is both *intuitive* and axiomatic; it is what may be called the Truth of Truth, which, besides being individually and instantaneously realized and appreciated, is being *acted upon* through and through, is instantaneously recognized as indisputably true, independent of and beyond all need for even the least demonstration or formal proof.

The God of the Gīta is the Divine Heart and All-Adorable "Individuality-Personality" having His own incomparably original God-Nature (Svabhāva), having His own inconceivably unlimited freedom of God-Gesture (Svatantra), His own ever-creative God-Function (Svakarma), His own ever-increasingly unfolding God-Virtue or God-Character (Svadharma), and having His own infinitely infinite God-Sovereignty (Svarājya).

God's Creation and Ever-creative Creativity is the Nature of Nature and Characteristic of Character that is still in the *process* of Character-*characterization* or Nature-*naturalizing* Imminence-Emergence-Nascence.

From the positively possible to the perfectly perfect, from the affirmative to the absolute, from mere sensibility of stimuli to axiomatically established indestructibility of certainty, from Earth to Heaven through and through all the infinitely-instantaneously dividing-developing sensibilities and certainties, possibilities and potentialities of Time-Space distinctions, dimensions and directions extends the *Suzerainty* of the Supreme

Beauty of Being-Becoming, extends the *Sovereignty* of the Highest, Holiest Divinity of DEED.

THE WHEEL AND CIRCLE OF LIVING LIFE

The wheel and circle of living life's throbbing heart and moving chariot is what the immanent, ever-creative Life-Spirit itself conceives and constructs from out of and within its own complexly-combined powers of creative concentration, conserving comprehension and consecratory conscious-control. Life leaps into living existence on Beauty's nourishing soil and supporting background; and Life grows and develops in and within the inspiring atmosphere and aspiration-engendering horizon of the same Beauty's Heaven and Ocean of blissful dreams. Yes, Beauty's blissful dreams are what develop into Life's living consciousness; and it is the same dreams that make Life consecrate itself and convert its power of self-possessed and self-concentrating consciousness into selective attention and purposive choice. The radius of the Circle of Living Existence is in proportion to the height and depth of consecration and conscious control each living heart is able to exercise and put forth; and the area and content of the Life-Circle is what is commensurate and co-extensive with the living power and growing faculty of conserving comprehension and comprehensive conservation.

What living life comprehends and is always conscious of is its own inherited indestructible Beauty, is its own ever-increasing Value and Dream of Divine Fulfilment, which deepens in faith and dignity and heightens in truth and holiness with each fully-felt heart-throb. The Dream of Life is always Eternal and Evergrowing Life-of-Life, as different from the mortal life that is fraught with fatigue, fear, doubt, disease, decrepitude and death!

Mortal life becomes the mirror and instrument of Eternal, Ever-creative Life-enlivening-Life, only when

man's heart and brain becomes capable of instantaneous self-certainty. Throughout living life, the creative concentration and concentratedly-creative initiation and instrumentation of Beauty with Beauty continues, giving birth to Beauty-forms, Beauty-forces, Beauty-facts and Beauty-certainties of infinitely varying character and quality. Life that is creatively concentrated in the prophecy, pursuit and discovery of Divine Beauty has not merely to restrain and constrain its heart-movement and feelings' flow, but has also to convert and sublimate its whole Nature and Character to suit itself to become the Beauty-beholding Sense and Consciousness, to become the Receptacle and Instrument where the Reality and Radiance of Beauty is focussed and fixed to a certainty.

The dramatically dual processes of Beauty-revelation and realization, the Emergence of Beauty's Beauty, the affirmation, appreciation and comparison of Beauty with Beauty so as to form the fixity of Beauty-Form and to fix the function of Beauty-Function, the abstract and absolute certainty of certainty which arises out of spontaneous Beauty-Appreciation and ever-increasing Adoration, the Ideal Ideality which radiates out of all Beauty-enjoyments, and the Unique Individuality which establishes the Truth of Beauty-Totality with the unmistakable force and freedom of Beauty-Body, Character and Personality, all these are the many Bhāvās or phases or modes of the ever-indefinable Beauty-Nature or Ātma-Svabhāva. God's Beauty does more than merely dazzle with excessive abundance of splendour; it is what constitutes first and foremost the sober light and clearness of vision which enables us to recognize the Forms and Forces, which, however perishable and fluctuating, are no less certainly seen and felt to be beautiful and are never at any time devoid of the arresting attention and entrancing interest of both Novelty and Familiarity.

GOD'S PRESENCE IN EVERY TIME-EVENT MOST DIFFICULT OF INSTANTANEOUS REALIZATION

The realization that God is everywhere in mere extension and substance is not so difficult of attainment as the realization that God is instantaneously present in and does instantaneously *preside* over every event in Time, including the events and experiences of our own individual selves and organic histories. The comprehensive grasp of this fundamental fact, that, throughout all creative-formative functioning forms of all living throbbing hearts, throbs and functions the Supreme, All-embracing Heart Divine in, with and within Whose Breast and Bosom all Rhythms of World-Creations and Life-Integrations are made to happen in rhythmic, rhythmic harmony of ever-increasing Beauty—such surest grasp of the supreme comprehensive consciousness means the *totality* of Life-expression which exceeds all description and definite statement, except as it is peculiarly possible of being converted into the courageous freedom of instantaneously affirming-appreciating-adoring Heart-Faith and Axiomatic Moral Certainty.

What divides our integral sense and strength of Heart-Faith and Axiomatic Moral Certainty is the disharmony of our various living parts and powers, of our variedly operative faculties and operating functions. With most of us there is the presumed disjunction and separation of the *Body* from the *Mind;* and in such people, their minds are working, feeling and thinking in one way, while their bodies are acting and behaving in another way. Could there be any grosser state of palpable disharmony and want of elemental Organization and integral Individuation than this? It is such peculiar habits of Association and Dissociation that land all of us in profoundly complex and perpetually perplexed bodily and mental unrest. Besides these habits of disharmonized association and dissociation, there are the common instincts of Magnification, Minimization and Metamorphization, which, when not properly con-

trolled and directed by the highest and most dispassionate Reason, land us in equally inextricable straits as the former. All partialities and prejudices, all inabilities to realize the self-evident truth of things, arise out of our tendency for disproportionate magnification or minimization, or out of our inability to assimilate and organize the many facts of Novelty that stare us in the face day after day and hour after hour. The want of comprehensive constructive ability to associate and assimilate the *Old* with the *New*, drives us oftentimes to dream of Miracles, Magical Powers and Fanciful Metamorphic Changes that break the harmony of established convictions and snap the thread of continuous and ever-creative certainty. Nothing short of disciplined endeavour for perpetual possession and practice of creative concentration leading to concentratedly-creative initiation, could bestow on us the Vision of God-Beauty and God-Glory, with whose stuff and substance, with whose gold and dust of gold alone, are all these infinite worlds and objects, sights and splendours, wrought.

RELIGION AND THE REGNANT MASTERY OF LIFE'S LIVING MATERIALS

Religion is the regnant mastery of Life's living materials which enables sheer organic existence to transform and transcend itself into an independent sovereignty of operatively continuous and uniquely unique individual self-instrumentation. It is the rhythmic manipulation and independently individual integration and adoration of the ever-creative process of Life-manifestation and Life-movement, of Life's Permanence and Progress, of Life's Beauty and Mystery and of Life-enjoyment and Life-appreciation. Religion expresses the Full Rhythm and Fulfilment of Life-Function, the perfect combination and consummation of *Ritam, Rasa* and *Ruchi,* of Love, Truth and Righteousness.

Life without Religion is not only like Body without Mind, like Blood without Warmth and like Flesh without Blood; but, without Religion, Life becomes devoid of the very faculty and function of *Life-functioning,* becomes bereft and dispossessed of the very sensibility and significance of eventful Life-experience. Life is eventful, purposive and progressive only in the *"religious"* or axiomatically authoritative and concentratedly *adorative* sense; and Religion is what releases the latent powers and immanent energies of the ever-creative Life-Spirit. Being the full rhythm and fulfilment of the ever-creative Life-Spirit, religion is the established axiomatic certainty, the suzerain and sovereign Reason of Life, ay—the Life-building-Life which concentrates, conserves and consecrates all creative Life-energies. Religion is the Logic of all logic which not only affirms, confirms, describes and demonstrates but also lets each throbbing heart appreciate and realize individually and ecstatically the ever-revealing, infinitely-expanding and eternally-integrating Reality of Life-Genius's Functioning Freedom of Fulfilment.

The religious genius is what partakes most of the dominant characteristics of the Regnant, All-supreme Life-Spirit and is alive with the energy and enthusiasm, with the simplicity, spontaneity and self-necessitating liberty of Sovereign Love, Truth and Righteousness. Whatever else the religious genius might or might not be, it ought to be, to deserve its title and distinction, the Regnant Master and Supreme Director of the Life-forces and Life-circumstances with which and amidst which it *discovers, describes and deems itself to be alive.* Its throbbing heart of ever-creative affirmation must make full use of all pleasures, privileges and pains of both Body and Mind and must turn to increasing spiritual advantage the ever-fluctuating waves and tides of the Waters of Existence. The religious genius must primarily be a Poet, whose heart and brain and bones and muscles are ever battered by the bursting floods of

fundamental sensations and sensibilities; and far from being shattered and torn to pieces by such shivering, tearing, lacerating pangs of excessive emotions and paroxysms of grief or joy, far from being either paralysed or powdered to dust beneath the fierce, foam-crested, unceasingly agitating waves, even like the humble Jelly-fish so soft and scarcely distinguishable from mere water, the transparently soft and sensitive frame of the religious genius should always be immersed and absorbed without being drowned or annihilated, in and within the ocean of ever-expanding, blood-boiling, nerves-igniting and heart-overpowering feelings, feelings, feelings.

Life's moving waters and living materials flow in and out of the religious heart, brain, hand and mouth, making it more and more hungry, ambitious and aspiring with increasing experiences of both gains and losses, of both enjoyments and sufferings, achievements and failures. The religious genius should set itself deliberately to dive through the depths and shallows of all and every kind of Life's flowing experiences and surging sensibilities, be they merely brinish or bitterest bitter, sweet or sour, warm or cold, pleasant or painful. The fabled concentric oceans of varying waters and tastes are the poetic representations of the rhythmic scales of accelerating human sensibilities, which constitute the constant melody of the ever-throbbing heart. The heart of the religious genius, besides being full of the intensest heat and volcanic energy, should possess enough Self-mastery as to be a Beneficent Beacon-light and Melodious Inspirer of others. Above all, through all its spheres of comprehension and realms of consciousness the quickening thrills of Love's creative touch and ecstasy should be in such constant rhythmic flow as to function forth and form themselves into one concrete concentration of Love-outpouring heart of heart.

What is meant by the "Self" is the concentration-nucleus of all living cells and sensibilities that consti-

tute the indivisible Body-Mind. Even as the single Germ develops into the full form and shape of the many millioned multicellular organism—as soon as the full developed shape of flesh, blood and bones has come to exist in organic freedom of independent limb-movements and sense-perceptions, the multitude of the newly-formed cells and tissues with their characteristic physical, chemical and physiological functioning tend to give birth in turn to a more and more intensely concentrating and all-absorbing nucleus of Self, whose strength and substance of concrete materiality is known as the organized and integrated Living Body. The religious genius that has come to possess the least element of Self-consciousness, from the very first, makes use of all its conscious powers and characteristic sensibilities in maintaining and developing the same power and process of Self-concentration and Sovereignty of Free Self-Function. From the skin up to the inmost heart, and back again from the inmost heart to the very tip of outgrowing hairs and nails, the self-conscious religious genius lives the thrilling life of independent functions and ever-increasingly accelerating intensity of feelings and sensibilities, of desires and delights, of dramatic disappointments and of equally dramatically renewed efforts at still more sublime and still more sacred heart-fulfilments.

THE FIVEFOLD STAGES OF RELIGIOUS DEVELOPMENT

Religion being the full rhythm of Life-function, the development of the religious genius naturally exhibits a rhythmic scale of ascending capacities and accelerating complexity of concentration, comprehension and conscious control leading to increasing acquisition of fruits and values both abstract and concrete, both conservative and consecrative. From the primary stage of pure Poetry and Prayer, the religious genius develops into the secondary stage of Formative Faith and Prophetic Commandments. From the stage of Prophecy it very soon develops into that state and stage wherein is laid the fixed soil of Abstract Facts, Universal Certainties and

First Principles on which are cultivated the artistically integrated Individual Beliefs and Cosmic Thought-systems. From that it further develops into the stage of Dramatic Dualities and Deliberately-determined Actions and Reactions, Causes and Effects, Existences and Coexistences, Directions and Counter-directions, Distinctions and Contra-distinctions. But the Fulfilment of the Religious Genius, ay, of all Living Lives, lies in the ability to administer and execute the heart-created and mind-cultivated Ideals and Feelings, Thoughts and Things, with the regnant mastery, freedom and sovereignty of the ever-creative, rhythmically-throbbing, Life-enlivening Spirit.

The fundamental elements that go to make the pure religious spirit are the Poetic, the Prophetic, the Philosophic, the Dramatic and the *Dharmic*. The beginnings of Poetry lie in Instinctive Wonder which implies both Life-affirmation and Life-Appreciation—inexpressible Life-affirmation and undefined Life-appreciation as different from Self-appreciation and Self-centred Purposiveness. Instinctive Wonder, Impulsive Admiration, Intelligent Appreciation, Irresistible Aspiration and All-surrendering Adoration—the simple and simply Poetic Religion follows more or less this line.

But all are not equally poetic nor is Poetry the only element of Life and Religion. Poetry is the Enjoyment and Appreciation of the Living Present which gives rise, the more it is enjoyed and appreciated, to Prophecies of Future Possibilities of still more beautiful and still more wondrous Wonders. The idealized Kingdom of Heaven is the height and climax of such a Poetic-Prophetic Fervour which has yet to develop into a Fact of Philosophic Prediction and Scientific Certainty. The Poetic-Prophetic Religion manifests itself first as the Prophecy of the Present Moment enlarged into an Eternity and envisaged within an Eternity-of-Eternities; and then as the Prophecy of the ever-increasing Future *continuous with* the Present and *carrying forward* all

its full contents, as different from a *divided* Future where Time alone is abstracted and the event is left in uncertainty. The Event of Future which we anticipate with full gladsomeness and with full certainty and certitude of heart and mind, the simple sense of Future which we question not and feel absolutely certain about, is the fulfilment of Prophetic Development. The Dawn is the embodiment of Poetic-Prophetic Religion; the Dawn is the symbol of the inseparably dual Revelation-Realization leading to still greater, grander and glorious Revelations and Realizations.

Simple indefinable boundless expanse of eternity as revealed to and realized in the ecstatically-felt and integrally-experienced Present Moment; then the Prophecy of the Future; then Prophetic Pursuit of the Present enlarging itself from the Felt Future to the Instituted Fact of the Prophesied Past; then Increasing Discovery of the Continued and Continuous Present; and last of all, the Established Fact and Axiomatically Authoritative Heart-Faith that *constructs* the Historic Existence Series of Past, Present and Future, and *constitutes* the certainty-of-certainty which is eternal and indestructible and to which *Duration* itself enters as a developing Quality and not as a Conditioning Circumstance.

Philosophy deals with Revelations and Realizations of Prophetically-assured and Fundamentally-believed Facts and Factors of Living Life. All philosophers tend to build up a System which is their Highest Effort at expressing the Reality as revealed to and realized by them. Every System of Philosophy is but an Historic Act, Incident and Event, in the Higher Drama of Collective Human Experience. All Dramas of all Human Lives with their individually-particular and universal purposes and cross-purposes illustrate the Divine Drama of the eternally rhythmic and rhythmically-evergrowing Love, Truth and Righteousness—which three are collectively and generically termed DHARMA.

The Poets are the First Religious Teachers and Inspirers; then the Prophets, then the Philosophers, then the Dramatists, the Epic-makers and Heroes of Death-deriding-Deeds; but last and highest of all come the Divine *Dharma-Samsthāpakas, Dharma Avatārs,* or Incarnations of Love-Truth-Righteousness. The Creative Poets, the Formative Prophets, the Constructive Philosophers, the Dramatically-administrative Heroes, Kings and Statesmen and Highest of All are the ever-inspiring and ever-increasingly Adored Divine Dharmāvatārs or *Saviours of Humanity*—such is the ascending scale of Values even as regards and as amongst the Highest, the Holiest and the Noblest of Human Geniuses and God-inspired Characters.

THE GITA DOCTRINE OF LIFE AND RELIGION

The Gīta Doctrine of Life and Religion begins with the most explicit declaration that the Basis of All Life and Existence is the eternal, ever-creative, indestructible Immanent or *Akshara* which is in instantaneous union and fusion with the indefinably all-glorious yet all the same definitively Divine Transcendent through and through the Historic Imminent-Emergent-Nascent. Those who even after such explicit statements and definite declarations cling to the primitive Fear of Death or Life-annihilation and are still preoccupied with the methods and plans of averting the impending total loss and utter destruction, those who do busy or profess to busy themselves with vain guesses and theories of *After-Life* without first establishing their indubitable and unshakable Faith in the Truth of Life-Spirit's Indestructibility, derive not the least benefit out of the divine teachings of the Gīta.

From the Eternal, Ever-creative Immanent otherwise called Indestructible *Akshara,* the Gīta starts; and such a starting takes for granted that something greater and grander than the merely Indestructible would be aimed at and honestly striven after, to the best of each one's particular powers and unique capa-

cities. Begotten of the Womb of Fire and fed with the Nectar of Fire-consuming Vitality and Virtues, what would you seek to cultivate?—such in fact is the implied question of the Gīta's eighth chapter. Assured of the fire-absorbing, fire-breathing Life-Spirit's Indestructibility and Eternity, would you still cling to the helpless fear of Change, Loss or Destruction, would you still concern yourself with problems of the possible movements of the supposed Ego or *Atomic Soul* from Body to Body, as detailed in the theory of Rebirth? Have you no better aspiration than the safeguarding of your supposed Separatist Self's torn garments, fallen skins and broken bones? In this World and Universe that is ever being created, concreted, maintained and manifested by the eternal, ever-creative Life-enlivening-LIFE, have you nothing better to engage your absorbing attention except the business of refuting the ultimate reality of all others and of everything else except your own self-beloved Self or Ego? Have you no God to worship and adore, no man or woman to live with and to love and be loved in turn—ay, to love more and be loved more and more with the power of mutually appreciating, mutually-intensifying and mutually-integrating loves so acquired? Seated on the very throne of Reality and established amidst the Immensity of evergrowing Beauty-of-Wonder and Wonder-of-Beauty, would you still but speculate about *the degree of reality or unreality* of all manifested sights and appearances and affect to go into a trance only at the prospect of Universal Emptiness, Ugliness and Void? Have you still some energy of Life-desire left with you and is there still some warmth and vitality smouldering in your throbbing heart and surviving framework of Body-Mind—then up, awake! and dare aspire to the highest Heart-Faith and instantaneous affirmation-appreciation-adoration of the Supreme Divinity of Life, Beauty, Love, Truth and Righteousness.

THE TRANSCENDENTAL FUNCTION OF THE TRIUMPHANTLY-OPERATIVE HEART-FAITH

The Transcendental Function is what is simply and absolutely affirmative, what is uniquely unique and instantaneously operative, without the help of the *derived factors and developable methods* of addition, multiplication, involution, evolution, equation or elimination. Life's breathing breath and functioning freedom of fulfilment has its transcendental function of Heart-Faith or "Adhyātma Vidya" which operates triumphantly from moment to moment and gives birth to and maintains the heart-established worlds and objects of instantaneously *individual-and-collective* existence. This function and freedom of the Living Heart is uniquely supreme and absolute, so far as Human Intelligence's comprehensive Imagination can conceive.

Faith is what takes itself to the task of Breath-breathing and Body-building. Rhythmic creation of uniquely concentrating Concrete Nuclei or Living Bodies, Masses and Volumes, is made possible of positive establishment only by the creative-formative *Transcendental Function* of Heart-Faith or Operative Faith-Force that is before and behind and above and below and to the right and left of every point and entity of existence. *Faith-function* is what gives room for the development of *Form-function;* it is the pure and primordial *Time-Instrumentation* that builds the Possibility of Space-Institution and Configurative Concretion. The palpably perceivable mass or extension of measurable dimensions persists in the possession of its acquired immense corporeality only through the instantaneous cooperation and cohesion of all the constituent Protons and Electrons, that function forth, rotate and revolve in the respective manner of their uniquely functioning freedom of fulfilment and are ever as ever busy with the task of building and maintaining their own tiny bodies. There is nothing existent without the creative imprint

and imprimatur of Existence-upholding, Manifestation-maintaining Faith. The functioning freedom of fulfilment, that is only another name for Creative-Formative Faith, is what is precedent and pre-operative to all other conceivable or perceivable specifically functioning factors, such as Forces, Energies, Masses, Molecules, Movements and Momentums. This Faith-function of instantaneous creativity is not only *before* every expressible entity and event in the order of *mere causal antecedence;* but from all the *six* sides of the solid point or Proton of Concrescence, it is pressing forth to give pointedness to the point, even as it has been and is ever more intensely operative from *within* the infinitesimally-infinitesimal's inmost core of Immanent Seed-dust.

Faith-function not only *moves* Mountains but also *makes and maintains* them, even as it is making and maintaining molecules and atoms and stars and sidereal systems. Manifestation, Movement and Maintenance are the threefold fulfilments of the creative-formative transcendental Faith-function. Such Faith alone manifests the Moving Beauty and Creative Uniqueness of the Immanent-Imminent-Emergent-Nascent-Transcendent GOD by maintaining the freedom of Heart-movement, of breathing breath and consciousness of consciousness. Such Faith carries forward all fixities and forms and forces of functioning capacities and sustains throughout the strength of operative certainties and affirmative heart-fulfilments, that, having been once fulfilled, cannot be negated or deleted or destroyed ever afterwards. For, Transcendental Faith is what does nothing but create and what never negates, contradicts or undoes what it has affirmed and established once. Formations of both Form-integrations and Form-disintegrations are like the rising and the falling waves of the sea; but Faith is the Whole Oceanic Energy and outspreading intensity of functioning freedom which makes manifest Stars and Specks alike and maintains the heart-movements of even the least, least electrons

with the instantaneous affirmation and ever-accelerating impulse of onward-onward-operative movement.

Affirmation, Appreciation and Adoration in their mutual relation and significance correspond to Life, Beauty and Love and to Function, Freedom and Fulfilment. Hence Faith that is the functioning freedom of fulfilment is necessarily the Living Life avowed to the full Appreciation and Adoration of Beauty and Love through the constant and continuous affirmative articulations and appreciatory expansions of the Beauty of Love and the Love of Beauty.

The Breathing Breath that expands to the size and shape of Beauty-Body through the affirmatively affirming and each-by-each intensifying rhythms of inbreaths and outbreaths; the Conscious Consciousness and Energizing Energy that concentrates and condenses itself into the concrete act and perceptible process of functioning function; the Heart-movement that moves itself with the fixity of forward-running pulse and fixes the momentum and speed of thrilling thrills and feeling feelings with the fulfilling certainty and strength of Sense-integrating Sensibility—Life is the affirmatorily expanding breadth and depth of Breath-Appreciation and Instantaneous Inspiration; and Life becomes the concentratedly conscious freedom of functioning fulfilment when it fashions its simple Inbreaths and Outbreaths into the instantaneously-felt Beauty and uniquely realized Possession of Flesh, Blood and Nerves.

The Living Faith of organically integrated flesh, blood and nerves is not measured by the mere weight, strength and substance of the moving, gesticulating Body-mechanism; nor is that Faith mere Mind-power that propels and directs the Body-machine but pretends itself thereby to be the overlord and absolute sovereign of the supposedly separate and despised Body. The Mind that would only ride over the despised "lower" Body and make use of its concentrated function-forces only as helps and incentives to its insatiable self-con-

ceit, becomes more and more involved in the intricacies of its own divided beliefs and developing prejudices and partialities.

Faith is the Whole-movement, manifestation and maintenance of Life's Whole, the wholesale energization and sustenance of the Onward-marching Operative Consciousness of Being-Becoming which marches and operates with the instantaneous instrumentation of indivisible Body-Mind, till all fiery breaths and flowing blood, all thrilling nerves and awakening sensibilities, are set together to sing the Song of Beauty-Love's Adoration.

THE INSTRUMENTS OF FAITH AND INSTITUTIONS OF TRUTH AND BELIEF

Faith is the Subject, Truth is the Object, and Belief is the Subject-Object synthesis and movement of consciousness. All Belief is sheer *Belief-believing,* the consciousness of consciousness, which constitutes the world of perpetual movement and perennial charm. Faith is the fact, force and freedom of *believing;* truth is the deed, achievement and fulfilment of belief; and Belief that proceeds from Faith to Truth and lives to develop itself to the full distinction and dimension of definitive Truth and divinely affirmative Faith—Belief that dares to behold the blessed union and identity of Faith and Truth, becomes merged with and betwixt both and becomes thereby the Body and Beauty, the Mind and Soul, of doubly developing force and energy and inspiration and ecstasy.

Faith precedes, proceeds with and exceeds all Believing. Faith gives birth to Truth through the union of Subjective and Objective Beliefs; but Faith itself is never dual nor one nor many and remains for ever the indefinably ineffable and ever-creatively functioning Freedom-of-Freedom, from out of which and in and within which are born and built to shape all Bodies and Minds and all Worlds and Universes.

When Faith becomes FACT, Truth becomes DEED and Belief becomes *Doing*. The spontaneous fusion and transfusion of the community of Faith, Truth and Belief and the equally instantaneous Emergence of Fact, Deed and Doing, illustrate the Diaphanous Beauty and Dramatic Complexity of even the least breath and throb of Life-function. The World of accepted certainty is the instrument and mirror of Reality-Revelation; Faith that throws itself into an attitude of Affirmatory Appreciation and Acceptance is the Subjective Observer and Experiencer whose prophetic foresight institutes before and in the course of its own seeing sight, before and in the course of its own functioning function and affirming affirmation, the Deed of Fact and Truth of Objectification that is ever being built and brought into being, that is ever being instituted, appropriated and interpreted at last as its own *Possessive Experience,* that is to say, as the part and parcel of its own *achieved Past and anticipated Future.*

THE GROUND, THE GROWTH AND THE HARVEST OF LIVING LIFE

The ground of life is faith; Life's growth and development is belief; and the gathering harvest of all events and experiences is truth. Faith is creative affirmation coupled with affirmatory appreciation; Belief is mutually stimulating subject-object appreciatory confirmations; and Truth is the conscientiously conscious and axiomatically authoritative fulfilment or realization. Faith is the undefined fact and force of freedom buoying up and upholding the breath and energy of living life. Belief is the warmth and animation of the burning flesh and blood that is ever being built and ever being made to burn and burnish itself anew. Truth is the indubitable corpus and concrete *Whole* of axiomatically established and achieved fulfilment. Life that we live is the indivisible unity of faith, truth and belief; the throbbing heart and breathing breath always vibrates betwixt Faith and Truth

with the rhythmic gesture of beauty-born and beauty-fed *Belief-movements*. There is no movement but what is belief-born and belief-maintained; nor is there any breath or throb of life-activity devoid of the warmth and vigour, of the touch and taste and of the flavour and fragrance of Beauty's Form and Charm.

THE ABSOLUTE BEAUTY OF FAITH-FACT AND ABSORPTION IN THE ABSOLUTELY ABSOLUTE

All life-development is from Faith to Truth through and through the fusions and fulfilments of Beauty-forms and Belief-movements. Life-experience is Beauty-wrought and Beauty-filled throughout, though oftentimes the constituent Beauty escapes our instinctive appreciation and even rouses our sense of Fear and Opposition. What reigns above and beyond all doubts and oppositions, all contraries and contradictions, is the simplest elementary *Fact* and *Certainty* of Life *being* alive and of anything being anything. The Fact of Life constitutes the element and substance, the form and flavour and the charm and vigour of its eternal and evergrowing Beauty. To affirm and uphold even the most elementary fact of Being or Becoming, of Essence or Existence, it requires creative concentration and concentratedly-creative initiation. Any fixed fact or accepted datum of Life is based and built upon the fixity of functioning certainty. The Absolute Fact is only another name for Absolute Faith which upholds throughout the Fact-ness and Full-ness of Fact with the fixity of functioning certainty and freedom of achieved fulfilment. Such absolute Faith not merely subdues, *but also sublimates and brings into its own active service and instrumental operation the very forces of Revolt and Rebellion, of Doubt and Contradiction and even of Nescience and Disbelief.*

Absolute Fact-Faith or Faith-Fact is what absorbs wholesale all Time and Eternity, all Extension and Infinity. It is what converts the most solid spheres and

congregations of World-systems into as many hollow-mouths and instrumental-stomachs of ever-increasing concentration, which, in the very act of concentrating and condensing themselves into nuclei of varying sizes and shapes, are being thereby absorbed all the more instantaneously and spontaneously in the Fact-fulfilling DEED of creative functioning. Absolute Faith or Fact is creative and concentrated throughout; so much so, even all distinctions between *Energy-concentrations* and *Force-condensations* are derived from this primary field of concentratedly-creative functioning certainty. The Faith-of-Fact is the same as the Fact-of-Faith which alone instrumentalizes all worlds and things, all subjects and objects, and keeps them absorbed in being the functioning subjects and objects, forms and forces, they are realized to be. Faith-and-Fact-absorption is only another name for the Eternal Continuity of Historic Time, where Events are realized in all the varying intensities and complexities of Energy-concentrations, of Force-condensations, of Quality-assimilations, of Quantity-organizations and of Totality-individuations.

The Beauty of Life-Fact is Total and Absolute, in the sense that it is never belied or contradicted anywhere or anytime; for, no When-ness and Where-ness is possible without the fundamental ground, growth and deed of *Functioning* Fact. All Time and Space is absorbed in giving concentrated expression to the creative functioning of Life-Fact and Life-Beauty. The increasing lengths of durations and dimensions only intensify more and more the force of primary affirmation and creative concentration of the All-supreme and Absolute Fact. The Absolute Fact is above all limitations of sheer fixity and concentrated activity. The Faith and Fact of Life is far more than its expressed concentration-fields and concrete objects of condensed force-centres. The Absolute Fact is the All-inclusive Whole which constitutes not merely the Soil of Potential Energy but also the Dynamic Growths and Deeds of

achieved harvests expressed in terms of ever-increasing events. The Absolute Fact is at once Presence and Appearance, Eternity and Event, Essence and Existence, Energy and Energization, Nature and Naturalization, Creation and Concentration, Conservation and Comprehension, Consecration and Conscious Control, Character and Concrete Realization and Individuality and Indisputable Validity.

All Life-movements lead from Absolute Fact to *increasing absorption* and *fulfilment* in the *absolutely absolute* Individuality-Personality. All Time-events confirm the eternal affirmation of indefinable Eternity; and all Spatial-contents consolidate the condensing force-centres of Infinite magnitude and multiplicity. Faith is what directs itself from Fact to Fact with the hunger and desire for more of Fact and Food-fulfilment. Faith feeds on Fact and the living flesh of Life's Reality is built with the stuff and substance and energy and endurance of Fact-fed and Fact-absorbing Faith. Faith that rejects even the least, least appearance or passing dream of dreams, ceases thereby to be the healthy, wholesome, all-absorbing and all-assimilating, integrating, invigorating Faith of indestructible solidarity and indisputably axiomatic Independent Validity. True Faith, that is perpetually fed on Facts and is ever increasingly eager to absorb all the more, is never once tempted to *despair* nor is it ever laid prostrate and abjectly dejected as to confess to have been bewildered and led astray by the beautiful pursuits of Beauty and by Beauty's Blessings of the Beautiful. True Faith is what is absolutely concerned with and absolutely absorbed in the functioning freedom of Living Life's Fulfilment which includes all loves and joys, all desires and delights and all sorrows and sufferings. That alone is Faith which with instantaneous obedience and independent initiation, *with spontaneous self-affirmation and equally spontaneous self-abnegation,* fulfils the Divine Commandment to *give Life to Life and deal Death to Death.*

PURUSHA-DHARMA OR MAN-MAKING-MORALITY THAT IS THE CREATIVE SYNTHESIS OF FAITH, BELIEF, FACT, ART AND TRUTH

Dharma or Morality is more than a mere conception, a mere motive or mode of consciousness. It is the very mould and matrix of all definitively definite and axiomatically ascertained knowledge. Dharma or Morality combines in itself all at once *Certainty, Suzerainty* and *Sovereignty.* It is the Rhythmic Creativity that not only gives birth to but also establishes and maintains throughout *the Laws of Truth and the Truth of the Legality* of all axiomatically-ascertained and inevitably established *Laws.* All modes and states of consciousness are but points in the Field of Knowledge; and the Whole Field of Knowledge itself with its triple and triune characteristics of positive affirmation, progressive extension and perfect achievement is fixed betwixt the Fixity of ever-creative Immanent Creativity and the Freedom of Functioning Fulfilment, that functions forth from one fulfilment to another. The very conception of Time-continuity from the Past through the Present to the Future illustrates the process of *Knowledge-movement* mentioned above. The Past can never lead to the Future unless and until the Instantaneous Living Present gives birth to and maintains the uniquely-conscious Integrated Individuality to such an increasingly extended degree of definitiveness as to absorb, assimilate and organize the *instituted* Past and to necessitate, prophesy and call forth the *expected* Future.

"Purusha" is more than integrally-individuated Totality of Body-Mind, more than the composite concrete whole of *Kshētra* and *Kshētrajna,* of both configuratively-distributive-concretion and creatively-contributive-concentration.

The mere *Kshētra* is the concrete fact and living body, be it as small as an infinitesimal proton or electron or as infinitely huge as a collective Cosmic System of

many million worlds and universes. Such a concrete Body of configurative structure and distributive phases or parts is both the cause and the effect, both the producer and the product, of the ever-creatively operative process of Energy-concentration, which by increasingly continuous or accelerating function develops from *Sheer Concentration* to Force-condensation, from that to Quality-assimilation where Quality means only specifically-functioning Force-point, from that to Quantity-organization where Quantity means intensely-compact and artistically-integrated Force-fields, lengths and dimensions, and from that to Totality of Concretely Manifest and Configuratively-distributive Form, Shape or Substance.

The Concrete Point or Manifest Totality of configuratively-distributive features and phases may be located or concreted anywhere along the Ever-creative Time-process which, it is, that gives birth to the Spatial Configuration of *appearing* Appearances by its perpetually accelerating Absorption-Hunger-Assimilation-Organization-Individuation. Any elementary particle of concrete matter is the product of such Creative Process which, having concreted it to the sufficient extent of a stably-organized Unit, makes use of its Unitary Structure for still further *minute* or *magnified,* for still further *simplified* or *complexly complicated* Integrations or Division-Developments. The primarily manifest concrete units of the Physical World or Material Form-Structures are called Atoms, Protons and Electrons according to the degree of finesse possessed by the observers. The units of the Biological World are called Cells; those of the Logical World are called Selves; and those of the Theological World are called Souls or *Jīvātmas.*

It is quite apparent that the Theoretical Selves and Souls have been constructed more or less on the analogy of the manifestly concrete material units. Whatever might be their varying names, all such conventionally

supposed elementary units and Indivisible Wholes have had their distinctive integration brought about by the concentratedly-configurating and cohering forces of concretion in their respectively individual Past. Inorganic units as well as the Organic have inward coherence and concretely cohesive structure evolved through years and ages of ever-creative Absorption, Assimilation and Organization leading to their specifically distinctive stages of uniquely unique individuation. The Organic Units unmistakably exhibit their capacity for cooperative coexistence and synthetically magnified Integration of Unitary Wholes into an Indivisible Whole of all wholes and parts. Again, the Organic units or individuated totalities exhibit in their body the still-functioning and perceivable process of Absorption-Individuation from day to day and moment to moment. Hence the difference between the Organic and the Inorganic is in *the increased capacity of the former to appreciate and appropriate Time-Possibilities and Potentialities for the Functioning Freedom of Instantaneous Fulfilment.* Fixity of *Past-developed Form* seems to be the predominant characteristic of the Inorganic substances, as judged by our periods of *known and felt familiarity with them.* But even bare fixity of Form and stability of Structure is a fulfilment of Functioning Function however halting and imperfect; and it is only the continuously functioning energy that could maintain the manifestly established Form and Structure.

The term *"Purusha"* literally means *"The Life-Spirit that dwells with indubitable Certainty in the 'City' of the Throbbing Heart"*. Besides it also means the Life-Spirit that leads itself *forward ever in advance* of all-advancing and all-impelling Time. It means also the Life-Spirit that *fulfils* whatever it seeks to function or fashion. All these three meanings mix themselves together in such integrating concrescence as to make it possible for us to define Purusha as the Life-

Spirit that is at once and instantaneously Positive, Progressive and Perfect that is at once Body-Mind-Spirit or *Kshētra-Kshētrajña-Adhiyajña.*

Purusha is the divinely unique Individuality-Personality that is capable of converting its self-possessed and embodied fact of freedom's fulfilment to the Living Life of Blossoming Beauty and Loving Love. Individuality is the immanent, ever-creative, pure Life-function which manifests itself as the eternally-instantaneous fulfilment of uniquely unique Individuation or Integration-process. Personality is the Transcendent Love-fulfilment which reigns supreme in the Sovereignty of unbroken Affirmation, Appreciation and Adoration. The Blossoming Beauty is the Living Body or Manifest Fact of concentrated concretion *which is always emerging, extending and transforming itself from Potential Imminence to Dynamic Nascence.*

Though the Purusha-Body or the Living Psycho-Physical Organism is the highest form of integrated individuation which the Ever-creative Process is capable of manifesting, Purusha becomes the Purusha of supreme Self-sovereignty and unique Individuality-Personality only when he has ceased to regard himself as *a mere Product or even as a mere Producer,* and only when he begins to control, conserve, comprehend and consecrate the ever-creative Energy-concentration towards the Axiomatic Realization and Adorable Discovery of the Immanent-Transcendent resident in his own spontaneously throbbing Heart.

Purusha-Dharma or Man-Making-Morality is the creative synthesis of Faith, Belief, Fact, Art and Truth that is at once capable of centrality and surrender, of affirmative authority and abnegative adoration, of wholes-with-wholes appropriation and of all-in-all appreciation.

From fulfilment to fulfilment of heart-throb through the unbroken rhythm of creation-conservation-consecration dwells and develops the Body-Mind of the unique

Purusha who functions with the *Adhikāra* or *the affirmative authority and authoritative affirmation* of heart-possessed freedom. From the Immanent through the Historic Imminent-Emergent-Nascent right up to the indefinably ineffable but all the same definitively divine Transcendent extends the empire and sovereignty of Life's creative fulfilment; and Purusha is the Individuality-Personality who attains to the crown and throne of Evergrowing Life-Beauty-Love through *Svadharma* of Fundamental Faith and Truth, through *Sahadharma* of Deliberate Subjective-Objective Development, through *Satdharma* of Intelligently-organized Work and Worship, through *Hriddharma* of Heart-authenticated Aspiration and Adoration and through *Sādharma* of Life-enlivening, Beauty-beautifying and Love-engendering Communion and Coalescence.

Life is moral through and through; and Morality is Life's concrete expression and creative synthesis of Mentality and Materiality. The Moral is the only Matter that *matters* throughout our lives and the Moral alone is what keeps our Minds ever *minding* and *functioning* with varying degrees of interest, attention and concentration of consciousness. Morality is the living breath and lasting business of Life; and that alone is Moral, that alone is Imperative and Obligatory, which is concerned with the affirming and confirming and with the erecting and establishing of the primarily positive, persistently progressive and unlimitedly perfectible Heart-Affirmation of Life.

The Moral Certainty is what constitutes the ground and growth of Life-Affirmation—it is the indescribable and ever-increasingly accelerating emphasis put upon the original and ever-creative Heart-establishment. The Moral is Life attentive to Life, Life aware of the infinite possibilities of better and more beautiful living. It is Life eager to embrace the whole kingdom and empire, the whole world and universe, of all living

existences within one gesture of joyous love and heart-with-heart acclamation.

Morality is the indestructible content of Living Life, irrespective of size, shape, colour or length of conscious duration. Life is to be judged and measured and the profits of Life-functioning are to be solely calculated by the scales and standards, by the facts and figures, ay, by the certainties and realities of Moral Affirmation and Affirmatory Appreciation, of Moral Imperativeness and Instantaneous Obligation. Life that lives, is moral through and through. Life that lives, lends itself to be measured and scrutinized, to be remembered and re-constructed, to be reformed and reorganized, to be evaluated and adjudged; and what makes Life *worth* living, what assures us of the certainty of all indubitable existence and self-consciousness, what affirms and upholds, what measures and adjudicates, is the Moral Judgment, Majesty and Character, is the Moral Beauty, Truth and Righteousness of the Eternal and All-embracing Personality of Love.

The Moral Certainty is the meeting point of Man and God, of the Human and the Divine. The Lord God of Love descends and condescends to make Himself manifest only to the touch and vision, to the veritable realization of those whose hearts have grown so supremely strong and sensitive, so spontaneously susceptible and delicately sensible of the Divinity of Love, Truth and Righteousness, as to discover in every breath of living life the Rhythmic Music of the eternal and ever-creative Life-enlivening-LIFE. The Moral Certainty is the self-evident vision of the Self and the Not-self as both immersed and enveloped, as both inspired, sustained and maintained by, and as both established in and within the Supreme Sovereign HEART.

The Moral is the solidity of self-evident reality, the fluidity of self-expanding faith, the combustibility of self-consuming sacrifice, the elasticity of self-suffering endurance and the rhythmically ascending rhythm

of Heart's self-affirming, self-appreciating, self-adoring Satisfaction, Strength, Certainty, Supremacy, and Sacredness.

Morality is Life's indivisible *Living Nature* that is primary, positive, ever-creative and affirmatively affirmative. The Moral Nature and Constitution of Living Life is more and more expressed through its having a self-created and self-commanding Necessity, through its having a self-developed and self-describing Liberty-of-Liberty that limits or liberates itself as it likes, through its having a self-revealing and self-demonstrating Character and above all, through its having a supremely independent and authoritatively self-establishing Individuality of Indisputable Validity.

WHY AND HOW HEART-FAITH OR "ADHYATMA-VIDYA" IS THE SCIENCE OF ALL SCIENCES AND THE SUPREME SANCTIONING AUTHORITY

Science or True Knowledge is at once self-evident and self-evidencing, self-contained and self-containing, self-created and self-creative. Knowledge comes to be the acknowledged factor in Human Life that it is, by being throughout Affirmatorily Appreciative and Appreciatorily Confirmative. *Knowledge is the complete circuit of the flowing Life-Stream from Heart to Heart.* Neither the knowing subject alone nor the known object by itself alone begins the knowledge-building or knowing-process, which is instantaneously implied and already operative even in the most elementary affirmation or deed of Being-Becoming. Knowledge is the Being that *affirmatorily appreciates* its own Becoming and it is also the Becoming that *appreciatorily confirms* its own Being of Being.

Science or true knowledge is the operative movement of conscious consciousness that manifests and maintains the threefold distinctive uniqueness of *creative concentration, concentratedly-creative initiation and continuity of the coalescing union of both.*

Creative concentration is the conative attitude of Deliberate Attention common to all intelligent living beings. Such concentration marks the stage when what is felt indisputably and known so far, is comprehended and conserved as it is, but only as instrumental to the instituting of the prophetically determined and instantaneously pursued *"Movement of Manifestation-maintenance"* or *"Existence's expanding establishment"*. There can be no established entity or passing dream or even phase-of-phase evanescent appearance, without the creative concentration of so much extent of energization and without the same concentration's comprehensive inclusion of the manifested Evanescent Appearance in all its characteristic infinitesimally-infinitesimal fractions and phases of momentary phases.

Concentratedly creative initiation is the prime essence and predominant characteristic of truly functioning knowledge which serves us for all purposes of infinitely varying interests, occasions and confronting circumstances.

Continuity of the coalescing union of integrated concentration and initiation is what brings into full play the masterful possession of all *knowledge-content* and the instantaneous execution of the deliberately desired *knowledge-movement.*

Definite knowledge of the limited "Lay Sciences" is only the appreciatory confirmation of the Transcendental Heart-Faith's Affirmatory Appreciation. Positive and progressively developing knowledge of the *Natural Sciences* is only the rhythmically articulated and uniquely intonated voice of Ever-creative Becoming, its melody of manifestation, movement and maintenance, while Transcendental Heart-Faith is the no less definitively deep music of Eternal Being's eternally-instantaneous affirmation-appreciation-adoration. Established and Operative Science is nothing other than conscientiously consecrated Faith, that functions not only in transcendental affirmatory deeds of *instantaneous*

function-freedom-fulfilment, but functions also in rhythmically rhythmic *instant-by-instant* and uniquely unique functions *and* fulfilments.

The Sanctifying Sanction of unbroken Operative Certainty and Axiomatic Authoritativeness which fundamental Science possesses, is its conscientiously conceived Virtue and deliberately developed fragrance of inviting attractiveness that gathers more volume and intensity of over-powering influence with more and more of whole-hearted and industrious cultivation throughout all fields and seasons, and all countries and climes. But the Science of even all fundamental sciences, their source and origin, their ultimately sanctioning authority and sustaining power of continued and continuous appreciation and verification, is the Transcendental Heart-Faith, the *Adhyātma Vidya,* that is in itself the free function and fusion of fundamentally-fundmental affirmation-appreciation-adoration.

The Heart-Faith that carries forward the whole energy and movement of unbrokenly Operative Certainty *along its own heart-strings-woven and heart-throbs-compressed Thread of evergrowing Continuity,* is rightly called the Supreme Sanctioning Authority, not only in the sense of its being superior and anterior to all definitely-discriminated Sciences and Arts, not only in the sense of its being their sole originator and never-failing sustainer and appreciator, but also in the sense of its being able to *appropriate, assimilate and integrate all* Arts and Sciences, all Theories and Practices, whatsoever, into the already affirmed and appreciated *Material* of the *Spiritual* which is Matter and Mind combined and is *Master to them both.*

Nothing hinders the Spiritual Faith-Science's freedom of function so long as its strength of affirmation and sensibility of appreciation is concentrated on the increasing confirmation of the indestructible and indisputable FACT, which by itself is Freedom, Function and Fulfilment, each by each or all together, according

to the keenness of perception, comprehensiveness of concentration and conscientiousness of consecration possessed by us. The Spiritual Faith and Spiritual Science is what conserves and comprehends out and out all sciences and all knowledge-systems both scientific and symbolic; it is what never surrenders or submits itself to the imagined enemy from *the supposititious outside*—which does not exist and ought not be believed in. The Spiritual is what manipulates felicitously and with facility the Natural machineries of Body and Mind and makes them lead from knowledge to knowledge with the increasing momentum of accelerating knowledge-movement or Self-mastery. Yes, self-mastery, independence and self-sovereignty are the inviolable characteristics of the Life Spiritual.

Spiritual Mastery does not imply slavery of others or even the subjugation of the physical and psychical parts and powers, instincts and impulses and appetites and aspirations. The mastery of self-freedom over stimulated necessity, of created certainty over both causal and casual chances, of deliberate concentration over distracting multiplicity of minor interests—the Sovereignty of supreme consciousness and Independence of whole-hearted, self-surrendering Adoration is the *unique monopoly* of the Monarchic and Magisterial Spiritual.

Free to function and free to fuse together all the varying phases of forms and objects into the mould and shape of desired and deliberately-visioned Beautiful—firm with the strength of all elementary affirmations and energizing forces of ever-creative heart-throbs, mind-throbs, and cosmically throbbing throbs—conserving all and comprehending the heart of others through and through its own freely functioning heart of all spontaneous sensibilities and outbursting sympathies—the Spiritual Genius thirsts and thrills with every sight of Beauty and sound of melodious Harmony, with every feast of fragrance flooding through the morning air,

and runs forward to proclaim now and then its genuine discovery of the All-Adorable GOD of Eternally-Instantaneous Life-Beauty-Love even to the insultingly inattentive ears; or else it takes itself to the no less ecstatic task of *"Silent Conviction"* conscientiously felt, wrought and fashioned into a new living Nerve of *exalting* appreciation and ecstatic insight into *the Presiding Beauty of all commonly prevalent things.*

CHAPTER SECOND

GOD AS THE ETERNAL INSTANTANEOUSNESS OF EVER-CREATIVE LIFE-BEAUTY-LOVE

To the question what is Life, its Origin, End and Aim, the Gīta's answer is as follows:—

Life is the rhythmic throb of the throbbing heart, the function and fusion of Fact and Feeling. The Fact of Life is the Living Body and Nucleus of creative concentration that is ever being concreted and individuated, ever being affirmed and established, in and during the course of its own unceasing absorption, its ever-increasing hunger, its body-building assimilation, integrating organization and individuating individuation. Feeling is the functioning freedom of fulfilment, the field and cultivator of free consciousness and choice, which grows and develops and operates and executes from out of and around and within the concentration-nucleus of Absorption-Individuation. Fusion is the fulfilment of both Fact and Feeling; it is what fixes Fact to Feeling and elevates it from mere *Fact-ness* to *Fact-fulness;* what indivisibly mixes and merges Fact in Feeling and Feeling in Fact and makes them both function forth in Integral Life-event or Instantaneous Heart-fulfilment.

Life lives by living alone; and there is no distinction between the Doer, the Deed and the Performance of *Doing* so far as the Act, Function and Business of *Life-building* is concerned. Life's name, form and function is one and the same; for, Life is the functioning of all functionings which give birth to the rise, growth and development of all distinctive organs and faculties, and of all diversely-feeling, difference-discovering senses and sensibilities. Life's first business is to affirm and

to be alive with the whole heart and energy of animated expression. The throbbing heart and breathing breath is ever and always at the businsss of *life-building;* and to be so unweariedly concerned with the performance of breathing and throbbing, to be wholly engaged in the ever-increasingly delightful sport and spontaneous activity of life-building, it requires unbroken concentration of attention and ever-creative affirmative Desire.

Yes, life is its own deed and creation—it is the inseparable union of instantaneous *Movement* and *Inherence.* There is no Life without the deed and task of living, without the deliberate effort and delightful freedom of bringing and building itself into concrete existence and self-conscious experience. Affirmative impulse and confirmative awareness; the imperative urge *"To Be"* and the instinctive satisfaction of *"Being";* the all-compelling command *to do* itself and the inexpressible ecstasy of *dwelling in the deed* of its own self-created self—Life's each outbursting breath and throb is such an expression of the indivisible union and development of both Creation and Conservation. Life that lives and feels, life that is possessed of both Body and Mind, fulfils the Faith that is latent in its throbbing heart *only by daring to consecrate* all its living moments, movements, moods and gestures to the realization of the eternal Love-established Life of infinite and ever-increasing loves, which comes as a consequence of its keeping constant and continuous company with the LORD.

THE DAILY REALIZATION OF LIFE DIVINE

God is the Life-enlivening-Life who originates, manifests and maintains the instantaneous certainty of Life being alive in all its warmth and richness and in all its spontaneity, variety, distinction and definitiveness. The fundamental living certainty and its primary

functioning of functions is the elemental, ever-creative, all-creative instrumentation that is far too instantaneous and spontaneous, far too comprehensive and extensive, to bring itself wholly within the definite confines of a sufficiently syllogistically conceived relation and descriptive interpretation of its own built-up and brought-out materials, be they of Body or Mind, of Faith or Belief, of Science or Nescience, of Consciousness or Unconsciousness, of Definitive Realization or of Indefinably-suggestive Gesturing and Aspiration.

Indeed, Life is primarily a gesturing and aspiring; and all the concrete products of conscious realizations or conceivably-realizable modes, methods and manners of life-function are the rhythmic institutions, interpretations and appropriations of the ever-instrumenting, ever-creative Spirit of Freedom who alone is the Maker, Master and Sovereign of all living lives and who alone reigns throughout as their *Individually-Unique* and *Univesally-Composite* Life-of-Life or Life-Fact-Fulfilment.

HUMAN LANGUAGE COMBINES ALL THE ELEMENTS OF INSTRUMENTATIVE GESTURE, INSTITUTIVE SYMBOLISM AND INTERPRETATIVE SCIENCE

Before a moment's duration of living experience and consciousness of Self-consciousness takes place, before the fulfilment of a single breathing breath, throbbing throb or thinking thought has had its established certainty of what it is and what it has been doing and functioning, such a certitude of ascertained certainty and assured fact of life-function has been already instituted, interpreted and appropriated as such by the ever-creative, ever-instrumenting Life-of-Life in and within which and through which and by which alone all life-function and conscious consciousness is possible. Ay, the very statement of such a possibility of possibility is a positively affirming affirmation, an emphatically instituting confirmation and intuitively interpret-

ing language-expression born of the fulness of feeling and faith of faith that we have in the Logic of all Laws and Things—as Laws and Facts and Thoughts and Things, realized through the integrally expressive and expressively integral movements of Life-function, have been appropriated by us towards the building up of their own established and indisputably independent Legality, Factuality, Rationality and Reality.

The Science of all sciences is the absolute certainty of Life-Function, *of Life being alive and becoming alive more and more.* And it is this certainty of Life-Function and *concentratedly-creative Initiation* that constitutes in itself the moral, mortal, fatal, fateful, destining and divining *certainty of certainty* which is at once affirmative, imperative, descriptive, demonstrative and axiomatic, at once self-operative, self-deliberative, self-determinative, self-injunctive and self-executive and which alone is the instantaneously functioning function, the spontaneously freeing freedom and the supremely fulfilling fulfilment of the *daily realization* of Life *Divine.*

LIFE'S HISTORICAL MARCH AND PROGRESS

Life that we know empirically and experience instinctively is the concrete realization of heart-throbs and heart-satisfying events. Life that we are deliberately conscious of and come to possess in common *Social Recognition* is capable of being broken in recollection and analysed into moments and epochs of either simultaneous or successive series. Life's History, March and Progress is the linking and threading together of all significant events; and no point or moment rises to the height, weight or substance of a significant event, unless it is the concrete embodiment of an indivisible and indubitable heart-fulfilment, unless it is an energetic stress and uprising wave of the creatively-vibrating and ecstatically-agitating Rhythmic Waters,

and unless the felt point and feeling moment is instinct with the indelible touch and axiomatically-established truth and beauty of the Transcendentally-Tangible and Tangibly-Transcendent.

The Rhythmic Chariot of Living Life is not a mere moving, fleeting procession, nor is it an immovable picture and shadowy abstraction. The Lord God of Love, Joy and Beauty makes Himself manifest in all His eternal and evergrowing Glory of Indisputable Reality in and through the *rhythmically-moving* Life-Chariot and Vehicle of indefinable speed, control and construction. The Lord is seated there in the heart and centre of this Life-Chariot and lo! *Life's heart and centre is everywhere!* The Chariot of Life moves in all directions with equal facility and speed. It has wheels and instruments of the most bewildering complexity and skill. Not merely right or left or north or south, not merely up or down or front or back, nor merely in regular lines and curves does it move; nor ever does it leave the least dust or rut or groove or ground behind. Life moves not on Space, for Space itself is but a Spoke of Life-Chariot's Rhythmic Wheel.

Life, functioning first, gives birth to Throbbing Time. Life, breathing first, gives breath, blood and substance to the *Visible Blush* of Attention-concentrating and Interest-instituting Space-Form. Life includes all Mentality and Materiality; and as such, is both eternal and evergrowing, is both creative and created, is both unborn and ever-being-born, both self-existent and coexistent, both transcendent and tangible, immeasurable and measurable, is both agent and instrument, cause and effect, interpreter and interpretation, appropriator and appropriation, and is at once its own fulfiller and fulfilment.

Life is not merely free; it is what brings forth and builds the field and sphere and the energy and force of Freedom from out of its own Liberty-of-Liberty or Creative Creativity that necessitates its own necessities

and limits or liberates itself, develops or divides itself, into what it would like to be defined, in duals or triples, in quadruples or quintuples, or in unities and infinities.

Life not only *is,* but also grows, not only lives but also lengthens, broadens and deepens; not only reigns with the mastery and sovereignty of eternal certainty but gains in ever-increasing wealth of memory and antiquity, of familiarity and novelty and of ascertained certitude and intensity of predicted expectations. All life-functioning is an adventure that brings perpetual profit and ever-increasing gain of indubitable experience. *Even the sense of loss is a profit,* a veritable gain of added incitement to life-stimulus and energy of affirmation. Far from any limitation of duration or possession being a disadvantage or impediment, far from death itself being an item of sheer loss-account, Life's adventurous commerce with the eternal and ever-creative Life-of-Life turns such limitations into advantages and positive fields for freer display of organized and all-concentrating powers. To the living life, the privilege of being enabled to live under any circumstance or overshadowing shortcoming, becomes all the more precious and profitable, all the more picturesque and poetic, adventurous and romantic, in right proportion to the conjoint presence of such impediments and limiting circumstances.

The reality and value of life lies not in the mere length and period of individual life-duration, but in the intensity of affirmation and concentration of consciousness that the throbbing heart possesses. There can be no loss to that life which dares to concern itself solely and exclusively with the business of instantaneous life-functioning and takes full advantage of the brief moments of conscious existence for building up the *Joy-citadels* and *Beauty-towers* commemorative of the blissful throbs it has had the original and unsurpassed privilege to experience individually and indubitably. Eternity of Fact and Truth becomes its virtual possession, irres-

pective of its own inability to survive in physical flesh and perpetually progressing continuity of living body.

Life, having come to live, whether it dies soon after or survives endlessly—life that has had the privilege of coalescing *once at least* with the eternal and ever-creative Life-enlivening-LIFE———mortal heart that did throb once and did so with the thrilling ecstasy of Heart-with-Heart communion and companionship——moment that did flash and blaze like a lightning and did dare to look into the Face of the all-adorable Loveliness with the aid of its own Love-ignited Illumination —*Man born once and brought to realize the Glory and Majesty of All-Glorious GOD, lives for ever enshrined in the deed and event of God-Discovery, of Love-realization and Beauty-enjoyment, he has had the privilege to adventure forth and achieve.*

WHY SHOULD WE DIE?

To the question—Why should Life, that is concentrated in the act and business of life-functioning, fatigue and, worst of all, cease to live and die altogether?—the Gīta's answer is as follows:—

Death proves conclusively even to the most vulgar and unintelligent, even to the most perverse and deliberately indifferent, the dramatic constitution and concentrated character of life-function. Far from taking away and lessening the vigour of Life-affirmation, Death but accelerates and emphasizes the importance of the conscious living moments. Death not only makes the living heart concentrate all the more on each throbbing pulse and breathing breath but also lets each one of us realize the ultimate truth of truth that Life lives by living alone, and that if Living Life will not conserve all its created and expressedly exercised powers of life-function towards the consciously-controlled consecration and deliberate newer creation of still more novel and still more forms of living, *the liability to lose the privilege of self-creative function is the inevitable result.*

Life is as much dramatic in its instantaneous impulsion and spontaneous development, as it is in its sudden cessation of individual heart-throbbing.

IS PERPETUAL SELF-PRESERVATION POSSIBLE AND DESIRABLE?

To the question—Could sheer concentration lead to complete conservation and preservation of all our bodily and mental powers; and could we avoid death and attain immortality of the very flesh by being unceasingly engaged and absorbed in the perpetual business of simple Self-preservation?—the Answer is:—

Self-preservation is not so simple or negligible as it is deemed to be. Self-preservation is neither shameful nor in the least sinful as it is often loudly preached and professed to be. Life has to *live first,* even that it may *let live* and go to the help of other life or lives. A life that cannot live with the full freedom and strength of its own heart-affirmation, a life that is not yet in the business-line of free life-function, is not fit for the broader commerce and cooperative exchange of mutual help with other living hearts. The self has to deny itself only in the interests of its own *higher* Self-evolution and Moral Ascent—and Morality is throughout the Law of Love, Truth and Righteousness which creates, conserves and consecrates, and insists not on any surrender or self-denial except in the instinctively-felt and irresistibly-appreciated interests of the throbbing heart to its own indubitable and self-evident satisfaction.

Life is worth living, even if there be no better chances of self-conscious and self-appreciated duration than the few brief moments that is all our earthly share. Life is worth living, even if it lives only for a single moment, even if it breathes and breaks like a bubble and is fraught with imminent chances of dying throughout its insignificant and all too insufficient hours of existence. One moment of actually lived and experienced life is worth far more than infinite eternities of blank and bankrupt lifelessness. Unity of infinitesimal in-

stant is not too insignificant and infinity-of-infinities is not at all overmuch for the heart-established, all-conquering and ever-creative Spirit of Living Life.

THE SPIRITUAL BEAUTY OF BOTH SEQUESTERED AND SOCIAL LIFE

To the question—What has the Spirit of Life to conquer, if it lives alone and singly? And why should any life retreat to the cell and cave of its own throbbing heart, when it is already face to face with many million hearts and countenances of Beauty like itself?—the Answer is:—

It is possible for One alone to live singly and solitarily amidst worlds and wildernesses of suns and stars. Singleness and solitariness, shortness of life-duration and insignificance of bodily or mental proportions only add more zest and adventure to the *Floating Germ* and *Wandering Genius* of living life. The *Social Life* of mere multiple numbers, the life of incessant conflict and cooperation which comes as a consequence of life-gregariousness, *is not the only possible method and mode* of life-functioning; nor is Social Expansion and Multicellular Evolution anything but an infinitely-expanding Scale and Symphony of the same Music and Song of uniquely ecstatic Heart-Affirmation. Neither Monism nor Pluralism, neither mathematical numbers from Unity to Infinity nor distinctions like One and Many, describe correctly the Spirit and Genius of Life that is ever employed in its own sportive zest of independent Psycho-Physico-Spiritual Sovereignty. Singularity of absolutely self-contained existence is as much a source of Joy, Love and Freedom as *Composite Infinity* of equally-alive and heart-to-heart reciprocating Society of Selves. Life is not exclusively One or Many nor is it Single or Social alone through and through. All numbers and variations, all distinctions and qualities, all ideas of *Isolation* and *Association* come only as the result and after-product of primary, ever-creative Heart-Affirmation.

LOVE ALONE IS THE FOUNDATION AND FULFILMENT AND THE MOTIVE-POWER OF LIVING LIFE

Life-functioning is Love-liberating. There is no heart but the throbbing heart; and there is no living Self or Soul but what possesses within itself the wholesale power of concentrating and consecrating towards the concrete realization of Love-expressions and Beauty-embodiments appreciated and adored best by its own individual and original genius. There is no life but the love-born and love-fed life; and there is no Soul nor Spirit but what constitutes in itself the sensibility and centralized certainty of Love, of Loving Love and Love-of-Love. Life centred in Love is equally at home in Matter as in Mind. Life merged in Love and mixed with it entirely, life concentrated through and through with the breath and warmth and milk and blood of Life-enlivening-Love, develops out of itself the dramatically dual and double processes of concentration and concretion, of affirmation and affirmatory appreciation, of appreciatory confirmation and axiomatic individuation, of essence and existence, of mind and matter, of comprehension and consciousness, of attention and interest, of vitality and strength, of certainty and sensibility and of identity and growth.

Life is the dramatically dual and double process of development described above. And Love, that brings forth and maintains Life, becomes with the latter's development, the Life-of-Life, the Life-engendering Seed, Soil, Supporting Ground, Atmosphere and Horizon. Life's movement and inherence is both in and within Love; and the world of duration and location, of certainty and sensibility, of eternity and eventful time, that living life develops with the breath, food and touch of Love Divine, becomes the World of Fact and actual existence in proportion as Life fixes itself to the Bosom of Love and makes itself free to affirm and appreciate each with each and all with all, in proportion as it makes itself free to judge, deem, declare or discover

what is what and which is which, and makes itself free to describe and demonstrate, to measure and compute, to verify and establish the Essences and Entities, the Qualities and Quantities, the Powers and Potentialities and the Forms and Appearances felt and found to be true and enjoyed and experienced as good by its own throbbing heart and thrilling nerves and flesh and blood.

As life-building is love-breathing, life's *Truth* is the truth of loving and the love of Truth; Life's *Good* is the good of loving and the love of Good; and Life's *Perfection* and *Fulfilment* is the perfect freedom of loving and the progressively-perfectible love of approximation to the Ideal of Perfect Fulfilment.

THE LAWS THAT GOVERN LIVING LIFE ARE THE RHYTHMIC MUSIC AND REGNANT MELODY OF HEART'S UNCEASING SACRIFICIAL SONG

Life is the gift and child of Love. But the Love that inspires, impels and sustains the Life-Spirit is the *rhythmic,* ever-creative, self-sacrificing Love. *LAW is the highest approach to such a Love;* for, Law itself is the expression of Love's Liberty that liberates or limits itself to the *Fact* of living and loving as it loves to love. *Laws are the loyal footsteps that lead to the Throne of Liberty.* Laws are the rhythmic expressions of the ever-creative Heart Divine, who creates all worlds and things from out of His own living flesh and blood. The Eternal and Evergrowing Heart is ever and always Rhythmic, Rhythmic—RHYTHM is the ever-creative and all-sustaining Law.

Rhythm is at once the Law of Reality and Relation, of Fixity and Freedom, of Changelessness and Change, of Liberty and Limitation, of Certainty and New Sensation and of Eternity and Evergrowing Experience. It is the History, Science and Philosophy of life that lives and moves from love to love and heart to heart, from reality to reality and from realization to realization. Rhythm is the instrument and mirror of ever-creative Love that focusses and fixes the reality of each

throb of living life and relates each throb to the other throbs of the same All-sustaining Heart. It is what constitutes duration and time, existence and extension, manifestation and maintenance, origination and individuation of all infinite worlds and things; and it is as well their connecting link and supporting background, their indwelling breath and encompassing atmosphere and horizon; and it is also the recorder of their individually respective, inter-related and universally-considered common values.

Rhythm is the throb of life; the continuous heart-beat, impulse, flow and circuit that constitutes *Life-activity.* Rhythm means living life, breathing breath, throbbing heart, flowing blood, feeling sense, functioning organ, willing will, revealing reason, triumphing truth and loving love.

Rhythm is Reality revealing itself in rings and circles of ever-varying, widening experience—all related to each other, each born of the others and productive of still more others, in regular lines and curves, in revolving circles and orbits, in inter-penetrating impulsions and propulsions of the most complex yet all the same systematic, symphonic harmony.

Rhythm is the language of laws yet unrevealed and incapable of being described in words and gestures of conventional usage. It is at once the law and language of both Life-movement and Life-development that precede and exceed all definite pursuits, purposes and discoveries of Science and Speculation, of Philosophy and Prophecy, of Ethics and Aesthetics and of Individually-felt Ambition and Aspiration.

RHYTHM IS THE LAW THAT BINDS BOTH GOD AND MAN ALIKE

The direct and outright Revelation of God-Love's Reality, Righteousness and Majesty, Rhythm or *Ritam* is at once tangible and transcendent, immeasurable and measurable, immediate and everlasting, infinitesimally small and infinitely great, affirmative, confirmative, true

triumphant, all-conquering and absolute. Rhythm is the point and acme of irradiant reality's dagger-thrust into our throbbing heart's exquisitely-feeling flesh. What keeps our heart ever throbbing and beating is the dagger-point and encircling clasp of Rhythm! What keeps every infinitesimal electron dancing round the positive proton, what moves with every movement and dwells with every dwelling fact or feat of memory, what is equally present in all modes and varieties of actual existence—the impulse of eternal creation and evergrowing manifestation, the most secret and sacred Science and Art of indubitable and inviolable Revelation, the Mystery of Mysteries and the most simple and elementary Fact of each and everybody's ever-continuous experience is the *Rhythmic Nature* of All Natures and Structures, is the *Rhythmic Mode and Manner* of all modes and manners, the *rhythmic progress, extension and succession* of rhythms within rhythms and of rhythms comprehending all rhythms.

The Lord God of Love rules Himself by the same *Rhythmic Laws* that govern all His infinite creatures and created worlds. If we remain alive only by dint of strenuous and unceasing life-functions, and if we continue to be established in our own individual organic states only by striving to be what we are persistently, the Eternally Self-Existent is no less self-creative and self-affirmative. *God functions no less than Man* eternally-instantaneously—only there is this difference. In our case the spontaneity of the heart-throb or life-event is most often robbed of its instantaneous union and fusion with ever-creative Eternity.

Recorded and measured Time is not the same as creative, event-eventualizing Time which is at once and in itself both the Causing Cause and the Effecting Effect. Ever-creative, event-eventualizing Time is the rhythmically-accelerating and rhythmically increasing flood of Eternity which the Heart Divine alone can control and give room for its Expansive Waters—on whose Surface collect and concrete the Floating Foam and Configurating

Bubbles of countless million Worlds and Universes! Creative Time not only creates, affirms and establishes, but also appreciates and adores *with and through us* whatever broken events are loved to be remembered by our conscientiously consecrating hearts, and bestows on us the privilege of axiomatic Realization and independent intuition of indestructible Truth fraught with the full force and beauty of Immanent-Transcendent Totality. And far from appreciating in turn the all-giving and affirmatively-abnegating *Sacrificial Gift* of our God-given heart, most of us make use of its most bounteous gifts with mixed thoughts of cleverness and condescension for taking full advantage of its perpetually-bestowing, and *helplessly-automatic*—as we think—habit of life-building and life-sustaining.

GOD-REALIZATION POSSIBLE ONLY THROUGH OUT-AND-OUT LIFE-FULFILMENT

God, according to the Bhagavad-Gīta, is the Eternal Instantaneousness of Ever-creative Life-Beauty-Love which include in and between themselves all that could possibly be expressed by Thought, Word or Gesture. Not each by each, nor even all the three aggregately—but God is—and God alone is—the eternally-instantaneous and ever-increasingly intensifying union of the indivisible, ever-creative three.

Through and through the living life's intensest throbbings, thirstings and strivings, through constant and continuous sight and contact with Beauty-formed Bodies and Objects of infinite variety, through conscientiously conscious vows and consecratory vigils of purest love and adoration, the human heart and mind gains insight into the Eternal-Instantaneousness of ever-creative Life-Beauty-Love. God-realization requires the whole and full instrumentation of Living Life's all in all. God is life-fulfilment of every possibly conceivable kind; but far from being a mere reservoir of sheer potentialities or an ocean of mechanically-saturated substance of surfeited solutions, God's Glory of ever-

creative Creativity expresses itself through and with whole-functioning life-activity, inspiring and sustaining it throughout, but exceeding all life-made definitions and conceptions, all scientific and symbolic representations, and exceeding even all acquired social powers of collective comprehension and cumulatively cooperating consciousness. God's Beauty-of-Reality and Reality of ever-creative Life-Beauty-Love exceeds the Highest High Perfection or Absolute Totality that we can ever hope to conceive of or even to express in symbols and gestures, in imaginative flights of speculative generalizations, in exquisite figures of artistic inventions or in interjectional outbursts of heart-overpowering adoration.

THE FIVEFOLD PHASES OF CREATIVE UNIQUENESS INCLUDED UNDER THE TERMS OF LIFE, BEAUTY AND LOVE

Function, Form, Fixity-of-Familiarity, Freedom-of-Novelty and Fulfilment are the fivefold phases of God's Godliness or definitively divine uniqueness that alone gives birth to, maintains and sustains all men and beings and all thoughts and things. Of these five phases, the instantaneously functioning Function is called *Life*. The middle three phases of Form, Fixity-of-Familiarity and Freedom-of-Novelty are grouped together under the comprehensive concept of *Beauty*. And the last or culminating phase of fulfilment is otherwise termed *Love*.

This is the distinctive uniqueness of the definitively divine Creativity that there is no living life or functioning function possible without involving the Vision of Beauty or *Form* of functioning and without also implying the Sovereignty of Love or *fulfilment of the freedom of functioning*.

God or Divinity is the *Deed* of instantaneous Life-Beauty-Love and the *Fact* of their ever-creative Fulfilment that is eternal, whole and complete. Eternity is that *centre* of ever-creatively-concentrating *certainty*

which, by fixing itself to the functioning freedom, extends and establishes the freedom of functioning fulfilment in and through the integral, indestructible life-events which are each fraught with the individually singular uniqueness and each-with-each-integrating compositeness of indivisible Life-Beauty-Love.

The functioning function and living life from out of which develops the World of Evergrowing, Eventful Time and Sensible Space, is itself rooted in the Freedom-of-Freedom and Life-of-Life which alone enlivens the living breath and makes conscious life feel certain of its being alive and becoming alive more and more. Each throb and pulse of the throbbing heart is its fulfilment, in so far as it is centred and enthroned in the positive practice and creative exercise of its own Being-Becoming, throb-throbbing, breath-breathing and freedom-freeing-functioning. Creation is not merely the concentrating concentration and instantaneous instrumentation of indestructible, ever-surging life-energy; not merely the complete conservation and continuously industrious application of the infinitely vast and inexhaustibly rich gifts of Nature—but it is the bringing forth and building up of the very Nature of Nature and Character of Character—it is the eternal manifestation and instantaneous maintenance of all events and experiences, all forms and forces, all qualities and quantities and all possibilities and potentialities.

THE THREEFOLD BASIS OF "CREATION"—CONCEPTION AS EXPOUNDED BY THE GITA

All possible conceptions of God's Creation and the ultimate or primary reasons advanced for the elucidation of the Creative Scheme can be grouped under the following three heads, namely, (1) Creation as the Fulfilment of Function and as the Function of Fulfilment; (2) Creation as the Fulfilment of Freedom and as the Freedom of Fulfilment; and (3) Creation as the *eternally instantaneous* Fulfilment of Life and as the Life of *ever increasing instant-by-instant* Fulfilments.

The Gita-conception of God's Creation is uniformly based upon an integral synthesis of all these intuitive truths and indisputable axioms. It is the Gīta alone that makes it possible for us to deduce the above three fundamental truths and incontrovertible reasons for positing and postulating the necessity for God's Creation.

If there be no living life and spontaneously functioning function, there could be no occasion even to think or question how or why. So, the first argument in favour of creation is the conditions that bring about the very possibility of living life and the conditions that *not only maintain* the mere process of life-function but *stimulate* all living beings and intelligent organisms to *seek and discover* their life-satisfactions and heart-fulfilments through the strenuous exercise of their own bodily and mental powers. The very undertaking of adventurous pursuits and all-daring thoughts makes explicit the implied possibility and actual reality of *the Quest of Life-Fulfilment.*

It is only with the aid of operative functions that we are able to understand the very nature of functions themselves, their specific purposes and performances. To the intelligent mind it is evident that the *functioning function is in itself the fulfilment of function and the function of fulfilment.* For, without the further continuance of function, there could be no actual future fulfilment or fulfilling achievement of thought, word or gesture. And so too, unless function is fulfilled to start with, to the sufficient extent of being the *operative* and *operating* function, there could be no talk nor thought nor doubts nor denials nor any the least hope or despair of final fulfilment,

The Bhagavad-Gīta clinches this truth with the clearest grasp of concrete realization; and all its metaphysics and logic and ethics are based and built upon this fundamental axiom of *"there being no Fulfilment without the ever-creative and ever-operatively functioning function."* Th Being of the Bhagavad-Gīta is not

the supposedly static and inevitably-established passive groundwork of phenomenal existence. That there is no Being without its *being* the Becoming-of-Becoming even in the same way as there could be no Becoming without its *becoming* the Being-of-Being—is the first and foremost philosophical generalization on which all the other principles and inculcations of the Gīta are based. There is no *"Sat"* without *"Bhāva"*; whatever is, is ever a Being-Becoming; whatever is eternally present and apparently existent and evident is the ever-creatively-indivisible fusion or *"Samsparsam"* of the Indivisible Sat and Bhāva—in such few words not comprising more than half a stanza of four lines, does the Gīta summarize all its supremely practical and sublimely poetic philosophy.

When *Bhāva* is defined as Function, *Sat* becomes the Fulfilment of Function, and *Samsparsam* or the indivisible fusion of both becomes known as the Freedom of formatively or manifestly functioning Fulfilment. Instead of ceasing to function or becoming incapable of further functioning—as might be supposed of a mechanically-converging fulfilment of saturated material concentrations—the "Sat" of the Gīta becomes the fulfilment of function *only* to function forth evermore creatively and spontaneously as *the functioning fulfilment and instrumenting instrumentation of all the forces and potentialities of established fulfilment, with the added freedom and upgathered momentum of achieved fulfilment and "habit" of fulfilling.*

The Gīta's conception of Creative Fulfilment is all-comprehensive. It includes not merely the mechanically-operative fulfilment of function but also the self-operative, the self-deliberative, the self-determinative, the self-injunctive and the self-executive *Initiating Function of Original and Originating Fulfilment.* Over and above all, the Gīta urges into our foremost attention its singularly profound and incomparably original conception of *"Living Life as being an eternally-instantaneous creative concentration and concentratedly-*

creative initiation which results in the Rhythmic Realization of the Historically-perceptible and Progressively-accelerating Intensity of 'Instant-by-Instant' Achievements."

THE SELF-EVIDENT FALSITY OF SUPPOSED SHEER TRANSCENDENCE OR FULFILLED FREEDOM THAT NEVER FUNCTIONS

There are those who would interpret Freedom as a Being, State or Substance that is eternally established and fulfilled in itself and as being, therefore, beyond the least need or necessity for functioning function. Such *"Fulfilled Freedom"* is identified with the idea of an Absolute God, who is transcendentally remote from or entirely other than the Causally-creative Nature operating in Historic Time and Space. Such transcendental, fulfilled freedom of sheer Eternal Being is sought to be attained by the supposedly efficacious contra-natural methods of Acosmic Beliefs and Ascetic Disciplines. The fact of such freedom *being sought to be attained or achieved by conscious efforts,* the fact of such freedom being affirmed and appreciated as the eternally-established perfection and fulfilment—as eternity, perfection and fulfilment is understood and interpreted by human minds—is enough to prove at least *the function of fulfilment* which such seekers and aspirants propose to perform for themselves.

A freedom which has not the functioning function of intuitive knowledge and affirmatory appreciation is not worthy to be called even a fiction or fancy, still less is it worthy of being designated as the fulfilment of any Being, Virtue or Divinity however qualified or unqualified. A fulfilment that cannot come to a Consciousness of what it is, is as good as not being anything at all; and once we admit the function of *coming to consciousness and concentrated attention,* the admitted fact of functioning begins to operate with such full force of established freedom and with such deliberate consciousness of established power and perfection that *the increasing freedom of novel fulfilment sets in.* It is

such freedom of individually functioning fulfilment that we come to know first through the knowledge of our own selves and of our objects-objectifying senses and faculties. It is such freedom that enables us to discuss about the chances of *"Freedom or No-freedom"* both within and beyond the boundary of our physical and bodily nature.

There is no Body or Corpus which is not itself the concentration-nucleus of concretely-realized and still realizing powers of ever-creative absorption-individuation processes of unceasing achievements. The Gīta conception of God and Creation fights not shy of the most common facts and instances of everyday experience. The Schemes of supposed Divine Creation or Self-established Perfection of Eternal Being that would ignore or overlook the most palpable facts and indisputable achievements of the Human Body-Mind, may be of some mystic or romantic interest to idle story-tellers and illiterate hearers—but philosophic and scientific, serious to the extent of being educative and inspiring they cannot be. With Life, with the *Whole of Living Life,* and with nothing short of that, is bound up the sole attention and supreme interest of the Gīta which is a simple text and scripture concerned all-concentratedly with the most realistic business of free and happy life-functioning.

To arrive at the true idea of "the Functioning Freedom of Fulfilment" or "Creative Uniqueness" we have to concentrate all our attention, our whole life-energy, in one mode and moment of life-function which lets itself be described as the indivisible throb and ecstatic pulse of fixity, freedom and fulfilment. The method of concentration required is not anything mysterious and out of common peoples' reach. The only concentration we have to bring to play at first is the simple one of fixing ourselves to the task and function of life-building, breath-breathing or throb-throbbing. It is the same functioning function that, by continuing to function forth as instantaneously, silently and spon-

taneously as ever, comes to be known variously as the fixity of changeless certainty, as the transcendent fulfilled-freedom or as the eternally-established perfection of all perfect fulfilments.

RHYTHMIC CREATION AND CONCRETE CAUSATION

Freedom, that limits or liberates itself as it likes, makes itself manifest as the Ever-creative Energy. Spatial Configuration is built on the soil and foundation of such self-limiting and self-limited Liberty. Space is but the symbolic suggestion, the stimulating stimulus and inspiring pattern of the Transcendentally-Tangible and Tangibly-Transcendent Field or *Fixity-Function* of the Infinitely-Infinite.

While Space or Extension is the symbol of Liberty that limits itself to being the established sphere and estate of Transcendentally-Tangible Beauty, Time, that is superior to Space and is at once its foundational and culminating dimension, represents the liberating or *freedom-freeing function* of Liberty. *Time liberates Liberty by limiting the limitations of Space.* Time is not merely a collateral or continuous dimension of Space, but is in itself the very continuity and developing development of all distinctions and dimensions. Time is the crown and foundation, the container and fulfiller, of the Infinite Kingdom of Space. Time has *always one dimension more* than its-own-surface-developed Space; and with this superior and overreaching dimension, it circles round and covers up Space and binds it to within its own sovereign authority and control.

Creation is what calls forth, commands and controls the Time-Event itself. It is what originates and operates through and throughout the Ever-operative and All-inclusive Time-Event and what thereby obtains double control and possession of the Space-content and Kingdom. Creation is far more than mere mechanical continuity—it is what establishes the Rhythm and Rule, the Law and Virtue, the Mode and Method of Original and

Originating *Function* which constitutes in itself the concentratedly-creative Certainty of *Initiating Certainty*, that is the ecstatic fusion and fulfilment of Fact and Feeling and Faith and Truth.

Creative Initiation is the rhythmic throb and march of Living Life that involves in itself and gives birth from out of itself to all the fivefold aspects and stages of Affirmative Affirmation, Imperative Causation, Subject-Object Development, Artistically-integrated Demonstration and Axiomatic Individual Appreciation. Rhythmic Creation is the fully-maintained manifestation of Living Life, that dwells and delights in *Movement* equally well as it does in *Inherence*. The Chariot of living life is as much an instrument and vehicle of *Growth* as it is an abode and asylum of *Identity*. Life impregnates Eternity with Evergrowing Growth and invests Infinity with Ever-increasing Value.

This world of infinite extension and ever-increasing continuity is but a spoke, a sector or arc of the ever-creative Rhythmic Wheel, within which are all planes of existence, all varieties of duration and location, movement and change; within which are all entities, quantities, qualities, all positive facts and potential possibilities, all factors and functions of Mind and Matter, all desires, discoveries, hopes, aspirations and ideals. Life's Rhythmic Wheel is the Revolving Centre from out of and around which develop the twofold ideas of *Duration* and *Location* and also the double varieties of each of them, namely, duration in Eternity and in Eventful Time, and location in Certainty and in Sensibly-perceived Space.

Far from Historical Eventful Time exhausting or reducing the content and extent and the power and potentiality of Eternity, the more of life-events and experiences there are, the more the range, depth and comprehensive power of Eternity develops. The more Life is concentrated in the act and business of life-functioning with the arresting and ever-inspiring breath of Love, the more easily does it come to evolve and develop out

of itself not only the twofold varieties of duration and location, but also the twofold process of comprehension and consciousness. *Consciousness* or sensibility is the other pole and extremity of the same process whose beginning and first extremity is *concentration*—and *comprehension* is what intervenes between both. Concentration is Unity of *At-One-Ment;* consciousness is unity of *Aggregation;* and comprehension is the Rhythmic Wheel and Revolving Mirror that is capable of magnifying, minimizing, metamorphosing, dissociating or associating, each with each or all with all, as the result of the combined reflections from both extremities: and *"concretion"* is the combination of all the three processes of concentration, comprehension and consciousness.

The simplest Cell or Germ that constitutes the living Body-Mind is a self-contained *"Causal System"* of triple and triune concentration, comprehension and consciousness. The Nucleus of the living Cell represents the Concentration-Centre of Affirmative Affirmation. The enveloping Skin or Ectoplasm represents Consciousness or Sensibility or Power of ever-continuous absorption-hunger-assimilation-organization-individuation. Comprehension corresponds to the all-filling, fluid Cell-Substance. What distinguishes between the different kinds and species of Living Cells is the varying degree of concentrated affirmative affirmation and the proportionately varying comprehension and consciousness they possess. Even the least particle of so-called dead and inanimate Matter is a self-contained Causal System of the same triple and triune construction and concretion. Without concentration of affirmation, there can be no substance or energy-energization; and the positive proton represents the principle of concentration pure and simple. Concentration, it is, that leads to condensation and concretion, to manifestation and magnitude, of all kinds and degrees. As regards the other two powers or properties of comprehension and consciousness, that which has any the least volume or mass, or any the least

particle of energy indwelling it, must necessarily have the power of comprehension so far; for, comprehension is what constitutes the content and measurement of conserved and integrated physical, psychical and spiritual powers and possessions. And likewise, anything that is capable of rhythmic movement, of rhythmic absorption-hunger - assimilation - organization - individuation, must necessarily be possessed of some degree or variety of consciousness, as without such possession of *the rhythmic sense and rhythmic response to rhythmic stimuli,* there could be no continuity of even mechanically-operative activity and least of all such complicatedly rhythmic activities as assimilations, affinities, valencies and polarities.

There can be no Causation without the deliberate convergence and determined direction of already actively operative forces. There is no Cause but is a Corporate and Composite System of necessarily-necessitated and manifestly-liberated force-points and energy-lines. There is no Cause but co-operates with other Causes simultaneously or successively, consciously or unconsciously, spontaneously or automatically.

Creation is the Causation of Causation—the very conception and perception, the determination and discovery of the "Cause-Effect" event and phenomenon. The perception and prediction of discrete causal systems do become possible only in and within a field fully comprehended by us. But the field of *our* fullest comprehension is itself less than the total field and ground of energy-conservation, which is co-extensive with extended Space. The field of extended Space in turn is less than the ground and soil of intensified concentration which consists entirely of Integrated and Individualized Facts and Feelings. The spontaneously originating act and self-functioning function of Creative Initiation is more than all the consolidated flames and congregated fires of indestructibly individual energy-concentrations of facts and feelings.

There is no Nature, Necessity or Cause which is not contained within and developed from out of the concretely-cohesive and rhythmically-throbbing Heart and System of living life, from out of the Moving Nucleus of concentrated energy and movement. Cause is but the emphatic outward expression and objectively-instituted *Psychic Symbol* of the affirmative concentration and affirmatory appreciation which fails not of its manifest appreciatory confirmation and axiomatically-establishing, executive self-movement. Causation is the self-executive movement of the active working Self or Concrete System of triple and triune concentration-comprehension-consciousness (or continuously operative process of absorption-individuation). The Cause of Cause, the affirmation and hypothesis of Cause, is always resorted to, only out of the self-born necessity to add more intensity to the already concentrated power of the individual life-function or to comprehend more and extend more and more the sphere of intelligent self-control and self-possession, or to conquer, annex, absorb and assimilate still more and more in and through the outer skin and instrument of ever-absorbing, ever-assimilating consciousness.

THE SIGNIFICANCE OF " CAUSATION "—CONCEPT IS BOTH SCIENTIFIC AND SYMBOLIC

Imperative Causative Articulation is self-creative evolution and instrumentation of the psycho-physico-spiritual Self by itself. The significance of Cause and Causation-of-Cause is both scientific and symbolic. The symbolic significance of the concept of Causation lies in its being the indefinable *Whole-Life-Expression and Gesture* of living life's irrepressible faith and desire *to make* itself or *to be made* one and integral with the eternal, ever-creative Life-enlivening-LIFE. The scope of the *Symbolic* significance of causation-concept increases with the increasing scope and significance of the self-ascertained, self-appreciated, indisputably positive and axiomatically-established *Scientific Knowledge.*

All causal systems are but descriptive representations and Beauty-patterns of the Framework of Creative Fulfilment which fills our heart and mind with palpable satisfaction and certainty. What we mean by saying that a certain cause is capable of producing a certain effect is nothing more and nothing less than that—that when we give ourselves the freedom of deliberately determined function like the posited Causal Agent, we derive through that functioning function and freedom of movement such an amount of emotional satisfaction and intellectual certainty as to make us discover in and through ourselves an indisputable Effect or After-consequence, which is but the echo and objective expression of our Life-pursuit's Fulfilment up to the then felt and indisputably realized degree of sensibility, satisfaction, strength, certainty, supremacy or sacredness.

Causation is neither mechanical nor miraculous; it is artistic, rational and rhythmic. It is the added emphasis put upon the ever-creatively functioning function to let liberate and develop itself up to an expressed and perceptible standard of fulfilment. Causation is only another way of describing the threefold factor of fixity-of-function, freedom-of-movement and fulfilment-of-satisfaction. When our power of comprehension assumes the duty and dignity of freedom that is free to choose, limit, seek, discover or describe itself as it likes; when centred within the field of conserved forces, whether of our own Body-Mind or of our felt and perceptible Surroundings, we direct the functioning function of observing thought or operative energy towards some point of purposive attention and selective choice, then we discover ourselves to have caused that Cause or Effect which we take delight in positing, perceiving, pursuing or setting to perform.

WHAT CONSTITUTES RATIONALITY, MENTALITY AND MATERIALITY

The Rational is the felt and realized aspect of the Rhythmic Scheme of Life and Things. The Rational is the conserved field of rhythmically realized forms and

forces, lines and curves, surfaces and dimensions, which we know to be both inevitable and indispensable as we proceed to live and function forth from day to day and moment to moment. As Space is the Configuratively-distributive solid content of the Creatively-concentrating-and-concreting Time, *Reason* is the residual, ineffaceable, indestructible *Beauty-Pattern* of the ever-creative, rhythmically rhythmic Life-Spirit that is at once Psycho-Physico-Spiritual.

Between Mind and Matter, it is Mind that controls Matter and not the reverse, even as it is the Cause that controls the Effect. Causation-concept is the raw representation and crude demonstration of this divine Truth. There is no Mechanical Causation, until and unless the Cause-*causating,* the Cause-*instituting* and Cause-*discovering* Mind begins to feel for the possibility of such facts of merely material and mechanical functions and begins to fuse its feelings with *the purposively-posited Pattern-systems of such self-conceived functioning-rhythms of operative force-point functions.* The Causing Cause or Creative Creativity is neither physical alone nor mental alone, but is at once the uniquely unique, Independent Individuality of Psycho-Physico-Spiritual Sovereignty that is ever and always self-operative, self-deliberative, self-determinative, self-injunctive and self-executive.

Mental functioning is possessed of more potential freedom than mere Materialized Energy; for, Mental Functioning partakes of the Potency of the creating-conserving-consecrating Life-Spirit which is whole and indivisible and from out of which alone develop the three-fold factors and processes of Fact, Feeling and Fusion, of Cause, Causation and Effect, and of Stimulus-impact, Sense-contact and ecstatically integrating Sensible Experience.

The Mental Concept of Causation is what provides us with the instrument and method of *Matter-manipulation,* which involves and includes all material and mechanical movements, measurements and permanent posses-

sions. The Mind is not face to face or right parallel with Matter; the Mind deems not itself as superior or as opposed to Matter, but it ever manipulates the *Material of Matter,* in the method and manner and according to the measurements familiar to itself. What the Mind deems itself to be and what also it deems the constituent element and content of concrete Matter to be, the conceptive-descriptive scheme of Subject-Object, the dichotomy of Mentality and Materiality, is born of the primary functioning-of-function and freedom-of-freedom, which is more than mere Body or Mind, or both together, which includes the whole of Mentality and Materiality and gives birth to the *dramatic development* of Psycho-Physico Imminence-Emergence-Nascence in the course and by way of its manifesting manifestation and creative creativity.

Both Mind and Matter are parts of the same harmonious Beautiful Whole, of which each forms an essential part or phase and indispensably-inevitable constituent. This beautiful harmonious whole is what is *lived and realized* by us in and during the Fusion of Fact and Feeling, in the *Whole-Act* and *Indivisible-Deed* of life-functioning, in the Integral Experience of instantaneous Event or Birth of Being-Becoming. The Mind is always functioning forth in and through the medium and instrument of Matter. How Mind is enabled to gain mastery over Matter so as to manipulate it according to its own methods, is by and because of its ability to concentrate or *to abstract and concrete at the same time,* is because of its over-plasticity and isotropic elasticity, because of its freedom to limit and liberate itself in the same breath and gesture. The Mind manipulates Matter because it manipulates itself, first and foremost, in any manner suited to such material manipulation and mastery.

Whereas Matter has only Fixity, Mind has both Fixity and Freedom. The more the Mind is fixed to the functioning function, the more it realizes the freedom-of-freedom, of which fixity-of-function is but an aspect of

visibly concrete and increasingly familiar expression. Mind is essentially *Time-Movement* which includes all Spatial movements and fixations, all spatial points and directions, all spatial dimensions and developments *but exceeds them all* and differs from them all *in being devoid of opposition* and inertia, in being devoid of contradiction and countervailing affirmation. For, Time is but another name for the primary affirmation of functioning function and creative creativity in and within which are discovered and described all discrete perceptions and distinctions of change and changelessness. Time is the ever-creative and unbrokenly operative energy of Life-Affirmation which alone affirms, appreciates, confirms and establishes all entities and *non*-entities, all certitudes and *doubts* and all sensibilities and established certainties of aught being aught and *naught being naught.*

TIME REPRESENTS CONCENTRATEDLY-CREATIVE FUNCTION AND SPACE REPRESENTS CONCENTRATION OF COMPREHENSIVE CONSERVATION

The mystery of Life and Consciousness is in its Movement. The pure movement of Life is pure Time. There is Pure Time and reflected Time or Spatial Time, Space-Time. As already stated Space is but the expressive expression, the illustrating illustration and the manifesting manifestation of ever-creative Time-Movement. Pure Time is the Genius and Spirit of living life. Pure Time is the Totality of Life-energy that is not divided in consciousness, reflected or refracted, but continues to be the creative creation and functioning function of all forms and degrees of conservation and comprehension, of increasingly-contributive energy-concentrations and of configuratively-distributive concretions. Time is the onward creative movement which is called "Onward" only in the sense that it is its own initial creation that gives meaning and significance to Spatial "*Onwardness*".

The Living Whole in and within which we discover all Worlds and Objects, one by one or group by group;

the Undefined and Indefinable Totality, the Infinity of Infinities which is ever and always the Integral and Indivisible Individuality, exists both in Eternal Immanence-Transcendence and in ever-growing revelation and manifestation of Historic Imminence-Emergence-Nascence. All History is a Revelation of *Reality* that is not merely a Transcendent and Self-established Reality, but what lets itself be felt, thought and realized in rhythmic fulfilments of instant-by-instant progression and thereby becomes the veritable, veridical and virtuous Reality of All Realities.

Life is privileged to differ or unite with other life or lives because of the freedom and liberty which constitutes its very breath, its very nature and character. Each throbbing heart is a Rhythmic Rhythm of both creative and conceptive Time; and in so far as each heart urges itself to emphasize its overpoweringly-felt *creative* aspect, it loses sight of the many little distinctions and differences that obtain between the many objects and subjects of its ever-continuous experience. The zest of creation impels us on to unite more and more and establish our Life-Chariot on the Field of Fundamental Rhythmic Rhythm, instead of letting it run along the *habitual* lines and familiar grooves of separatedly-purposive motives and movements. Life and Time may be said to be one and the same. Physical and organic birth in particular point of Historic Time is no bar to our partaking with the Whole of Eternity and Ever-growing Past and Future. *Even Past grows from more to more!* Ay, the supposed Past, back of any particular moment, is *limited* or *enlarged* according to the power of constructive imagination and concentration of comprehensive consciousness we bring to bear upon it. Such ideas as *Rebirth and Repetition of Event* are only those which we invent and construct for our social convenience. *Time or living life of Creative Creativity never repeats itself.* Time only creates ; and it cannot be said of its creation that it is even a perpetual creation, lest the *quality of perpetuality* be supposed to be its

conditioning circumstance. All ideas of *Repetition* and even of *Sameness* are symbols expressive of Spatial concentration, centred round the Fact of *living* Life and *felt* Beauty.

THE ELEMENTS OF "ANUBHAVA" OR INSTANTANEOUS SELF-EXPERIENCE

The Self is the uniquely-integrated psycho-physico-spiritual Individuality of independent sovereignty. There is nothing in Nature or outside circumstance nor in the organic constitution of Body-Mind to compel the uniquely unique self-creative Self to any form of submission, except its own willingness to do so and except its own feeling of having done so. The uniquely independent Historical Self abnegates itself only by its own spontaneous and self-executed desire for Self-transcendence and for enthronement in and within the ever-creative Immanent-Transcendent. Every instant of historic existence is enabling the Organically-integrated Self of Imminent-Emergent-Nascent powers and faculties to march forward and advance itself from the immediate living Present to the inevitably-indispensable Future and to elevate itself from the Instantaneous Present to the Eternally-Instantaneous. The "Spiritual Self" is what is possessed of the triple and triune function-freedom-fulfilment to lift itself from *the Instantaneous* to *the Eternally-Instantaneous.* The "Psychical Self" is what is possessed of the dual and double function-freedom to advance and march from the *immediate living Present to the inevitably-indispensable Future.* The "Physical Self" is the Concrete Concentration Nucleus which is possessed of the virtue of functioning *function* expressed through its inevitable *function-form.*

The term *Spiritual* stands for the *full* Life-Rhythm of Function, Freedom and Fulfilment; the *Psychical* or *Mental* denotes the *partial* Life-Rhythm of Function and Freedom alone ; and the *Physical* represents the *bare* and *simple Rhythm* of instantaneously Functioning Function.

The distinctive phases or tissues of the physical Body of concentration-nucleus are Skin, Blood, Flesh, Bones and Nerves which are the ever-operative agents and instruments of unceasing absorption-hunger-assimilation-organization-individuation, individually and collectively. The instantaneous physical *functions* are inevitably accompanied with their *"function-forms"* or increasingly localized and specifically specializing *"habits"* of functional continuity. Such habits of our own organic systems and bodies are very much similar to the *habits* of even inorganic bodies and substances which too undergo the perpetual changes and creative operations of unceasing Absorption-Individuation.

The Psychical comes into play and the Mind begins to manipulate Matter by its ability to absorb whatever Matter is already present and accumulated and by the Mind's increasingly insatiable desire or hunger to absorb altogether whatever of Matter is being materialized and concreted. Mind-Absorption is what is otherwise known as *Appropriation* and *Possession.* The centralized and increasingly self-strengthening function and freedom of Matter-possession and Matter-manipulation is Mind. The Mind is *what instruments the Body-instrument* in all its particularity of distinctive organs and tissues. For every single and unique Body-organ, the Mind has double sets of controlling contrivances, Subjective and Objective. Even the Bodily habits of instantaneous and automatic functions are changed in intensity of rhythmic operation and acceleration by the Mental contrivances of *Association* and *Dissociation.*

Above Body and Mind and including them both is the Supreme Spiritual Self, under whose orders and directions alone the Mind is made to instrument and manipulate the Body-instrument. The supreme and sovereign characteristic of the Spiritual is its *Creative Initiation,* which includes all the varied forms of self-operative, self-deliberative, self-determinative, self-injunctive and self-executive activities and achievements. And it is only with the Affirmatory Apprecia-

tion of the same Sovereign Spiritual Self that the Mind is able to deem itself to be the Agent and Executor of all Affirmative Affirmations, Imperative Causative Articulations, Subject-Object Developments and Descriptions, Artistically-integrated Demonstrations and Axiomatically-establishing Rational Conclusions and Convictions.

The Living Life or Experiencing Self has all the above-mentioned fivefold phases mingled and merged together. The elements of each uniquely instantaneous experience of such a complexly-constituted Living Self are—(1) *Bhāva* or Creative-Formative Functioning Initiation; (2) *Bhāvana* or Formative-Constructive Believing Belief; (3) *Chētana* or Emergence of the Ecstatic Present; (4) *Kalpana* or Constraining Commandment of the Necessity-necessitating Authority; and (5) *Kriyā* or *Wholesale* Heart-Deed of self-appreciating and self-establishing Sovereignty.

From the supreme spiritual standpoint there is nothing but *Kriyā* or Creative Creativity and Deed of Deeds. The descriptive scheme sketched above is meant to bring forth this acmic or climactic importance of self-executive creative initiation and fulfilment, whose *variations* are all functions and function-forms, all functioning forces, facts, feelings, appearances, conditions and circumstances.

BHAVA

Bhāva is the creative-formative breathing breath and life-gesture of the self-creative Self that is born of the union of *Svabhāva* and *Svatantra,* that is to say, of the union of the Nature-of-Nature and the Freedom-of-Freedom. To refuse to recognize such *Nature of Freedom* and *Freedom of Nature* is itself an exercise of the living Freedom and a characteristic of the established Nature possessed by or resident in the *mind, body* or *behaviour* of the refusers.

Before each one of us begins to think, feel, believe or speak, we have already been in the process of forming

the gestures, performing the gesticulations and perpetrating the modulations and movements precedent to such personal habits. All creative exercise involves a gesture or movement, which gesture may as well be manifest oftentimes as *apparent opposition to Movement itself.* Bhāva is the creative movement and functioning initiation that operates throughout living life and is *co-present with* every phase of bodily or mental activity. It is the activity-of-activity and awareness-of-awareness which fashions the Beauty of living life through the dramatic stages of distinctively developing Faith, Belief, Fact, Art and Truth. Faith is the Fact-of-Fact and Truth is the Deed-of-Deed; and between the fact of fact and the deed of deed lie all the processes and stages of living Body-Mind's dramatically historic developments of Imminence-Emergence-Nascence. Bhāva is what acts with all active powers, functions and organs and what also witnesses *the Play* of all live forms and forces and of all live sensibilities and faculties. It is the living Self that includes both the Immanent-Transcendent Self of functioning certainty and the Historic Self of Potential Imminence developing into Dynamic Nascence through instant-by-instant emerging Beauties.

BHAVANA

While Bhāva is the self-creative and self-formative functioning *Initiation,* Bhāvana is the formative-constructive, proto-perceptive, pro-perceptive and pre-perceptive, Body-building and Beauty-gesturing *movement* of Mind. *All Movement is Mind-making;* and all Believing is Beauty-*gesturing* or Body-*building.* Body is Belief made concrete, *hypothesis hypostatized.* Belief is what believes itself to be beautiful and true; and it becomes the Body, Movement and Expression of veritable Beauty and Truth, when it *behaves and conducts* itself along the line of its *best believed* beliefs.

Bhāvana is *Believing Belief* and Beauty-perspective, that builds the possibility of all length-and-breadth-involving visions and perceptions and of all dramatically

cohering instants, points, lines and lineaments, surfaces, dimensions and directions. Belief or Bhāvana is length, breadth and thickness laid upon the fundamental pivot and focus of the creatively functioning Life-Initiation or Bhāva. Believing Belief is broader than all measured and measurable Space and broader still than all infinity of infinities which are already in existence anywhere and brought to the stage of palpable possibility.

Belief is not a mere aspect, but the whole and full of ever-moving Mind and Consciousness. Movement is not an attribute or condition of concrete things and bodies. Movement is the expressive gesture of *Beauty-in-the-Making;* and there is no motionlessness except as *a gesture or affected attitude.*

In every pulse of movement the prophecy of the Future leading to the pursuit of the Enlarged Present and both together leading to the discovery of the rhythmically-enlarging and rhythmically-integrating Past-Present-Future are prevalent. Movement is the Vision of the enlarged Instantaneous Present which establishes itself on the field of the equally-instantaneously-prophesied Future. The prophecy of Future is only another way of expressing the spontaneous impulsion of undivided Time or Life-Spirit which commands and controls the three-dimensional Space or Body and makes it discover itself as situated in the new point and standpoint of rhythmically-advancing and increasingly integrating heart-fulfilment. Before the solid living Body could discover itself as the increasingly persisting fact and fulfilled identity of the rhythmically enlarging and instant-by-instant integrating synthesis of Past-Present-Future, it has to work itself into an attitude of Face-to-Face adoration and heart-to-heart embrace. All movements are either inwardly *felt* or outwardly *observed.* In either case, it is always the enlarged Vision of Beauty, Emerging Feature of Novelty, our own *Mind-in-the-Making* and our own *Body-in-the-Building* that is made manifest to us in the observed lines and curves and in the obtruding forms and features des-

cribed and discovered by our indivisibly dual Body-Mind. Belief or Bhāvana is always in this state of *Sahabhāva* or the dual and double state of positive existence with *two* focal centres of affirmation, each tending to affirm and appreciate *conjointly* with the other and be fused with it at every throb and pulse of heart-to-heart touch and embrace.

Functioning Bhāvana is the Warmth of the living Blood that maintains its own critical and characteristic temperature and thereby keeps itself always flowing and circulating without running to waste or clotting and clogging. Even as the circulating blood moves but to feed and nourish, to purify and strengthen the system of solid enclosing flesh, the ever-moving Mind and process of Primary Belief strengthens with every gesture of its own movement the force of Fact and strength of affirmative Faith which alone energizes the energy of Mental action and attitude and directs the felt and feeling courses of the living Body-Mind in ever-forward march of historically progressive time.

Our birth and individual existence is but a Belief based upon the increasing faith and support of the ever-functioning, continuously persisting Body-Mind. It requires a living Beautiful Body and beautifully-throbbing heart and breast to harbour and circulate a scheme and system of ever-progressive Belief. Identity is but the fulfilment of Belief, a fulfilment obtained with the full labour and co-operation of all Believing-processes. Identity is the deed of fully enacted Belief, Beauty giving birth to Beauty and face-to-face with the whole fact and body of beauty-begotten, beauty-fed and beauty-nourished Beauties. The belief in subject or object, in self or not-self, in anything being anything, is born with us and is borne in upon us with the impulsing force and increasing conviction of life's functioning function and fulfilling deed.

All differences and distinctions of temperament and disposition, all varying Primary Beliefs in Fate, Destiny

or Divinity, in Heredity or Reincarnation and Rebirth of Atomic Souls or Jivās are the products of the creative-formative-constructive *Bhāva* and *Bhāvana.* There is no Belief however hardened and seemingly deep-rooted, which cannot be uprooted, if only the springs of the still more active and still more outbursting floods of living, functioning Beliefs are explored right down to their fluid foundations beneath the outer crust and hardened soil. Bhāvana is fluid throughout, though the nature of its fluid contents and fluid movements may vary from molten lava to tenuous gas. There is nothing so far permanently fixed and deeply established as not to be felled down and made to flow away and along with this deeply undermining current and constructive force of Being-Becoming. All great *conversions* and sudden transformations in principles and policies are the result of this elemental energy, which breaks through all boundaries however abstract or concrete. Far from being an agency of predestination, Bhāvana is the essence of ever-creative and self-operative freedom; it is the self-executing freedom-of-freedom, the function and faculty born of, borne by and born with the fulfilment of Life, Beauty and Love, of Satisfaction, Strength and Certainty.

Full-developed Bhāvana is what is above all Fear and above all liability to be scared or deterred away from the prophecy, pursuit and discovery of Beauty, which is Bhāvana's perpetually free and persistently perfectible function. *Fear and flight is movement imposed from outside.* But the very possibility of an *"Outside"* as opposed to and different from our living life's Inside, and the possibility of such an outside-born and enforced imposition is what is generated and formed by Bhāvana itself, which alone *gives birth* to all possibility of possibilities, locations, directions and positions, to all chances of chances and prophecy of prophecies *including predestinations of believed predestinations and predeterminations.* When Bhāvana ceases to prophesy perpetually as it should and ought, when it fails of its task

of onward, upward, heavenward ascent and brings itself to believe in the *possibility of being forced to believe and forced to move itself back,* flee and run away from the progressive pursuit and discovery of more and more Beauty—then, the unpursued and undiscovered Glory of Beauty *transforms itself into the monstrously oppressive Fearsomeness* that envelops the retreating adventurer with the inhibiting force of unfamiliarity, ignorance, doubt and despair.

Bhāvana or believing belief gives birth to Novelty and Familiarity and fuses them both into the concretely-developing Body or Beauty of Being-Becoming. And likewise, Memory is only conserved Belief and condensed Beauty-stuff built and concreted already by the formative-constructive power of believing belief. Conserved Belief condenses itself into Memory, which is only another name for Familiarized Mind-movements that give birth to still more Novel and still more interesting Body-gestures and Beauty-concretions. Memory is the Bridge of concentrated and intensified Beliefs built betwixt the supposedly separate Body and Mind. The Mind as abstracted and separated from the Body denotes the faculty and function of Perpetual Movement, as opposed to the Apparent Inertia of the visible and supposedly static Body. What some call Pure Spirit is this abstracted Mind or Mind-abstraction and theoretical principle of perpetual movement without the limitations of bodily weight and inertia. But such people fail to understand that the so-called limitations of the perceptibly concrete and indisputably existent Body are the limitations instituted and interpreted by the self-limiting and self-liberating Freedom-of-Fulfilment and Fulfilment-of-Freedom.

The Body or Matter being more *familiar,* is supposed to be *static* or inert ; and even the felt and familiarized *movements* of the Body, that functions forth from moment to moment no less instantaneously and incessantly than the so-called separate Mind or Spirit, are ignored ordinarily until the Novel Situation or Stimulating Sensa-

tion of *Unfamiliar Impact* rouses our attention to the Uniqueness of the then felt Life-event. The instantaneous operation of both Mind and Body is divided and drawn as it were, by our Beauty-Pattern-developing Belief into a Linear Dimension of two distinctively varying Polarities, of which when the Body represents one, the Mind represents the other. The Body or Matter is supposed to be inert and static only in consonance with the prevailing force of established Familiarity, whose attributed quality of Fixity, the Beauty-Body or Material Appearance possesses to our common and vulgar perception. The Mind, Soul or Spirit is, on the other hand, supposed to be entirely discarnate or formless and supposed also to be capable of moving from Body to Body at its own free will or according to its own momentary fascinations. Such attribution is due to the overpowering force of mystery-engendering novelty or unfamiliarity which complex mental movements have for the unthinking people.

CHETANA

Chētana is the awakened union and ecstatic integration of the supposedly separate Body and Mind through the instrumentation of Body-with-Body contact and coalescence. Body or Matter by itself is supposed to be blind; but it is discovered to be obedient to the laws of movements as discovered and described by the Mind. The Body or Material Nucleus is always gesturing in and within the Freedom-of-Freedom which is common to Mind and Matter, which alone gives birth to them both and which alone comes to be known later as the Fixity-of-Form and as the Freedom of Functioning Fixity. There is no Body without movement, without itself being the product and development, the deed and fulfilment, of a Moving Process of unceasing Absorption-Individuation. Where there is movement felt or observed by or about a Moving Body or *appearing Appearance,* there is besides that Body and Appearance, an Appearance-observing and Movement-discovering and measuring Mind. While the Body *gestures,* the Mind *discovers* through the very

instrumentation and creative execution of the action of action, of the gesture of gesture and movement of movement, known otherwise as comprehension or conserving consciousness.

Mind ceases to be mere Function and Body ceases to be mere Form and both begin to fuse and fulfil each other at the throbbing point and ecstatic acme of Chētana, where all faiths are forced to function and all beliefs are compelled to believe to their utmost and bring forth the instantaneous union of Fact and Feeling, that is to say, the *emerging event* of Potential Imminence developing into Dynamic Nascence. Chētana is the uniquely emerging Ecstatic Event which fixes us to our faith in our own living Present and to our belief in our own beautifully-living Body. Chētana introduces us to the Objective World of indisputable Appearance only *after* it has objectified and established the Beauty of our own Body and the Certainty of our own Sensibility.

Memory accentuates the Sensational Uniqueness by intensifying the force of concentrating concretion ; but it does so only at the risk of contributing to one-sided preference and at the risk of ignoring the configuratively-distributive Beauty-pattern which underlies all concrete facts and feelings. The prevalent belief of mankind in so-called distinctly separate entities as Mind and Matter is the result of partiality-contributing Memory or *habitual* Belief. Very few of us possess such originality, such elasticity and instantaneously-inflaming enthusiasm as to refuse to be satisfied with palpably partial and notoriously defective representations of Life-Beauty. The Living Countenance is broken by us into its so-called constituent elements or tissues, which are each supposed to be separate from others. Analysis fails of its appointed task, when every division it effects among the indivisibly integral Life-constituents, does not distinctively develop the configurative coherence and coalescence of the divided elements. There is no Fact or Phase of Life-Beauty which is not concrete and composite. What distinguishes one Fact from another and what constitutes the Fulfil-

ment-of-Fact as different from mere Fact-ness is the progressively converging development of the Concrete Sense and Living Beauty which includes both Mind and Body, both Intelligence and Instrument, both Subject and Object, Energy and Expression and Character and Concrescence of all characteristically constituent elements. "Of all Living Beings I am Chētana" says the Divine Lord ; and the Chētana that attains to the rank of Identity with the Divine is not merely Intelligence nor mere Instrument, is not mere Spirit or Mind nor mere Matter or Body, but it is the Uniquely Integrated Ecstasy of all Intelligences and Instruments, of all Minds and Bodies and of all Senses and sensibilities—ay, all coalesced together to such creative concentration and configurative coherence, that in the instantaneous Affirmatory Appreciation and Adoration of Beauty's Beauty all the infinite potentialities of the indefinable Immanent-Transcendent are brought into actual operation and effective service.

Far from Chētana being a mere momentary *Sensuous* experience of the fleeting phenomenal, it is the acmic expression and ever-widening ecstatic realization of Beauty through the felt and fused Beauty of feelings, faith, belief, behaviour and established conduct and through Beauty of affirmation, appreciation, association, appropriation and adoration. Chētana is the creative union and consummation of the Known with the Unknown, of the Familiar with the Novel and of the Past with the Future *in, through and within* the eternally-instantaneous, concretely-coalescing, vitally-vibrating, sensing, seeing, conscientiously-conscious Ecstatic Present.

KALPANA

Kalpana has been already defined as the Constraining Commandment or the Necessitating Necessity. It is both such, born of *Deliberate Desire.* Kalpana is the energy of the Intelligent Will that plans to execute and fulfil what Bhāva or Creative Initiation prophesies and what Bhāvana or Believing Belief *fully* believes.

While Prophecy and Belief draw *from* the Imminent Future *towards* the actual Present, Kalpana or Deliberate Desire *leads straight from the Living Present to the Discovered and Determined Future.* Deliberate Desire is the determined and daring adventure of ever-progressive certainty that jumps from Subject to Object and from *one* Object to *other* Objects—an adventure that works throughout all intervals of sleep and stupefaction, that springs across all gaps of individual separateness, and develops itself in energy and in initiative of creative enterprise both with the actual momentum of *achieved* achievements and with the dynamically-imminent potentialities of achievements *yet to be fulfilled.*

Kalpana is Belief in Beauty's Beauty intensified with the growth of ever-increasing experience and instrumented with the weapons of accumulating memory and ever-stimulating sensation. Deliberate Desire is Certainty that delights in its own indisputably-discovered Beauty of Beauty from more to more; and it is such a Certainty that doubts not the least about its own validity or ability *to achieve* and *be achieving* evermore. It is such a self-determined Desire that surveys the whole world and field of perception as so many systems and series of possible conquests and positive acquisitions; and it is that again which divides and redintegrates, breaks and unites, as suits its own purpose or selective choice. Dynamically potential and abstract or indefinitely explicit desire, during the course of constant desiring becomes more and more definite, till at last it becomes conclusively concrete and remains definitively established in its deed of fulfilment. All life-functioning may be interpreted as Positive Desire that progresses towards the Perfect Deed of Fulfilment and progresses still further from one achieved deed of sufficiently perfect fulfilment to another, without being cloyed or fatigued.

Bhāva is *positive* desire that is implicit in all life-breaths and conscious movements. Bhāvana is *pro-*

gressive desire that develops from the indefinitely implicit to the dynamically potential and ever-increasingly accelerating explicit desire of irreversible Time-direction. Chētana is what carries forward the work of intensified belief and directed desire from the dynamically potential and explicitly indefinite to the stage of indefinitely definite perception and instinctive purpose. Organic life of our common human experience begins at the stage of explicit indefiniteness. What is Matter, what is Mind, what is Substance, Stimulus or Sensibility, are still matters of daily conjecture. But however indefinite these notions might be, they are explicit enough to be recognized by us and be made the basis of further concentration of thought and application of operative life-energy. Because of the very *elasticity and amplitude of indefiniteness* and because of our capacity to concentrate at least on the explicit side and aspect, we develop, as the result of the felt feelings and onward urging forces of living life, the dramatically dichotomous series of Subject-Object presentations which are nothing better than working hypotheses, operative theories and wakeful dream of dreams. Chētana is the freedom of awakening self-consciousness that limits itself to the border and boundary, to the world and heaven, of its own self-centred purpose of indefinite definiteness. Our wakeful moments and ordinary actions are always based upon this ground and surface of indefinite definiteness; with every added stimulus of both subject and object, we begin to merge together and integrate the elements of the supposedly separate dichotomous series into the artistic whole and concrete reality of Kalpana or Law or demonstrated Fact of definitely true and established Nature, Quality, Concreteness or Character. But even Kalpana or *injunctive integration* of all Artistic, Ethical and Intellectual operations of Imaginative Comprehensiveness, falls far short of the absolute fulfilment of the self-establishing Sovereignty of Deed or *Kriyā*.

KRIYA

Kriyā or *Samsthāpana* is the wholesale heart-deed of fulfilled Identity that is more than the mere desire for existence and is far more and far better than the mere assumption of Being or inevitably-established *"Is-ness."* *Samsthāpana* or *Kriyā* is more than the mere passive contemplation of and confirmatory assent to the established familiarity of so-called Eternity or Indestructible Time. It is far more than *a mere acquiescence in* a supposedly independent, self-sufficient and transcendentally-supreme spiritual order; for it knows of no acquiescence in any eternally-established order, except if it be an order affirmed, appreciated and adored in and within its own established deed of instantaneous heart-whole adoration. And so too, it admits of no Independent Fact until and unless the certificate of Factness and certainty of independence is given out of its own *Independence*-bestowing Freedom-of-Freedom as a free gift and blessing. *Samsthāpana* is the *enactment* of self-establishing Sovereignty and *achievement* of Identity, whose active fulfilment is fraught with as much Novelty as it is with Familiarity, whose self-executed deed is as ineffably divine in depth and height of import as it is intensely and spontaneously human, whose truth is as eternal in strength of certainty as it is in instantaneousness, and whose beauty is as *infinite* and unlimited as it is beautiful no less in *finitely* revealed phases and instant-by-instant realized aspects of successively progressing integrations.

What initiates, inspires and sustains the deed of heart-fulfilment is the *Novelty of Individuality* which remains novel throughout all historic and eventful time and appropriates all increasing experiences of Familiarity as the Heralds and Pioneers of its still unexplored realm and empire of Inexhaustible Identity. The higher the Character of Individuality, the deeper the sense of Novelty felt in the bare act and event of its *identity-discovery.* Eternal, Ineffably-lovable and Lovely God has to be discovered and identified every living moment

as the Novelty of the Eternally-Instantaneous Life-Beauty-Love, that is being appreciated and adored as the increasingly new and progressively interesting Historic Events and Dramatic Manifestations of instant-by-instant, period-by-period and epoch-by-epoch accelerating heart-fulfilments of individual groups, societies, kingdoms, communities and cosmic Whole-of-Wholes.

The terms "the Same," "the Selfsame," as applied to the fulfilment of the Fact of God-realization and Deed of God-discovery signify only the unceasing continuity and ever-increasing extension of Novelty-*emergence* or manifestation of still more uniquely unique Novelties. The very notion of *repetition* is an expressive emergence of the uniquely novel and seemingly paradoxical event of Familiarity. Both *repetition and rebirth* are expressions of *novel relations* leading to the development of closer and closer Familiarity—which familiarity itself is but *an* aspect and temporary unique phase of all the many inherent qualities and novel characteristics of the instant-by-instant developing *Character of Novelty.* Familiarity-of-event and event-of-Familiarity is Novelty leading itself to Conserving Memory; and Memory itself is only an Instrument in the hands of the organically-integrating and *identity-establishing* Individuality.

THE "KALA-PRAMANA" OF THE BHAGAVAD-GITA OR "TIME-INSTRUMENTATION" OF EVER-CREATIVE INITIATION

The Kāla-Pramāna of the Bhagavad-Gīta constitutes one of its supreme titles and indisputable claims to ever-increasing immortality. *Kāla* is the generic name which signifies not only the abstract notion of eternally-established existence, the objective correlate and co-ordinate of Space, but also, the subjectively realizing, self-creative, self-instrumenting, self-instituting, self-interpreting and self-appropriating Self-of-Self.

Creative Initiation of self-instrumentation is Life building itself and projecting itself; the passage of the Living Present to the Living Future through the sheer force and impulse of heart's self-creative faith and be-

lieving belief. *The first event of event is the birth of eventful time, and the event that is ever being born is the birth of Future.* Future is always fresh and original, is always the unique, incomparable, emerging novelty of novelty *that is never repeated nor reborn.* While the Future is always a prophecy and a faith, the Present is always a pursuit and a believing belief; and the Past is always a discovery and an interpreted, instituted and appropriated fact. *Living Life moves not towards a distant future that is distant by the distinction of instituted Space-length. Life moves instantaneously from Future downwards. Life's movement cannot be measured unless and until the Living Future and Moment of Movement has been already appropriated and made to move itself according to the manner and method of the observed, interpreted, instituted and accepted Momentum-of-Movement or Movement-Fulfilment.*

The distinctions of Past, Present and Future are what are instituted by us during the course and effort of our *interpretative construction* of Time-in-Time distinction and distinctive definition. But instrumentation of creative initiation is operating and functioning throughout and it is only through its own agency and effected operation that all institutions of established entities and all prevailing methods and modes of interpretations concerning moving movements and living moments are brought about.

Kāla or Time is the creative-formative agent and instrument, the breeding soil and nurturing environment, on which and through and by which alone are all possibilities of perceptible phenomena and all entities of visible or imaginable Space brought into being and made to become what they are observed and experienced to be. Kāla is the all-appropriating and achieving agent who, it is, that *interprets the significance of all Laws of Logic and determines the nature of all inevitable initial implications and irresistible inferences,* as it is the same agent and that alone who necessitates all necessities and

institutes the eternity of infinities and infinity of eternally-instantaneous moments and instants. To call a "Moment" a mere passing moment and evanescent insignificant fraction-of-fraction equal to almost Absolute Nothing, is pardonable, if by calling it so and by trying *to interpret its significance as identical with absolute insignificance, some sort of satisfaction whatsoever is derived to the person who does so.* The so-called mere passing Moment may, on the other hand, become a veritable infinity of eternities to an infinitesimal electron that takes *seven thousand million revolutions in a millionth of a second round and round its proton.* All instituted intervals are expressions of felt feelings, which feelings themselves, *during the fulfilment of the fact and function of their being felt,* give rise to the conserving powers of the concentratedly-creative process of Memory-instrumentation, whose achieved result and habit of recognition is the established institution and acceptedly *"true"* interval.

YUGA is the instrumental union of Instant with Instant, of instituted time with instituted time, of Present with Future, and of Future-enlarged-Present with the integrating whole and appropriating process of Past-Present-Future.

KALPA is the rhythmic throb and impulsing pulse *characteristic* of every uniquely emerging and uniquely integrating individuality of concrete existence.

Kāla, Yuga and Kalpa have more or less the same significance as Bhāva, Bhāvana and Chētana; only Kāla, Yuga and Kalpa are terms of specifically *Objective* Time-significance, while Bhāva, Bhāvana and Chētana are specifically *subjective* and purely psychological. But at the Kalpana stage, both the purely temporal and the purely psychological series merge into each other indistinguishably; and the crowning fulfilment and consummation of both is ***Kriyā, Samsthāpana, Hridaya-prathishta*** or **Achievement of Functioning Function and Fact-establishment.**

Kalpana is next in importance only to Kriyā, even as Commandment is to Actual Achievement. Kalpana is the Creative Behest and Divine Commandment that instruments, institutes, interprets and appropriates all Human experience into Historic Events and Heart-fulfilments. All creative fulfilments and instantaneous achievements involve these four processes of instrumentation, institution, interpretation and appropriation. Time-instrumentation of Creative Initiation is what corresponds to the spontaneous throbbing of the heart, the functioning function which we know to be operative throughout and without which there can be no Life-movement or Life-duration nor any kind or mode of existence material, mechanical, inorganic or otherwise. Instrumentation of Creative Initiation is both the Field and Cultivator who gives rise to the possibility of *instituted* Causation and its *established* Laws and Methods of effective working. *Time-instrumentation is the World and Cosmos in the making;* it is the manifesting process, method and mode of Fact-Form-Force-maintenance, the Bodying forth of Beauty and the flowing forth of Eternity and Evergrowing Events.

All creation and evolution is in Time and Time alone. The primary meaning of Time-movement is not a marching and flowing from point to point of established and stabilized Space. Far from being like a running stream flowing between the relatively changeless banks of stabilized Space, far from Time being the *Contained* and Space being the *Container,* it is the reverse that is true. It is Time that gives birth to the very force which maintains the Fixity of Form otherwise called Space. Time is the *explosive* creative energy, while Space is the *expressive* and *expressed* sphere of *Energized Energy.* Space is not the support of Time-movement nor even right parallel with it ; for, Space itself is the product and offspring of ever-creative, ever-sustaining Time.

The Lord God of the Gīta is identified with KĀLA in the sense of ever-creative Eternal Instantaneousness of

Fact-and-Deed-Fulfilment. Kāla is what displaces the worlds of seemingly established stability from their very foundations and makes use of their conserved materials and concretely-concentrated elements for further World-constructions of still more developed capacities for cohering Beauty-embodiments. The Word *Kāla* is used in the Gīta, in the eleventh chapter, not as the exact substitute and synonym of mere Time or even of mere Eternity, but as signifying the *Space-absorbing Principle, Power and Personality* of Eternally-Instantaneous Immanence-Imminence-Emergence-Nascence-Transcendence. Kāla, of the Gīta, is what absorbs, assimilates and organizes all Worlds of manifold bodies and entities into one Infinitely-Vast Totality of Instantaneously-appropriating and Ever-increasingly-appreciating Individuality of Character and Beauty of Personality.

THE CREATIVE FIRES AND SACRIFICIAL ALTARS OF ABSORPTION AND HUNGER

All desires and passions, ambitions and aspirations, all faculties of both conservation and comprehension, of both identity and expansion, of individuality and intuitive intelligence, are born of the primary power and process of creative concentration leading to concentratedly-creative initiation—otherwise called Absorption.

Absorption is the function and attitude of primary positive affirmation which leads itself step by step to the indisputably valid individual realization of perfect freedom's fulfilment. The progress from the positive to the perfect and from the affirmative to the absolute becomes increasingly possible in intensifying scales of imminent probability through the process and power, through the method and manner and through the instrumentation and agency of Absorption which gives no chance to notions of "Otherness and Separatedness," still less to notions of "dissolutions and destructions." The truth of God's absolute essence and all-sustaining existence is proved by concentrated faith that would willingly let itself be absorbed in the perpetual pursuit and dis-

covery of Divine Truth. Intensest Faith welds all Facts and Feelings into the Beauty and Character of Axiomatic Truth. Absorption is the direct movement of development from Faith to Truth with little or no necessity for Hypotheses or Conditional Beliefs. It is the Transparent Beauty of *believing belief* that reveals the full heart and face of Faith and Truth at once and instantaneously to each other.

The Agent absorbs the Instrument only to discover himself as *being absorbed* in the function of Instrument-instrumentation. The Container absorbs the Contained only to realize itself as being the *Maintainer* of the absorbed contents. Time absorbs Space only to discover itself as giving birth to new dimensions and extensions yet to be absorbed and appropriated into its own corpus and concentration-nucleus of functioning certainty. Were it not for the absorption of Space by Time, there could be no *Movement* and no comprehension of *More*. All movement is the manifestation of the "MORE" and all measurement is the appropriation of the *moving* "More" by the ever-creative and all-appropriating "MOST."

Whereas Space is but mere Appearance or Configurative Presence, Time is Over-Presence, Apperceptive Experience and increasingly intensifying Absorption of Imminent-Emergent-Nascence. Whereas Space is but concentrated conservation and concretely condensed indestructible energy, Time is what both creates and conserves and what, besides, comprehends itself from all the located points and instituted standpoints of Space-limitations. Pure Time-movement of Absorption is from More to More; and such movement is ever free to function forth in full mastery and sovereignty between the two poles of perfection, of which one is the fulfilment-of-freedom and the other is the freedom-of-fulfilment, of which one is the fulfilment-of-function and the other is the function-of-fulfilment.

The heart absorbs and concentrates without in the least annihilating the qualities and virtues of things ab-

sorbed. The heart absorbs only to give more and proffer from more to more. Intensified absorption is otherwise known as Hunger. Hunger is heart-movement spread out and sustained in and within the same corpus and core of concentration-nucleus. Indeed, it is energy intensified into force, freedom converted into imperative necessity and creative concentration instrumented and instituted into spontaneously automatic causation. Hunger is more decisive and directive than Absorption and it is always out-and-out Objective. All absorbing, hungering and desiring is ever directed towards an Ideal Object whose only Quality and Character that we know and feel absolutely certain about is its Beauty. Beauty reigns in and around us, even before we have opened our waking eyes and exercised our grasping limbs ; and Beauty becomes us and of us before we are ever aware of our own distinctive individual existences. The definitive idea of "*our individual selves being centred and seated in the freely functioning and systematically-built Body*" takes possession of us only as we live from day to day, fed with the food, water and air of Beauty and only as we gather the very same Beauty's flesh and radiant substance in sufficient density and strength as to feel its weight and working capacity. The Body and corpus of concentration possessed by each living organism or material proton is itself the result of an infinite series and processes of absorptions and condensations—and the same process of Beauty-building or Being-Becoming precedes and succeeds the *Separatist Gesture* of Self-consciousness. The freedom of separation from other material bodies is not a freedom thirsting for seclusion nor a flying away from the necessity for corporate and co-operative living-together. The freedom of distinctively individual bodily sense is born of the very fulfilment which is free to limit or liberate itself, according to its own undefined and indefinable liberty-of-liberty. The liberty of "*Limitation and Fixed Concentration*" is no less fraught with the functioning certainty and freedom of independent fulfilment than the liberty that would

liberate by limiting all limitations to the legitimate boundaries, lines and Bodies of virtual significance and factual existence.

Hunger is as much the product and growth of individually-integrating organic intensity as it is the imperative commandment and deliberate desire to put forth the same uniquely-integrating Individuality's concentrated sense of Bodily Beauty. Strange as it may seem, the whole Living Body of each one of us is ever and always in need of being fully discovered by our own senses and attentive mind and stands equally in need of being maintained and sustained by our consciously nourishing efforts at Beauty-habiliment. *The Ideal Object is always the Beauty of the Whole Living Body.* Other objects are but bare dimensions and surfaces, spatial configurations and condensations of attention-generating forces—but our own corpus and temple of Living Beauty, which is at once and at the same time Subject and Object, Sense and Stimulus, Enjoyer and Enjoyment—our own individual and integral Beauty of Body and Limbs, of Mind and Movement, of Muscles and Nerves and of Heart and Brain, we are only in the *process of discovering throughout* our life!—for what is life-long and life-continuous experience but the progressive pursuit and developing discovery of our own whole living Individuality's Beauty of Being and Being of Beauty, Beauty of Becoming and becoming Beautiful, Beauty of Behaviour and behaving beautifully!

Hunger or the Imperative Urge of the Objective is the primary gesture and behaviour of functioning freedom which constitutes the essence of all Mentality and Materiality. Freedom, that functions, is incapable of being expressed in any language other than that of Beauty. Freedom itself is the breath of eternal, ever-creative Love—and the freely functioning, rhythmic breath of Love finds concrete expression and is capable of being conceived and comprehended by our Mind, only in terms and symbols and in gestures and suggestions of Beauty and evermore Beauty!

Both Mind and Matter are the movements and developments of the ever-functioning freedom which functions itself either as distinctiveness of manifest appearance or as the discernment of measurable dimension or difference, functions either as perceptible feeling or as intuitive inference, either as individual self-consciousness or as indisputably-established entity—and functions so, only through the virtue, power and medium of the Wonder-wrought *Workshop of BEAUTY* which is also at the same time Beauty's all-beautiful and ever-increasingly creative *Power-House of WONDER.*

Both Mind and Matter begin to emerge into Appearance and become our indisputably achieved Life-event only with the birth of the complexly triple and triune Wonder-Hunger-Desire.

THE TRIPLE AND TRIUNE WONDER-HUNGER-DESIRE

Wonder is the same as Hunger and Desire so far as the primary life-activity that impels and sustains them all together is concerned. Wonder begets Hunger and becomes thereby the doubly intensifying Hunger-of-Wonder and Wonder-of-Hunger. The inseparably dual Wonder-Hunger generates in turn the doubly intensifying Desire which by its birth transmutes the former dual process into the complexly triple and triune compound of each-with-each-involving and individually unanalysable Wonder-Hunger-Desire. This complexly triple series is what constitutes the raw material of the equally complex and equally inseparable Self, Self -consciousness and Object.

Matter is what matters and functions forth as the Food of *hungering* Wonder. The quest for Matter, Food, Fact or Object is born of the cravings of Hunger which itself derives its command and direction, its energy and impulsion, its capacity and comprehension, from the Heart and Soul and from the Self and Centre of Wonder. Wonder is the primary prophetic assurance, the affirmatory appreciation, and the ever-increasing adoration of Beauty's embodied, established and achieved perfection.

Hunger is the progressive pursuit and punctuated feasts of Beauty-born sensibilities, satisfactions, expectations, hopes and certainties. And Desire is the deliberate attempt at the definitive discovery and perpetual possession of the same Divine Beauty's Sovereignty, Supremacy and Sacredness.

Faith, Belief and Truth correspond to Wonder, Hunger and Desire, in so far as each of the former series is the fulfilment of each of the latter series, respectively. Faith is the fulfilment of Wonder, Belief of Hunger and Truth of Desire. Belief is the movement of Matter-controlling Mind, leading to the discovery of Beauty's Body. Belief like Hunger is individual, integral, irresistible, inevitable and indispensable. The function of Belief is twofold—either to enable Faith and Truth to fuse themselves at first sight or to develop itself into such distinctive Beauty of Form and Force, of Substance and Sensibility, as to extend in full from Faith at one end to Truth at the other end. Either to become the transparent medium and unobtrusive instrumental help to the achievement and establishment of the divine identity of Faith and Truth, or to become in itself the full-developed Sovereign and Master, whose Palace-gate is guarded by Faith or Truth or by both—such is Belief's function. When Belief dares to discover its divinely Beautiful Body or Ideal Object, when *Believing* becomes the sole function and breathing breath of the living organism and becomes so to speak its veritable blood of blood and flesh of flesh, *then* Desire begins to function forth with Delight, then Mind begins to manifest itself with the measured and measurable rhythm of Material Fact and Certainty, then Seeing comes to have both an Organ and Object of Sight, then Hearing comes to have both Audibility and Harmony of Experience, then Eating and Drinking become in themselves *Ecstatic* Organic Functions fraught with the indisputable accompaniment of increasing self-concentration and increasing capacity for all forms and varieties of Beauty-enjoyments and Beauty-appreciations.

Hunger is the pursuit of "TAT" or "That-ness" which is another name for the abstract and absolute functioning certainty, that leads itself from Fact-ness to Fact-fulness, from the primarily positive to the positively perfect and from fulfilment-of-freedom to freedom-of-fulfilment. Hunger, that is born of the fulness of intensified concentration, fulfils itself only by inducing further more concentratedly-creative functionings. *Hunger is as much the expression of some felt want as it is the creative initiation of some concentratedly-contented Individuality enthroned in indisputable self-certainty, supremacy and sovereignty.* When I hunger, it is because I have the energy enough to hunger and have the sense of self-certainty and self-sovereignty enough to function forth in continuous energization-expressions. It is true that so long as my Hunger is only a restless hunger and undefined craving, I feel a sense of *want and shortcoming* in my own living body and sphere of individuality. But when I definitely *desire for Food,* then my Hunger ceases to be a merely blind and restless craving and becomes converted into an intelligent instrument of the Food-appropriating and Food-Beauty appreciating and enjoying Individuality!

Hunger for the absolutely *Ideal Object,* the Hypothesis of the *Indestructible and All-pervading Substance,* Belief in absolute and perfect *Beauty,* all stand on the same level and all are more or less expressions of the same " TAT-Bhāva " or generalization of Abstract and Universal That-ness. The TAT or That-ness of things is often supposed to be the quintessence and common substratum of all mentality and materiality. And there are some who would reduce all forms, shapes and qualities, all uniquely individual appearances, virtues, values and distinctions into some such supposed *Substratum* of indistinguishably homogeneous substance or sameness-of-sameness. The Matter or Substance, so called, does not by itself become or constitute the Whole Visible Body of *the perceived, perceptible and perceiving Appearance.* The Beauty of even the most insignificant phenomenal

Appearance or Life-event depends as much upon the Feeling of Wondering-Hungering-Mind as upon the Food-of-Fact or Attention-concentrating Corpus of Certainty, because primary Feeling takes the Food-Fact for granted, which Belief itself assents to, at the start, and tries to appropriate further and further as the consequence of such self-assent and self-assurance. Virtuous Belief is based and bent upon discovering the Whole Living Body of Individuality which includes both Mind and Matter, both Fact and Feeling and Self and Self-consciousness. Till Belief is developed into deliberate and definitive Truth, the Object of hungering Mind's movements, the *Matter* that engages our Thought and Attention remains a mere "That" or "TAT," a vague generalization of explicit indefiniteness which is yet potentially capable of definitive discovery and deliberate distinction. The definitive discovery of Beauty's Body is the function and fulfilment of Desire-fulfilling Truth, to which both Belief and Hunger contribute and become in themselves the *Higher Function's* instruments.

Desire is the directive movement towards the discovery of the "SAT" or "Fact-fulness" as different from bare Fact-ness, That-ness or TAT. Desire directs itself towards the discovery of the Full Fact that is fit enough to become heart's Whole and Wholesome Food, the Food that is *Good* enough to eat, enjoy, appropriate and appreciate ever-increasingly! Without *Intelligent Desire* there is no Artistic Delight, and the SAT which is the compound of both Good and Truth is what calls forth and combines all our Intellectual and Artistic faculties and sensibilities. When Desire discovers, it does so only by and because of the *Delight it feels beforehand* and of the delightful certainty with which it starts on its pursuit of the *Full Fact's* and Whole Beauty's Discovery.

Desire-Delight and Discovery of the Good and True cannot continue to function forth with the same insatiable fire of prophetic pursuit and instant-by-instant-intensifying ecstasy, unless the *Original* and *Originating*

Self of Wonder, Soul of Faith and Heart of Adoration makes use of all its intensifying thrills and indisputably realized certainties, of all its acquired powers and faculties of perception, conception, memory, imagination and judgment in maintaining the Individuality of "MAT-Bhāva," My-Beauty, My-Body, My-Reality, My-Character and My-Personality!

BODY AND BEAUTY

Body is Fact and Beauty is Fact-Fulness. Body is positive and Beauty is Perfection. Body is affirmative and Beauty is absolute. There is no Body without its being the visible virtue and characteristic Beauty-of-Beauty which, without ceasing to be the Eternal and Indestructible Beauty that it is, manifests itself in all forms of consciousness and varieties of appearances that generate notions of distinctive quality and quantity, of distinguishing dimensions and capacities, and above all of individually integral and separately-systematizing Entities and Totalities. Beauty is the Infinity of Infinities, the Fulness of Perfection, in and within whose Boundless Bosom flow and overflow all currents and oceans of discernible distinctions and conceivable conceptions. Not a drop of the Infinite Ocean is ever dried or reduced to nothingness! Nor is there the least, least drop which is not as much an integral limb and living cell of Beauty's Whole as any immensity of magnitude or dimension, any mere immeasurableness may be deemed to be or may deem itself to be.

Body is of Beauty; and from the least particles and protons to the largest conceivable Cosmic Systems there is nothing of Space or Corpus-of-concentration which does not belong to Beauty and become its property, which does not suggest by its own entity and uniquely *"absorbing-individuating" Totality* the encompassing entity and infinitely-infinite Totality of Beauty—there is nothing which is not itself an index and symbol, an attention-concentrating and affirmation-confirming as-

pect, face and countenance of the indefinably rich, inexhaustibly grand and inconceivably Adorable Beauty.

Body is the positive deed and fact of Beauty which builds from out of its Beauty-Nature and Beauty-Character this Moving World of complex movements and rhythmic developments of the *done and discovered Deed of Deeds!* Body is the Emergence of Beauty, the manifest appearance and indisputable *Revelation* of the Reality-of-Beauty and the Beauty-of-Reality. That alone is an Individual Entity which has some heart and core of Beauty-concentration and possesses some Quality or Quantity of Distinctive Appearance and Distinguishable Character.

THE BEAUTY OF ONE AND MANY

Beauty is at once One and Many. It is at once Body and Over-Body, Presence and Over-Presence, Organism and Encompassing Environment, Entity and Totality, Concentration and Comprehension, Nucleus and Nucleus-establishing Necessities, Event and Causation, Appearance and Appreciation, Distinction and Dimension, Space and Infinity, Time and Eternity and INDIVIDUALITY-and-PERSONALITY. Beauty is at once Form and Force, Fixity and Freedom, Positivity and Perfection. Both One and Many are the Beauty-forms and Beautiful Countenances of the same all-embracing and all-nourishing BEAUTY. The Absolute ONE and the Whole BODY of Beauty includes all Infinities of Entities and Totalities —and the Absolute Individuality or Indisputable Reality of Beauty is at once and indivisibly Subjective and Objective and is throughout ever-creatively Immanent, instantaneously Imminent-Emergent-Nascent and unsurpassedly Transcendent.

The distinction between One and Many is the distinction instituted, hypothesized or *argued to be or ought to be,* by some living, feeling, thinking, speaking Body, Entity or Group of sufficiently-compact Beauty-concentration and Totality, as to possess the dual vision of both objective observation and subjective introspection.

Such dual vision is the natural characteristic of Beauty which is the combined perfection of all perfections and fulfilments and which alone gives room for all freedom of thought, feeling and aspiration, of affirmation, appreciation and adoration, and gives room to the liberty of limiting, counting, classifying, differentiating, magnifying, minimizing—ay, to all possible instrumentations, institutions, interpretations and appropriations!

All ideas of One and Many, all affirmations of Self and self-possessions, all achievements of "Me" and "Mine" are born of the ever-creative heart's spontaneously functioning, positively practising, eternally-exercising Authority. The Authority to interpret "what is what" and "which is which" is based upon the ability to *appropriate* and *assimilate* the What-ness of What and the Which-ness of Which in the instantaneous deed and execution of the interpretation-process itself. Hence all interpretations presuppose established entities and prefunctioning facts of certainty. But the very supposition and granting of such prefunctioning factors of certainty is itself the *function-evolving-function* of the institutions-instituting, foundations-founding, ever-creative Heart.

The Authority that institutes the distinction of Time as Past, Present and Future is the functioning function of the same all-creative heart which *divides* each Instantaneous Throb of life-event only to *develop* and *discover* its complexly-wrought Beauty-significance. There is no division which does not develop itself into complexly-cohering distinctions and there is no distinction which does not involve the manifest function of "More" and the ever-creative movement *for* "More." Mentality is this manifest function and movement of More and for More. Mind is the instrument that reveals Beauty which is ever more and more. The Mind realizes the evermore inexhaustible, ineffable Beauty-of-Beauty, even before it attempts to reveal Beauty's broken glory and scattered splendour through instrumental gestures or institutive symbols.

BEAUTY'S "MORE" THAT IS MUCH MORE THAN THE ALL AND WHOLE AND ABSOLUTE

Beauty's More is evidently more than what Wonder, Hunger and Desire could cumulatively conspire to conceive of. The "MORE" of Beauty, which the Mind realizes and reveals in overflooding abundance, exceeds all the cumulatively co-operating and simultaneously concentrating powers of conception and comprehension, possessed by even the *Whole Human Race!* All terms and definitions like the One and the Many, the All and Absolute, Eternity and Infinity, are but *human gestures and mortal symbols* of Affirmation, Appreciation and Adoration of BEAUTY which is more than what all thoughts and feelings, all symbols and gestures and all interjections and heart-ecstasies could succeed in expressing and communicating from heart to heart. The Absolute of Faith and the All of Truth certainly fall far short of Beauty's MORE, inasmuch as they both suggest passivity of saturation incompatible with the freedom of ever-creative fulfilment. The Absolute is more or less the synonym for the freedom of deliberately-desired and logically-conceivable Fulfilment. Beauty's MORE is at once capable of doubly-double *freedom-of-fulfilment* coupled with *fulfilment-of-freedom.* Hence it goes without saying that the MORE of Beauty is infinitely greater in scope and significance, both internally and externally, than the mere addition, merging together or even the multiple product of the All and the Absolute. Beauty's MORE is the Motive behind and before and beside all perpetual prophecies, pursuits and discoveries, behind and before and beside all absorptions, hungers, assimilations, organizations and individuations, and all instrumentations, institutions, interpretations, appropriations and achievements of each *by* each, of each *with* others and of all with all.

ASSIMILATION, ORGANIZATION AND INDIVIDUATION

Beauty's MORE flows into our ever-throbbing heart and becomes its burning breath and blood and feeling

nerves. Beauty's More is far too much for our Mortal Hunger and Appetite; and hence, in spite of our professedly unlimited Desires and insatiable Ambitions, our lips refuse to drink of even the divine nectar of bliss more than a limited amount and quantity. Our breasts and bosoms take in only as much life-enlivening air as their expanding ribs and muscles could suffer themselves to receive it inside. And this holds good not only in the sphere of physical activities and what are called sheer bodily or physiological functions, but also in the sphere of the purely psychical and supposedly unrestricted mental functions. For example, if the simple test of giving expression to a purely speculative ideal requiring but the barest verbal articulation of the heart's highest desire and ambition, were to be applied to each of us, as sure as anything, each one of us is apt to be betrayed into giving expression to a limitedly concrete and far more narrow ideal than what each of us could possibly be expected to express under such favourable conditions of freest thought and imagination. The only freedom we assume for ourselves throughout our lives is the individually-varying *freedom of choice and selection* from out of Beauty's indefinably rich and inexhaustible More. It is not only in matters and functions of sheer physiological assimilation and organic appetite that we are contented merely to choose and select and are habituated to quench our hunger and thirst with the bare *"Surface Honey"* to the extent of a few drops; but even in the admittedly spiritual and out-and-out unrestricted spheres of Aspiration and Imagination, of Appreciation, Appropriation and Adoration, even in the supremely sovereign function of *loving,* we dare not exercise the freedom of Love's Liberty which leads us from thrill to thrill of life-event and drowns us, as it were, with Beauty's overflooding showers and torrents.

Assimilation is not the same as Hunger and Absorption. Absorption extends in and throughout extended Space and *ends by absorbing Space into Time, Time*

into Eternity, Eternity into Certainty, Certainty into Truth, Truth into Beauty and Beauty into Love!

Intensely concentrated Life-energy of infinitely elastic dynamic potentiality is what is called *Prāna,* Vitality or Hunger—and such energy and capacity for creative work needs must imply self-direction and intelligence. Assimilation is the next higher stage, when definitely intelligent and consciously controlled consecratory actions and purposively progressive movements take place. The predominant factor that constitutes the specific function of Assimilation is the strength and sensibility to handle the facts and forces of Reality along lines and directions of determinately virtuous and productively profitable pursuits. Assimilation, Organization and Individuation are such that each leads to and implies the other two, and all the three are brought about and maintained by the same deliberately-functioning, determinately-controlling Desire.

Intelligent Desire, that is deliberately bent on the discovery of Divine Truth, defeats not itself and deludes not its ever-creative energy by letting itself be involved in pursuits and processes other than what confirm and conduce to the progress of such Discovery. And that alone is Truth Divine which, when divined and discovered, *annihilates not the Organ and Function of Discovery.* but exalts and elevates, increases and intensifies the freedom of function as well as the function and freedom of fulfilment, and bestows on the throbbing breath of Desire the blissful self-consciousness of Delight—which Delight *conserves* the energy of active Desire and *converts* the circuit and ambit of Dynamic Desire into one rational sphere and radiant realm of *Divination or Sovereign Comprehension.* It is only Desire which has discovered Truth and developed itself into the dual Desire-Delight that becomes capable of deliberate direction, distinctive definition and self-determined duration. Desire itself can never be inhibited, arrested or annihi-

lated except by another stronger, better organized and more determinately-individualized Desire.

Desire begins with positive digestion and assimilation and develops through progressively ascending organization into the perfection of individuation and Individuality of Perfection. Desire's Fulfilment is not the sort of so-called Absolute Perfection, which will deny *Individuality of Initiative* to the Perfect Individual and deny Freedom-of-Fulfilment to the supposedly transcendent fulfilment of freedom. Desire is never concerned with Destruction, but only with Direction, Development, Definition and Duration. Desire, privileged with the discovery and knowledge of Truth, knows only too well about the impossibility and absurdity of so-called destruction and annihilation, be it of itself or of others.

Not annihilation but Assimilation, not Destruction but Direction and Control, not Opposition but Organization that gives full scope even to so-called contradictory and mutually-exclusive elements—Organization as exercised and operated by the all-conquering and all-assimilating Intelligence and Loving Will—is the one characteristic of Creative Desire, otherwise termed *Creative Sacrificer and Sustainer of all self-sacrificing and self-surrendering Animate Hearts*—which is the full meaning of the term *"Adhiyajña."*

ORIGINAL ORGANIC OPERATION

To be alive with the freedom and function of life-building is Life's Nature, Necessity, Characteristic, Character and Individuality.

The incipient infancy of life which is all activity without any distinction of Body and Mind, the pure life-functioning which is at once physical, physiological and psychological, the spontaneous throbbing of the heart is what is meant by "Original Organic Operation" or Creative Life-function. Life is, life lives, before it knows itself to be alive and living. And life that lives and continues to be alive in and to its own indisputable

consciousness, is ever and always the product and fruit of its self-creating, self-building, self-conscious Self-of-Self or Heart-of-Heart; and Self-consciousness becomes more and more defined and developed as the work of organic affirmation and heart-operation continues. Hence it goes without saying that the ever-creative process of heart-affirmation and organic operation is original and instinct and potent and pregnant with the essence of all faculties and functions and of all senses and sensibilities that evolve, emerge and develop in and within its own nurturing bosom, its own supporting background and its own inspiring atmosphere and horizon of positive positivity and creative creativity.

Original operation is *not* the exclusive privilege of the central heart, as different from the peripheral limbs and organs—nor is the term Organic Operation applied *only* to the activity of the specifically defined Organisms, as different from the specifically termed inorganic things, substances, masses and molecules. Prior to all such distinctions and preceding them in point of Creative Time, fraught with the formative power which builds to Form and Shape whatever comes to be possessed of the privilege of distinguishing forms and distinctive features, precluding all contraries, oppositions and outside-agencies, environments and circumstances, including all Time and Eternity, all Events and Significances, and potent with all Potentialities, Purposes and Ideals of ever-extending Progress and Perfectibility, the ever-creative urge and impulse of *Living Life* expresses itself in primary affirmation of organic operation, which operation includes all activities of Mind and Body and all movements, vibrations, rotations, translations and transformations of every world and universe and of every atom and electron.

Original Organic Operation has all the three characteristics of God's own creation, namely, Originality, Organic Centrality and Manifest Operation or effective exercise of the creative power. All creation runs to waste, if the creative energy is not conserved and con-

secrated towards the concrete manifestation and tangible expression of what it purports to be. The continuously living organism and concrete particle of matter is the simplest proof and demonstration of the eternal and ever-creative creativity. There is nothing manifest without having a measured and measurable quality, quantity, form and dimension, enduring in eventful time; and what keeps all entities so enduring in eventful time, is the manifestation-making, presentation-presenting, Existence-erecting Spirit and Energy of Eternal Creation that triumphs over its own sublime and majestic state of Transcendence and condescends to express itself in tangible, sensible, simple concrete events. The manifestly sensible and tangible is the indubitable proof of the magnificently Transcendent and Superabundant; and similarly, the manifestly throbbing heart and creative centre is the irrefutable proof and demonstration of the All-Adorable, All-Loving Heart Divine.

The assumption of indestructible eternal existence is a privilege possessed properly only by those who are capable of establishing Eternity itself with their instantaneous heart-affirmations and are capable of rearing indestructible existence on such deeply laid and firm foundations. To acquiesce in an inelastically eternal and inevitably indestructible order, is to forgo the privilege of original self-creative faith and individual truth-realization. The eternal order should need no loud confirmation nor could it even tolerate the self-complacent acceptance of its own existence at the hands of those who are unable to affirm themselves with all the available strength and emphasis befitting their pretended knowledge. It is neither pious homage to Truth nor an honest expression of innocent Faith to profess to believe in a pre-established scheme of things in which no creation nor any demand for original individual organic exertion takes place or becomes possible. Such a profession and presumptuous assertion of an Order of Things inhibiting or excluding all genuinely creative activity, is an indolent expression and suicidal perver-

sion of the very power of creation resident and inherent in human heart, thought and language. Even in arguing so much and in such a distinctive manner lies the originality of the arguers' creative choice and execution. For, in Life, affirmation is implied even in apparent negations; and those who argue against the possibility of original organic creation as conceived by other organisms, demonstrate in virtual practice what they pretend to refute in theory—the demonstration of their genuinely creative activity being their own manifest words and gestures, their peculiar and particular felt feelings and thought-out thoughts.

Nothing is or appears for even a fraction of a moment, without being able to affirm and establish itself so far, even though it be the most fleeting appearance of all appearances and the veriest hallucination of all hallucinations or dream of dreams. The concretely living life and organism is the tangibly evident and indisputably demonstrable manifestation of the ever-creative Immanent-Transcendent. The least of living cells and vibrating particles is the concrete consummation and condensing core of satisfaction, the forming form and solidifying object, arising out of the eternally creative act. Creation without concrete manifestation and gesture of perceptible expression would not be a worthy or useful labour; still less could such undemonstrable, inexpressible, invisible act be believed or judged to be true.

Each one of us is free to make use of our heart's creative energy and liberty to the extent we dare ourselves to develop and in the direction we choose ourselves to be directed and disciplined. Each life's creative heart is the store-house of unlimited potential and dynamic energy, which should be thoroughly utilized, if the business of life-building is to be carried out with any success or profit. The primary problem and principle of life-function lies not in a theoretical discussion and determination as to *How* or *Why*—nor is it a verbal statement or social agreement as to "What is What,

Which is Which and Who should be Who''—the primary factor of life is *the fulfilment of the freedom of life-function itself,* the letting free and directing the breathing breath to be engaged in its ever-creative task with the instant-by-instant-intensifying fervour and zest of self-concentrating animation, the digging deeper and soaring higher with the weapons and instruments of the same unflagging, indomitable, ever-wakeful, masterful Heart-Affirmation.

WORK, SPORT AND VALUE

The world of organic operation and experience is the Value-Index and virtual suggestion of God's Infinite Worth and Goodness, of the Heart Divine's eternal and ever-increasing Glory, Grandeur, Majesty, Magnificence —in one word—LOVE-BEAUTY or Love-filled-Loveliness! The very word and idea of stuff, substance or matter expresses the value put upon the source of stimuli by the sensible minds. The materiality of matter, the substance or substratum of all objects and elements of existence, is only another name for the absolute certainty of satisfaction we derive in and through our affective and affected, stimulated and animated, senses. The flowing forth of Time and spreading forth of Space, the certainty of something that endures, including our own self-existence, in and amidst the world of infinitely-succeeding, floating, fleeting entities—all experiences of living lives are one vast and evergrowing illustration of the Conversion of Creative Energy to Work, Sport and Value. And far from being reduced or lessened, far from being forced into a condition of *Entropy* or Future Unavailableness, the Creative Energy of Life, by bringing forth to concrete manifestation and conscious experience all living objects and infinitely distinguishable shades of sensations, keeps itself alive and animated, stimulated and inspired, all the more, and comes to be known and realized as the True and truly ever-creative Creativity, as different from mere undefined Force or still more crude and ambiguous Fate or Destiny.

Work, Sport and Value comprise between them all the possible reasons and methods of explaining how and why God-Heart comes to create more and more of Living Beings and Manifestly Throbbing Hearts and comes to reign thereafter as the Living God of all self-inflaming, spontaneously-throbbing and indisputably self-creative Hearts. They also explain how and why God-Nature manifests itself in tangible Forms and Shapes of boundless profusion and in endless continuity and comes thereby to be known as the God of Infinite, All-pervading and Inevitable Nature: and also how and why, indeed, God-Love, God-Beauty and God-Truth become together to be known as the Eternally-Instantaneous Love-Beauty-Truth of everybody's breath-by-breath and instant-by-instant intensifying ecstasy and axiomatic realization of increasingly-concentrating Individuality!

Life by living comes to value itself as the enduring life of increasing moments and years. The measure of Time or Duration is the measure of the Value which the Living Life puts upon its processes of life-functioning; and the intensity of feeling and appreciation felt for such Time-Value increases with the ability to utilize and convert the living moments into opportunities for more and more concrete manifestations of heart-gestures and Love expressions. Life is throughout Work, Sport and Value. Work is the creative energy directed towards self-sustenance, towards the maintenance and preservation of the living Body-Mind and individual existence. Sport is the creative energy directed towards the construction and control of the field and stage of *Co-existence,* where each lives, moves and dwells with others. And Value is the creative energy which, keeping its continuity with the ever-creative creativity, brings to indisputable and indivisible relation both Eternity and Eventful Time, both Immortality and Mortality, and builds the indestructible and evergrowing Heaven of Love, Truth and Righteousness on the broad and firm basis of both God-Love and Man-Love, of both God-Existence and Man-Existence, both God-Truth and

Man-Truth and of both God's Righteousness and Man's Righteousness.

Work, Sport and Value are alike useful, are all alike inevitable and indispensable to the living life. Work is the simple business of life-function, so far as the concretely manifest life of Body-Mind is concerned. Work is creative of continuously tangible results in the shape of increasing moments of enduring animated existence. That is Work which keeps life kindled throughout and keeps up its own creative fires and flames. Work is both self-creation and self-sustenance, both energization and achievement, both affirmation and appreciation, adventure and enjoyment, conquest and enthronement. Work is not useful only—it is *Utility* itself! Work is not fruitful only—but is itself all fruitage and fruition, all success and achievement, combined!

Sport is the joyous commerce of heart with heart and of living life with other life or lives. The commerce of heart with heart or of self with self may mean either the commerce of the same heart and self as between its own varying moments and experiences, for example, *in Introspection*: or it may mean the social and worldly commerce common to all living beings. All social and worldly interests are *Sportive and Relative,* both in their potential nature and dynamic impulsion, in their formation and fulfilment and in their expression and enjoyment.

Value is what affirms with every affirmation and builds the scale of positive, progressive and perfect satisfactions and certainties with regard to each and all, and all and each, as enthroned and established in and within the Affirmatively Affirmative and Absolutely Absolute. Value is what conserves and consecrates the Work and Sport of Creation and makes all Work and Sport so exalted and exhilarating, so increasingly animated and life-producing, as to make *Life continuously alive* and make Creation ever-creatively Creative. Value is what reveals and realizes at once; what erects both Existence and Co-existence, what establishes both

Self and other Selves or Not-self; what conserves the Past, prophesies the Future, builds the Body, *materializes* Matter, *mentalizes* Mind and recognises the Reality of God right through all Worlds and Universes, through all scales and stages of affirmative, relative and absolute certainty up to the absolutely absolute perfection of the Infinitely-Vast and Integrally-Integral Individuality-Personality.

Work is positive utility; Sport is progressive utility; and Value is perfect and absolute utility. Work is self-creating and self-sustaining utility; Sport is self-evolving and self-developing utility; and Value is self-established, self-evident, self-satisfying and self-fulfilling Utility. All worlds and objects are brought into being, built and sustained, by the ever-creative energy which condenses itself, as it were, into the points and centres of concrete existence; and the process of creation does not stop with the mere Manifestation of the Manifold, but ever and always Creativity continues to function all the more vigorously with the use and instrumentation and with the valuation and appreciation of whatever Work, Sport or Value is creative or already created. Creative Work is not what reduces itself *wholly* to a changed and changing manifestation or to a formation of fruit or enjoyment however heart-satisfying. The Affirmative Heart ever keeps its *Centrality and Self-Sovereignty* and takes to the Work of Creation only for the *Joy* of Self-stimulation and Self-sustenance, takes to the Sport of Creation only for the *Love* of Self-evolution and Self-development, and conserves and consecrates the increasing joys and instant-by-instant-intensifying zest of such continuous Creative Work and Creative Sport towards the bringing forth and building up of more and more beautiful fields and realms of infinitely Valuable, Attractive and Adorable Life-Beauty-Love.

What is visible and manifest is but the earthly end and extreme of a Divine Process whose other end is the ever-creative, inexpressibly Immanent-Transcendent. The measured and measurable qualities and quantities

that are made to appear and manifest themselves in tangible forms, shapes and dimensions are the Symbols and Suggestions of the Infinitely Vast and Immeasurably Superior UNMANIFEST, which supports, fills through and envelops the Visible World and sustains it throughout. The ever-creative Immanent-Transcendent reveals itself not at once and directly but through our stimulated powers of self-concentration and self-interested attention and through our acquired powers of perception, memory, imagination and judgment; and it takes from us in return the simple homage of willingness to acknowledge the Reality of our own existence as enthroned and established in and within an infinitely vaster and inexpressibly greater and grander Reality, which, far from reducing to nothingness the little experiences, enjoyments and satisfactions of Mortal Life, persuades us to look through our own happenings and individual events as through opening windows of magnifying glasses and realize all the more distinctly and in veritably understandable outlines the Beauty and Grandeur, the Majesty and Magnificence, of that which maintains all manifestations and illumines all the infinite suns and stars with a *Single Ray* of its ineffably-Irradiant and eternally-overflooding *Benign Smile of Love's own Loveliness!*

THE SELF-DEMONSTRATIVE SCHEME OF DESIRE-DELIGHT

Desire and Delight are the parent and child of each other. Both derive and develop from out of each other more and more. Desire is the self-demonstrated and self-demonstrating scheme of life-affirmation. The Law and Line of life-affirmation, as expressed and demonstrated through Desire, is as follows:—Desire, Direction, Development, Definition and Duration.

Any moment or event of Life-duration, so far as it is a realized *event* and moment, is the culminating development and concrete result of a primary, positive, affirmative Desire, which, concentrating itself in the *direction* of its self-chosen and self-determined liberty-of-liberty, *develops* into the felt, perceptibly demonstrat-

ed and *desired* Desire; and continuing to be the same self-exercising throb and pulse of its individual strength and intensity, makes itself manifest to its own consciousness as the *enduring, desire-desiring* Faculty and Function.

Desire is positive affirmation which precedes concentration; and Desire, it is, which determines the Direction and Course, the line or length and the circle or orbit which comes to distinctive view with the *Development* of the primarily affirmed affirmation. That alone is right and determined Desire which is able to determine its own positive course and progressive development by sheer force of affirmation-concentration. But Desire does more than concentrate. It does comprehend and control; and it is ever and always delicately conscious of, subtly sensitive to and susceptible of self-stimulation, self-discipline and self-appreciation. What stimulates, disciplines and appreciates the force of Desire exercised in the act and function of *desiring,* is the inmost *core* of *Delight* or as otherwise happens, the surrounding *skin and covering* of Delight, that accompanies Desire inseparably.

There is no force directed in any line or trajectory, which is not the self-liberating force flowing out of a potential centre of affirmation-concentration. Even as the swing of the pendulum leads from the potential to the potential *through* the kinetic, the flow of liberated and liberating Desire is from concentration to concentration with a view to more and more rhythmic demonstrations, constructions and concrete manifestations of the ever-creative Rhythmic Law of Life-Affirmation, mentioned above, namely, Life-Desire, Direction, Development, Definition and Duration. Before Life lives, before any definite period of Life-duration is judged to have been made or endured by any one of us, the living function and propelling Desire of Life-functioning should have led to the culminating event and establishment of the ascertained fact by maintaining throughout the creative throb of self-directing, self-developing, self-

defining and self-appreciating Power and Property, Energy and Quality, which in the predominantly *creative* stage is known as Desire and which the same in the predominantly *appreciative* stage is known as Delight.

There is no Desire without the self-propelling and self-directing accompaniment of Delight. Desiring is its own Delight; and Delighting is never so intense as when it is exercised in the act and function of *Desire-desiring. Living life is self-demonstrated and self-expressed Desire.* Whatever movements and actions, manners and gestures, are exhibited by the living life are one and all of them the indubitable proofs and demonstrative expressions of the regnantly-ruling and predominantly-directing Life-Desire,—the degree of expression and demonstration varying and accelerating through *all the ascending stages of implication, explication, indefinite indication, definite impression and self-evident or supremely overruling sovereignty of instantaneous execution.* The fact of living life implies the force of self-creative, self-sustaining Life-Desire; and before such Life-Desire becomes an established and embodied fact, the concentratedly affirming impulsion and carrying power of Creative Desire has to develop through the intervening Imperative, Descriptive and Demonstrative stages right up to the culminating stage of self-evident and self-appreciative fact of fact or throb of living life.

A short descriptive history of the development of Desire would be as follows:—At first there is only the immanent or implied Desire, that is to say, the Desire that would fain be the deliberate and determined Desire. Such a stage is not an extravagantly overdrawn abstraction of mere theoretical subtlety. It is this positive stage of proto-desiring, pro-desiring and predesiring atmosphere and attitude, *or its absence,* that makes all differences in life later on. Desires and Delights may be of three kinds, namely, Passive, Selective and Creative. What is meant by true and legitimate Desire is that of the Creative type. The selective and passive Desires are only partial expressions of the fun-

damental force of Life-affirmation. It is Creative Desire that lets itself be concentrated and be made to become the Causing Cause and Destining Destiny; and it is again the same type that develops into the most definitely distinctive and permanently progressive and persistent throb of exquisite Delight. From the Creative to the Directive is the lineal and regular stage of Desire-development. But we cannot recognize this second stage, until and unless the formative third stage of *perceptibly dynamic development* has already made itself manifest. We cannot ordinarily think of Desire and Desiring, unless it is a Desire *for* a given Definite Object. Such a dynamic Desire is the developed movement of the third stage, which, coming after the first two stages, takes them for granted as already given and established. At the fourth stage of *Definition,* the primary creative affirmation has after due concentrated determination made itself *an abiding Dynamic Movement,* which is face to face with its own ideal of imminent and immediate achievement. At the last stage of self-evident and established Duration, Life-Desire becomes the *Mother-Desire* of many, many *divided desires* for particular objects and purposes of everyday habits and enjoyments.

There is no living life without the throb of Desire-Delight animating its period of life-functioning. The Desires for particular objects and purposes are the outcome and offspring, the sparks and springs, the streams of Life-energies shooting out of the central source and reservoir, out of the central flame and conflagration. *All living beings are burning masses of flesh and blood, frameworks of fuel and coal, feeding the conflagration of their self-creating, Desire-delighting Soul!* What is meant by the *Soul* is this self-creative, self-appreciative, absolute Affirmation-of-Life or Life-function. Life is the lasting, winning, enduring force of the *Desire-to-live;* and far from this Desire being a disease or painful suffering, it alone gives the throbbing heart power, strength and cheerfulness not only to endure ***but***

even to court voluntarily the most excruciating ills and tortures and the worst agonizing pains and persecutions.

All daring and caring to live are the result of Life-desiring. Life-Desire triumphs over Death not by supposititious theories of so-called Individual Ego's Re-birth, nor by merely giving physical birth to other living lives and other embodied Desire-centres, but by *daring to die* and give drastic disintegration or transformation to the aggregating bones and flesh, that have accumulated round the mouth and crater of the volcanic bursting heart. Living Life is just like the volcano. Both become extinct and come to be known as dead, when the rhythmic bursting breath of air and fire, of steam and warmth, ceases to flow out of their mouths. Whereas the mere volcano breathes only in one direction, from inside out, the Living Life breathes both in and out and with as much intensity and regularity as it determines itself to function forth. When Life-Desire does not dare to give Death of its own accord to the instrument of accumulated flesh and bones built round the throbbing heart, even though the said instrument has already become an impediment; when the fundamental Life-Desire has ceased to be the self-creative, supremely all-directive and *sovereign* Desire that it ought to be throughout, then *Decay* sets in—and slow lingering diseases and debilitating forces set to work themselves destructively and deleteriously on the organized system of Life-functioning. So long as the Creative Desire is supreme, the poisons that enter the Living System of Body-Mind are driven out or consumed along with the traitors that gave entry to the enemy through the gateway of the sacredly guarded fortress of Absorption-Individuation. Rather than leave the fortress in the hands of the enemy, rather than be defeated and made to yield its accumulated wealth of valuable possessions, arms and ammunitions, Heroic Desire often destroys itself most deliberately!

Each living Self is an established scheme and system of Desire-Delight, with characteristics of desiring and delighting individual to each. Each uniquely organized

system of Desire-Delight loses its autonomy and independence, its supreme mastery and sovereignty, only when the dual and inseparable self-creative and self-appreciative Desire-Delight breaks into either *a mere restless* Desire or into a mere passive wish for soft and sweet Delights. The only possible scheme of successful Life-function is the *Moral One* of Love, Truth and Righteousness. All systems and schemes of Desire-Delight derived from sources other than Love, Truth or Righteousness, are doomed to perish or dry up entirely, at the next moment and happening of mere unfavourable weather. Like mists in the bright sunlight, many Desires of Life perish, not because of the absence of nourishing, life-enlivening circumstances, but because of the every excess of such divine beneficence. Those alone are true Life-Desires which are at once *inevitable and indispensable;* and Desires become indestructible with the very strength and immortality of the Eternal Life-of-Life, when the throbbing heart desires and delights in the same breath with each uprising, impelling, all-conquering pulse of aspiration for Love, Truth and Righteousness.

Desire-Delight based on and derived from Love, desires but to love and to be loved more and more; it *does intensely delight in loving,* still more in being loved, and it delights all the more in the simultaneous and harmonious event of loving *both ways.* Even Self-love is enough to start with, provided the Self, that dares to desire, delights as readily and instantaneously and with equal daring at the mere prospect of being able to desire for oneself self-concentratedly, of being able to affirm with the power and faculty of creative Self-Love. All Desire is Self-Desire and the Self that dares to give itself the creative urge and impulse of *individual Desire,* ought first to be established in the certainty of its being a limb and instrument of the All-giving Life-of-Life and Love-of-Love, without whose giving there could be no desiring, nor delighting, nor loving oneself, nor weeping for losses sustained, nor disappointments,

dejections, defeats, nor even Death! The Self centred in the certainty of its being in and within the All-embracing SELF of All Selves, dares to give itself the liberty of building forth schemes and systems of Desire-Delight according to its conscientiously-consecrated standard and judgment. And so long as such judgment and satisfaction of achievement, such sense of success and feeling of self-elation, draws its increasing nourishment from the eternal and evergrowing Roots of the living, feeling, loving, jubilant Heart itself, there is happiness all around. But once the primary basis of the living life and Throbbing Heart is cut from under its own feet, then Desire becomes *Despair,* Hunger becomes *Helplessness,* and even the most elementary functions of breathing in and breathing out become an impossible and tyrannically imposed burden.

THE DEADLY CONFLICTS AND DELIBERATE ACHIEVEMENTS OF LIVING LIFE

All conflicts of Wills and Desires arise out of the very Vitrues they possess. Each organic system, established in a life-functioning, food-assimilating, body-building and belief-believing scheme individual to itself, comes into conflict with other organic systems and centres of equally determined powers and susceptibilities, when the Life-Affirmation-Line of each and all is not continuous or parallel, and when the trajectory of their shooting selves and Desire-propulsions is not determined by the disciplining force of self-knowledge. The struggle for existence, prevalent amongst all living beings, is primarily a struggle for self-expansion and self-discovery, for self-realization and self-sovereignty. The struggle for life and realized existence prevails not merely amongst or as between the individually different bodies and uniquely organized centres of varying Desire-Delight—but even between the active breaths and pulses of the very same Body-Mind and Integral Individuality of life-function, between the very same heart's simplest instincts and instinctive interests, there is the intensest and ever-deepening conflict!

Though Harmony is the law of Higher Realization, stimulating Conflict is no less virtuous and no less fraught with the potency for the progressive realization of the perfect ideal. Conflict comes from the non-coordination and non-cooperation of two centres of concentration which are out to assimilate and add more to their already organized and established systems of Absorption-Individuation. *The primary conflict is not Spatial but Temporal: is not as much for Objective Gain as for Subjective Emphasis of each one's self;* the primary conflict comes *from blindness of direction* and ignorance of each living life's scope for self-direction and development. Why conflicts, though deadly, are fraught with virtuous significance is because of the ability they bestow on the living, floating organisms to live and float more emphatically and to move more deeply-rhythmically along their Line of Life-Affirmation and Linear Projection in Progressive Time. Deadly conflicts come from the very necessity to realize and utilize the infinite opportunities opened by even a single throb of living life and breathing breath. All struggle is ever and *always essentially blind and undirected; and even in the most advanced scientific method of fighting, the fighters know only the use of their instruments and the probable amount of injury that could be inflicted with their efficient use and application: but the power of heart-resistance, the power of the very Nescience and absence of calculation possessed by the primitive, positive affirmation, no science of measurement and prediction could foretell.* Conflict assures the Fighting Life-impulse of its being established in and within the Eternal and Ever-creative Life-of-Life not only to the full extent of realized knowledge but also to the extremest depths of dark and unfathomable ignorance! Conflicts are the proto-formative, pro-formative and pre-formative stages of undefined yet all the same positively positive Desires which function none the less for all their want of definition, direction and precise self-

knowledge, for all their want of knowledge of others and the whole outside world.

Conflicts between living beings become more and more deadly in proportion to the force of Life-affirmation concentrated within the fighting life-centres. *Death is only one of the many probable results of forcible conflicts;* but Death becomes an established fact with the collapse of the fundamental power of Life-Affirmation, as different from mere food-assimilation and material increase which is all that scientific knowledge and other methods of worldly acquisition enable the organism to achieve and possess itself with. Bodies are shattered, acquired wealth of every kind is destroyed, heart's blood is poured like water, if the very blood so richly gathered and zealously treasured within the heart does not enable it to affirm all the more emphatically and all the more assuredly with each heaving breath. *Between breath and breath* there is this conflict possible in their race to make themselves the most strong and the most swift pioneers of life's expanding Certainty and ever-increasing Sovereignty. Even between Knowledge and Knowledge, between Science and Science, there is the perpetual conflict for the possession of the Supreme Field of Truth and for the ever-expanding worth and value of historic certainty and social acceptance. What remains and survives out of such deadly conflicts is the most precious jewel of eternally-alive LIFE, that is eternal indubitably so, because of the oppositions beaten down and the very doubts dethroned!

Death is possible at any and every instant of living life, if only the Life that lives would stoop to suicide! Suicide and nothing short of that is every form of Death brought by the non-exercise of deliberate Life-Desire. The highest form of deliberation is not of mere calculation or even intelligent anticipation of the probable chances and changes of luck or ill-luck. The highest, holiest deliberation is the determination to live at all costs and risks, to live at and under all possible oppositions and enmities, to live even to die and destroy

ourselves voluntarily and thereby earn the privilege of *having given Death to Death.* Through light, through darkness, through doubts and hesitations often arising out of the very plethora of acquired knowledge, through the very fears and horrors born of *the most precise pre-information,* through certainties of the implacable inevitable doom, through deaths upon deaths prying through the door of every breathing breath and protruding their sepulchral countenances out of every observable object and appearance, the Will-and-Desire-to-live, the primary, positive, Affirmative Affirmation takes itself forward and builds the Temple of Realized Reality and Divinely Deliberate Achievement, not by fighting shy of all possible and inevitable conflicts nor by retreating itself to the safe corners of the caves and cells beneath the open battle-ground, but by its all-determined boldness and courage—ay, by its unshakable daring to live and breathe, *to do and achieve,* in spite of the infinite adverse odds described above.

Deadly conflicts become a divine necessity, when without the very conflict and the willingness to enter the lists, there is the danger of total Life-extinction and Utter Annihilation. Not only between Life and Life, but even in the case of the very same living heart and mind, the conflicts of warring instincts and interests, of warring opinions and ideals, is the most common event of everyday experience. What is particularly called conflict is that clash of affirmations, where Anger enters into the field of active operation and intensifies the divergence of emphasis between the combatants. But in all cases, whether it be a conflict *within* the same single individual's breast and bosom or a conflict *between* vast groups of individuals, tribes, clans, castes or societies, the deciding factor and the destined victor is the force of intense and concentrated Life-affirmation possessed by each breath and throb of the throbbing heart, whether such throb goes to the mere articulation and expression of a bare verbal opinion, or to the augmentation of armoured and equipped battle-forces.

Mortal Life is so constituted and Human Existence is made possible of such self-creation and achievement as to call forth from each living heart the instantaneous readiness to build and break itself within the rhythmic course and vitalizing exercise of the very same breathing breath. Each throb of life is as much a call to Creative Affirmation as it is a call to surrender the heart's all. Life that we have the privilege of living and experiencing, is the positive, affirmative spirit of life-functioning coupled with the inseparable challenge of instantaneous Death implicit in every blood-bursting throb and flesh-burning breath. Life-achievement becomes our own, only, when even with the full knowledge and consciousness of the equally probable and equally instantaneous death, *we choose to live and dare to side with the struggling, creative, heart-filling impulse,* as against the heart-breaking and heart-emptying one! Sacrifice and surrender of all considerations of future gain, fame or prosperity; the primary determination to live even for a single moment and achieve the realized certainty of even a solitary animating pulse—the sovereignty of choice that chooses to acclaim the eternal and ever-creative Life-of-Life and does such acclamation with the veritable force of all its perfectly ascertained and fully-believed Moral Certainty—the courage that dares to die only after giving battle to Death with the full exercise and instrumentation of its own concentrated life forces—it is such dynamic qualities that win the Victory of Life over Death and enable it to establish itself deliberately on the Divine Throne of regnantly-realized Flesh-and-Blood Reality.

LIFE IS ITS OWN DEED—AND DEATH IS NO DIRECT CONSEQUENCE OF LIFE-FUNCTIONING

Life has to live first and has to be lived already, even to die or to be destroyed altogether. So too, the world and universe has first to be the world and universe we experience it to be, in order that it may be reduced afterwards into an arid wilderness of unavailable

Energy-embers covered all over with enclosing dust and ashes. What the Bhagavad-Gīta stands against from the very beginning of its divine discourse is this ever-imminent intrusion of FEAR and this passively pessimistic contemplation of the Inevitable Death or supposed ultimate destruction of all Forms and Things. The only legitimate prophecy proper for positive living life is the prophecy, pursuit and discovery of the eternal and ever-creative Life-of-Life. The truly scientific prediction is what is based on the indubitable certainty of instantaneously realized experience. Looking before and after is natural and habitual with all living men and women; but even to look ahead or aback, we must first possess some strength of will and perpendicularity of attitude. The Gīta transvalues all ordinary universal values by declaring first that "Death is *not* the *direct* consequence nor even an *inevitable* sequence of Life-functioning" and by declaring further that "Dying or even what is ordinarily called and construed as *killing,* is not a function which living life fully comprehends to the extent of creating, controlling or averting the *dying process* altogether."

The mystery of Death is there before us, all living beings, with its arresting force of indisputable horror—but far more immediate than the stark fear of even face-to-face death, and far more imperative, attractive and all-commanding, is the instantaneous function, freedom and fulfilment of indivisible Life-Beauty-Love. Life lives by living alone; lives by and because of the strength of the concentratedly-creative *Initiation and Energy* possessed by it. Death is there, no doubt, somewhere in the path of the progressively-marching Individual Life-process. But fear of possible future death is no cure nor guarantee from its ruthless grips. Anticipation of death at any moment means virtual treachery to the forces of life-enlivening and life-maintaining potentialities. Such anticipation is nothing short of secret invitation to the skilful enemy intent upon our total annihilation. Hence the first and foremost conviction

we have to generate in our throbbing hearts and sensitive minds is the duty of strengthening our existing power of Life-Affirmation and the equally imperative and inevitably-indispensable function of converting the ever-lurking, secretly-smouldering Fear of Death into an effective weapon and constructive instrument of victorious conquest and achievement.

GIVE LIFE TO LIFE AND DEAL DEATH TO DEATH

The Gīta's solution of the eternal problem of Life and Death is the most dramatic and downrightly simple. *"Give Life to Life and deal Death to Death!"*—says the Gīta. Let self-creative Life dare to concentrate itself entirely and exclusively on the deed, business and function of Life-building. When Living Life is strong and brave enough, is wise and virtuous enough, to walk and move from throb to throb of heart-fulfilment, when the heroic living heart dares to build in, around and within its own Body and Being the indisputable Fact and ever-increasingly Unique Event, by dint of its own veritable deeds of faith and truth, deeds of sacrifice and suffering, of work and worship, of aspiration and adoration and of Heart-with-Heart communion and coalescence, then such Life of Heart-fulfilments shall have the Sovereign Liberty and Authority *to bridge over the yawning chasm of Death and walk straight and direct* to the Heaven and Empire of eternal, ever-creative Life-of-Life, whose certainty is the only certainty of all life and consciousness and whose truth is the truth of all truths affirmed, confirmed, described, demonstrated, appreciated and acted upon by all living beings and existent things.

Life leaps into the stage of Felt Reality only with its own impelling breath and initiating function of heart-throbbing and self-loving. Life loses itself, disseminates and scatters its power of accumulated energy, only in the pursuit and propagation and in the attitudes and gestures of love-making and love-seeking, of love-hoping and love-acquiring. Life knows itself but as *"The*

Living Life of Loving Love;" and Life is throughout dramatic in its origin, impulsion and development. Born of Love, living in and within the Bosom of Love, Life's development ceases not even with the so-called death and destruction of the bodily nucleus of material concentration. Life's originality lies not in distinguishing itself from the supposed and so-called Non-living. For, *the Non-living, in the absolute sense, can never be nor ever was.* Original *Life-function* is creative all through and not in the least derivative or arising out of some specific molecular arrangements or out of the mere impact and stimuli of irritating, exciting circumstances. *Such descriptive theories of Life's so-called "Origin" involve and imply the very qualities and characteristics of Life already living;* and though the distinctions of the Organic and the Inorganic hold good for ordinary purposes of daily habits and practical industry, even as the concentratedly-concrete Germ and cellular Nucleus is the indivisible unitary expression of life-manifestation, both the Organic and the Inorganic so-called come *within* the Collective Whole of the *Concrete Fact,* brought into being and built into shape by forces and energies which are far from being dead or defunct and are not in the least incompatible with or opposed to their being derived from the ever-creatively-initiating, ever-continuously operating and concentratedly-concreting Spirit and Genius of the Psycho-Physico-Spiritual Individuality of instant-by-instant-intensifying Uniqueness.

IT IS THE CREATIVE DEED OF LIFE THAT INSTITUTES AND INTERPRETS THE SO-CALLED INEVITABLE LAWS OF MOVEMENT, MOMENTUM AND PREDETERMINATION

Life's creative deed of originating initiation, of operatively-continuing functioning-certainty and concentrating-concretion, gives birth to all functioning functions and thinking thoughts; and such creative deed alone is able to certify what is what and which is which with regard to all things organic and inorganic—ay, the

supreme creative deed combines in itself the spontaneous realizations of all instantaneous affirmations, appreciations, presentations, demonstrations, instrumentations, institutions, interpretations, appropriations and achievements.

The creative deed is what precedes, exceeds and includes in itself even the function and process of *contemplation.* We hear the sound that has been already sounded and we feel that we are hearing only *after* the hearing process and sensibility of sound-sensation has continued to be our organically operative and heart-stimulating experience. We always contemplate after the Life-event; and in the act of contemplating, forget the event of the *new exercise and the novel emergence* of contemplative-thought we have given rise to thereby. We *can only think of things at intervals between each;* and even as between Cause and Effect, we require an interval for the *eventuating appreciation* of the Cause-Effect-Union. The Creative Deed or Event is that which not only emerges and is eternally-present but also intervenes and interpenetrates through and through all intervals of time and space, all intervals of discrete thought and thought and of all discretely felt feeling and perception. *Event or Deed is what carries forward instantaneously without ceasing to be; and it is also what stretches back equally instantaneously without losing its centrality of certainty.* Event alone is concentratedly-creative initiation and pure originating function, while every other *function-form* and *form-function* of rhythmically expressed activity is only creatively-converging concentration. In and during the course of the instantaneous Creative Deed or Event, Space is absorbed in and into Time, Body is assimilated into Form and Force, Form and Force is organized into Character and Character is integrated with and appropriated by Individuality.

The Bhagavad-Gīta with its rhythmically rational and persistent application of *Functional* Logic, as opposed to *Formal* Logic, with its functional interpretation and instrumentation of Knowledge and with its func-

tional framework of Metaphysical Being-Becoming, develops a scheme of Life-function, of *Live* Judgments and *Living* Values, that is the most sublimely simple and singularly profound. The Gīta-Gospel was first given to the world through a single person to a whole people addicted to belief in *Karmic* Pre-destination or Past-Karma-necessitated-Rebirths. The belief in Transmigration of the *Atomic Souls,* Metempsychosis or Reincarnation, as it is variously called, is even to-day one of the most prevalent and deep-rooted beliefs of all people belonging to all religions that have had their origin in the soil of India, namely, Buddhism and Jainism, besides Brahminism. The Bhagavad-Gīta is the only sacred text of the Hindus which, without openly refuting or ridiculing the Karmic Theory, transcends its hypothetically established inevitable laws and limitations by accepting their truths so far as they are scientifically and positively true and *by making those very same indubitable laws and realized truths lead the way to larger realizations and realms of liberty which partake of the Original and Originating Liberty of Creative Initiation.*

The Gīta's foremost principle of all principles is this:—that all Laws are rhythmic, rhythmic—that all realized facts and forces of operative and operating laws are but the loyal footsteps and trustworthy pathways to the Throne of Liberty. Laws are, indeed, the loyally-ascending footsteps that lead to the supreme throne of Sovereign Liberty which deserves the name, crown and consummation of such exalted appellation, only because it is the independent, self-executing Authority and self-establishing Individuality that is free to limit or liberate itself according to the Nature, Necessity, Characteristic and Character of its own Individuality-of-Liberty. The more a Law seems *inevitable* to us, all living beings, the more *its inevitability* is deemed by the Gīta as the assured proof and indubitable demonstration of *the indispensability* of such lawfully loyal continuity and fixity of functioning certainty, for the *larger realization*

of the Life-of-Life or Fulfilment-of-Fulfilment, from out of which *both the Inevitability and the Indispensability* are born and developed in their separably dual and mutually involving character. *Where inevitability is the fact, the feeling of indispensability is behind, around and above it*—and it is this force of functioning feeling that measures the strength of inevitability and fixes it to its established certainty. The *fusion* of the inevitable *fact* and the indispensable *feeling* becomes known as the Creative Event or Deed of fulfilled identity.

ALL THEORIES OF SHEER MECHANICAL CAUSATION AND OF INEVITABLY-AUGMENTING ENTROPY ARE UNTENABLE AND ILL-CONCEIVED

The deed of life never runs to destruction nor even to future unavailability. For the only unavailable future is the impossible future; and nothing is so absurd or so self-contradictory as the impossibility of ever-growing Future, nor could there be any possibility of Time being led to devour and destroy itself. It is only indolent and cowardly thought-power that would content itself with a weak submission to and ready acceptance of the far-distantly predicted "Universal Diffusion of all available Dynamic Energy" or *Entropy,* as it is called technically in the Physical Sciences. Entropy only proves the unreality of the supposedly absolute *"Mechanical Transference"* of Energy and of the equally supposed possible *Reversal* of the Time-Process. Time-instrumentation and Historic Event is always incomparably unique—Time never repeats, History never repeats nor reverses its course of ever-forward march from the ever-creatively-initiating Immanent to the all-absorbing and increasingly-integrating Transcendent, through and through the dramatically-developing Imminent-Emergent-Nascent.

In what they call Mechanical Causation and Transference of Energy, what is supposed to take place is distinctive displacement of energy from one centre of concentration to another. But even as regards such sup-

posed distinctive displacement of energy, they are not able to effect in actual experiment or to demonstrate or discover *the total displacement* shifted from one centre to another. This proves the insufficiency of the theory of pure mechanical causation, even on their own accepted basis and principles of observation, control and irresistible inference drawn from actual practice. How can a compact field of concentrated conservation be deemed liable to have such loop-holes of dissipation as ever-augmenting entropy passes beyond all simple comprehension. An eternally continuous process of Entropy or increasing unavailableness of Energy cannot lead to the formation of the infinite stellar systems and star-clusters of our existing Cosmos and Universe-of-*universes. What is eternally radiating and distributing itself in inexhaustible abundance, what seems to destroy itself endlessly is not a process of destruction or dissipation but ever-creative Creativity!* Nature conceived as the perfect field of self-sufficient and self-sustaining conservation cannot be deemed susceptible of such leakages and lapses into sheer unavailability. The clock of the Universe cannot be conceived as one that runs *down* alone. The Universe of our indisputable perception and experience is the singularly unique universe it exists to be; it is neither a clock nor any kind of simple mechanism, conceived after the make and manner of its deliberately supposed lifeless parts and divided particles, devoid of the cohesive power of all naturally-developing divisions. Such fanciful theories are wanting not only in strength and scope of comprehension, but are fundamentally unsound and unhealthy. The pessimism of the philosophers is either due to irresponsible and loose thinking, indulged in a manner suitable to their bodily moods and temperaments; or it is due to their transgressions into larger spheres which they have not fully comprehended. It is only properly conserved and deliberately consecrated thought-energy that could appreciate the Truth and Beauty of Universal Conservation. The character of

the functioning thought-power colours the thought-systems it constructs and conceives to be true. Concentration and consciously-controlled *consecration* is the only cure for such diseases and disabilities of ambitious speculation. Let none presume to think of the whole world who is not able to think of himself first. He, who cannot control the machinery of his own Body-Mind, cannot reasonably hope to contrive or conceive of a perfectly adjustable process of Universal Energy-movements without loss or leakage of the Entropy-kind. It is not fatigued nerves and muscles incapable of maintaining the original elasticity of concentrated organic vigour, involved in adventurous hope, ever-soaring imagination and dauntless thirst for the fulfilment of the Divine Fact and Eternal Event, that could set themselves to the task of *discovering the Secret* of an all-supremely-perfect Universal System of combined Mechanics, Dynamics and Biologics.

IF DEATH IS MYSTERIOUS AND OVERPOWERING, LIVING LIFE IS STILL MORE DRAMATICALLY AND DELIBERATELY SO

Death and destruction of extant forms and appearances confirms all the more, not merely the force of affirmation that has gone to the making of such forms and appearances, but also the force of stern achievement required in perpetrating the actual work of destruction itself. The possibility of death and destruction is what follows from the positive presence of changeable and changing forms and shapes, bodies and systems. There can be no death without Life having lived first; death derives its significance only in relation to and in actual contact with the living life. Fear of total loss and destruction; dread of the whole Life-stream drying up and leaving nothing behind it but the desolate vestiges of its former flow and current; overcoming sorrow at the prospect of Universal Death in Future, has made Man run to the extreme of pessimism and declare in the characteristic language of despair that "All Life

is Vanity and Vexation that ends in nothing but deceptive shadows, illusions and dreams of dreams!"

There is no school of Thought, Conduct or Belief which has not its own respective view as regards the ultimate profits and losses in the business of Life-functioning, brought to a sudden end by the thief and burglar of Death! None are content to leave Life as it is and leave it whenever and wherever compelled to do so. Having come to live once and been enabled to deal with the concrete objects and possessions of indubitable Beauty and instinctively felt Appreciation, Attraction, Weight and Value, having come to enjoy the privilege of Self-consciousness enshrined within an integral Body-Mind, the prospect of being forced to quit and give up at some uncertain future date and moment this supreme privilege and prerogative of individually-exhilarating life-functioning, is too humiliating and exasperating, too irritating and tantalizing, to highly sensitive, speculative and all-and-whole-profit-seeking natures.

None are too eager to give up the business of life-function, as long as it is possible for them to remain alive in body and flesh. And though many pretend to be entirely indifferent as to when their bodily life may cease, they seem to be palpably affected by the prospect of their being forced to give up their merely assumed garb and attitude of affected indifference! And such is the value of living life's mere gestures, that even affected indifference to death and the implied resolution to live life nobly without fear, earns for the hypocrite the esteem of heroic acting. Life's lights and shadows are equally beautiful; and of inestimable worth are even its mere gestures and manners, gesticulations and ejaculations. What better proof of the indestructible reality and evergrowing beauty of Life-function is wanted than the paradox of "Preparedness for Death" being construed as the most heroic act and achievement. Life is dramatic and divinely beautiful even in the bare affected gesture of leaving it. And how much more beautiful

and profitable, how much more glorious and adorable, it is to live life throughout enthroned and established in *Love*—words cannot describe. Language fails to express sufficiently that depth and fulness of feeling and that certainty of thought and loftiness of faith which Life enthroned in Love generates.

THE DELIBERATE SUBLIMATION OF LIFE TOWARDS DIVINE PERFECTION IS POSSIBLE ONLY THROUGH BEAUTY AND LOVE

God creates Man and thereby comes to be known as the Creator. But God gives also Man or living life the gift of reason and comprehension which lets us know that Life is *self-creative*—and God, or the ever-creative Life-of-Life, is then known through Man's own interpretative intelligence as the Creator of Creators. Not even the best of God's blessings could equal this *gift of self-creation,* so benignly bestowed on us. To dare to live nobly and heroically in spite of all impeding difficulties, to draw upon our heart's undisputed strength and authority whenever we are in conflict with conditions generative of overpowering doubt and hesitation, to use the living life for the expanded and exalted expression of its own irrepressible promptings, to give ourselves the gift of unimpeded and ever-creative life-activity, is the only method and manner of proving ourselves worthy of the gifts bestowed on us and of the trust endowed and entrusted with us.

There is no deliberate Life-function or Life-development possible without the heart that willingly labours to build the House and Chariot of Existence capable of ever-moving, ever-melodious rhythmic coherence and of instant-by-instant-intensifying Individual Affirmation, Appreciation and Adoration. There is no Virtue, Strength or Valour, no Honour, Dignity or Eminence possible, without the requisite Love to earn and acquire and without the loving care and assiduous attention to preserve them at any great temporary risk, loss or inconvenience. The realization of God-Reality demands of us in due justice our Life's ever-constant creation,

conservation and consecration, its ever-continued energization, manipulation and sublimation to the highest possible development of all its inherent potentialities and powers. Both God-realization and Life-fulfilment demand the harmonious blending of all our active faculties and functions, demand the instantaneous and ever-continuous willingness to pursue the supremely blissful but the most sternly severe path of uncorrupted, unaffected, sincere and spontaneous love of LOVE—which means in other words *the creative adventure and deliberate bringing into full play* all our sweetest, subtlest sensibilities and susceptibilities, all our deepest insights and intuitions—all, all, prompted and pursued, inspired and sustained, by the simple and unfailing love *"of loving and of being loved"* to the fullest measure of Love's own Liberty.

CHAPTER THIRD

GOD AS THE LORD-SACRIFICER OF LOVE-HUNGER AND AS THE REGNANT FEASTER OF THE FRUITS OF RIGHTEOUSNESS

THE PRIMEVAL AND PERPETUALLY-PURSUED SACRIFICE INVOLVED IN THE CREATIVE DEED OF POSITIVE EXISTENCE-ESTABLISHMENT

The Creator of Creators is also the Primeval and Perpetual Sacrificer. The primeval sacrifice of the Supreme *Purusha* or Heart Divine still continues throughout every moment and increasing movement of Historic Existence. The Eternal makes Himself manifestly and demonstrably *Indestructible and Evergrowing* by the perpetual pouring forth of His Heart's blood and treasures. God's Sacrifice is the perpetual deed that brings forth the dramatically dual development of eternity and eventful time, of identity and growth, of indestructibility and ever-increasing wealth and of *Life-with-Death* established in the *Life-of-Life* which may be called also the Death-of-Death. Creative Sacrifice not only makes the Unmanifest Manifest and makes the Transcendent Tangible—it also reveals the Sacrificer as the infinitely-loving, all-adorable Heart who *transcends His own Transcendence* by condescending to create, sustain and maintain the uncounted worlds and living beings for the simple love of loving and for the love of being loved more and more in ever-increasing ways of feeling and acting and achieving and adoring.

Sacrifice is the Creative Fire which melts the very sparks of living breaths into the molten flow of *continuous Living Life*—the Fire which moulds all separate and instinctively running impulses into the fixed and formative resolution of rhythmically-continuous and integrally individual Body-Mind. Self-Sacrifice is the progressive transformation and transfiguration of the crude

ore and creative energy of Life-Impulse through the successive crucibles and character-stamping moulds of conservation and consecration, of restraint and constraint, of discipline and development, of effort and achievement and of organization and individuation.

True Sacrifice is the strenuous cultivation and concentratedly-creative upbringing of increasing insights and expansive understandings, of indomitably ambitious desires and adventurous pursuits with their concomitantly accelerating delights and emerging faculties of complexly rich sensibilities and sympathies organized with the strength of the supremely regnant sovereign Love. Without the deliberate concentration of Love and determination to suffer ourselves to be what best could be made out of us, we cannot expect the green garden of Joy and Beauty growing beneath our feet and spreading around our own Beauty-absorbing persons—and Sacrifice is this suffering and subjecting of our own Life-energy towards the progressive and possibly perfect realization of the *Larger Life.* Born of the creative fire of ever-creative Heart's Sacrifice, the Flame of living breath grows the brighter, only by continuing to be the same burning flame and spirit that fights not shy of any object, entity or substance, that spares not itself the pleasantness or unpleasantness of constant contacts and concrete touch with the other vibrating sparks and flames of extended existence, but throws itself full length forward to call forth the holy hidden affinities and increasing possibilities of union as Sense with Sense-Objects, as sounds with still more varying and complex sounds, sights with still more wonderful and Beauty-revealing sights, and certainties of individually unique heart and mind with the certainties of Universal Truth and Potency.

The fires of creation are not of the mere burning flesh and fuel alone; nor is the Nectar of Immortality, churned out of the bursting flames of ever-creative *Sacrificial Endeavour,* a liquid draught of mere thirst-quenching or greed-arousing properties. The Nectar

that leaps out of the sacrificial Heart-Throbs is the Emergent Beauty and Freedom-flowering Transfiguration of Higher and still Higher Life-Development. Instead of merely preserving Life from Death, the true Nectar of full and perfect Immortality increases life's powers of vital desires and vigorous virtues and lets them commingle and coalesce into the Novelty of life's Dynamic Adolescence and Heart-Transfiguration irradiant with the all-conquering Joy of eternally-instantaneous Youth. There is no Life nor even Death without the willingness to live first and persist in the act of life-functioning—*self-creation is the first law of both spiritual immortality and ever-increasing temporal development.* The Lord God and Eternal Sacrificer throbs with each throbbing heart and dwells within all living beings' inmost life-instinct and impulse to make them one and all persist like Himself in the supremely joyous and fullest free *building of Self-existence through Self-sacrifice.*

Behold, the whole of the Manifest World and Existence is a Sacrificial Altar, where the ever-creative, ever-manifesting Heart Divine cuts and carves Himself with the *Sword of Time.* Time is the creatively carving instrumental appliance which cuts, not to kill but to animate, not to divide but to unite more intensely, not to destroy but to express and make manifest more and more beautifully. Out of the hidden womb and treasure-house of eternity, the Sword of Creative Time brings forth the infinite worlds and objects with the instantaneous cut and exercise of heart-throb or *Affirming Affirmation*—which necessitates eternally-instantaneous energy-energization.

Behold, the empire of extended Time Space is fashioned with the flesh and blood of the Living God's Heart. The suns and stars are red with the redness of genuinely-glowing and perceptibly-burning heart's blood. The fires of heaven and earth, the lights and splendours of all hues and colours are bright with the brightness of Beauty that is Tangibly-Transcendent and Inexhaustibly-overflooding.

Behold, all of us live and grow with the milk and blood of God. The Milky Ocean is the whole field of existence and sphere of manifestation where every object, atom and electron, sun and star, grows to its respective shape and strength with the force of energy absorbed and assimilated and concentrated and condensed into the Configuratively-distributive-concrete Beauty of what each one is—where every bramble grows with the blood of dew and the least floating dust gathers clouds of vapours to drink the first drops of nectareal rain! The floods of light are no less the flowing streams of Heart's blood and energy; and even Darkness is an Emanation and Emergence that is no less nourishing and capable of soothing even those who are immersed in it perpetually. God's is the Life-nourishing Nature, World and Circumstance, in and within which we live and flourish, acquire and achieve and adventure forth aspiring to possess ever more and more. The Giver of Ambition and its own Fulfilment, of Desire and its own Delight in actual achievement, the Reality regnant through and through the whole of revealed and realized worlds and universes is the All-Adorable Lord of Life-Beauty-Love, the Supreme Sacrificer seated within the sacrificing hearts of all of us.

A SCIENTIFIC ELUCIDATION OF THE UNIVERSAL PREVALENCE AND OPERATION OF THE "SACRIFICE" PRINCIPLE

The singly existent and singularly appreciated *Positive* is the sacrificial product of the instantaneously operative *Infinite Possibilities* that bring forth and sustain this one alone to the exclusion of all others. This may be considered as the sacrifice implied in the manifestation and maintenance of all positive entities and existences; and the explicit expression of the silently implied and instrumented operation of instituting choice is the moving movement of the Emerging Uniqueness's seemingly self-established Individual Appearance.

The seemingly self-established Individual Appearance may refer to any single entity or object or even to

the *whole field* of apparently unlimited and eternal Nature. There is nothing eternal and established except by the leave and loving sacrifice of the still more powerfully-operating forces and energies that are capable of instituting Manifest Infinities of the *lower series* by the instrumenting skill and choice of their Potentially-higher Infinity-of-Infinities.

Hence it follows that even the so-called *Inevitability* of operative Natural Laws and Necessities, which are in themselves nothing but instantaneously instituting energy-points, is itself the sacrificial product and instituted certainty of the potentially-dynamic and dynamically-potential upsurging energies that keep up the rhythmically operative movement and maintain the particularly defined fields of the "limitedly lower infinite series" to the exclusion of all others. This may be called the *sacrifice of fundamental coincidence and comprehensive co-operation,* whose explicit expression is the Uniqueness of Imminent-Emergent-Nascent Historic Occurrence.

The operative laws of Natural Necessities are either deliberately necessitated or taken good advantage of during the prevailing period of their functioning function. The energy of attention bestowed either on deliberate necessitation or on selective utilization involves a particular concentration of purpose to the exclusion of other probable concentrations and purposes. This may be called the sacrifice of selective attention and purposive choice and its explicit expression is the institution of causal operations and the instrumentation of causal instruments.

The instituted causal agents and instrumented causal instruments are themselves capable of bringing forth many kinds of fruits or effects at the very same moment; but in their being so manipulated and in their being so specifically operative as to bring forth *only* the desired fruit or effect at exactly the desired moment, the sacrifice of the *good* for the obtainment of the *better,* the

sacrifice of the *simply positive* for the obtainment of the *characteristically qualitative*—which includes also quantitativeness—is involved. The explicit expression of such a sacrifice is the *Emergence of Ethical Judgment and the Prevalence of Morally Graduated Values.*

The universal and ever-continuous operation of the Sacrifice-principle becomes most vividly manifest with the emergence of ethical Judgments and with the prevalence of morally graduated Values. Ethical Judgment is what *commands and compels* the instantaneously-concentrated particularity of attention to the pointedly precise function, feeling, form, thought, word or gesture. Ethical suzerainty and sovereignty involves the deliberate sacrifice of the instituted field of converging, concentrating circumference out of the imperative necessity to focus and establish the consecrated centre; involves the sacrifice of the loudly articulated and vibrating sound for the silently signified sense, the sacrifice of the sheer familiar form for the sake of the characteristically functioning function, of the mere instrument for the sake of the operating agent, of the instrumental process for the desired product, of the intervening direction for the indispensable distinction and of the accompanying sensibility for the ideally-aspired certainty and sympathy.

THE INEVITABLE SYMBOLISM AND RITUAL OF SACRIFICE INVOLVED IN ALL SCIENTIFIC AND ARTISTIC DEVELOPMENTS

Symbols are what provide the sensibly perceivable victims to be slaughtered at the Altar of Moral Certainty and Artistic Sympathy. Ay, they are the crude stuff of creation, the rugged ore dug out of the depths of our own throbbing heart, whose Instrumenting Intelligence crushes and triturates, distils, dissolves and disciplines further the rude substance through all possibly subtle processes of rarefaction, to make it function forth at last as the veritable gold and current coin of the highest truth and certainty, to make it yield at last the elixir of universally-vivifying love and sympathy.

Symbols are the Sensory Leafage of the Life's ever-growing Tree that are put forth in abundance throughout all seasons, only to be shed away or be consumed in essence into the body of the tree-trunk, whose pride of permanent possession and object of ever-increasing glory is its heart-wood and core of self-certainty, its inmost marrow of love and sympathy. Man's coming to self-consciousness and coming to possess the sense of abiding identity requires a series of already operative organic movements and gestures, animate rhythms of breathing, feeling, hungering, thirsting and assimilating, that move and mingle themselves together into a running stream, whose force of continuous flow and current cuts into the living flesh the groove and channel of the day-by-day deepening and integrating Absorption-Individuation. Such moving floods of animate rhythms that have already moved past before the beginning and birth of *deliberate self-recognition* and the still more rushing torrents that we do behold every conscious moment, but only in collective mass and volume, in vaguely-felt sensations of mingling sights, sounds and smells, in inchoate forms of incipient doubts and certainties and of indistinguishable fears and apprehensions—it is such crude stuff of perpetual creation, such pouring forth of heart's unceasing waters that forms the molten mass of Life's *"live"* materials which Faith and Belief, Science and Art, Ethics and Aesthetics and Philosophy and Poetry make use of for their respective purposes.

All sensations and sensibilities are sacrificial deeds that involve in their own birth and individual generation the *travail* of the *feeling* flesh and *thrilling* nerves. Developed and established Senses are no less strongly built Sacrificial Altars, where both the specifically *functional sensibility* and the equally *functional insensibility* to other kinds of attacking stimuli, involve painfully disciplined concentration and habit of conflictingly dual *attention-with-inattention* on the part of the sensory seats or sense-organs. And so on, right through all forms and varieties of consciousness, through all express-

ed or unexpressed feelings, thoughts, words and gestures, the performance and fulfilment of Life-function is one perpetual ritual of the sacrifice of living materalities and living mentalities for the bringing forth and building up of the increasingly absorbing, intensely hungering, eagerly assimilating, ecstatically appropriating and instantaneously individuating processes of Individual or Collective Body-Minds.

The *One* involves the sacrifice of the *Many* for the formation and feeding up of its integral framework and unitary system of individuality. And so also, the Many necessitates the sacrifice of the One into infinitesimal phases, forms and fractions for the building up and bodying forth of their own distinctively unique virtues and characteristics. And even as between Life and Death, as between Light and Darkness, between Memory and Oblivion, between Exhibition and Inhibition, between Appearance and Disappearance and between Being and Non-being, the increasing scale of emphasis tending towards the affirmation and appreciation of the *Positively-Positive* or tending equally well towards the affirmation and apprehension of the *Positive-consuming-Negative* depends upon the converging force of concentrated attention given to the one or the other of the extreme poles of articulate heart-expression.

Sacrifice is the supreme law of self-creation, self-mastery and self-maintenance. The very Creator Brahma is established in his office of perpetual creation only by and because of his readiness to sacrifice whatever worlds and universes he has already brought into concrete manifestation, for the bringing forth of the still more novel and still more beautiful cosmic forms and configurations, cosmic energies and infinite entities, out of the bosom of the Eternally-Instantaneous Immanent-Transcendent. Sacrifice is the moving freedom of functioning fulfilment, the movement of unbrokenly operative certainty, the maintenance of conscious duration and concentrated attention, the manifestation of concentratedly-creative initiation and the moving continuity of the

coalescing union of both self-sovereignty and self-dependence, of both self-development and self-establishment and of self-suzerainty and self-transcendence.

THE SACRIFICIAL RITUAL OF LIFE AND DEATH

Living Life is a perpetual sacrifice; and no less is the Life-consuming and Life's fire stealing Death. Life's burning bosom is the hearth and altar where every breath immolates itself to build up the invigorating flame and light of animate consciousness. While breath is the burnt incense, the ever-flowing blood is the votive offering of wholesale surrender, and the ecstatic heart-beat is the articulate hymn and ever-ringing bell of rapturous adoration. Ay, Death himself awaits his own turn amidst the sacred throng of self-sacrificing breaths as the avowed votary and all-zealous guardian of the burning flames—whose fires are wholly taken possession of by him (Death) only when Life's once active breaths lose their virtue of instantaneous self-sacrifice and each idly expects the others to fulfil what it was most eager to do by itself before.

The perpetual sacrifice of Life and Death is what is otherwise known as ever-creative Absorption-Hunger-Assimilation-Organization-Individuation. Absorption is the instrumental gesture of Creative Sacrifice that affirms and abnegates, takes in and takes out, gives in and gives out, builds up and builds down in the very same breath. The process of simple Absorption is itself absorbed in turn by intensified Hunger, whose operative rhythms are no less dual and fraught with instantaneously constructive and destructive consequences. Hunger in turn is devoured by Assimilation, and Assimilation in turn is assimilated into Organization, and all are at once appropriated by Individuation. The individual organ, limb, sense or faculty so formed and built up, is instrumented, instituted, interpreted, appropriated and integrated altogether to build up the Greater Individuality of the Living Whole.

Fear of Death overcomes only those whose hearts are inattentive to and insensible of the ineffably beautiful law of the *ecstatically-rendered voluntary sacrifice of Life unto the Eternally-Instantaneous Life-of-Life.* Death is the inevitable end of all those who have no appreciation of the indescribable beauty and utility, of the indubitable joy, satisfaction, strength and certainty, inherent in our *being* aware and in our *becoming* increasingly and instinctively conscious of *Life-function being a perpetual sacrificial function and sacred ritual,* whereby through every performed deed of heart-throb and felt-feeling of animate existence, through every breathed breath and poured out libation of blood, the red stream of Life's broken clouds and battered Body-Minds runs *not* to waste and nothingness but even like the rain-drops-fed streams and torrents, runs forward evermore only towards the Eternal Ocean and Infinite Source of all Living Waters and Living Realities of whatever is, has been and ever shall be.

Death is the Sacrificial Sword that tests the validity and worth of all individually-integrated convictions and conscientiously-consecrated faiths and certainties, beliefs and ideals, facts and realities, arts and achievements —ay, of heart-established axiomatic truths. Death is the dreadful instrument of fire that melts our Life's accumulated dust and dross into the rarefied gold of abiding beauty and indestructible worth. It is the mirror and focussing lens that inevitably generates concentration of purpose in the hearts and minds of its observers— and those who could make themselves bold enough to look right through and beyond the focussing centre and blinding furies of Death's perspectiveless portals, behold not a mere Beyond that is vague and unfathomable, not a mere depth and all-consuming darkness, not a stark oblivion and all-annihilating destruction, not dread Disappearance nor blank and bankrupt Non-being of all being and becoming, not a void of hopelessness nor a hell of heartlessness—*not negation of whatever has been*—but virtual transformation and transfiguration of

whatever is worth having and whatever has been worthily built and up-gathered, of whatever has been veridically believed and practised, whatever beautifully manifested and maintained and whatever righteously achieved and established. Death is the sanctifying bath of fire and baptismal ordeal verificative of the genuinely valuable votive offerings of imperishable Works, Virtues and Verities brought into being and increasingly offered at the Heart's triple and triune altars of Instantaneous Affirmation, Intimate Appreciation and uniquely-independent Adoration in and during the course of living life.

"SAMSARA" OR THE FREEDOM-BORN ACCELERATING POSSIBILITY OF "LIVING-TOGETHER-NESS" OR OF "FIGHTING-AND-DYING-TOGETHER-NESS"

This world of manifoldness and universe of collective uniquenesses, this field and theatre of potentially-developing particularity-of-new-possibilities and probabilities of *pointed Particularities* giving birth to *composite Universalities*, this concentration-corpus and converging centre of concrete Time-Space-Events, is fraught with the *Imminence* of newly emerging Coherences or Conflicts, Affinities or Antagonisms, Corporate Co-operativenesses or Mutually-repelling Cantankerousnesses. It is for us, individually-organized living beings, to make or mar the Beauty of Life's ever-creative freedom-of-function and function-of-freedom. It is for us to dare to live, love and work together, to deliberate and determine together and to enjoin on ourselves to execute together whatever deeds of cumulative happiness and commonness of concentratedly concreting Sympathies, Certainties and Satisfactions that all of us are instinctively craving for individually and aspire to possess, perform and achieve ever-increasingly. The *"Humanity"* of "Hearts'-living-together-ness" is what the living organisms themselves are deliberately determined to put forth, perform, persist in and possess as the characteristically unique product of their own specifically functioning freedom of fulfilment.

The Ocean of *Samsāra,* as it is familiarly called in Sanskrit, must have its depths filled with the bitterest brine, so long as the *Salt of Selfishness* is the only accumulating and increasingly integrating heart-and-mind crystallization possible to Man. This wide ocean of Humanity or Commonness of Consciousness will have its conflicting waves and cross-currents at every point, so long as each throbbing heart and sensitive mind chooses to be drawn into recognition of "Others" only as possible obstacles and impediments to its free self-movement and development. The high uplifting tides that fill abysmal chasms in an instant and level up all hills and dales to the same beauty of overspreading bounteousness—when spirited down, are tempted to quarrel amongst themselves as diminutive ripples that pretend to hold their presumptuous height and volume above the stagnant, stinking shallows.

When Man the Wise seeks no better knowledge and wisdom than the studied contempt of his own brothers and sisters, when the presumed superiority of the Human Species is measured in proportion to its own intensifying arrogance and side-by-side increasing hatred, fear and disgust of others, when we would eat more than we could deliberately digest, attempt to absorb more than we could properly possess with power, when we distinguish between Health and Wealth to the disadvantage of the former and lay waste our hard-acquired properties to *prove our own worthlessness without such vain show of Wealth-destruction,* when men would deem themselves best as Death-appointed Destroyers of their own individual selves and collective societies—the Samsāra or the Manifest Manifoldness mixed of such men and women, the ever-creative Symbiosis of *Living-together-ness* turns to a Hell of *Fighting-and-Dying-togetherness.* As the result of our own deliberately cultivated hatreds, animosities, fears and jealousies, instead of harmoniously throbbing and uniquely fulfilling heart-functions appropriate to each and all Body-Minds that constitute "A living progressive Society of in-

creasingly-intensifying Memory, Affection, Obligation and Adoration"—we, men, have nothing nobler to collect at present and nothing better to gather than the Malformations of Mind-Machinations-united-to-Bodily Deformities,—we have nothing better to own in common than *our common mortality and liability to inevitable Death* and nothing more permanent to put forth for the use of the future ages than the fossilized anatomy of our unburned and unburied bones!

THE INEVITABLY-INDISPENSABLE AND IRREVERSIBLY-PROGRESSIVE, EVER-FORWARD MOVEMENT OF LIVING LIFE

Life having come to live in unique Historic Reality, there can be no receding back to utter oblivion and lifelessness through individual deaths, even as as there can be no shrinking back to utter selfishness and insensibility to all others while individually living. Life is born to live and love from more to more; and life that functions with any amount of freedom, great or small, must have a fulfilment that is new and original and fraught with the whole intensity of the force of energization expended in the act and function of living. Even the limpet that sticks to the bare rocks throughout its life-time, gains new strength of cohesive union and clinging together where there was none before, and gains, further, such steadiness of purpose as leaves not its deliberate hold of the chosen fact and cherished desire in spite of all opposing tides and antagonistic winds. Death cannot destroy the uniqueness of Fact that has been already achieved and established; and they, who, not satisfied with such an intellectual and spiritual assurance, still look to some permanence in individuality of isolated, indestructible possession, are thirsting for nothing better than what the stones and rocks are already possessed with. For, compared to men and animals, the rocks and stones are relatively immortal in their having such agelong material continuity that men of superior self-conceit would gladly have for their own organic bodies and systems. But even rocks and

stones are transformed by slow attrition and changes of pressure and temperature. There is nothing that does not change except the ever-expanding Beauty of *the Changing Change,* that is capable of assuming the garb of both Familiarity and Novelty and of both Fixity and Freedom, side by side. Living Life is the eternal and evergrowing reconciliation of the Old with the New, of the Past with the Future, of the Known with the Unknown, of the Self with the Not-self, of the "This" with the "That" and of the "Each" with the "Others". Neither the familiarly *Known* alone nor the unfamiliar *Unknown* alone can claim the whole authority and sole governing power of absolute command over Life's hopes, faiths, beliefs, ideals and aspirations, as it functions forth from instant to instant with eternal longings expressed through new desires and tastes and through ever-varying, infinitely-iridescent gestures, features and countenances. Life's governance lies not in the annihilation of its irrepressible instincts and passions nor does it lie in merely yielding to every animal craving that tries to raise its head at all opportune and unguarded moments.

THE CONFLICTING SCHOOLS OF EXTREME IDEALISM AND EXTREME SENSUALISM

Life's inherited Instincts represent the sheer force and necessity of concentratedly-nutrient Nature that is fraught with the potential Imminence of causating *Function-Form* or with the dynamic Nascence of continuously-upsurging Operative *Form-Function.* Life's Ideality, as different from sheer Instincts, represents the Freedom-of-Function that is bounded by the Fixity-of-Familiarity and Functioning Certainty on one side and by the Emergence-of-Novelty and Sensibilities of sudden Pangs and Pleasures on the other side. The freely functioning and self-appreciative Ideal, united with the inherited Instincts, persists and develops to a great extent in the History Field of the Imminent-Emergent-Nascent. But such a life of unified Ideal and Instinct persisting in the

dramatically-picturesque and piquant History-field is not yet its own master and sovereign, is not yet axiomatically heart-established and supremely independent. The immanent, ever-creative Seed, Soul or Heart-Throb of Life is always hungering for some transcendent fulfilment that is far more than all the imminent, emergent and nascent elements combined and coalesced together.

Instinct's limitation is Necessity that is *devoid of the initiative of new necessitation* or free choice. The *Ideal* freedom of function, on the other hand, is fraught with the novelty of choice; but its field of choice is limited ordinarily to the fixities of familiar functions and ascertained functioning-certainties. Hence much of the Freedom that the Genius of Ideality possesses *is made to run back and look to the Past* for *moral sanction and legal guidance* as regards the practical determination of its direction and development. Life's limitations are not one but many. The very Freedom with which Life is gifted, makes it feel all the more keenly the inevitable restrictions put upon its movements of both body and mind. Gifted with Freedom, the restless Genius of Life often tries to break away from or break entirely through and beyond the fixed banks and boundaries of physical necessities and organic cravings and instincts.

The Extreme Idealists are those who would have the pure Breath-of-Freedom and Freedom alone, and would do away with all physical possessions including even their bodily limbs, organs and instincts, if such possessions mean only more inevitable impediments and more and more of irrevocable necessities. Others there are of the opposite extreme who seek dark consolation in such desperate remedies as Belief in a supposed Predetermination; and such people preach to themselves and to others about the supreme efficacy of *Abject Surrender* to the Fatal and Fateful "INEVITABLE" apotheosized and made into a Super-celestial Absolute. The Idealists and Worshippers of Abstract Freedom advocate *inhibition and annihilation* of all inherited and

effectively operative Instincts—their whole theory of salvation and the means of obtaining it is summarized in these few words, namely, "Slowly effected suicide of both Body and Mind, that the (so-called) Spirit may be thereby free." The Worshippers of the Apotheosized Inevitable advocate going down to the level of the lowest Instincts and Passions for instantaneous indulgence in every kind of merely *felt-need* and *supposedly irresistible* organic craving.

Such so-called Idealism that inculcates cruel asceticism and slow suicide of all life-giving instincts, tastes, sympathies, affections and admirations, in order that the supposed pure Life-Spirit may lift itself unobstructed into the Highest Empyrean as a rarefied Breath of Self-illumined Radiance—and such so-called Realism that advocates, day in and day out, instantaneous surrender to every passing whim and itching sensation that there may be thereby continued bodily nourishment and constant mental excitement—are both, needless to say, neither practical nor pleasurable, neither spiritually inspiring nor materially stimulating and sustaining and are far from being ultimately true or even imaginatively entertaining.

BUDDHI (RHYTHMICALLY-OPERATIVE REASON), BHAVANA (BEAUTY-PURSUING AND BEAUTY-CULTIVATING BELIEF) AND SHANTI (HEART-ESTABLISHED SERENITY)

Rhythmically-operating Reason alone can build for Righteousness on Earth—and such Reason alone is the true Revealer and Revelation vouchsafed to Mankind by God. This world of felt reality and universe of living existence is revealed to us only through the uniquely-functioning power of our affirmatively-appreciative and attentively-selective Senses, which are each a Rhythmic Circle and Centre capable of increasingly-intensifying Absorption-Individuation events. Through this vast field of infinitely-varying rhythmic vibrations and uniquely-distinctive radiant Beauty-Patterns, we live and move hearing successive sounds but not yet sensitive to the overflooding music of all unbroken move-

ments that are capable of producing unceasing harmony. We see sight after sight but do not yet see in full at one instantaneous glance all possibly-objectifiable Beauties of the most brilliant light and splendour. We are not yet in full possession of the positively possible fields of *all* sense-observations and life-experiences that open themselves to the vision of the deliberately-disciplined and cumulatively co-operating Senses, Mind and Heart.

"The Senses are indeed superior to the bodies they objectify," says the Gīta, "but greater than the Senses is indeed the Mind." While the Senses could at best only choose and assimilate, *the Mind alone can organize;* and wherever there is Organization there is Mind present. Mind, it is, that receives all Sense-impressions and directs all actions and attitudes appropriate to each organ and appropriate to each situation and force of outside circumstances. The unique freedom and distinction of functional activities, which our five or more Senses display and maintain throughout, is brought about only by the *organizing power of Mind* that is capable of both self-mastery and self-development. In the lowest organisms, the functions of the eye, ear and skin are all discharged by one and the same undeveloped and crudely-operating sense. The specialization we, men, possess should be made the best use of, by our own governing Mind for the still higher possible grades of integrated and complexly self-appreciative life-functions. Such an exalted and supremely elevated product of cumulative organic co-operation and concentratedly-creative initiation is "Reason," the distinctive quality of which is its ability to *harmonize and integrate into one organically Rhythmic Whole whatever from animal necessity we "see" and "deem" at first as several and separate.* Reason is not only capable of analysis and synthesis— but it, and it alone, is capable of conjoint affirmation, appreciation, assimilation, organization and axiomatic establishment. The Mind or Body-Mind is only capable of seeing and feeling *itself* forcibly. To the mere organizing, *body-building and separate-individuality-*

assuming Mind, the world of existence other than its own Body and Flesh is a Not-self. This distinction between the Self and the Not-self is not one that is sanctioned by the Supreme Reason, but is only the *instinctive expression* of a Familiar Habit common to every Body-confined Mind. Reason is not confined to any one body or centre of particular observation, though it is always seeking to find out many more varied possible standpoints and discoveries of Secret Laws and Creatively-Formative Facts, as yet unknown and unpossessed by any. The function of Reason is to develop the Freedom of *total life-experience* or the Creative Initiation of all-conserving Comprehension. Reason is always pursuing the music of "Rhythmic Creation and Concrete Causation," is always discovering some new link of each-with-each and each-with-all, is always communing with the ever-creative Rhythmic Heart and Personality of Love, which it alone could realize with the full Reality-of-Beauty and Beauty-of-Reality.

Reason's Freedom is restrained only by the Rhythmic Law of Righteousness; and the functioning freedom of fulfilment, that every animate organism is endowed with, is made use of by Reason only to establish the eternal and ever-growing sway of Regnant Righteousness. The way to Righteousness, as defined by all laws of living experience, is through Love and Love alone. There is no living without the love of living; there is no doing without the love of doing; there is no truth nor goodness, no beauty nor perfection possible without the love of possessing or of attaining to or of achieving the same, each by each or all in all. Reason, that is always attuned to the Harmony of Heart Divine, impels and compels all forces and agencies of increasing Life-Desire to sublimate and consecrate their best affirmations and aspirations towards the Highest Heaven of simple Love. When our God-given heart has come to love itself without any fear of impending death, without any apprehension of opposition or danger from outside, when each throbbing pulse thrills only with the pure joy of

creatively functioning life, when every limb and organ is engaged in the activity which is its inborn characteristic with the full freedom of concentrated vitality and ever-deepening sensibility, then Life, Beauty and Love become linked integrally in one Melodious Music of rhythmically progressing and increasingly lengthening, broadening, deepening symphony of indivisible Affirmation-Appreciation-Adoration.

Reason is what affirms, appreciates and adores with the operative facility of all inherited instincts and with the accumulating force of all expansively-established demonstrative, descriptive, deliberative, determinative and axiomatic facts the RHYTHMIC STRUCTURE of all Worlds and Things, of all Movements, Developments and Deed of Deeds. Rhythmic Affirmation of the Rhythmic Whole in indestructible Rhythm of ever-expanding *Continuity* without the least *Contradiction, Break or Destruction* of what has been so far established and axiomatically realized—the Affirmation that goes the full length, breadth and depth with every appearing appearance and even *seemingly contradicting* fact, till the *link of connecting rhythm* is discovered beneath, before and behind such a fact and baffling appearance—so much and so far is the province of pure Reason.

The feeling and idea of something being opposed to us eternally, the supposed Dualism and the perpetually-posited duel between Organism and Environment, between Man and Nature, between God and World, between Spirit and Matter, between Male and Female, East and West, North and South, Black and White, between Day and Night and between Light and Darkness—the tendency to an *A-cosmic* view of things and think of even the Moral Laws as opposed to the other laws of Physical, Biological and Psychological Sciences and the fatuously repeated injunctions to *inhibit* all instincts and *annihilate* all Desires—are all the outcome of the primary inability to function forth in historic time and space, are all the outward symptoms of the fundamental want of saving humour and masterful intelligence.

The *Ayukta* that is, he, who is incapable of bodily and mental *performance* in increasing degree of skill, precision and practicality of instantaneous application to his own vital needs and indispensable necessities, has no *Bhāvana*—says the Gīta. He who feels himself an *alien* in his own inevitable surroundings, such an Ayukta or self-isolated person can have no concentration of organic heart-energy and no creative desire of deliberately operative consciousness. Bhāvana is not only the capacity to be concentrated in Mind and disciplined in Body, but it is the wholesale ability to call forth from the Womb of Imminent-Emergent-Nascent Beauty whatever Beautiful, Great and Noble we desire to become ourselves with our whole heart and will. Bhāvana is the all-comprehensive Affirmatory Appreciation of *Life's total Situation* in, with and within the Eternal and Ever-creative Life-of-Life. Such comprehensive appreciation enables the Life-function, that possesses it, to develop, assimilate and appropriate both from within and without and with equal mastery as to be beyond all needs *for a forcibly Objective Submission or a desperately Subjective Solipsism.*

The man of true and full-developed Bhāvana has no feeling of opposition or contrariness impeding the harmonized establishment of his own heart. What such a man wills spontaneously, or what, so to speak, God through overpowering forces of Time and Space *wills him to be, he becomes that and discovers himself to be that,* changed, metamorphosed and modified into that, as instantaneously and instinctively and smoothly as could be wished or imagined. Even as the elements of Nature change into various forms and shapes at the bidding of the forces which work such changes, even as the cloud begins to rain, the sun begins to shine, the wind to move and blow in any direction and with any velocity—the man of Bhāvana is able to feel himself established under all changes and movements by being able to move with every movement and able to change with every inevitable and indispensable change without

the least friction of body or mind—so far free is he from all preconceived prejudices and prepossessing passions, from attachment for particular forms and types of personal enjoyments, and so far free also is he from all fear of loss and apprehension of impending danger: and as long as he lives, he knows he lives only in this God-ordered and God-created, ever-rhythmically-changing, ever-being-built-anew and ever-being-harmoniously-maintained world and cosmos.

Shānti or *Heart-established Serenity* is the result of rhythmically-affirming Reason and Affirmatory Appreciation combined. Such Serenity implies a state of established individual faith and certainty, in which strength, intelligence and manliness are equally operative and cumulatively co-operative. They alone do possess such Serenity who are masters of themselves and their circumstances, who are ever aware of and are inspired in their waking hours by the rhythmic harmony of God's ever-creative creativity, of which and in which they themselves are the partakers and participants to the whole and integral extent of their intensely throbbing heart and aspiring personality.

The Serenity that the Gīta puts forth as the Ideal is the Peace and Happiness of true Heroes, honest Seekers and ever-persistent Pursuers of the Eternally Beautiful. Not the peace of the tired slave nor the paltry happiness of the pampered beast of burden; not the submissive peace of helplessness and the empty *euthanasia* of *doing away* with the task of living and loving; not mere bald renunciation and running away from all human and moral responsibility and the peace of mind so attained—nor the happiness of abject surrender to enormities of all kinds—not such peace of cowards, fools and idiots nor the happiness of the sinful, the vicious, the vulgar, the intoxicated and the demented—but the healthiest, strongest, strenuous Peace and Positively-determined Pursuit that speeds forward through Historic Time and Space ever conscious of each individual heart's uniquely unique and unequalled

opportunity to realize the Beauty of Beauty and to exercise its instantaneous freedom of inseparably intimate and independently axiomatic Affirmation, Appreciation and Adoration.

THE SCIENCE AND ART OF "YOGA" OR CREATIVE CONCENTRATION AND INITIATION OF THE HEART HUMAN INTO INSTANTANEOUS UNION WITH THE HEART DIVINE

The purpose of Yoga, which is both a Science and an Art, is to lead the Living Heart from one developing stage of self-mastery and self-discovery to another still more intensely concentrated and still more masterfully comprehended and so on up to the fusing point of its instantaneous union *with* and fulfilment *in* and *within* the Heart Divine. The first necessary step in any such scheme of Bodily Exercise and Mental Discipline, as the Yoga implies, is the indisputable ability and operative facility to discharge all organic functions with the spontaneous freedom of Love and Joy with which each animate heart-organ throbs throughout the lifelong day. If all organic actions, both inevitable and indispensable, are *not* to be performed with the free facility and ceaseless enthusiasm of breathing breaths and flowing pulses, the task of bare physical existence would become so burdensome that there would be very little energy or enthusiasm left for Higher Aspirations of the Mind and Spirit. Hence it is that the principle of rhythmically-progressing, ever-creative action is emphasized throughout the Gīta and brought to the notice of the genuine aspirants as the first foundation on which all further Mental, Moral and Spiritual developments are to be reared and built.

The danger of purely Subjective Concentration lies in the liability to mistake the mere conceptions and constructive plans, invented by our own minds, to be the ultimate facts of independent and indestructible existence. The aims of Yoga being *not merely self-concentration* but the instantaneous and indubitable *Union with and within the Divine,* the snares of self-made con-

ceptions and their unconsciously impeding influences are explicitly brought, in the Gīta, to the notice of the sincere and intelligent Aspirant.

Action, organic, individually-integral action, is the first step to realize that all Movements and Life-forces mix and merge in the Same Flood of Universal Energy; and having developed the ability to discharge all inevitable and indispensable organic actions with the freedom of the throbbing heart and breathing breath, the Yogi should look to still higher stages of integrating unions and independent realizations. And the primary requisite for such persistent pursuit after the highest possible ideals of Love, Truth and Righteousness is *Serenity, Self-Affirmation and Sovereign Affirmatory Appreciation, independent of all changing factors and fluctuating circumstances.* But even this Serenity is not an end in itself. It ceases to be of great use, if it tends to lull the aspiring spirit to a self-satisfied sleep. Unless the heart is always pursuing its instinctive prophecies and leads itself dauntlessly ever-forward from one discovery to another and thereby demolishes its first-formed systems and plans of constructive conceptions and working hypotheses, unless the Spirit of Liberty is perpetually induced to proclaim that all limitations and limiting boundaries and plans are the temporary creations and scaffolding-constructions of its own Liberty-of-Liberty which is free to limit or liberate itself as it likes and loves to do, unless our conjointly-creative Instinct, Intuition, Passion, Interest and Intelligence are urged all the more speedily and smoothly in proportion to the serenity and freedom from outside friction and inward conflict possessed by us, the consummation of being established and enthroned permanently in instantaneous union with the Divine would be impossible of actual achievement.

The formative plans of action and conjectures made by us from moment to moment are not by themselves barriers to further expanding plans and constructive schemes of comprehensive dimensions that we may come

to conceive of, subsequently. That in all our plans and conceptions we make arbitrary limitations without which our conceptions do not become definite enough for working purposes, that such *arbitrary limitations are not final and binding on us for all our future* and that this act of *limiting the Unlimited* often leads us to the fallacy of looking for *limitedness even in the Illimitable* is a truth we would do well to remember as often as possible. Making ever new plans and schemes is a sign of active, wide-awake intelligence; but let not such intelligence delude itself into thinking that when the desired purposes, for which its plans were made, have not been materialized and brought within the scope of immediate possession, the whole world and universe has gone *thereby* out of Reason's hold and that therefore the entire scheme of things has no Law or Rational Basis behind or before it—and that, therefore, all that is manifest and appears to exist is a mere changing phenomena of flitting shadows and deceitful shapes of no permanency and real substance, dream-like delusions not in the least worthy of being deliberately sought and continuously pursued.

Irritating circumstances of heat and cold, of pain and pleasure and also of success and failure exert a decisive influence over those minds whose plans of everyday action are not prompted and sustained by the pure joy of Life-functioning, by the simple delight in launching forth schemes after schemes of Life-betterment and Beauty-pursuits, whatever be the amount of profits or losses, difficulties or distresses, accompanying such schemes. The worst of the pessimists and world-traducers, the *Māyā-vadins* and Illusion-philosophers, are at heart the most inordinately ambitious and wholesale materialists. The Absolute they seek is *Sheer-Saturated-Substance*: and the deliberate annihilation of all desires and of all rationally rhythmic Life-functions which they advocate is the outcome of their over-eagerness to possess the WHOLE which has no parts and particles left *for the use or enjoyment of others.*

No, there is no receding back to Chaos and Confusion even after Death; there is no taking refuge in an assumed *Irrationality of all existing things* and trying to run away from historic facts and experiences to a supposed Acosmic Absolute, whose posited character and affirmed eternal reality lies not in actual achievement and axiomatic heart-establishment but in the absence of all concrete facts and factors, in the mere negation of everything positive and progressive that might challenge the truth of what is supposed to prevail absolutely. *The Organic is always in continuous touch and coalescence with the Inorganic; the Psychical is in unbroken union and indivisibly dual function with the Physical; and so, indeed, is the Ever-creative Immanent in eternally instantaneous fusion with the axiomatically-realized Transcendent through and through the Imminent-Emergent-Nascent.* The path of Union with the Divine as taught by the Bhagavad-Gīta is quite different from the a-cosmic, ascetic, professedly unworldly, unhistorical and unscientific cult of lifelong *inhibitions, macerations* and *mortifications* that has been so long and so pestilentially prevalent in this land of professional beggars, parasites, magicians, mountebanks, cheats and the habitually-cheated. The Yoga of the Gīta is at once a Science and an Art that affirms and establishes itself in and through the Primary Heart-Affirmation; a Science and Art that avails itself of the full potentiality of ever-expanding Affirmatory Appreciation and confirms with the conscientiousness of experience-born Appreciatory Confirmation; an operative system of disciplined habits that builds on the Instant-by-Instant-realized indisputable Axiomatic Truths and is most conducive to the full development of the self-operative, self-deliberative, self-determinative, self-injunctive and self-executive *Individuality.*

Yoga as the best means of unfolding, developing and establishing the highest Individuality of each—is the only Yoga inculcated and expounded by the Bhagavad-Gīta. What we seek at first with instinctive tastes

and irrepressible interests and impulses, what we feel in the beginning but vaguely and chaotically, what we are every moment aspiring with dimly dawning streaks of knowledge and gathering light of self-assuring faith —ay, the business of the Gīta Yoga is to marshal and organize all the good elements already present in us and never to let the chances and predicaments, arising out of insufficient preparedness or previous neglect of vital faculties and functions, impede the obtainment of the loftiest possible freedom and fulfilment of Love, Truth and Righteousness. Our lives are to be lived both in individual independence and in heart-with-heart co-operation. Each should seek at first what his original genius is best capable of appreciating and discovering for himself, before bringing the same to the light and reach of others' scrutiny and profit. And though each and all should partake and participate in the very best endeavours and ideal enjoyments common to all, each individually alone should always be in a position to avail himself of the best methods of Work and Leisure, of the highest forms of Worship and Contemplation and of the noblest modes of Occupation and Preoccupation sought to be enjoyed with energy and sincerity, to be indulged with ambition and adventure and to be pursued with reason and right loyalty to each one's uniquely unique and independent judgment of Taste and Truth, of Worth and Virtue and of felt Want and necessitated Necessity of determined Desideratum.

The one injunction and commandment of the Gīta-Yoga is:—"*Thou shalt exalt Thyself into Instantaneous Union with and Axiomatic Establishment within the* DIVINE *through Thy Organic Functions and Feelings centred round Thy own Food, Flesh and Taste and through Thy Own Uniquely Unique Individuality of Instinct, Intuition, Passion, Interest, and Intelligence of Interpretative Independence.*"

The letting into our consciousness the bliss of God-contact is not so easy as it might be supposed thoughtlessly, because of God being all-pervading and ever-

present and ourselves being enveloped by the power and presence of the Omnipresent Divine. God has implanted in each throbbing heart the Adhyātmic or Individually-Unique Freedom to affirm, appreciate and feel constantly conscious of whatever each one loves genuinely to affirm, appreciate or feel conscious of. Not that the world around us is created by our individual consciousness; only, the character and characteristic constituents of each man's individual world of instantaneous experience is what he prophesies and discovers it to be, what he instruments, institutes and interprets it to be, by his own individually-unique affirmations, affirmatory appreciations, appreciatory confirmations and methods of organic assimilations and apperceptive associations. The world of Osmotic or Absorptive Sphere of mere temperature and pressure is revealed to us only in terms of our individual powers of organic physiological absorption, in terms of our ability to exercise both endosmosis and exosmosis in the way original and peculiar to each. So also in the world of Intensified Hunger, our instinctive appetites and tastes would determine the character of the world revealed to us; and so on through the spheres of Assimilation, Organization and of completely integrated and consummated Individuality. From first to last our singular and uniquely unique individuality lies in the varying content of God-contact and God-Touch-inspired Sensibility, Strength, Satisfaction, Certainty and Sovereign Independence we do possess throughout our life, as different from *other* organically-integrated individuals. The more one possesses such Life-bestowing-Contact with the Eternal and Ever-creative Life-of-Life, the more the *rhythmic structure of the surrounding world and circumstances* is revealed to him and does become at last a matter of established experience and habit of familiar disposition with him.

Self-confidence and self-contentment are the first visible symptoms and virtuous characteristics of having attained to instantaneous God-union. Self-confidence

and self-contentment can arise only when both the Mind and Body are well fed and kept in a healthy condition. The sign of health is the ability to have more and more moments and periods of spontaneous exaltation, even if it be in mere breathing and moving the bodily limbs and organs. Unless there is the ability to enjoy the running moments of living life, the continuous process of life-functioning becomes a burden and the feeling Mind and Heart come to be weighted with the overbearing oppression of sheer physical existence. For removing such a sense of oppression, the only possible cure is strenuous work and deliberately-planned profitable employment that would enable us to live with the joy of exhilarating experiences. *Food and Wages needs must be sufficiently procured to give us so much of minimum organic enjoyment.* Unappeased hunger and consequent slow starvation has always been the greatest misery attending the weak and helpless humanity. Much of such misery is due no doubt to their own incompetence or imprudence, wantonness, wastefulness or idleness. But much also is due to the tyranny of the rich and the powerful who organize themselves to cheat the honest workers of their legitimate share in the newly-produced wealth and useful products of human use, and profit solely if not, mostly by and through the labour and industry of the underpaid many. Those who do hard work and let themselves be cheated of their proper share of just wages and profits are cowards and weaklings, who have not yet risen to a sense of self-confidence and self-responsibility. To them the Lord God is non-existent. They believe only in a Blind Fate or Destiny; and their hearts are never strong with any sense of profound satisfaction nor are they impelled by any sense of strong *dissatisfaction or indignation.* That satisfaction or dissatisfaction, which would not rouse our higher powers of ambition and aspiration, is worse than animal sluggishness, and doggish wretchedness. Hunger calls forth the fire of all-conquering Desire to acquire and possess

some positive wealth and assured means of steady-confidence and self-satisfaction. When the mere *satisfaction of the momentary hunger lulls the living Body-Mind to sleep, the dissatisfaction arising out of the unappeasement of such an hunger would not at all be able to rouse the sense of strong indignation for wronged self-respect.*

Satisfaction that leads to strength coupled with dissatisfaction that leads to more strenuous exertions and enterprises of still more daring and determined strength, is the sign of sane and healthy life. Sanity and sweetness of sovereign independence go together. All senses and sensibilities, all physical, psychical and spiritual energies of Life-function are brought into active play in the course and process of healthy and happy living. The harmony of the Physico-Psycho-Spiritual Whole is what is called "*Ritam*" or "RHYTHM" from the standpoint of the unimpededly operative creativity; the same harmony expresses itself as "RASA" or Affirmatory Appreciation when viewed from the standpoint of self-sustaining Animatory Feeling; and just the same comes to be recognised as "RUCHI" or appreciatorily-confirming Organic Experience, that by its creative concentration and configurative distribution leads to still more rhythmic Initiation and expanding Affirmatory Appreciation.

Every man's or woman's faith in his or her living self, the instinctive sense of security or fear felt by each, the freedom of expression and self-operative movement and the ideals of conduct and unceasing aspiration characteristic of each are *all regulated by the regnant feelings of Satisfaction or Dissatisfaction, by the sovereign sense of Superiority or Inferiority and by the divine sense of Dignity and close alliance with the Best Powers of Betterment and Progress, possessed by each.* The sense of inward exaltation at being brought into Life and Animate Existence cannot be derived from mere Surroundings and Circumstances; it is a spon-

taneous feeling which the young and the unsophisticated know and possess in an abundant degree. The same sense of freedom from care and from obsession of humiliating circumstances, the same spontaneous buoyancy which is more than any amount of deliberate self-assertion, is possible of being possessed by all people in all conditions of life, except those whose very force and energy of heart-affirmation has been sapped of its outbursting flood. The weak in energy and bodily strength are generally devoid of the crowning passion and fervour of consummate Faith. For, keen disappointment and sense of self-humiliation makes *a strong Nature and Sovereign Character desire only still more downrightly deeply and indefatigably.*

"SVADHARMA" OR PRIMARY SELF-AFFIRMATION, SELF-APPRECIATION AND SELF-ADORATION THAT IS CAPABLE OF FUNDAMENTALLY-FUNCTIONING FAITH, BELIEF, FACT, ART AND TRUTH

Dharma or Virtue differs from Karma or sheer Creativity in being at once *more* and *less* than the latter. Virtue is *more* than mere Activity in the sense of its being possessed of *Increasing* Beauty-potentiality of Character-concentration; but it is *less* than Ever-creative Creativity inasmuch as it is only *a partial,* though distinctly discernable, phase of the whole Being-Becoming. Virtue that *affirms* itself with expressive activity has also the freedom of *abnegating* itself for higher *Self-transcendence.* While Karma is the functioning function and *factual union of even all formal contradictions,* Dharma or Virtue is the specifically beautiful *Form-distinction* and *Fact-development* fraught with the potentiality for increasing self-mastery and self-appreciation. Virtue is the imminent-nascent evolution of the *Emerging Beauty-Form* or living *Body-Mind-Spirit* which grows and develops from sheer concentration-nucleus of natural function-forces into the Highest Individuality of Self-executive Independence and Authority.

The primary vision and discovery of Virtue is the vision and discovery of its own living self and throbbing heart, of its own centrality and supremely-decisively executing power and authority. *Self-knowledge is the foundation of all Moral Sensibilities, Sympathies and Certainties.* Virtue is the self-conscious and self-knowing Self that is free to fix itself tenaciously or move forward unboundedly, free to affirm or abnegate, to appreciate or depreciate, to appropriate or reject and to possess or dispossess. The Moral Self is what builds out of itself both movement and stability, both freedom and fixity and both familiarity and novelty. It is what overrules inert or inherent Nature by the Necessity-necessitating Freedom of Imminence-Nascence or up-surging novelty of inevitable and indispensable development. The Moral Self is what invests even the wildest immensest forces with a form of fixity and characteristic quality of prophetically predictable certainty. The Moral, that is, the self-knowing, self-feeling, self-appreciating and self-adoring Self, is what develops equally with both division and multiplication and with both analysis and synthesis. It is what succeeds throughout and exceeds all halting successes and seemingly impeding defeats. It is what gains ever-increasingly with experience of both profits and losses, both acquisitions and dispossessions and honours and insults.

Giving birth to the dualities of formal distinctions and surface-contradictions, the Self of Moral Certainty exceeds all their infinite bifurcations and remotely branching boundaries of infinitesimal twigs and leaves by gathering together the living Life-Beauty or distinctive uniquenesses of each and all phases into the "Totality" of Beauty-Conservation—nay, into and within the supremely comprehensive Spiritual *Sovereignty* of the Highest, Holiest Supreme. The Moral Self's highest evolution of self-mastery and self-evaluation lies in its surest grasp and conscientious comprehension of *Beauty-Sovereignty* made manifest through the indivi-

sible union and ecstatic fusion of Body and Mind, of Flesh and Nerves, of Blood and Belief, of Fact and Feeling and of Faith and Truth.

The self-established Heart of regnantly rhythmic Moral Responsibility gathers more only to deliver more and more; affirms more only to abnegate still more and more; and it appreciates itself and appropriates unto itself in infinite measure, only that it may be able thereby to adore and surrender spontaneously evermore, evermore. *Surrender or Self-transcendence is the supreme privilege and sovereign powr of genuine Moral Independence.* Whole-hearted surrender that succeeds in saving up more than the integral whole of the proffered heart, deliberate self-denial that draws *up higher and higher* the falling showers of blood and tears into the all-concentrating focus of the Over-arching Heaven, triumphant leap unto the Highest High by daring to be destroyed for wholesale redintegration of out-and-out Beauty-embodiment—the grand climax and consummation of self-concentrated and self-sacrificing Moral Self is in its freedom of *Beauty-building* breathing breath that burns all animate flesh and aspiring blood to the white-heat of instantaneously-unifying Faith, Belief, Fact, Art and Truth—in its freedom that pours all molten torrents of the heart's deepest deep into the mould and crucible of God-ordained Individuality which is ever independent and eternally strong to function forth as the glowing genius and all-consuming flame of God-Love and God-Adoration, to function forth as the living limb and incarnate instrument of the Eternally-Instantaneous Life-of-Life, Beauty-of-Beauty and Love-of-Love.

Virtue is based and built on increasingly-operative self-knowledge and ever-expanding freedom of functioning fulfilment. As far as the Living Self knows itself to be living and functioning with the uniquely unique Virtue, *Veerya* or Life-Beauty-Love of the eternal and ever-creative Living God, as far as it is spurred from

moment to moment with the certain and assured consciousness of its being free to function and free to enliven its Organic Life with more and more animating deeds and gestures of joy, of its being free to beautify Beauty with more and more expanding appreciations and novel discoveries of ever-increasing aspects and *nuances* and of its being free to enrich Love by daring to love with the full liberty, liberality and dignity of supreme adoration—as far as the living Self's attention and interest is kept centred to one focus of *"At-One-Ment"* or ever-operative and harmonized Self-knowledge, from which all its singularly unique senses and sensibilities, sympathies and certainties, wants and necessities and purposes and ideals are derived—so far would there be progressive moral development leading from more to more.

The ecstatic sense of the instantaneous living present and the indisputable fact of the functioning freedom of fulfilment and choice of self-consciousness possessed by each of us, the ability to know what is what and which is which and the certainty of each one being the particular self and person so named and understood to be—is what is meant by the term *"At-One-Ment"* or Adhyātmic Knowledge that is fully operative and fundamentally self-established, without any possibility of doubt or conflict within its own harmonized heart-sphere. Adhyātmic Knowledge is what is at once Instinctive, Intuitive, Intimate, Individual, Original and Independent. It is the undivided creative unity of consciousness which develops later only into its own uniquely distinctive functions and faculties of deliberate concentration, selective attention and purposive choices of independent affirmations and appreciations. The selective attention of all sensible creatures is a selection chosen from the inside and the outside as well. The objective and the subjective fields of sensibility are equally present in the undivided and integral state of Psycho-Physico-Spiritual Adhyātmic Knowledge. It is this creative-formative and *foundational knowledge*

of all other discrete "knowledges" and sciences, that operates throughout and connects together all continuities and discontinuities, all certainties and doubts and all affirmations and negations; and it is the same again that is able to intuit, affirm and establish instantaneously *what is still becoming with what has already become*. It is this knowledge again that is known variedly as Faith, as Belief, as Fact, as Art and as established Truth-of-Truth.

Faith is the functioning self-knowledge, the concentratedly-operative and individually-initiating organic consciousness which precedes *definitely conscious* knowledge and all consciousness of the *discrete distinctions* between the varied states of the same conscious self. Instantaneously functioning Faith is the primary manifestation and characteristic operation of Svadharma which itself is the basis and foundation of all *other* Dharmās or Function-Forms of Virtue, namely, Sahadharma, Satdharma, Hriddharma and Sādharma.

Faith is fixed in Freedom; and the freedom of faith is built and based on and fed and nourished by the liberty of loving love. Love's Liberty, it is, that necessitates the necessity of faith fixed in the freedom of loving evermore. Freedom develops into the shape of wings when the spirit of loving love and faithful faith flutters, feels and throbs restless like a bird and aspires to soar into the still higher and holier regions of Love's unbounded empire. While Faith is the whole fruit of productive, progressive Love, Belief is its Beauty-of-Taste and Taste-of-Beauty. Belief is the Affirmatory Appreciation and Hypothesis of the heart-felt and heart-necessitated *"I" of "I"* or Self of Self. Faith as a whole is inexpressible, but Belief is the rhythmic expression of *regnantly residing* faith in the throbbing heart. With the changing rhythm of the creatively inspiring heart, the expression and form of Belief itself may change—but Faith is always foundational and it alone creates and controls the method and manner of the ***Believing Belief.***

Faith differs from Belief, in that the former is fed by Love and conquers all Fear, while the latter is fed by Truth and conquers all Doubts. While Faith is creative pre-eminently, Belief is formative. Faith is foundational, Belief is structural and constructive; Faith is affirmative, Belief is confirmative; Faith is prophetic, but Belief is what prompts and pursues the very spirit of pursuit. *What makes one man differ from another in questions of so-called religious faith is not really a difference in faith at all.* For no man can measure the faith of his own throbbing heart with the standard, rule and measure of another's and no other one is witness to the full force of each living being's abiding faith in all its creative intensity and fervour and in all its immeasurable potency of love and aspiration which is witnessed and judged only by the Heart Divine. *Where one man differs from another is in questions of Belief.* The differences in creeds and articulated forms of expressed Beliefs are as many as there are men and minds differing from each other in their opinions about all things from all standpoints. Not only do Beliefs vary from man to man, but even the same man's mind may vary in its scope and strength of Belief from time to time. Faith is constant and the constancy of Faith is proved by its indubitable love and longing, by its force and freedom of heart-throbbing and independent life-functioning.

Fear is Death. Faith is the Fear-of-Fear and the Death-of-Death that lets Death kill itself by striking itself again and again against Faith's indestructible breast and bosom. Our throbbing heart would never be able to throb itself but once and would then die of fear at the sight of its own scattered blood and wasted energy, were it not for the continuous Faith and Affirmation it gathers from its own deep of deeps with each outbursting breath and pulse. Fear lies at the *front door* of Faith's Palace. When Faith is asleep or lets itself be made to believe itself to be the least faint or weak, Fear assumes monstrous and hideous proportions and tries

to overawe even the gently visiting air and animating breath from entering inside. While Faith is creative and formative, Fear is destructive and fatal; *and Fear alone is the true source of our deserved Death.* Fear is conquered and converted into Faith by Love and Love alone.

Faith in the upward ascent and progress of Life, even if it be based on reliance upon another Power or Powers favourable to such progress and positive attainment of cherished objects, is far better than sheer, abject Fear and dishonourable submission to the Forces of Evil. The true test of God-Faith and God-Belief is in the emphasis put upon the respective spheres of Good and Evil by our throbbing heart. The faithful believer is he who *trusts to the ultimate elimination of Evil from the universal scheme of things* and takes himself immediately towards the performance of such tasks as are called forth by the challenge of Evil's undoubted presence, not with a mere resignation to the chance results of future but with the prevision and prophetic assurance of All Evil being entirely and ultimately eliminated by the bright forces of ever-increasing Good. *Evil is its own inevitable enemy;* but the powers of Good should not content themselves with waiting for the inevitable doom of Evil by the sheer force of reactions produced by its own disharmonious activities. The true agents and instruments of Good are those who cohere and co-operate under all conditions and circumstances, who stand always shoulder to shoulder and are hence bound to conquer Evil indisputably in the end.

Only when we compare Dēva-worship with Demon-worship, only when we compare Faith born of Love and Trust, howsoever limited and shortsighted, with the abject submission and demoralization generated by Fear and only when we study in detail the elements of Good and Evil that follow respectively from the continuous performance of worship offered to supposedly *Beneficent* or *Maleficent* Powers residing above or below the

Earth, could we realize how far better is Faith of any kind inspired by some sort of Love and Confidence than degenerate, debilitating, decomposing Fear. But Fear itself is, after all, only Faith misplaced, is Faith perverted and made to work its own destruction. For, without some shadow of affirmative Faith and Appreciatory Belief, the Object or Event feared cannot come to hold so much influence over the oppressed heart. Those liable to fits of overpowering Fear are also equally capable of implicit Faith and undoubting Belief. *Fear is the smoke of rising Faith; the more of Fear there is, the more possibility of bright and glowing Faith there ought to be.* The only infallible cure for Fear is Love of some sort and love of some object. Love reduces the smoke of Fear into the bright fire of Manly or Womanly Faith. Love gives the electric shock which shocks away all sense of still concealing Fear. Love brings about the best elements we are capable of putting forth at any period or moment of our mortal life; and Love alone leads to the formation and fixity of creative-formative Faith and Liberty-of-Liberty, with which every throbbing heart is endowed in right proportion to its organic integrity and individual capacity to affirm, appreciate and adore the spontaneous, self-necessitated Ideal of Beauty and Bounteousness of Righteousness.

Fundamentally-functioning Faith and Beauty-pursuing Belief together constitute the defining movement and dynamics of both Being and Becoming, of both Sense and Certainty and of Self and Self-consciousness, that make the Life-Process instituted in and within the Historic Time-Space *move more acceleratingly with the momentum of its own increasing distinctions and developing definitiveness.* All movement of Living Life is in and within the field and sphere of Felt Certainty; and the fundamentally-established Felt Certainty is what is built on the cumulative strength of Creative-Formative Faith and Belief which have as much Energy of Self-confidence and Stability of Conscientious Conviction as to accept the Instantaneous Fact of each thril-

ling throb's *Functioning Function* as in itself indisputable and indestructible, whatever may be the changes brought about by the novelty of new form-formations and form-disintegrations. The Force and Energy that has gone to the fulfilment of each animate life's instantaneously individual and uniquely original function can never be destroyed nor denied, never be neglected nor reduced to nothingness—and it is such Eternal Faith in the Instantaneous Fact, such *Indestructible Force of Affirmation and Appreciation of the Evanescent Moment,* that is required of all those who would live from moment to moment and would be alive no less worthily and heroically than so-called imperishable and immortal realities.

The scheme of *"Svadharma,"* or the Primary Law, Rule and Rhythm of Righteousness, is the *Insistence* put on the "What", the "Which" and the "Each" *being* at least *"Somewhat"* of what each deems itself to be and the Insistence put on *building and achieving by oneself whatever one would like "to be" and "to become"* through one's own affirmatively functioning functions, one's own appreciatively pursuing pursuits and one's own adoringly achieving and fulfilling fulfilments.

Adoration is the Equality of Love's Liberty, the full freedom vouchsafed to each throbbing heart to dare develop its singularly original Individuality to the full height and perfection and therewith establish its own view-point of Fact-Discovery and Axiomatic Truth, unsurpassed and unequalled by other living lives and aspiring individuals. Even as each Body is a harmonious collection of many million living cells, each Integral Individual is a Harmonious System and Organized Group of many throbbing rhythms and pulsating passions, of many instinctive interests and irrepressible desires, of many many upheaving ambitions, aspirations, hopes and ever-soaring adorations, which the Whole Individual makes *His Own* by *mastering them* with the

Master Love and Magisterial Passion of his supreme and spontaneously throbbing heart. There is no law or necessity forced on any living being except the Law of its own Life-Love and the necessity of its own liberty and choice of "loving to live and living to love ever more and more". The functioning life that feels itself in warm touch and contact with the earth, ground and atmosphere of the All-embracing Heart Divine, that does feel impelled to throb ever-increasingly in close pursuit of and desire for *equal and unbroken Company* with the same All-guiding Divinity, finds itself established in eternity throughout its onward march from event to event of rhythmically-varying unique historic facts. There is Equality in this Historic Field of everyday experience not in physical measurements of volume and dimensions, not in the varying stages of the evolving extent of comprehension which each possesses—*there is Equality throughout and absolute in the original Affirmation, Appreciation and Adoration of the Heart Divine according to the uniquely functioning freedom of fulfilment possessed by each.*

More certain than all forces of gravitation and attraction, more accurate than the most scientifically-calculable and predictable processes of rhythmic movement is the living heart's self-affirmed and self-appreciated act and deed of Spontaneous Adoration—which act and which deed and achievement alone constitutes each one's singularly original and unsurpassedly beautiful Soul and Spirit of Individuality, Independence and Supreme Sovereignty.

"SAHADHARMA" OR DELIBERATELY-INSTITUTED SUBJECTIVE-OBJECTIVE FOUNDATIONS OF SOCIAL DEVELOPMENTS

With the institution of Time-intervals and continuous linking of throbs with throbs, the instantaneousness of life's Creativity is interpreted as *a linear movement* of rhythmically-accelerating progression and development. Such Time-institution and Time-interpretation

is the deliberate product of Bhāvana and Kalpana (of Believing Belief and Constraining Commandment) combining together in and around the nucleus of Chētana or the ecstatic throb of the instantaneous Present. What, therefore, each functioning life feels with each heaving breath and thrilling pulse is not only more accentuated self-assurance and certainty of self-existence, but also *self-orientation and sense-objectification,* which Orientation and Objectification is indicated by the rapidity and complexity with which one ecstatic Form-image, Sensation or Perception follows another. The functioning life of dual and indivisible *Kshētrajña and Kshētra,* of creatively-contributive-concentration and configuratively-distributive-concretion, is made manifest at once and instantaneously both to its own *deepening Inbreath of Subjective-consciousness and to its own lengthening, broadening, Outbreath of Objective-Consciousness.*

The so-called Subjective is as much a Form as the so-called Objective and both are partial phases of the organically-integrated *totality* of life's indivisible Individuality. The feeling of the Self as distinct from the Not-self, of the Subjective as distinct from the Objective, is because of the difference in intensity of concentration between ever-intensively concentrating Hunger and ever-increasingly conserving, comprehending, extending Desire—which Hunger and Desire are both maintained and sustained by ever-operative Absorption. We experience Hunger as but a concentrated point of feeling, intense and integral, even though this increasingly-concentrating force is but the cumulative consummation of a series of cohesively co-operating, internal, organic movements and operations. The heat and fire of Hunger kindles and keeps perpetually bright the irradiant flame and energy of deliberate Desire. *Deliberate Desire itself is the perpetual guide and criterion and the primary basis and datum of positive, definitive knowledge.*

Definite knowledge reveals the reality of the living Beauty-Body that is wrought and filled to the uttermost

with inexhaustible Wonder-Hunger-Desire. Knowledge is born of the triple and triune union of Wonder-Hunger-Desire, of which Wonder contributes the ever-expanding Affirmatory Appreciation and Insatiable Curiosity, Hunger contributes the Intensity of Self-centrality and indisputable Positive Certainty, and Desire contributes Distinctiveness of Uniqueness-discovery and its dimension, location and direction.

The Object is the Food that Hunger seeks and Desire discovers. The food or object so sought and discovered is instituted and located, before it is instrumented and inclusively absorbed within the sphere of increasing knowledge and enlarging totality of Absorption-Individuation. The quality and quantity of the food or object discovered by Desire depends upon the intensity of indivisible Wonder-Hunger which prompts and maintains the discovering Desire itself. When as between Wonder and Hunger, the latter predominates, then Desire gains in directness of urgency or insistence of intensity in proportion as it loses its extensiveness of comprehension. When Wonder and Hunger are duly balanced, Desire proceeds with both self-delight of affirmatory appreciation and deliberately conserved power of calculated determination. When Wonder alone predominates, either Desire loses itself in a gesture of axiomatic discovery of Absolute Truth or Transcendent Beauty, accompanied with instantaneous outbursts of inexpressible interjections—or Desire risks itself at adventurous pursuits of immeasurable difficulty that are productive of no immediate organic satisfaction or tangible gain to the living Body-Mind.

In normal life of progressively operative organic integration and Body-Mind individuation, all these functions and faculties are brought into play with rhythmically-varying successions and alterations of subjective and objective emphasis. Every such succession or alternation involves a sacrifice or suppression of either the Subjective or the Objective in preference to and favour

of the other. When I objectify or go about discovering the form of a concrete Object, it is not because I, the self-conscious and self-feeling organism, have ceased to exist and have ceased to be capable of the power of self-feeling and self-affirmation, but it is only because I choose to suppress deliberately the simple self-feeling that thirsts for the joy of simple self-affirmation and choose to direct such energy of affirmatory appreciation and attention-rousing interest into the equally affirmative and increasingly appreciative Object-institution or objectively-instrumental confirmation. So also, when an Object is discovered and deemed to be *Mine* and when my enlarging sphere of Absorption-Individuation includes the said object as an integral possession and instrument of my own Body-Mind, it does not mean that the Object as such has ceased to exist and ceased to function in its own unique sphere of reality, but only it has been made to render up its uniqueness of simple isolation or independence and submit itself to become an operative factor and functioning instrument, operating and functioning no less uniquely and with no less certainty in and within my own absorbing, assimilating, appropriating, integrating Body-Mind system.

HEART-WITH-HEART FELLOWSHIP IS MADE OR MARRED BY ELEMENTAL, EVER-BURNING HUNGER

It is intensified energy of Absorption or Hunger that develops the strength and certainty of Self-affirmation; and the recognition of the Object-World of other beings and entities depends upon the harmoniously working equilibrium of Wonder-Hunger-Desire. If Hunger alone predominates, then Desire becomes *desperate* and Wonder changes itself into Fatigue and Fear. Hunger is the inevitably-indispensable and all-over-powering command to be alive at least in organically integrated Body; and the idea of an Eternal, Incorporeal Being is entertained only by those who have either conquered Hunger and appeased it to the extent of increased Life-invigoration or have been victimized

by it and are thereby forced to seek refuge in a supposed order of existence where inability to appease Hunger is no impediment to endless self-preservation. The Eternal, Incorporeal Being is always supposed to be of the nature of Unbroken Bliss, which means nothing else than complete Hunger-appeasement or heart-fulfilment accompanied not merely with momentary organic satisfaction but also with the established strength and certainty of never being deprived of the fulfilment once felt and possessed so indisputably.

The Lord God of the Gīta declares Himself to be the Ever-creative, Life-building Love-Hunger which absorbs, assimilates, organizes and integrates all Bodies and Beings and all Thoughts and Things according to the *Ritam* (Rhythm) of Creative Affirmation, to the *Rasa* of Affirmatory Appreciation and to the *Ruchi* of Appreciatory Confirmation possessed by all the physical, psychical and spiritual factors and constituents of the indivisible Life-function, which operates and manifests itself now as overpowering Organic Hunger and now as Ecstatic Food-Enjoyment, now as Imperative Desire and now as Triumphant Fulfilment, now as Sorrow and Defeat and now as Success and Victory, and so on in varying scales of concentrated intensity of effort and adventure, of expectation and anxiety and of active pursuits and progressive realizations of the same Love-Object, whatever be the nature of the momentary results. The Lord and Living God is the Body-building, Body-burning Hunger-Fire resident in and within our own Living Flesh and Blood; and it is this ever-creative Fire which gives birth to all constraining commandments and necessitating necessities and to all accepted inevitabilities and idealized indispensabilities. Hunger is the *One Behest* of the Living God which all have to obey and heed to, willingly or unwillingly, consciously or unconsciously, deliberately or instinctively. Hunger is at once self-affirmation and affirmatory appreciation of the intensely-sought Food or Object; and in its invigorating rhythmic appeasements, it becomes enlarged into

the appreciatory confirmation of the indubitable satisfaction felt in the achievement of the *subject-object union.*

Hunger commands Desire and the result of Desire's successful achievement is Instantaneous Satisfaction leading to increasing Hunger and Desire. Both satisfaction that leads to increased strength and deliberate dissatisfaction, that leads to more strenuous exertions and thereby to still more acquisitions of added strength and possessions, are the products of sane and healthy Hunger. Organic Hunger or sheer Appetition is but the beginning of the infinite Desire for ever-increasing Satisfaction, Strength, Certainty, Supremacy and Sacredness resident in all throbbing hearts.

Sahadharma is the deliberate exercise, sacrifice and sublimation of Organic Hunger and Heart-energy into higher and higher Satisfactions and Aspirations of increasingly-extending comprehensiveness and variety, of increasingly intensifying concentration and configuration and of increasingly cohering appropriations and distributions—in one word, of increasingly developing *Socializations.* Society or Heart-with-Heart Fellowship is made or marred by Hunger, which is as much capable of destruction as it is of construction. Hunger, that knows only its own bodily appetite, destroys the whole world and in the end destroys itself. Such an intensely-concentrated and incorrigibly-selfish Hunger is the agent and instrument of Death—ay, it is Death itself. Death need not mean only the perceptibly immediate destruction of already organized and integrated bodies, systems and societies—it may as well mean the *Unwillingness* to develop increasingly comprehensive collective groups and organic societies or it may mean *Intolerance* of everything other than one's own body and its extremely avaricious appetite, or it may mean the *Incapacity* to recognize the very need for Others' existence and utter *Indifference and Insensibility* often punctuated with spasmodic *oppositions* to the Law of *"Live and Let Live."* Why the brutes of the more ferocious type die and decay in numbers is

because of their extremely uncontrollable individual appetite and unwillingness to spare even members of their own family-group or species. *Not only the extremely ferocious types, but also the seemingly harmless "Parasitical" types, that prey upon everything during the very course and performance of their affected gestures of submission or sympathy or of altruism or other-worldliness, are equally annihilative of all comprehensive Social Organizations and Stabilized Organic Integrations.*

Those who argue that Hunger and Appetite is God-given and that, therefore, they are privileged to devour everything which their mouths or hands could reach and clutch, must as well be prepared to be devoured any moment by some power mightier than themselves. The determination to live in progressively ascending stages of amity and happiness is what marks out the man or men of creative desire and consecrated wisdom. *Despair, Fear and Fatigue are the instruments of Death, even as Faith, Hope and Energy are the instruments of Ever-creative Life.* It is only the heart of outbursting energy and faith that dares to associate and live with other throbbing hearts, even at the risk of self-sacrifice and voluntary suffering. The law of Life and Love finds its supreme fulfilment in *sacrificial giving*; but it is no less loyalty to the dictates of living life and loving love, when all are equally prepared to *"give and take"* and to *"take and give"* in equal measure of cooperative friendliness and man-to-man neighbourliness.

"LIVE YE AND FLOURISH WITH MUTUAL SACRIFICE AND SUFFER YE TO LIVE WITH AND LOVE EACH OTHER"

Such is the commandment of the Lord of all created beings, called otherwise Prajāpati—and such is the secret that He has instilled into the heart and soul of all sane creatures, whereby each one of us may have his or her heart's aspirations and fulfilments increased infinitefold,

by each and all trying to build together with Mutual Sacrifice and Sympathetic Suffering, with Co-operating Energies and Converging Faith, the "*Body-Social*" of ever-increasing immortality and of all-absorbing attraction and charm.

Sacrifice, as already stated, is the implied fulfilment of the functioning freedom that gives birth to all distinctive functions—it is the silent and seemingly sleeping Beauty of all explicit Deeds of Creation. In the simplest deed of self-affirmation, there is the implied prefulfilled deed of self-abnegation on the part of the ever-creative Over-Self, which abnegates all other potential possibilities of the Creative Instant and Moment in bringing forth and establishing the particularly affirmed and explicitly expressed Self. There is no living Self or Body, which, in being realized as the concretely manifest and solidly constructed entity, does not reveal itself as the Sacrificial Product of the Ever-creative Process, that limits itself to such limitedly concrete affirmation and Body-formation, only because, out of its own freedom-of-freedom, it sacrifices all other choices and chooses to indwell, inhabit, maintain and sustain the *seemingly self-established and seemingly self-maintaining Body and Self.*

The earliest manifestation of the spirit of sacrifice consists only in *increased self-interest* and increased self-love and self-sympathy—and true sacrifice, throughout all life-time, never requires of any living being any deed or gesture of self-abnegation, unless it be in *its own ultimate higher self-interest.* The Lord God of Love-Hunger insists first on *our* loving *ourselves* with all the force and energy of loving each one is capable of; and in and during the course of such simple self-loving, the indispensable utility of Sacrifice is realized by all those who are sane and strong enough to affirm, appreciate and adore from more to more. The movement towards "MORE" requires the instant and unhesitating sacrifice of the "*Much*" that we may possess at any particular living

moment. Deliberate Objectification and looking out of our own limited organic systems is as much stimulative and productive of higher satisfactions to the observer himself as to those he may have attended to. That extreme form of selfishness which shrinks from the necessity for recognizing the existence of other entities and bodies who live along with itself in the same sphere and plane of Time-Space-Events and in the same Theatre of Historically-dramatic Development, that *pose* and *affectation* of absolute Self-introspection and imperturbable Self-centrality, is only the *last refuge and cunning camouflage of incorrigibly over-sensitive cowards* lost in perpetual self-pity, in imbecile self-regard and in infantile seeking for the safe corner of the cradle-bed.

All of us know from everyday experience that even the most petrified and fossilized embodiment of incorrigibly-instinctive Selfishness, which shrinks from all thoughts of obligations to and inter-relatedness with others, *delights,* even like the shell-fish on the sea-shore, in being *subjected to outside attacks of aggressive Sympathy and invasions of Love's overflooding waters.* When there is no sentiment or sympathy for *Others,* the arrested growth of the heart revenges itself by doubly-double development of "*Self-Pity's Soft Tenderness*" that looks even to the rude rocks and stones for show of melting sympathy towards the helplessly selfish mass of soft flesh, ensconced within its calcareous shell of unashamed insensibility and expressed indifference to all others. The professed contemners of the World and Society, the Hermits and Anchorites of sanctimonious reputation, live on the shallow shores of Life's infinite ocean and lead but a life of prolonged Self-pity and shameless Self-indulgence, amounting oftentimes to atavistic regressions to Infantile Idiocy. These professional Life-haters and Shirkers of the most elementary Moral Duties dread the very thought and sight and sound of the dark, deep-heaving waters—nay, not even into very bed of loose sands, on which they live, do they dig deep,

nor dare they ever to climb up and dwell permanently on the great heights and steep fastnesses against which the breakers are dashing themselves day and night.

Deliberate Objectification is the better part of Self-reliance, the blushing throb of Self-confidence, that invests and surrenders its all in the adventurous pursuit of the full developed Individuality-Personality of indivisible Life-Beauty-Love. Extreme self-abasement and extreme self-glorification are alike the expressions of the same helpless unwillingness to proceed out of the "I, I, I" groove of half-baked individuation or *Ahamkāra* which bears to full blossomed Individuality the same relation that *Stammering* bears to *Speech. Ahamkāra* is the "I"—shouting gesture and protestation of the slowly teeth-cutting, speech-developing, self-reliance-learning organic process of Absorption-Individuation, whose vacillations vary from one extreme of hyper-sensitive self-pity to the other extreme of maniacal self-grandeur. To such sickly organisms, the very thought of stably-established concrete existence in living Body-Mind with regular tasks of throbbing and breathing in rhythmic succession is agony beyond endurance and inflicted torture of hell. Hence they refuse to acknowledge the Law of Love and Duty to Others, as all the animate hours of their mortal life are not sufficient to waken in them the sense of manly responsibility and strength of sane and healthy life-impulse that could dare to look right around itself *without the instinctive feeling of some queer fear, shame or sorrow, some strange pain, misgiving or fancied insult.* To them, living life is but a slowly continued process of decomposition and progressive degeneration—and as proof of their philosophic profound wisdom, they would point *exclusively* to the destructive *"Katabolistic"* processes that happen in and during the course of Body-building along with *Anabolistic* activities, which latter activities, it is, that predominate and prevail over the former, so long as there is Life and Consciousness left in the living **Flesh and Blood.**

PROLONGED LIFE-DURATION, EITHER IN INDIVIDUAL ISOLATION OR SOCIAL AGGREGATION INVOLVES THE INEVITABLY-INDISPENSABLE DEEDS OF COMBINED SACRIFICE AND SUFFERING

Suffering need not mean excruciating Pain and inflicted torture alone. The primary and by far the most prevalent type of Suffering is what may be called self-creative, which means nothing more than suffering ourselves *to be* what we desire *to become* in ourselves and desire to be known to others also. Unless each living organism suffers itself to be so distinguished and suffers to be known so distinctively and separately, there could be no *individually-integrated system of feeling processes and personal likes and dislikes.* Self-preservation is but a phase and partial aspect of self-creative suffering, which alone is the true source and nurturing ground of the self-asserting and self-appreciating Instinct that is capable of any degree of extension and infinitely transfiguring complexity.

All experiences of Pain and Pleasure are self-suffered; and it is only after the ability of each organism to let itself suffer such experiences is established, it begins to recognize its own individuality of uniquely-feeling, uniquely-appreciating and uniquely-organizing and integrating being. The fear of contact with others and aversion for all kinds of corporate association is primarily due to the inability to suffer Pain or Unpleasantness that is as often the consequence of such contact and association as is Pleasure. Hence what determines the primary *Pro-social* or *Anti-social* disposition of an organism is its spontaneous willingness to undergo adventurous experiences of all varying kinds of complexities, its strength of Affirmatory Appreciation that is prepared to appropriate and share with others the cumulatively increasing Pangs and Pleasures of collective corporate social life. The heart that forgoes the privilege of participating in heart-with-heart fellowship's ever-increasing associations is the one prone to contemplate too much upon the

chances of its own possible organic pains and economic losses, its own bodily discomforts and mental disappointments and is hence prepared to avoid even all primary pleasures and joys of human fellowship, if such avoidance could assure absolute absence of Pain and adventitious Economic Loss. Such men and organisms of over-excessive sensibility to *anticipated* Pain and Loss are the cowards and imbeciles bereft of strong muscles, bones and brains, the jelly-like masses of flesh that cling to the crevices between the rocks and look upon even the least breath of blowing air as a devastating enemy.

THE FICTITIOUS PHILOSOPHY OF UNIVERSALLY-PREDOMINANT AND EVER-INCREASING PAIN

It is wrong to suggest that the lowest living organisms are shirkers and shrinkers from the labour and pains involved in the act of animated and excited life-functioning. It is not those who experience actual pain and those whose backs are bent with unremitting toils, that are prone to contemplate on the fiction and fancy of a *universally predominant and ever-increasing Principle and Power of PAIN,* which consumes and corrupts all joys of living life and makes all anxiously-throbbing hearts *hope* for the hour of inevitable Death—nay, the so-called "scientific" theory of Rebirth would deny the mortal victims of insufferable pain even the bare and beggar consolation of an *all-exterminating* Death but would insist upon the hapless sufferers being born again and again, to be subjected to still more lacerating lashes and fumes of burning fire, to still more excruciating pangs and agonies unlimited. Such a woefully wrong philosophy and ignoble belief in *ever-increasing Pain* cannot originate in the hearts or minds of even the most insignificant and unimaginably small unicellular organisms that, however diminutive in size, dare to speed forth from one ocean to another and swim and sport amidst the storm-tossed waters, diving deep oftentimes to the veriest extremes of abysmal silences.

The abject philosophy born of the absolute fear of Pain and Suffering takes its birth only in a Human Society of idle and luxuriously-living Priests, Princes and Parasites, who toil not for their daily bread and are so soft and sickly-constituted in Body and Mind as to look upon the very act of Rhythmic Breathing as a labour of torment imposed upon their flabby frames by an evil-scheming Fate and instrument of Almighty PAIN. It is those who neglect the inevitably-indispensable toils and labours of health-giving industry and joyous life-expression, that come to be afflicted in their prolonged inane and idle hours with the obsession of an all-victimizing Pain, accentuated with the additional Fear of sudden dispossession of whatever they might be possessing in exclusive pride of personal vainglory. Such shocks and obsessions are felt only by those whose nerves have never been made *to feel for the feelings of others and feel with and along* their own fellow-sufferers; and if at all they indulge now and then in exaggerated feelings of sheer pity, *patronizing pity,* for the lot of the poor and ill-treated humanity under their despotic control, such outbursts of lachrymal showers *are but Nature's compensatory effects at restoring the balance of elemental social decency and fundamental affinities between all existing things.* If Pain and Adverse Suffering are to be removed altogether from the path of our individual or collective Life's Progress, the only way to set about achieving it is *to court voluntarily all pangs and pains which are necessarily involved in the attainment of the highest and noblest Life, Beauty and Love.* And then, it would be very easy to realize the truth expressed by the Gīta that "Pain comes only *in the course of our arduous pursuits for the highest ends,* as if to encourage and rouse us to our full mettle and full-blooded mood of maliness, and that Pain goes out, disappears altogether, when the successful end of the long-continued task is in sight."

THE GITA PHILOSOPHY OF PAIN AND PLEASURE

"Living Life is always subject to varying feelings

of both Pleasure and Pain, of both Gains and Losses, of Honour and Dishonour and of Achievements and Failures" says the Gīta. Such varying feelings of Pain and Pleasure as well as of Heat and Cold are due to the uniquely-varying "*measured contacts and vibrations*" of the ever-continuous Creativity, whose rhythmic activity of concentrated function-forces and still more concentrating force-functions maintain and sustain all the moving melodies of infinitely-varying and instantaneously mixing and merging feelings and susceptibilities. Dualities, like Pain and Pleasure and Heat and Cold, represent only the crudely distinguished uniqueness-points *at the extreme ends of the gamut of limited human experience,* which, however limited, is still capable of an endlessly-increasing susceptibility to more and more uniquenesses-discoveries. *Pain and Sensibility of Suffering is as much essential and uniquely contributive to Life's Richness as Pleasure or Joy or even as Freedom from all conflicting feelings.*

What the Gīta states further is this—the feelings of Pain and Pleasure, ay, even All Feelings taken collectively do *not* constitute the *whole* of Life's increasing Experience. *The primary act of Life-affirmation and spontaneous heart-energization is beyond being described under any category of visibly-felt excitations and distinctively-discriminated feeling-stuff.* If avoidance of Pain were the only possible condition of Life-functioning, both these would not have appeared together nor each with the other. That is to say, either Life would not have survived where Pain was possible of being experienced, or the feeling of Pain would not at all have formed an essential part of the living organisms' indubitable daily experience. As it is, both Pain and Life do remain together, each prolonging or being prolonged by the other—ay, Pain is often deliberately courted by the Living Life out of its abundance of outbursting energy and exuberance of Pain-assimilating, Pain-appropriating and Pain-transmuting Joy, that is both the joy of joys and the joy of all sorrows!

THREEFOLD TYPES OF PAIN AND PLEASURE—THE PASSIVE, THE SELECTIVE AND THE CREATIVE.

The Pangs and Pleasures of Life are alike threefold in their distinctive sources of emergence, methods of sensory excitation and liability to be conducive to higher life or otherwise—and they are the Passive, the Selective and the Creative. The *passive* pangs and pleasures are what are imposed upon the organism by the force of outside circumstances and surroundings. It is the greed for more of merely passive pleasures coupled with the fear of similarly possible, outside-imposed, victimizing pain, that develops the queer attitude of helplessness and pessimistic philosophy. The more passive the organism continues to be, the more and more subject to outside impacts it becomes; and the consequence of such a prolonged life of self-suffered victimization is *increased insensibility to habitual pleasures* coupled with deplorably-accelerating incapacity for warding off the attacks of Pain-inflicting-forces. *The philosophy of Despair and Desirelessness,* the A-cosmism of the starkest type, is the tragic product of those unsociable and incorrigibly selfish minds and bodies whose whole lives are nothing but prolonged periods of sleeping sickness and delirious dreams of self-isolation and self-immolation. A Nation or Healthy Society of heart-with-heart-feeling and body-with-body-co-operating men and women can never be induced to subscribe so unconditionally to the side of Pain. It is not DUKHA (Pain and Adverse Suffering) but SUKHA (Invigorating Pleasure, Joy or Happiness) that every sane Man or sensible Woman seeks throughout all varying moments of life's increasing experience. Not mere pleasure in the ordinary sense of sheer temporary sensuous excitation but higher and more permanent kinds of the same agreeable feelings of heart's harmony, named variously as Joy, Happiness, Serenity and Bliss in ascending degrees of widening and intensifying significances, is what is *sought* and selected by every intelligent member of the organized Human

Society, according to the degree and extent of his or her individual choice and quality of aspiration and appreciatory pursuit. That Joy and Bliss which is beyond the power of the mere Senses to be realized or retained ; that, which the most Regnant Reason combined with the all-conquering Will and Intelligence alone can comprehend and set itself ready to discover and appreciate steadily with the determined, disciplined and increasingly self-assured resolution—that self-sought Ideal and intensively-pursued ecstatic experience of the Indefinable Beauty, Glory and Majesty of the Eternally-Instantaneous and Ever-creative Life-Beauty-Love, the *creative* and instant-by-instant intensifying *adventure* for the Life-of-Life, the Beauty-of-Beauty and the Love-of-Love —no man or woman addicted to the disease of Belief in an ultimately-triumphing and universally-predominating PAIN can ever be expected to conceive of, still less to aspire for strenuously. Mere bald negation and release from the imagined torture of retributive Fate or so-called Karma, is all that such helpless creatures and victims to such debilitating beliefs can ever think of.

On the other hand, ambitiously adventurous pursuit of progressively-accelerating Joy and Happiness enables the enjoyer and experiencer to withstand the hardest shocks and agonies of the most excruciating pangs. The true Hero of Life and Action stoops not to run away from the right of his own self-existence because of the chance bullet-shots or arrow-darts that he might have to subject himself to, when occupying *his own field of Fair Fight and Righteous Battle*—rather would he be waiting, as it were, to meet Pain in hand-to-hand fight and prove to the World the utter hollowness of the so-called supremacy of Pain. Pain has no place either in the beginning or in the end of Life-function's adventures and dramatic episodes. The true man of wisdom and disciplined independence of will and judgment is he, who has realized this essential truth and builds upon the positive fact of Joy and Pleasure for progressive mani-

festations of heart's union with other hearts, leading ultimately to union with the Heart Divine. The dread of Pain drives away all natural enthusiasm, dries up the fountains of spontaneous Life-impulses and irresistible Instincts and makes the sensitive Body-Mind the passively-open receptacle of all imaginable tortures and anticipated inflictions of deadly wounds and insults innumerable. Obsessing fear of Pain deprives all Reason and Will of their legitimate and natural right to exercise unprejudiced judgment and pursue Life's path forward without any false and gloomy foreboding. Real strength and supremacy lies only in the *affirmative Impulse of Heart-Joy* which easily develops, with each stimulating breath and pulse of animation, into expanding Affirmatory Appreciation and ineffable Spirit of Adoration. What we gather and store throughout all seasons is only the developed harvests of such affirmations, appreciations and adorations, the golden fruits and flowers that are the spontaneous Gifts and Blessings of the ever-creative, ever-sacrificing, Life-animating-Life, Beauty-bestowing-Beauty and Love-outpouring Lord and Soverereign—ay, the Living Divinity of heart-inflaming, Fire-kindling-Fire whose inbreaths and outbreaths are Benediction and Bliss.

"SATDHARMA" OR INTELLIGENTLY-ORGANIZED WORK AND WORSHIP.

Hunger controlled and directed by rhythmically-instrumentating Desire makes itself manifest as the self-conscious and self-determined Work. Hunger by itself is only intensified Absorption or Energy-concentration; but it is Desire, conscious or unconscious, explicitly expressed or inarticulately implicit, that discovers and directs the discernibly-distinguishable rhythms of absorbing *in* and absorbing *out* and of breathing *in* and breathing *out*. The ever-creative process of Absorption-Hunger-Assimilation-Organization-Individuation, making itself concretely manifest in all modes and varieties of both Organic and so-called Inorganic operations, is otherwise known as Work. Work is the operatively causating

cause which both operates and causates with the deliberate discernment of its own directive desire. All activities, organic and inorganic, instinctive or otherwise, so far as they are directed with discernibly distinguishable velocities of varying potentials are Desire-born and Desire-organized. Why one atom should differ from another in its attractions, repulsions, affinities and valencies, is because of the Rudimentary Desire that organizes each integrated unit and makes use of each's indivisibly whole body for further rhythmically-accelerating developments and expanding integrations of each with each and all with all.

Whatever is, is at once the cause and effect, the producer and product, of the Ever-creative Process, of which any individually distinguished and discernible "What" is itself an integrating series of many more infinitesimal phases and points, that are themselves *each* capable of both division or analytic development and multiplication or synthetic cohesion. Work is self-conscious and self-determined creative process confined to and operating in and between any two distinctively discovered phases of the all-embracing and ever-increasing Absorption-Hunger-Assimilation-Organization-Individuation. *Self-consciousness and Self-determination is Work. The discovery of distinctive uniquenesses is also Work.* The creative commandment executed instantaneously in uniquely distinguishable function-forms and form-functions, the consciously continued duality of both creatively-contributive-concentration and configuratively-distributive-concretion, the exercise of Deliberate Desire and definitively self-defining Intelligence is the full meaning and significance of "WORK"—which *precedes* all "Whys" and "Wherefores."

WORK IS THE SELF-SUFFICIENT AND SELF-DEMONSTRATIVE ANSWER TO THE ETERNAL QUESTION "WHY SHOULD GOD CREATE?"

It is only the daily-experienced functioning-freedom of deliberate fulfilment that could best demonstrate the

indubitable reality of the eternally-instantaneous and indivisibly-integral Function-Freedom-Fulfilment which is implied in God's Creation. Why we are instinctively prone to seek the " Why " of anything and everything positively possible, is because there is in us the concentrated force of established certainty which delights in discovering the uniqueness of cohering creative functions that bring to being any the least evanescent appearance or palpably prolonged concrete existence. Deep down in our hearts there is the fundamental Faith and self-evident Certainty, that "nothing exists, appears or endures for howsoever short a time, nothing is ever dreamt of or even once delusively imagined to be, unless the Creative Energy, that is ever operative in all its infinitely varied forms and functions and phases and features, is no less operative through and through the seemingly separate and supposedly *alien* phenomenon."

The " Why " that we ask of something which is only uniquely felt but not sufficiently associated with our already acquired operative knowledge, the eagerly inquisitive and inquiring "Why" is the *noose* of Appreciative Wonder thrown round the neck of the *"Unknown"* by the Deliberate Desire for Absorption, which drags out the sought Object with still more strenuous pulls of steadied observation and interested attention, till at last the once wild, untamed *Alien* becomes the tamely obedient instrument of the Known; and the boundary of unified Familiarity and Novelty extends far beyond and in direct advance of any presumably posited or merely imagined Unknown. Deliberate Desire that organizes all instinctively-impelling elements of energy-concentration into one prolonged process of artistically-integrating prophecies, pursuits and discoveries—self-conscious and self-determined Work that does achieve and fulfil what it is resolved upon fulfilling by being resolutely active and operative throughout—Intelligent Action fraught with the fixity of self-sought, self-fixed motive and fraught also with the freedom of Beauty-building Behaviour—

the throbbing Heart and flowing Blood of unceasingly Animated Activity is the demonstrative apparatus and logically irrefutable proof of God's Eternally-instantaneous Creation.

THE "WHY" IS THE WARRIOR AND WEAPON OF DIVINELY-UNIFIED LIFE-BEAUTY-LOVE

He, who would ask "Why" of God, should first apprentice himself for hearing the Divine Answers (from within his own deepest heart of hearts) by undergoing the strenuous process of Self-examination and analytic study of whatever Forms, Forces, Shapes, Objects, Modes, Movements and Laws of daily experience he *believes* to be true and acts upon such *Believing* Belief from moment to moment. There is nothing of manifest existence which is not at once an instrument and agent, a product and producer, of the Ever-creative Process, which—call it Nature, call it God—is immanent in each and all, irrespective of their infinitely huge or their infinitesimally small magnitudes and dimensions; and which the same Creative Process makes each world and object throb and move, feel and absorb and hunger and thirst for more and more of Life-Beauty-Love's gifts, be such gifts in the shape of mere Energy-accessions or Material Assimilations or Mortal Appropriations or Immortal Aspirations.

The "WHY" of every human heart and brain, the Why-voicing Intelligence is the rarest gift of God's Graciousness-of-Beauty and Beauty-of-Graciousness, which deeming itself at once to be the Producer and Product of Divine Blessedness, goes about questioning the foundations and fundamental background of every seemingly-established entity, of every moving movement and appearing appearance, of every affected belief and professed faith and of every rule and practice of daily conduct. The WHY is the Warrior and Weapon of Divinely-unified Life-Beauty-Love, the warrior who dares to prophesy, pursue and discover beyond the far-

thest limits of all apparently established Spaces and overruling Forms and Forces—the soldier who strives to extend with Deliberate Desire and Definite Knowledge the boundary and sphere of the Eternally-Instantaneous *beyond all formal contradictions and superficial antinomies of both Eternal Being and Evergrowing Becoming* —the fighter who dares, indeed, to fight day and night against all those obstinacies and obscurantist frontages put forth by dark forms and forces that seem to be made for their own exclusive privilege of eternal opposition to all others—dark forms and forces of Habits, Beliefs, Customs and Items of Accustomed Familiarity that ever stand in the way of Life's still more spontaneous Creativity, in the way of Beauty's still more overflooding Beneficence and in the way of Love's still more and more outpouring Blessedness.

THE GITA GOSPEL OF WORK AND WORSHIP

The godly gospel of the Bhagavad-Gīta can be summarized in these two words—Work and Worship—which in their unique Gīta-sense are interchangeable and each equally capable of the other's significance. *To work is to worship; and worshiping God is the noblest form of all possible Human Work.* That alone is real Work which is *worshipful* in energy-concentration and in intensity of spontaneous execution; and that alone is genuine Worship which bestows as much benefit on the World and Society around, as deliberately-organized corporate actions and collectively converging expressions of human fellowship and purposiveness are capable of producing ever-increasingly.

THE ELEMENTS OF WORK AND WORSHIP ANALYSED.

The elements that constitute self-conscious and self-determined Work are (1) Energy-concentration; (2) Absorbing Attention; (3) Intensifying Hunger or Increasing Interest; (4) Unique Emergence of Fruits, Wages or Values that are fraught with the power of Familiarity-

Novelty-increasing Entertainment; and (5) Organic-Integration-enhancing Achievement. The elements of conscientiously-conscious and deliberately-devout Worship are (1) Implicit Readiness to serve as God's Instrument of ever-creative Life-Beauty-Love; (2) Intelligent Earnestness that tests and verifies the validity and worth of things and their modes and movements that are in and within the vogue of Accustomed Appreciation; (3) Deliberate Adventure to discover the still higher and deeper Holiness of Beauty leading gradually to the All-Adorable Highest; (4) Extended Ability to absorb, assimilate and appropriate all varying results of seekings and strivings towards the strengthening of the ever-soaring Spirit of affirmatory Appreciation and appreciatory Aspiration that would not stop short of attaining to and adoring the Highest High; and (5) Constant and continuous Inbreath and Outbreath of mutually stimulating and mutually purifying prayerful Thoughts and consecratory Dedications.

The various elements of Work and Worship fit in with each other as mortise and tenon or like male and female. While Work means *Agency and direct Responsibility* throughout all its stages, Worship implies *Surrender and self-suffered instrumentality.* While Work develops emphasized and organized Self-assertion, Worship develops deliberate and divinely disciplined self-transcendence and self-control.

Work is what we determine ourselves to execute and proceed to its execution with earnest Attention. Interest in the Work we have proposed to do, may assume any form but primarily the Work should be *Useful,* so that it may be *interesting.* The duration of Work depends on the extent and degree of *Entertainment* it enables us to have in the very course of its execution; and Achievement is that which being attained, either that particular Work ceases or it takes a new direction and region of execution altogether. Worship is the physical complement and spiritual supplement of Work. As Work becomes more

and more interesting and is being executed with greater and greater relish of spontaneous fulfilment, it becomes converted into the best form of unceremonious Worship, that conduces most to the noblest mode of life-concentration, namely, the At-One-Ment of Instinct-Intuition-Passion-Interest-Intelligence. In continuously operative and increasingly entertaining Work, all the fivefold elements of our individually unique Instincts, Intuitions, Passions, Interests and Intelligence are brought into full play and kept sustained in animated enterprise of entertaining adventures suitable to each. Work that entertains or engages the latent energy of our immanent instincts, intuitions and passions, comes to be known and recognized as *Interesting Work,* in the broadest sense of this attributive adjunct.

To define Interest, it is that with which both Energy and Attention rivet themselves to the Objective World of Beauty-Reality. Interest, Attention, Attraction and Appreciation are words which are almost interchangeable. Interest is not what is *added to* Life but is always *present in it*; for, ever-creative Life-function is what functions freely and ever-increasingly from fulfilment to fulfilment of heart-throb, which is only another name for Interest. There are five kinds of Interest, broadly speaking, namely, the Permanent, the Predominant, the Prominent at each point of time, the Possessive and the All-Possessive. The *Permanent Interest* is what each Life-Function feels in its God-given individuality of spontaneous freedom of function and in the increasing fulfilment of such uniquely functioning freedom. The *Predominant Interest* is what each Individual by reason of his personal disposition and characteristics, innate temperament or acquired habits, is always prone to seek for himself and for his own inexpressibly intimate satisfaction. The *Prominent* is that particular Interest which each man chooses or is forced to choose at each particular point of time. The *Possessive Interest* is the Instinct of Acquisition and thirst for

progressive attainments of every kind. And the *All-possessive Interest* is the dash and daring for the Empire and Sovereignty of undivided and ever-increasing Life-Beauty-Love.

Generally, Work is contracted to be done and hoped to be fruitful and productive of some definite Achievement; and the Worker himself expects, when the achievement is not of his own choice, to be entertained or made to live happily at least throughout the period of actual engagement. From the standpoint of mere Wages and expected Profits, no Work can bring Contentment and Happiness to the Worker, unless he has taken to it with the determination not to postpone at first and get himself afterwards involved inextricably in the conflicts arising out of such considerations, as the *Proportionate Division of Profits and Wages and the Amount of Possible Entertainments or* Life-nourshing materials that could and should be received either before entering into the active execution of the work itself or after its actual performance.

Worship is Work done by the living Body-Mind without any thought of Return, Reward or Wages. Or reversely and as is more common, Worship takes the form of *Offerings of the Fruits of hard-worked Labour.* The Offerings of pure and simple Worship mentioned by the Lord of the Gīta as water, flower, leaf or fruit, may be taken to be literally what they signify in ordinary language; for these being the best products of wild nature are free from the least stain and being further within the easiest reach of one and all, could be offered in simple Adoration of the Supreme Life-of-Life, who is pleased most with those things with which those born of His own Flesh and Blood are also pleased. Or these may symbolically signify the Flowers and Fruits *of our own industry and artistic make*—not artificial tissue flowers are meant thereby, but the best and rarest products of honest, arduous industry combined, if possible, with highly subtle and delicate artistic skill.

Art and Works of Art naturally find a prominent place in the Rituals and Ceremonies of Worship. Our Intellect unable to express what it would like to express in definite words and phrases, takes delight in symbolic gestures that are only the combined and complex movements of the indivisible Body-Mind. Dancing in ecstatic delight, singing and chanting the hymns of the highest praise and adoration are some of the indispensable elements of Public Worship. Worship pure and simple need not have the elaborate ceremonies or artistic rituals and ornaments of magnificent Adoration. Even the most simple and unadorned method of the most unskilful labourer, if only accompanied with the instantaneous readiness to respond to the "Felt Exalted Call" of one's own heart is fraught with more virtue than mere costly ceremonies and bewildering multiplicity of meaningless rituals.

DIFFERENCE BETWEEN SACRIFICE AND WORSHIP.

Worship differs from Sacrifice in being more concrete and practical, in being less intensive in ideal but more extensive in continuity of daily observance and performance. The man of Worship has no doubt about the *Uses* to which the Fruits of his Work are put to; he is conscious of the very Utility and Serviceableness of his own gifts and personal services and is impelled to give them or throw himself into *such Wage-less Work,* because of the very delight he feels in the contemplation of the Vaster and more Comprehensive Usefulness of such work than that of his daily routine for the maintenance of his own bodily life. Worship is never devoid of the deliberate knowledge that *any Offering made at the Altar of Worship is being put to Better Use than it would or could be otherwise*—Worship is the Conscious *Surrender of the Useful to the More Useful,* of the Good to the Better, of the Little to the Great, to make them both still more Great and gloriously Beautiful.

FAMILY IS THE BIRTH-PLACE OF THE BEST AND PUREST FORMS OF WORSHIP.

The first circle of human life where the best spirit of Worship makes itself manifest is the FAMILY. Instead of a single body and solitary life, a group of throbbing, thirsting, hungering, expecting Wife and Children—and what more blissful than to place the fruits of the daily labour for the use and services of such a Larger Life and Collective Whole! The Worship of the dead parents or the Manes of the Ancestors is fraught with this secret significance, that it enjoins the same spirit of Family Love and Service; and more the blessings of the Ancestors is asked for, the more the succeeding generations should as a rule discharge similar duties to their own children and offspring. Ay, the one insistence on the procreation, production and implied good maintenance of the best possible offspring as the Gift most esteemed by the Great Dead Ancestors, is a very profound and genuinely God-ordained commandment of both Life-Cultivation and Life-Conservation.

Worship is what is mostly confined to the Family. The worship of God the Father, or of God the Mother, is the simple unalloyed expression of the Exalted Love generated in and within the good Family atmosphere. And as long as Love and Reverence, Gratitude and Dependence on Parents, continue to operate throughout the world of Human Life, so long would such epithets be found fit to be applied to the Supreme Life-Beauty-Love.

THE INEVITABLE LIMITATIONS OF FAMILY WORSHIP.

Family-Worship tends to exalt the mere Father and Mother on the simple fact and basis of their being the nourishers and supporters of the young. Worship has ceased in such a Family where the Father or Mother *or both have come to look for expected returns from their children for the services rendered to them in their state of helpless infancy.* If even so much has to be taught to the parents-nurtured young, their minds and hearts have

not been developed even to the ordinary animal level of instinctive feelings ; and it is more the faults of the parents themselves, when their own flesh and blood turn out such ungrateful wretches. Either because of their too much indulgence and evil habits of lavishing every possible gift demanded by their fond and favourite children or because of their too early and impatient reminding their own little ones of the duties and obligations *expected of them in future,* either because of their own incapacity *to attract* or because of their lack of intellect and will *to command*—such domestic calamities as conscious neglect of poor parents in their old age are brought about. Again, where the Parents are truly worshipped and devoutly obeyed in every detail of daily conduct, there is the danger of the same family people becoming too clannish and selfish, too narrow and prejudiced, in their views and sympathies and in their knowledge, judgments and dealings with even their nearest neighbours. *Pride of family and pedigree is one of the worst vices of human life*; and family life tends to develop such a pride more and more, when and where the family methods and ways of living are adhered to and honoured most and when and where the children are brought up in and within the exclusive Family-atmosphere.

THE LORD GOD OF ETERNAL AND EVER-CREATIVE LIFE-BEAUTY-LOVE IS MORE THAN ALL FAMILY AFFECTIONS AND SOCIAL ATTRACTIONS COMBINED.

The Lord alone is the true Father, Mother, Brother, Beloved, Friend and Playmate—the Heart Divine alone is the Eternal and Ever-increasingly Happy Hearth and Store-House of Infinite and Inexhaustible Blessings. The Giver, the Nourisher is He, the Bread and Blood of Life, the Enjoyer and Inspirer, the Stimulator and Stimulus, the Animating, Conserving and Consecrating Life-of-Life. The Father of all Fathers and Ancestors, the Ever-living Parent and Embodiment of all Holiest Loves and Dearest Affections, the Adored of all Living Hearts

—ay, the HEART ever in inseparable touch and contact with all throbbing, thrilling Nerves and Senses, the Lord and Master, the Supreme Sovereign and Commander, the Supreme Judge and Dispenser of Infinite Love, Truth and Righteousness is He who is witness to whatever we might think or feel in the inmost recesses of our heart or mind. He is ever with us and leads us to higher and higher realizations of our own heart-prophesied and positively possible perfection of uniquely original Individuality-Personality. The Perfector and Purifier, the Bliss-bestowing Benefactor, the Redeemer and Saviour, the Life-of-Life and the Ever-rejuvenating Beauty of eternal and ever-increasing Worth and Value, of infinite and inexhaustibly-irradiant Magnificence and Glory—the Lord God is worshipped with every form and expression *not only of Joy but also of Sorrow for our own imperfections and of Penitence for our own Sins.*

The Divine Declaration has been made in the Gīta that between the Lord God and all His genuine Worshippers and Adorers, there is a fixed and unexceptionable Law obtaining throughout all Time and Eternity, and that is the law of "*Rhythmic Response and Heart-to-Heart Adoration in equal measure.*" Nowhere else except in the Gīta could such an astoundingly staggering statement as that "The Divine Lord is the Worshipper in equal measure of all those who *do worship Him,* is the servant of all those who do serve Him" could be found. Religious Faith and Belief ought never to be an affair of enforced obligation or outside insistence. Complete freedom and choice of the throbbing heart is the first requisite of any Faith or Belief worth the bare name. Love and Adoration are never extorted or enforced; and both cease to be what they are, when the least trace of any Fear or Force comes to colour their spontaneous feelings.

THE FUNDAMENTALLY DIFFERENT TENDENCIES THAT LEAD RESPECTIVELY TO DEVA (DEITY) WORSHIP OR TO ASURA (DEMON) WORSHIP.

Spontaneous Belief in a superior Beneficent Power is not as common as we might think it to be. Ordinarily, men and women are more swayed by Fear, stark and savage Fear, than by joyous Faith and gladsome Belief. The development of human Faith up to the stage of undoubted Belief in a Power or Powers kindly disposed towards all our honest efforts and genuine aspirations, the evolution of *Dēva-Worship* or Deity-worship as contrasted with Asura or *Demon-Worship,* is not the result of a few years' or decades' education and propaganda. Even now, those who ordinarily profess themselves to be worshippers of and believers in an *Only* Beneficent Deity or God, could easily be persuaded to swear and curse in the name of the very Devil, with a little change of temper and tone of mental disposition! Fear is always resident in our heart's deepest deep; *and the only true Faith is that which conquers completely all sense of fear instinctive or deliberate, temperamental or traditional, idiosyncratic or collectively characteristic.*

Dēva-Worship is the beginning of man's incipient recognition of the possibility *of Perfect Love and Divine* Love-of-Love. But the same Dēva-Worship or *any form of Worship ceases to be useful, the moment the spirit of bargaining* and making use of the Worship itself as a successful and exceedingly profitable instrument for selfish advancement is thought of by the worshippers, expectant of nothing but perpetual blessings and benefactions at the hands of the Deity or Divinity reputed to be so inexhaustibly rich, generous and merciful! Such so-called worshippers of the so-called Dēvas bargain day and night with the Objects and Idols of their formal worship and seek the medium of wily priests to make the chances of their begging petitions being heard more promptly. The ever-increasing multiplicity of the Dēvas or Gods worshipped is because of the priestly

law and principle, that the more the number prayed to and propitiated day after day, the better for those who are so very industrious in cultivating the favour of the all-giving Immortals. The excessive cost of the innumerable rituals and ceremonies inculcated to be indispensable by the priestly custodians of the false gods and foolish mortals, does not deter even those who can ill afford such lavish expenditure only because, behind all such expenditure there is the thought of a good investment fraught with infinite advantage in future, there is the satisfaction of having bought a precious lottery ticket which is bound to be successful.

The only genuine worship offered by the great majority of our people at present is to the God or Devil of Destruction. Pessimism and passive resignation to the inevitable workings of an arbitrary and inscrutable Fate or Karma, makes the worshippers of every fantastic Image and Idol more dead and motionless than the very stone of which the Image is made and more insensible to the nobler ideals of Love, Truth and Righteousness than the walls and towers with which the shrine is enclosed. The very passion and desire for joyous life has petrified itself; people formally pray day and night to the *God of Destruction* so called, for the cessation of presumed future births and their consequently repeated deaths. The Destroyer, the Annihilator, the Awful-most-Awful, the Dreadful-most Dreadful and the Deadliest Enemy of all Life and Living Experience is the only Form of supposed Divinity now most in favour with a race and tribe of people who are more than half-dead and are more bent on dying most swiftly than on living happily and humanely.

THE PLACE OF RITUALS IN THE ECONOMY OF ESSENTIAL DIVINE WORSHP.

Rituals are to Religion what Rhetoric is to Logic and what Words are to the Development and Discovery of Truth. The ideal state of doing away with all rituals will continue to appeal to some rebellious rationalistic

minds, only so long as the ritualistic ceremonials, so much excessively in vogue at present, continue to be so observed as stark ceremonials and meaningless forms that have to be conformed to, even without faith or intelligent understanding of their significance or utility. Rituals are given a more disproportionate place than they deserve, when the worshippers have lost their sense of creative faith and intelligent belief and look to the Forms and Ceremonies alone for instilling into their uncultivated minds and unimaginative hearts some sense of the Sublime and the Beautiful. The more ignorant and unimaginative the common folks of a country are, the more elaborate the rituals observed in its popular places of worship would be. It is both to the advantage of the temple-priests who perform such endless and meaningless ceremonies and of the worshippers who pay for their performance. Rituals are the mystical mediums of attaining to the Highest Realization intuitively and instantaneously. Ritual and Worship are the *Intimate* methods of *realizing* the Highest and the Absolute *all at once;* while Science, Philosophy and Ethics are accredited only with the slowly and step-by-step widening revelations of the Universal Reality and achievements of Universal Righteousness. The perfect Religion is the synthesis and consummation of all Sciences, Philosophies and Systems of Thought and Conduct as well as of all Rituals and Arts and Gestures which are fraught with the Intimacy that attracts all minds and hearts towards the one supreme purpose of Communing and Commingling together.

Rituals will survive all attacks of the so-called rationalists and others, so long as mankind has its natural taste for Artistic Symbols and Gestures and so long as men and women speak in the language and symbol of love to each other when they are most deeply affected. Lovers exchange more often mute and unworded symbols for conveying their passionately outbursting feelings; and the more Man's realization of the Divine partakes of

the deep, inxpressible, all-over-powering Love, the more his worship of the same Divine Love would continue to be in the form of strange gestures and mute symbols of profound mystery to others.

EVER-INCREASING SELF-DEVELOPMENT AND SOCIAL PROGRESS POSSIBLE ONLY THROUGH DUAL AND INDIVISIBLE WORK AND WORSHIP.

Dual and indivisible Work and Worship is the only method and process of ascending to higher and still higher stages of both individual and collective developments which are fraught with the increasing stability of Living Life and, further, with the increasing strength and sensibility of cumulatively converging Faith-fixities and Heart-certainties. The Worker who dares to discover for himself the fundamental truth that Work is always inevitable and indispensable even for sheer preservation and sustenance of the living Body-Mind, has attained to the first step of ever-progressing liberty and fulfilment of functioning freedom. Work that deliberately takes to its task with the most certain conviction of such working being the best form of Worship, Work discharged in the freedom of self-affirmed and self-established Affirmation, Appreciation and Adoration, *Work rendered as self-chosen Sacrifice and self-sought Suffering* towards the attainment of a free and independent Heart or Society of Hearts that are each capable of creating their own unique worlds and universes of indispensable Values and Satisfactions, Work that enables the workers to aspire and adventure forth more and more and enables them further to achieve of their own accord and to erect in fact and deed the Temple of their own fame and glory—*Work that ends in Adoration of the All-Beautiful which is instantaneously the Ever-increasingly Useful*—is the one unfailing God-given method by which both individuals and societies of all animated beings are being enabled to establish themselves first and then to extend all around the empire and sovereignty of their heart's desires.

When Workers become the Worshippers in the very act and gesture of working; when Aspiration for and Adoration of the Highest is always made possible by prolonged and persistent continuity of the work that is being done and performed day by day; when Freedom, instead of Force and Fear, inspires the heart and mind that is set to work; when self-creative Affirmation and self-liberating Liberty, instead of enforced slavery and abject self-humiliation, reigns in the fields and grounds of living men and collective societies—then and there God reigns in Righteous Sovereignty, whether or not formally worshipped and ceremoniously adored with all the conventional paraphernalia of instituted priest-craft.

THE DOCTRINE OF "NISHKAMYA KARMA" OR DELIBERATELY-DESIRED AND WHOLE-HEARTEDLY DISCHARGED CONSECRATORY ACTION.

"In *Karma* or Creative Function leading to Consecratory Freedom and Fulfilment and in that alone lies thy *Adhikāra,*" says the Gīta. Adhikāra means *Authoritative Affirmation and Affirmatory Appreciation.* It is the ever-positive laying out and building up of our heart's treasures, the eternal and ever-constant exercise of Life-energy in the field of our own self-affirmed and self-affirming faith, in the garden of our own self-realized and self-realizing truth. Adhikāra is the *"Eternal AY"* of our living being, the undivided, whole-hearted engagement of our intelligent Will and spontaneously Volunteering Intelligence. Karma, the ever-creative life-activity, has nothing dark and fatal about it and it is not super-imposed from outside, though the whole stream and ocean is not our own province and exclusive property. The authority to desire and the ability to live and continue our life-process requires affirmation from us; and unless each one of us affirms and confirms the *"Desire-to-live"* by his or her instinctive delight in so living, unless each heart-throb is acclaimed with joy by our indivisibly integral Will and Intelligence and unless the whole Body-Mind is in unison with the Creative

Impulse of life-functioning, no individual life is possible and there would be no room for any talk of tyrannous Fate or overruling Destiny. Because the evolved human life we now possess has many and varied kinds of organic activities, such as Automatic, Reflex, Individually-centred Sense-action, Corporate Action of many Senses and Organs, and, last of all, Deliberate and Intelligent Action of the whole Composite Organism—because our breathing breath and throbbing pulse does not stop the instant we talk glibly of our desired life-cessation or self-destruction, *because Life seems to live in spite of our loud protests and professed preparations to die,* we conjure up the Vision of a Life-force which *compels* us to live in spite of our own desire to cease to exist in living flesh and blood—we conceive of a so-called *Karmic Destiny* or Fatal Power which insists on our living again and again.

The truth is not at all so. There is not one moment of our animate life which has not been and is not being built up by the joint labours and joyous co-operation of all our bodily limbs and mental faculties. If we earnestly desire to cease to live altogether with our whole heart and will and with the unanimous exertion of all muscles and nerves, the achievement of such a desired end would be the easiest task. But none in fact so desires so earnestly and whole-heartedly as to do away with their mortal lives, except the *demented and the maniacally desperate.* The complaints against Life's perpetual shortcomings are *not* generated by the supposed "*Will-not-to-be,*" but only by the inordinately avaricious wishes and restless fancies of the *over-covetous Acquisitive Instinct.* Inordinate greed and ambition for immediate possession of whatever the grasping Instinct craves to snatch at with its own fingers—is the *One Detractor* of heart's harmoniously organized Wonder-Hunger Desire.

The doctrine of *Nishkāmya Karma* is often paraphrased as:—"*Work not with any desire for fruits, re-*

wards or wages.'' Such an injunction would not only be impractical and inapplicable to almost all of us—but even for those who presume themselves to be able to follow such a counsel of perfection, as this injunction would be, the regressive lapse into a state of restless though suppressed desire for fruits would be a commoner and more recurring experience than the affected pose of being above any such desire. When any one talks of working *with absolutely no desire for fruits or rewards,* if he were really serious and sincere, he would take care *not to talk about it at all, lest by talking so publicly he should gain the fruit of Social Advertisement and Increasing Popular Approbation* for the supposed merit of absolute renunciation in actual performance. All varied expressions about such absolute desirelessness, such as writing, preaching, professing and holding it up, in public at least, as the highest possible ideal of moral and spiritual achievement, *are all equally fraught with the liable sin of hypocrisy and affectation.*

The only work done without desire for fruit or reward is that kind of loving service, which in the very act of serving and exercising itself, enjoys the fruit of the opportunity to continue Love's beloved service and does not look to or *depend* on any future or forthcoming fruit for its immediate and intensely-felt satisfaction. When lovers kiss each other or when a mother feeds her suckling on her breast, when a poet composes his inspired stanzas or an architect of genius designs even in the empty air his fancied domes and palaces, when a child plays or when a hero runs instinctively to the rescue of another, *it is not primarily the thought of the future consequences and the then obtainable fruit, reward, fame or honour,* that keeps them engaged with full fervour and attention in such respective mood of instantaneous love, heroism or artistic inspiration. The enjoyment attendant on the active exercise of our instinctive or intuitive faculties, the exaltation and ecstasy of feeling, thought, imagination and judgment attendant on the creative ful-

filment of our spontaneous and supremely natural functions of Body and Mind, are fruits enough to sustain us throughout such ecstatic moods and moments. Unless every work and exercise of bodily or mental energy is exalted and elevated to that level of immediate absorption in the joy of purely organic and heart's extended activity, it tends to look for satisfaction from the consequent fruits and rewards yet to be obtained.

What the Gīta enjoins on us is this:—"*Do not convert yourselves into mere Causes or Agencies capable of producing only fruitful work*—be you not engaged always in so mechanically producing hour after hour and day after day, work which may be useful from the "Wages" and "Profits" point-of-view both to the individual worker and his employer or social fellows—but remember that by choosing to be mere fruit-producing or profits-earning Causes, Agencies or Instruments, you become converted into Automatic Machines incapable of free spontaneous movements or of any movements for the matter of that except what the "*Fruit-indicator*" or the "*Profit-desiring Initial Impulse*" is capable of inducing, impelling, stimulating and inciting you to keep yourselves engaged in such excitatory efforts."

The supreme significance of the above injunction and commandment can be best understood easily in these days of mechanical sciences and industrial organizations. But even without being expressedly mechanical or technically industrial, the fundamental truth of this divine doctrine can be understood by one and all alike. The expectation of constant and recurring fruits is the one habit common to all of us, hungering human beings. But such a habit of Fruit-expectation makes us forget that, however normal and natural it may be for fruits to be obtained as the result of our pre-determined and intelligently-directed actions, their *not accruing* to us at the exact time and place and to the extent of the same quality and quantity expected by us *is also as natural and normal as the former*. The idea and impulse of obtain-

ing an immediate fruit, not yet in possession, leads us most often to display automatically certain gestures of Body and Mind, which gestures and expressions, during the course of their very singular movements, are prompted and propelled by the flavour and fragrance of the impatiently expected fruit. When the awaited fruit, however frivolous or trivial, is not actually obtained at the expected moment, a reaction sets in and stiffens the very same active limbs, nerves and muscles, because of *the by-product of poison generated by Anger and Disappointment.*

The Gospel of *Nishkāmya Karma* enunciated by the Bhagavad-Gīta can be summarized as follows:—First and foremost the functioning freedom of Life-activity has to function forth as the self-creative, self-authoritative and spontaneously self-realizing *Whole-life-function.* Secondly, chance fruits or outside rewards should not be made the basis of absolute reliance and authoritative support, in so far as they are outside of us and are obtainable only under favourable circumstances both subjective and objective. And thirdly, that though a man may make himself capable of producing fruitful actions, be it the writing of popular books or building fine houses, be it digging beneath deep mines or delving in successful scientific researches, be it singing or dancing or preaching or teaching, *as long as he takes himself to be only so much of a mere teacher or preacher, mere author or artist, mere labourer or employer,* as long as his heart's natural *full rhythm is split* into artificial periods of feverishly fruitful work and has ceased to beat regularly and rhythmically, except with the expectation of wages, profits, rewards, fame, distinction or popularity recurring along with every renewed life-breath, he ceases to be the free, the self-creative and self-authoritative man he is known to be. Man becomes a mere machine the more he is involved in his once successful pursuit and self-made choice ; *his choice has ceased to be his free choice and has in*

turn become his overruling necessity and implacable destiny. He becomes the slave of his single desire and loses his self-freedom, mastery and superiority *by so selling his whole self and totality of individually-integated being to buy the partial and piecemeal fruits.*

Insatiable desire for more and more of fame and popularity, love of boundless possession of every kind, ever-growing greed for land, gold or power, are all the results of such slavery of the whole-living Self to its once fruitful desire and successful effort; and even long after such desire has ceased to be fruitful and the effort really successful, in relation to the genuine needs and developing standards of the functioning life concerned, *once we have fallen into such a habit of picking up shining stones on Life's highway,* we go on picking and loading ourselves full and overfull to the detriment of everything else in our life. This specialization in stone-picking or straw-accumulating, this tendency to talk, think or deal always with or about one's cherished shop-ware and that alone, dwarfs and blights the very health and strength of our throbbing heart and breathing breath, destroys the finer faculties and capacities for other kinds of movements and original discoveries, inhibits the power of individual initiative and develops not sane and supreme judgment from the whole-life point of view. Though all fruitful actions are rational and exhibit always some degree of intelligence in their execution, *the province of Reason and Intelligence is not to compel the Mind and Muscles always to the task of picking up concrete fruits, rewards or profits.* Reason is the faculty which always makes us aware of and incites us to become acquainted with *the whole* of Life's harmonious and ordered reality. Reason alone can teach every one of us that the fruits and profits themselves are only the concrete forms, shapes or symbols of Life-satisfactions discovered by us once in our pursuit for some such satisfaction. *Pursuit of Life-satisfaction implies beforehand the prophecy of the Ideal Standard which we*

choose to pursue and to obtain; and in and during the course of our active pursuit, the free heart and intelligence discovers more and more varying standards and concrete symbols of differing Values, Utilities, Tastes, Flavours, Fragrances, Food and Fruits. So even from the mere Fruit or Sensuous-enjoyment point of view, it is better that we keep ourselves free to choose and free to pursue as many desirable objects of increasing degrees of Value and Satisfaction as is possible for us, than be victimized by one and only craving, by one monomania for accumulating some restrictedly limited kind of useful or valuable things. Absolute possession of whatever is worth possessing, implies an ambition that scorns to set itself to acquire anything but the Highest and the Most Valuable. To judge what alone is the Highest and the Best requires the Masterful Intelligence's sovereign comprehension of Life's whole reality; *and the highest profitable Desire is that which is at once all-inclusive and exquisitely selective.*

There is one more aspect of the *Nishkāmya* doctrine which deserves our equally earnest attention as the other aspects detailed above. The burning words "*Nor be thou attached to Inaction*" which form the concluding portion of the Great Doctrine enunciated in one simple stanza of four lines, should silence once for all the vicious theories of Inaction, Indifference and Idleness so much in pestilential vogue at present. *Attachment to inaction means in actual life the opposite of masterful freedom and self-creative choice.* There is no absolute inaction possible or conceivable; and what is generally meant by "*Inaction*" is sheer passive acquiescence in the universal, ever-creative scheme of things. Those, who are absolutely content to lead such a life of *sheer passivity,* are as good as dead; and even though some may pretend to be able to do so with ascetic discipline and distortion of bones and limbs, so long as any life is not actually dead, there is the liability of its creative and masterful impulse asserting itself at any unexpected

moment—and often, as in the case of many well-known ascetics, the previous ascetic discipline and artificial restraint serves only to incite the oppressed impulses and suppressed instincts to assert themselves all the more furiously and unabashedly.

DIFFERENCE BETWEEN "FOOD" AND "FRUITS OF ACTION"; BETWEEN "LIVING WAGES" AND "LIFE-VALUES"

The Gīta is too practical and too profoundly spiritual a gospel to fall into the error of advocating *neglect of or indifference to* the essential physical or physiological needs of the living life. Throughout the Gīta the emphasis is rather on the other side; and Arjuna, it is, as representing the foolish, bewildered aspirant, who talks of taking to beggary and is about to wreck thereby all chances of healthy, honourable, manly existence. *This living Body and Temple of the Ever-creative Ātman cannot be maintained on mere inaction and affected renunciation of all concrete things whatsoever.* That our living Body-Mind requires Food and Fuel to keep itself burning at the critical temperature of continuously-animated Blood-Heat requires no telling often and often. So far there is no difference between man and man and between organism and organism. The ethico-spiritual doctrine of *Nishkāmya Karma* refers only to those Fruits or *Consequent rewards of deliberate action* which are other than mere Food and absolutely necessary nourishing substances.

The only injunction as regards Food, found in the Gīta, is what enjoins on us to procure as far as possible the best quality of nourishing substances that are capable of sustaining the successively strenuous exertions and expenditure of vital energy. The Gīta enjoins on us further *to look upon Food itself as a sacrificial offering at the sacred altar of the ever-creative Life-Spirit and not as a mere indulgence in appetitive exercises for the sake of simple stomach-filling.* If the term *"Living Wages"* means the equivalent of procuring such everyday Life-necessities as are inevitable and indispensable for

the healthy preservation of the strenuously operating and industriously self-exercising Organism—far from asking people to neglect their "Living Wages" and far from being disposed to ignore such problems of the most vital and universal importance to all mankind, the Gīta's whole gospel and philosophy is one continuously-accelerating emphatic Commandment to all feeling, aspiring hearts *to put forth their best fight* towards the creation of such sovereign rights as alone *would enable each to live with the others* in full enjoyment of everyone's freedom-of-function and functioning freedom of fulfilment.

As for "*Life-Values,*" they are evidently only such fulfilments of indivisible Life-Beauty-Love as have been achieved and established by the freely functioning and organically integrating Wonder-Hunger-Desire, or in other words, by fundamental Affirmation-Appreciation-Adoration. And needless to say, the doctrine of *Nishkāmya Karma,* treated in detail above, deals only with such principles of permanent and progressive fulfilments as would keep our hearts and minds engaged perpetually, *without ever falling down beneath the level of spontaneous creative freedom.* Nishkāmya Karma or as already explained, Creatively-Consecratory Action, is the fundamental, ever-operative principle and practice of the "*Functioning Freedom of Fulfilment*" that underlies all eternal ideals of Life, Beauty, Love, Truth and Righteousness, which find their proper place in the chapters of the Gīta subsequent to the dramatic enunciation of this Divine Doctrine.

THE ABSURD AND IMMORAL DOCTRINE THAT "ALL ACTIONS ARE BORN OF IGNORANCE" FINDS NOT THE LEAST SANCTION OR MENTION IN THE CELESTIAL GITA

The stanzas of the Gīta that deal explicitly with ever-creative Life-Function in all its uniquely unique aspects and phases, have no doctrinal resemblance or reference to the modern version of the Post-Buddhistic or Pro-Brahminic theory of *Karma,* which is so prevalent throughout the country at present with all its first as-

sumptions of Kāla, Karma and Ajñāna and with all its imposing distinctions of Prārabdha, Sanchita and grudgingly recognized Āgāmika. After the Lord's divine declaration, perhaps everybody presumed himself to be wiser than the very Avatār of the Supreme Intelligence. Where the Lord Himself speaks with the utmost diffidence and humility, the Pundits and Ācharyās seem to be on the most familiar grounds; and the cocksureness with which these pedants and professional caste-propagandists declare to the world the secrets of so-called *After-Life* and the complex laws obtaining for the fixation of a man's *Next Birth,* is simply amusing, if not revolting.

Definite Knowledge and Deliberate Action go together. No conscious action, movement, thought or gesture is possible without knowledge; for, knowledge in its most elementary form is always present and it inseparably accompanies all expressively rhythmic and conscious Body-Mind adjustments called otherwise "Mere Actions". Knowledge itself is the *Function-Form* of Life-Activity. It is the *initial and initiating* Activity-of-Activity which includes the energizations and executions of all directions, deliberations and definitely precise determinations, *both before and after and even during the very course of perceptible physical gestures and concretely visible modes of Body-Mind-movements. That we are active and are capable of original and originating individual actions is the first knowledge of individuality we come to possess.* Identity is but an inferred state of the perpetual possibility of such original individual actions; and the *very process of deliberate identification* involves the exercise of both determinate execution and definite direction. The child growing to self-consciousness grows so with the ability to exercise its animate limbs in the direction it desires to do for realizing its heart's wishes. Knowledge constitutes the distinction between Responsible Individual Action and sheer mechanical operation. It is true that we are being acted upon throughout our lives by the many forces and agen-

cies quite beyond our control; but, what constitute our individual actions even in such difficult straits are the particular adaptations and appropriations, the ingenious instrumentations, institutions and interpretations put forth by us, out of our own original choice and freedom of organic function. Unless there is right knowledge and proper direction, Life-Desire meets with many frictions and often fatal oppositions. Hence far from being led to think so absurdly as to attribute all rhythmic functions and organic Body-Mind actions to sheer, blind, misleading *Ignorance and Nescience,* every sensible Human Being, who has lived a moment's actively conscious life of his or her own choice, can easily realize that *it is right knowledge that leads to right and righteous Action and that it is wrong knowledge that leads to mistakes and errors of conduct.* Discrimination or deliberately operated function of felt knowledge and rhythmic reason is the only path and guide to righteous action. Knowledge first and foremost; then right and conscientiously consecrated or virtuous action; and when both *operative knowledge and instrumental habit* of immediate execution have been firmly established, the way to the realization of Perfect Love is being made ready. As the Lord Himself states in the eighteenth chapter, the threefold impulse to Life-Function and consequently to Life-Fulfilment is the complex whole of the Knower-Known-Knowledge coalesced together. Where all action is attributed to Ignorance and Nescience, there could necessarily be no Righteousness, no Human Sympathy or Bond of Brotherhood, still less of holy and chivalrous Sisterhood. India went down and down with this creed of *Innate and Inevitable Ignorance* obfuscating its brain and inhibiting its inmost heart's spontaneity of creative impulses.

GOD'S GOVERNMENT IS NOT INCONSISTENT WITH THE RATIONAL SCHEME OF RIGHTEOUS REWARDS AND WAGES

No; conscious life is not a leap in the dark leading to deeper and greater Darknesses with every successive

breath of continuously throbbing pulse—nor are the rhythmically progressive, rationally-directed and deliberate actions of human beings *mere gropings and mad gestures of the frantically desperate, Ignorance-bedevilled and perpetually befooled victims of an implacable Predestination.* Neither All-loving God nor even raw and rude Nature takes such supposed " *sheer spectacular delight*" in the unredeemed and ever-increasingly intensifying miseries of Creatures born to Life with some capacities for Feeling, Thinking and Acting *of* and *for* themselves and with Susceptibilities, howsoever limited, for appreciating and discriminating between Pain and Pleasure, between the False and the True and between the Right and the Wrong.

Even if continuous conscious living means nothing more than progressive involvement in the intricacies of ever-advancing mysteries, even if Life's deliberate activities throughout all wakeful moments mean nothing better than increasingly mystifying dream-of-dreams, such *felt increase in the mystery and delight of complex dreaming, such daring to dream even by daylight and the developing faculty and habit of still more hazardous and reckless Dreaming* is "Reward" enough for those whose most considerate notions of themselves and others and whose pretentious boast of True Knowledge and advertised possession of the Absolute Truth-of-Truth is likewise nothing better than the rankest ravings of the frenzied dream-dreamers and downright paranoiacs.

Even to discover the *delusion* of dreaming and the similarity *between two dreams,* we have to do the act of dreaming and go on dreaming at full length, till through and betwixt the dream-lights and dream-shadows emerges the Beauty of the dawning Truth of Dream-Delusion and the still more baffling Beauty of the felt *Similarity* between two truly delusive dreams. Ay, activity, even if it be impelled by nothing other than complete Ignorance, leads itself to far better realms of Reality-possession and Beauty-appreciation than the Idleness and Affected Pose

of mere Knowledge-pretension. *Knowledge, that would not function, is worse than incorrigible ignorance and incurable idiocy.* It is function and function alone that reveals the force of freedom possessed by us and also the chances of fulfilment possible of being practised by us.

God rewards the Active and the Industrious, howsoever ignorant they might be, with the Righteous Wage of *increased* Life-animation and with the inestimable Fee of more intensely-felt and irresistibly-upsurging Momentum of moving Freedom. God first rewards the Active and the Industrious with the *Creative-Formative Habit of being continuously active and industrious,* without any serious regard for future rewards and consequences. The *Habit* of being whole-heartedly active and industrious, the ability to execute Heart's desire is Knowledge and Wisdom, worth far more than mere boastful prattlings and agility in merely memorizing conventional vocal sounds and traditional word-symbols. The habit of being active even automatically is the Creative Heart's great instrument of governance and control and of unceasing sustenance and maintenance from moment to moment. Such Habit once established, goes on doing the *dually Novel-Familiar Deeds* which constitute the essence of Life-function. But for the Thought-function's habit of *thinking* and but for the Feeling-Function's habit of *feeling,* how could we think and feel and boast ourselves to be in possession of increasing knowledge? Even Knowledge is the habitual deed and activity of the *Knowing-function*; and advertising the knowledge possessed by us requires, of course, the labour of so much shouting loud as to be unmistakably heard even by the unwilling! Life is activity throughout and the Lord God rewards life's activities not merely with occasional fruits and wages but with the instantaneous and ever-continuous Authority of Established Character whose executive Instrumental Habits are what are instantaneously self-injunctive and self-determinative.

Nor are the ordinary Material Rewards and Worldly Wages of Work inconsistent with the Divine Scheme of Things. God's Government is rhythmically rhythmic throughout. The rational scheme of righteously proportionate Wages and Rewards in the accepted sense of Material Fruits, Valuable Acquisitions and Social Honours and Recognitions, is the one ever-continuously prevailing Rhythm of Incentive to Work throughout all Mankind; and to every honest Worker, inspired by God-Faith, is given the opportunity of establishing on Earth, both by his own individual efforts and by his co-operative participation with others, as equitable and just a *Scheme and Standard of Work and Wages and of Rewards and Values* as is desired most and sought after conscientiously by himself.

ALL VARIED WORKS AND LIFE-ACTIVITIES ARE EQUALLY NOBLE AND DIGNIFIED, PROVIDED THEY ARE EQUALLY USEFUL AND CONTRIBUTIVE TO THE WELFARE OF EACH AND ALL

There is no degradation in Work of any kind, provided it is discharged with the same ease and facility as automatic organic actions. Once we have to work, either out of enforced necessity or voluntary choice, the only method of deriving the best advantage out of such work is by taking to its *performance* with the full joy and fervour of functioning freedom and with the full self-possession of the inalienable joy of functioning fulfilment. As there is no necessity except what has been initially *necessitated* by our own sovereign heart and independent individuality, what we have to perform out of sheer necessity should no less joyously be fulfilled than what we choose to do out of our free choice and felt pleasure. Between Work and Work and Function and Function, there can not be instituted any invidious and treacherously false scale of *ascending* or *descending* Values, as all true functions *are what are throughout operative,* not only successively or simultaneously, but instantaneously. Even as the working of the Intestines

is essentially vital to the health and welfare of the individual Organism, the humblest work of even the *Scavengers* is of equal importance with the duties of the highest *Dignitaries* in the organized and ordered Body-Politic and Civilized Society.

Let no man feel himself degraded because he has to work even at the command and direction of another for the sake of maintaining his organic entity. Life without work of some kind or other is impossible of being maintained. The truly great men and women are those who are equally alike great Workers and Worshippers of God, who are capable of such largeness and liberality of imaginativeness and intuition, of such strength of wisdom and strenuousness of spiritual experience, that even in the worst circumstances of slavery and torture, of imprisonment and personal persecution, they continue to keep their heads and hearts erect and proceed as majestically as ever with the sovereign task of their supremely independent pursuits and discoveries of the Definitively Divine.

The world being as it is, all of us have to work; but the necessity to work for the maintenance of our bare living bodies does not entail the mental degradation and disrespect shown ordinarily to Work, especially in a country of Caste-ridden conventions and of fashionably prevalent, *decadent aristocratic* manners and morals. There are no Workers and Masters, so far as Men and Men are concerned. When Work is taken to, in the true spirit of sincere and devout Worship, the man who works for his daily food is praying the special prayer for Food and Provision, which the parasitical priests are even now in the habit of ceremoniously and vociferously performing. *The best prayer for the procuring of anything is taking to that kind of intelligent task which has been best proved to be capable of producing such thing or things in abundance.* In such deliberate work and industrious production, the sense of gratitude need not be lessened; nor need the sense of Mystery and Depen-

dence on the All-Giver, who, indeed, is the Giver of all useful gifts and products whether produced through our own efforts or grown in the fields and gardens of wild Nature. The sense of Wonder and Mystery, *far from being lessened by the application of Intelligence to Profitable Industry,* becomes all the more deep and established, if only the worker has the true spiritual sensibility and power of ennobling artistic imagination.

All of us know that Work itself and the fruits of Work or Wages are possible of execution and attainment, of performance and fulfilment, only in a world and Field of Work-favouring, Fruit-giving, propitious Circumstances. Before we could think of Work and Wages, we should have a Body to work with, a Will to energize, a Mind to attend to and a Heart to hope for the possibly-obtainable Fruits. There may be a necessity for working in order to procure the means of maintaining our living bodies—but *there is no necessity to force us to believe in an inexorable heartless Fate and predetermining Personal Disgrace* which converts such working for our livelihood into a process of increasing social slavery and accelerating individual degradation. Instead of envying the man of idle luxury and enslaving parasitism, the true worker should despise the wretched parasite and pity, in turn, the living corpse and half-dead organism who does not know what it is to perform one's daily tasks of right necessity and bright utility with the full joy and freedom of deliberately functioning fulfilment. The chance of being enabled to live with the veritable exercise of our own living limbs and vigorous faculties is a Just and Righteous and Heroic and Manly Chance, which every honourable heart and courageous soul should feel proud of putting into practice and trying to make the best and most honest use of. Such suffering to live on the terms and conditions of lifelong work, such readiness to engage ourselves in our own life-building and life-construction, such self-creation and self-affirmation continued heroically throughout all conscious

moments in the only scheme of supremely sovereign justice, which even the All-loving and Self-functioning Eternal God Himself could establish on Heaven or Earth or at anywhere and at any time to come.

Work or purposive functioning is the progressively developing spirit of ever-creative Time, which, because of the impulse of the ever-progressive movement it gives rise to, comes to be known and realized as divided in itself into Past, Present and Future. The first function of function is this causation and formation of Time-Division. The deeds of the ever-present and ever-creative Creativity are recognized by us as the distinctive acts and deeds of supposedly separate Past, Present and Future. The sense of Past is due to our still unsatisfied ambitions and lingering desires, which languish in feebleness without being able either to convert themselves wholly into other desires or express themselves fully through the function-forms and methods of satisfaction desired by them once. The sense of Future is always due to the eager prophecy with which we welcome each throb of lengthening life and thereby persevere more in the task of *perfection-pursuit* with added hopes and stimulus of ideals yet to be realized. Past comes to predominate the consciousness-field of those who hold to the belief that very little *better* Future is possible for them yet in life, here or hereafter. Future comes to dominate the minds of those who have nothing to possess or boast of in the immediate Present. Established faith in the Future leads men to calm pursuits and successful discoveries ; while sheer *fear* of the Future leads them to adopt the extreme measures of conservatism and circumspection, generates in them suspicion of all novelties, distrust of Youth and hatred of all innovations, and induces them at last to oppose or try to oppose all changes so far as they could find strength and personal influence to do so—and all the while they indulge in the most senselessly exaggerated pride of the little and remote Past which is supposed to belong to them exclusively.

All action is a sacrifice rendered unto the Supreme and Sovereign Sacrificer. When every pulse of animate life comes to recognize, itself as being able to throb and feel in its own uniquely original individuality of indisputable experience ; when every movement of the hand or eye, heart or brain, is directed towards higher objects and pursuits of well-defined purposes, with the growing conviction of every such purpose being a better and more suitable offering to the Lord Sacrificer of Love-Hunger or *Adhiyajña* resident in our heart of hearts—then Karma or instantaneously and ever-continuously functioning function ceases to be the source of the varying complexities of Causation-Centres; then the Past *ceases* to have its attributed power of absolutely predetermining importance and likewise ceases the supposed sole predominance of the Future. Indeed, Past, Present and Future merge in the Instantaneous Moment and Rhythmic Movement of Living Life. Such rhythmically progressing and ever-creatively-operative, ecstatic function is at once the holiest prayer and the highest anthem offered in praise of GOD, is at once the proof and product of our firmly established God-realization and adoration of Heart Divine.

When the truth is realized that even Eternal God establishes His claims for Universal Love and Adoration only by virtue of the unfailing, ever-increasing gifts and sacrifices offered out of *His own Heart's Flesh and Blood*—when the Divine Himself is discovered *as what is at all times capable of being certainly realized measure-for-measure in rhythmic proportion to what we exert and do genuinely aspire*—when the whole world and existence is understood as a regulated scheme based absolutely on the Rhythmic Law of Creative Work and Self-affirming Liberty—then the disgust for the necessity of working for one's own bodily maintenance and daily subsistence would cease. Then would also cease *Envy* of the Idle and the luxuriously living Parasites; and in Envy's place would emerge the spontaneous feel-

ing of *honourable* Self-Affirmation and happy Self-Appreciation which would scorn to have any such supposed privilege of enforced idleness and *paralytic parasitism* that dares not stir out of its life-burying bed of enervating luxury and debilitating debauchery. In order to attain to this level of intelligent realization, the worker should have first and formost a prophetic sense of *his own possible perfection* in a Perfect Scheme of Infinite Love, Truth and Righteousness. He should have a vision of the Living Whole and Indivisible Life-of-Life in, with and within which all live and move, grow and develop and work and prosper. He should be witness to the Beauty and Truth present everywhere within and without his own living Body-Mind and should be made to think of his increasing Wages and Values in terms of Ability to realize such Beauty-of-Truth and Truth-of-Beauty more and more progressively. A stupid Materialism of unimaginative faith and belief in the excellence of supposed solid matter and its vulgar possession in volumes, coupled with a tendency to despise the nobler forms of genuine wealth and the no less useful human possessions, breeds such discontent as now prevails throughout the world both in the case of those who have too much and of those who have too little.

ALL LIVING BEINGS ARE ALIKE WORKERS AND WAGE-EARNERS —THE LORD IS THE ONLY MASTER OF ALL OF US, EVEN AS HE IS THE HUMBLE SERVANT OF THE HUMBLEST AMONGST US.

The Lord God and Sacrificer of Love-Hunger is the only Giver and Benefactor who gives and bestows overfull out of His own Heart's infinite and inexhaustible fulness. All living beings and all existent things, that are being-becoming in and through the ever-creative process of absorption-hunger-assimilation-organization-individuation, are the *givers* unto their *own* Bodies and Minds, are the *gift-eaters and heart's-honey-drinkers* whose eagerness for giving and absorbing *unto them-*

selves increases with every increasing function of operative Hunger or Enjoyment, of felt Want or Satisfaction, of Novel Affirmation or Abnegation, of Familiar Appreciation or Depreciation and of anticipated Death or Immortality.

The Wages of living life are the golden coins of Beauty paid over the counter of loving Love. The more for reason of the already possessed more is as strong a logic and as commonly prevalent a custom amongst living beings, as is the more demanded because of the possessed or acquired little or least. The Lord God of Love alone can give in full the infinities of everything desired and demanded for each of us. The Lord alone is the True Father, Mother, Benefactor, Friend, Guide, Sovereign, King and Judge, even as He is the True Child and Spouse, the Beloved-most-Beloved, the Playmate and Companion, the Charioteer, Leader and Commander of all our Bodies and Minds, of all our Ambitions and Aspirations, of our ever-increasing Loves and Affections and of our cumulative Loyalties, congregationally-co-operative Prayers and Worshipful Performances. The Master-Giver and Sacrificer is He, who gives out His own Heart's Blood to be poured into our ever-thirsty mouths—the Servant and Slave of even the humblest amongst us is He, *if only we are honourable enough alongside of humility to recognize the nobility and utility of both.* Whatever is alive and flourishing, flourishes so with the gift of God's ever-sustaining sacrifice; whoever works with his whole heart and attention bent on the beautiful desire to discover the secret of God's spontaneous creativity, shall be inspired to work all the more instantaneously, so that, through and through *his own giving unto himself,* he discovers how God gives Himself out eternally!

"HRIDDHARMA" OR HEART-AUTHENTICATED ASPIRATION AND ADORATION.

The Authoritative Affirmation of the Heart Divine by the Heart Human gives place instantaneously to the

manifestation of many functions and fulfilments, of many actions, offerings, services and sacrifices, confirmatory of the heart-affirmed faith and truth. While simple Worship ends with the complete conquest and instrumentation of the indivisible Body-Mind, Adoration begins with the conscious use and purposive direction of the same indivisible and indispensable instrument towards the artistic compositions and scientific constructions of Altars and Temples, of Edifices and Images, of Hymns and Anthems, Odes and Dithyrambs, Dramas and Epics, Histories and Biographies and of *Hypotheses of Universal Generalizations.*

All historic occurrences and expressions of human experience in recorded events of measured and measurable time and space, all Past, Present and Future and all Prophecies, Pursuits and Discoveries yet to come are but the confirmations of the Faith and Truth originally affirmed and spontaneously appreciated and authenticated by our throbbing human heart. Life, that is alive, is always creative and full of the instincts and impulses to give expression to more and more varied forms of activity and to have increasing heart-satisfactions or fulfilments of all kinds and degrees. The choice to live and experience more of extended Reality is with the Living Heart itself, whose another name is *Ātman.* By "Heart" we do not mean the red mass of muscles situated within the thoracic box of bones—by *"heart"* is meant the spontaneous, self-authoritative and ever-continuously creative Life-Energy or Life-Spirit. All the varied activities of every nerve and muscle and sense and organ are the free extensions and expressions of this Life-enlivening, Life-sustaining and Body-Mind-building Spirit. This Spirit, Heart or Ātman does not appertain to and is not possible of being appropriated exclusively by any single psycho-physical organism. The Spirit is what creates the world of all manifest bodies and minds and their shapes and movements. What constitutes each living human being's individuality is the freedom to realize,

with each one's undivided Body-Mind's At-One-Ment of Instinct-Intuition-Passion-Interest-Intelligence, the heart-affirmed, heart-appreciated and heart-authenticated *Fact and Deed of functioning Life,* as it is being lived, felt and operatively continued from moment to moment and day to day. Each Indivisible Body-Mind is the visible symbol and virtual instrument of the self-operative self-determinative, self-injunctive and self-executive Spirit that is at once affirmation-appreciation-adoration and is throughout *sovereign and independent with the functioning freedom of fulfilment.*

ASPIRATION IS THE UNIQUELY-INITIATING FUNCTION OF INDIVIDUAL-IDENTITY WHICH TRANSFORMS ITS PARADOXICALLY-COMBINED FIXATION-OF-MOVEMENT AND FREEDOM-OF-NECESSITY INTO THE FULFILMENT OF EVER-EXPANDING TOTALITY

Aspiration is the initiating Desire and characteristic function of whatever deems itself to be possessed of the Character of Unique Individuality or Identity. The ever-creative process of Being-Becoming is ever being instrumented, instituted, interpreted and appropriated by the throbbing Heart of Aspiration as its own characteristically functioning *Character* that combines both *fixation-of-movement and freedom-of-necessity.* Aspiration exceeds all divided Being and Becoming by daring to appropriate *whatever there is of both and include them within its own all-embracing Heart-Sphere.* Aspiration is Desire which is determined to be nothing other than and less than *the Desire for the Definitively Divine.* Identity is the highest confirmation and consummation of this creatively-initiating Desire which, giving birth to all energy-concentrations and configurative-concretions, interprets and appropriates them all as the visible manifestations and expressive instruments of its own Freedom of Self-necessitating Necessity and dares to establish the unchallenged Sovereignty of its uniquely original Character by discovering and declaring the Definitively Divine to be the sole and whole FACT and DEED of what-

ever is, was, has been and is yet to be. Such daring discovery of the Definitively Divine leads to the ever-expanding *Totality* of Eventful Time in Eternity, of Manifest Infinity in Imminently-potential and Dynamically-developable Infinity-of-Infinities, of Man's *Momentariness* in Immortality of Aspiration and ever-increasing Desire, and of Immortality itself in Eternal-Instantaneousness of Life-Beauty-Love.

Man's identity and uniqueness of established character lies only in the operative continuity with which his indivisible Body-Mind is able to instrument, interpret and appropriate its historic Self's Totality as an ever-expanding unique movement and integral characteristic developing in, with and within the Immanent-Transcendent and Definitively Divine Individuality-Personality of God. Whatever Man deems himself to be and affirms and appreciates about his own living self and person, gains its truth of judgment and force of functioning certainty only by and through his coming *to know himself as an inclusive phase and integral factor of the Fact-of-all-facts and of the Deed-of-all-developing-and-deriving-deed-of-deeds.* Mortality is no bar, but even doctrinal Immortality helps not much, to the *discovery* of the Fact and Truth of Eternity, in and within which all historical moments and periods of felt experience are functioning with the force of Imminence-Emergence-Nascence and *fulfil their functioning-freedom and freedom-of-function* with the perpetual affirmation, appreciation and adoration of the Immanent-Transcendent. Eternity is what is throughout definitive with the full force and felt authority of the undivided and indivisible Immanent-Imminent-Emergent-Nascent-Transcendent. Identity is the instantaneous discovery, even as Aspiration is the deliberately daring affirmation and appreciation of the Definitively Divine Eternity of the All-Adorable Life-Beauty-Love. Man's whole life is but an Instant, a Creative Throb and Pulse of God-given Aspiration, which, functioning first, gives birth to all other distinctive Senses and Faculties

appertaining to his own indivisible Body-Mind. Aspiration is the creative initiation and functioning energy of Divine Commandment immanent within the throbbing, thrilling flesh, blood and nerves. Aspiration alone is Man's Uniqueness and Individuality of Character, which becomes his established truth of identity by continuing to function with the same force of fundamental affirmation, appreciation and adoration and with the same freedom of spontaneous fulfilment. *All human knowledge and truth of self-consciousness is an after-product of this Man-making Creative Aspiration;* and the identity or the operative truth of anything known to man as well as the unbroken continuity of his own living self and life-function is the truth and identity and character and continuously functioning certainty of what is first engendered by ever-creative Aspiration and sustained by it throughout with instant-by-instant-intensifying affirmation-appreciation-adoration.

Aspiration is not mere affirmation, appreciation or adoration, nor is it mere function, freedom or fulfilment—but it is the uniquely original creative initiation which, being more than a complex combination or coalescence of these, is capable of *giving birth to all of them* with their full potentiality for further compounded combinations and cumulative developments. The initiating genius of the creative freedom-of-freedom, Aspiration is possessed of the unique fulfilment of both Fixation and Movement, of both creative-concentration and configurative-concretion, of Body and Mind, of Certainty and Sensibility, of Identity and Growth, of Existence and Expansion and of Essence and Development. It is not mere desiring to obtain what is not already possessed by us that constitutes Creative Aspiration—nor is it a mere scheme of attaining to what we are *not* at present. *Creative Aspiration is the wholesale discovery of the eternal and ever-creative Life-enlivening Life through the out-and-out and instantaneous instrumentation of the whole Life-Genius's functioning freedom of fulfilment.* Far from being a

mere desire for the gaining of New Values or Valuable Possessions, it is the eternal and ever-increasingly-expansive instrumentation, institution, interpretation, appropriation and achievement of the *Value-Scheme, of the Value-Vogue and Value's Worth itself.* Far from being a mere desire to discover a new and novel truth, it is the deliberately courageous, determinately adventurous and supremely self-authoritative establishment of TRUTH itself. Indeed, there is nothing more adventurous and audacious than Aspiration for Truth-establishment; and there is nothing more risky, disastrous and delicate than aspiring for the Value-Vogue, or Institution of regulative standards of universally-applicable, graduated measurements and estimations. Yet, Aspiration aims at nothing less than these. Dwelling in and within the Illimitable Beauty and dazzled by its excessive splendour, it would yet dare and venture forth to discover and determine what alone constitutes the Beauty-of-Beauty, from which all things beautiful, brilliant, radiant and attractive are born with their respectively unique and relatedly measurable "*Aspects Beautiful.*"

To sum up, Aspiration is the breath and fire of Life-animation, its flavour and fragrance of perpetually-provocative *initiative and incitement* and of instant-by-instant-intensifying *interest and enjoyment.* The man of the loftiest and full-blooded aspiration stoops not to ask and question, in vain, of himself or others, "Who am I?," "Why was I born on earth?," "Why should I die?," and "Is there an Immortal Future for me?"—but dares to employ all his available energy of body and mind in one emphatic declaration and ever-continuously developing discovery of the Eternally-Instantaneous Life-Beauty-Love in, with and within which live, move and develop all worlds and beings, all thoughts and things and all kingdoms and communities. Not to future moments of Time nor to distant points and planes of Space does he postpone his foremost first and imperatively obligatory Duty of affirming and adoring and of declaring and dis-

covering the Highest High with all his organically-integrated force of indestructible Faith and conscientiously consecrated Commandment of "Moral OUGHT." With the authoritative affirmation of his own authenticating heart, he dares to pursue the prophecy of Truth-declaration and Truth-discovery as revealed to and realized by his own instinctive insights and irrefragable intuitions; and continuing to function with the same force of character-identity and with the same energy of creative initiation and instant-by-instant intensifying concentration, he lives to realize more and more that there can be no declaration, determination or discovery of any truth, fact or reality except on the basis and except as an inclusive phase and integral factor of the Only Truth, the Only Fact and the Only Reality of the Definitively Divine God-Heart's Regnant Love and Personality of Beauty-embodied Individuality. This is the highest bliss and salvation, the loftiest privilege and exercise of Creative Virtue, Verity and Value—the freedom of the ever-aspiring human heart to realize itself always to be breathing, throbbing and aspiring, to be living, loving and adoring in, with the within the Ever-creative HEART DIVINE.

THE IDEAL YOGI OF THE GITA AND HIS HIGHEST FULFILMENT

The ideal Yogi, as defined by the Gīta, is one who clings not to any so-called *separatist* self of his, but instruments the whole of his indivisibly-living Body-Mind, in the way individual and original to his ever-progressivly developing organism, to the more and more intensifying pursuits of instantaneously-felt intuitions and of ecstatically-affirmed, appreciated and adored facts of *moral certainties* that, each by each and all together, implicitly and explicitly, express the prevailing *Sovereignty* of the Regnant Lord of Life, Beauty, Love, Truth and Righteousness. The Yogi of the Gīta is one far greater and better than the mere Ascetic, who is given to only hard exercises of self-control and mind-concentration. The true Yogi differs from the profes-

sed and professional Ascetic in trying *not* to suppress always and invariably, as the latter does, his individual instincts and promptings and in skilfully making use of all complexly-combined psycho-physico-spiritual energizations and fundamental affirmations in the up-building and maintaining of the ever-creative Heart's supreme sovereignty. The Yogi is wiser than the Man of knowledge and Wisdom so-called, in that the Yogi makes use of his own acquired knowledge and possessed wisdom for the better purpose of still more possible Truth-discoveries, instead of being content to count and measure the exact extent of the precious wisdom or credit for wisdom he could command in the *Human Market.* Instead of complacency and sleep-inducing satisfaction, the virtuous wisdom of the genuine Yogi generates in his own serene heart more and more noble desires for comprehensive ideals of harmonious union with all actively throbbing hearts, and through such harmonious unions to seek again and again the still more possible approximations to the perfect union of Life with the Life-of-Life.

True Wisdom, which is a combination of both theoretical knowledge and practical initiative, is not mere philosophic speculation or plenary assumption of all so-called First Principles, without the willingness to verify them with the foremost promptitude. *Wisdom and Freedom are the Function and Fulfilment of each other.* The man of Wisdom and the man of Freedom are both possessed of equal powers of courageous reasoning and unprejudiced understanding. Both dare to discover more and more and dare to pursue the path of heart's ever-awakening prophecy with the readiness of regnant will and eagerness of insatiable, all-conquering Comprehension. Right knowledge leads to Righteous Action; Righteous Action, continuously performed in the genuine spirit of Sacrifice, develops the Wisdom-of-Freedom and the Freedom-of-Wisdom. Wisdom-Freedom, instead of befooling or beguiling the heart into a state of bewildering pride in its own creative and sustaining power, makes

it more and more elastic and humble and dignified and determined enough to carry out the Behests of Love Divine. *It is in this that the true Yogi is better than the Man of Action, even exclusively Righteous Action.* So long as outwardly expressive Action alone is kept as the Ideal Objective of our heart, however much we may try to disengage ourselves from the *reaction* of our own forceful organic gestures and energetic *Actions,* the inevitably natural repercussion of the forces and energies let out of us and expressed by our bodily faculties and mental functions, tends to generate a Self of concentrated-consciousness centred round the very same Active Body-Mind and tends to *keep a degree of separate self-consciousness not always subservient to the Will of God, but liable to be tempted away by the mere extent and volume of the amount of work supposed to have been done by us exclusively.* It is true that there could be no *Righteous Action* without the direct *Responsibility* of Will and Motive;—*but that Righteous Action which ends in making the Moral Agent the Slave of its own execution and converts him into a mere Instrument of its own fulfilment, is necessarily a limited and enforced form of Righteousness.* There is nothing True or Good, nothing Lovable or Lovely, nothing Beautiful or Desirable, without its Truth or Goodness, its Beauty or Loveliness, its Desirableness or Obligatoriness of immediate duty and execution being enlightened and illumined by the Irradiance of the Ineffable Light-of-Light, of the Truth-of-Truth, of the Good-of-Good and the Beauty-of-Beauty, which makes the *duty of all unceasing desiring and seeking* the most pleasant task of ever-increasing Interest and Wonderment fraught with heart-with-heart Worship and infinite bliss of Adoration.

THE PATH OF THE SUPREME UNION OF LIFE WITH THE LIFE-OF-LIFE IS NOT THROUGH SHEER SELF-ISOLATION NOR THROUGH PERPETUAL SOCIAL INTERCOURSE

Even Society is only a step towards the higher realization of the most blissful and instiable Love of God. As

the Gīta defines it very clearly, the true Yogi, or the Seeker of the Supreme Union of Life with the Life-of-Life, should neither get himself merged within the wide formless chaotic world of mere sounds and multitudes nor should he fight shy of the everyday duties and engagements involving close movements and co-operative partakings with such multitudes. Each living being is to another a mere object and shape of mystery, not yet fully known and familiarized with. It takes years and even a whole life-time to understand another living heart very intimately, as between husband and wife or between brothers and sisters of the same family; and even such intimacy may easily be broken or falsified by some sudden exposure of an unexpected or undiscovered trait hidden from the observer. Ay, even one's own mind and its latent instincts and tendencies, its possible attitudes and dispositions at critical periods of unexpected difficulties and adventures, at odd moments of overcoming temptations or obsessing fears, and, above all, one's own heart's *unexpected insensibility* to the highest calls of noblest aspiration and its unwillingness or inability for unceasing endeavour—each one of us has yet to know for certain. And, as such, we have always to guard ourselves against our own frailties and shortcomings, our own explosive passions and possible breaking away under the strain of our own uncontrolled feelings. Hence, it is, that the genuine Aspirant is exhorted to aim at nothing less than the Highest God-Realization and Supreme Union of Living Life with the Eternal and Ever-creative Life-enlivening-Life; and having fixed his heart at the highest level possible for his indivisible Body-Mind's At-One-Ment of Instinct-Intuition-Passion-Interest-Intelligence, the Aspirant is adjured to try, step by step, to conquer the uncontrollable elements of his own organic composition, *to abjure his secret fears and sentimental attachments for selected people* and to dare pursue his heart's inmost prophecy and discovery of the DIVINE with ambition and energy, with discipline and directive

intelligence and with unceasing appreciation and instant-by-instant-intensifying adoration. The supreme peace and bliss that comes to the genuine and practised Aspirant is not the peace of sleep and rest, nor the sleep of smug self-satisfaction, nor the torpor of self-conceit and paranoiac egomania, but it is the inspiring warmth and sustaining conviction of being in inseparable and inalienable union with and within the HEART DIVINE. Such certainty of living throughout in, with and within GOD with the full freedom and consciousness of Love and Knowledge and Faith and Wisdom enables Man to attain to the highest measure of his Innate and Immanent Immensity and enables him further to find himself eternally alive with the Life-of-Life, bereft of all oppositions and overcoming fears, befreed of all enmities and envy-rousing objects and overloaded with the infinite possessions of ever-increasing Wonderment, Love and Joy of Beauty-born Inspiration.

THE GITA-PRINCIPLE OF "YUKTAM" OR ALL-COMPREHENSIVE APPROPRIATENESS COMPARED WITH THE ROUGHLY-LIMITED AND CRUDELY-CONSTRUCTED DOCTRINE OF THE "MIDDLE PATH"

The path of the so-called Middle Course, Moderation or mere Temperance has been preached all over the world by all prudent men and sagacious teachers of Manners and Morals; but in most of these teachings, the advice is generally couched in vague terms of serious warnings against the evils of *Intemperance and Excesses* coupled with slight suggestions as to confining our course of conduct to the indefinable and indefinite Middle Path. The Lord of the Gīta would have no mere Middle nor mere Extremes—the word *yuktam* means *that path, method or manner of living which is progressively useful, individually adoptable and adaptable, opportunely variable, but ever and always consistent with the free flow of Life's running blood and genial warmth.* The sage-precept and prudent practice of Moderation and Middle

Path has always an implied restraint and even condemnation put upon the expression of Life's *spontaneous activities and gestures of exhilarating Humour and innocent Jollity. There should be moderation even in the very application of the principle of Moderation, lest we should all become tepidly honest and timorously courageous.* There is a fierce strength displayed even in the extreme acts of cruelty or self-torturing asceticism; there is a sanative influence in the deep outbursts of explosive emotions, in occasional dashes of reckless adventure and unreckoning bravery, in whole-hearted surrender to objects of temporary love and adoration, even though such actions and adventures might often entail an unpleasant after-consequence. *What the Lord of the Gīta advocates is not a perpetual sitting on the fence and taking infinite care to be confined to the normal and the commonplace, to the average measure of enthusiasm for Good Causes and "mere respectful recognition of the need for deeds of Righteousness."* It is to the blood-heat and vital temperature of each living organism that the standard of fitness has to be adjusted; and such restrictions as are then found necessary are to be adopted, not out of mere fear of excesses or apprehensions of being found immoderate as judged by the vague average standard, but out of one's own intense desire and instinctive dedication to Self-Mastery and Sovereign Freedom of Self-necessitating Necessity, which is each one's highest privilege and priceless possession and on whose field and soil alone the Immortal Plant and Flower of each one's Incomparable Individuality is to take root and blossom forth.

Hence the need to know what is best fitted for each from his own uniquely original living standpoint; and this scale of fitness is best fixed and determined by our own progressively-developing self-experience which enables us to discover what particularly our specific individual bent and temperament, our singular Body-Mind constitution, is. Men may undergo any particu-

lar system of education and discipline; may adopt any peculiar creed or transmitted belief; may profess to be adherents of immemorial traditions and ancestral customs—but in the virtual act of living with their own uniquely-individual Body-Minds, in their efforts at preserving their own living persons' health, in their choice of special games and pastimes suitable to their own tastes, in the invention of new hobbies, drinks, smokes or sensual enjoyments craved for by their particular organic systems of absorption-individuation, in their habitual hours of sleep and activity, in the frequency of their eating and refreshing their mind and body, they remain original and independent—though imitation of others and admiration for what is considered to be dignified and respectful may qualify and colour these singularly individual choices of theirs. Indeed, each individual life and organism, in justice to its own highest possible consummation and all-round development, should always necessarily undergo the self-discipline of keeping to what is best suited to its specifically best health and taste, to its uniquely organic harmony and happiness and to its own greatest strength and enduring power up to the supreme spontaneity of its own creatively inspired and characteristically-animated, throbbing heart.

THE GREATEST SOCIAL ASSET IS THE COMMUNITY OF THE HIGHEST EVOLVED INDIVIDUALS

The consummation of any system of restraint and discipline put on the natural instincts and forces of Creativity is the *development of new Powers and Sensibilities,* which could not have been brought into being but for the restraint and added impulse of injunctive assertion given to our Life-energy as a whole. Even as common water, collected in a compressed place, spurts and squirts with tremendous force to very great heights through the least possible vents and outlets, the waters of Life-energy are capable of being made to raise themselves to greater heights and increasingly-developing

ascents of both Sensibility and Expressive Activity, by being kept restrained within our controlling heart and mind for sufficient time.

The self-disciplined man is capable of viewing from a far higher, wider and nobler standpoint all the affairs of Life and Conduct than those who are not so disciplined. *What is meant by saying that it is the time of Waking for the Self-Disciplined when all others are asleep* is this—that the man of deep resolution and deliberation is expected to be more wide-awake and attentive to those higher concerns of Life, which the ordinary people ignore because of their non-possession of comprehensive vision and concentrated attention. A Society that cannot have at least a few disciplined members who are always ready to watch over its highest interests in all walks of life, is a society of the crudest, uncivilized savages. Even as the watchmen of a fort, treasury or palace guard it constantly and continuously, while all others are asleep, the men and women of high education and far-reaching ideals are expected to be watchful of those richest treasures of Life, which they alone can safely keep in perpetual trust for the sake of all.

All disciplines of Science and Religion, all systems of Education that entail and inflict a great amount of expenditure of not merely money but also the more precious and inestimable Life-energy of all concerned in keeping them alive, all forms of Human Organizations and Institutions, be they Political or Social, Civil or Military, Economical or Ethical, State-managed or Church-managed, all bear real fruit both to the Individuals and the Society as a whole, *only* when such disciplines and organized methods of co-operative labour produce special faculties and sensibilities, special powers of endurance and capacities for creatively-concentrated work, in the bodies and minds of those who have lived and laboured under them. It is not with the vain purpose of professing to see stars during daytime and pro-

fessing to see sunlight during night that the really great Saint, Sage or Scholar undergoes all his years of arduous, unremitting discipline and study—*it is to lead others to the virtual vision of truth which they have not yet seen*—it is, indeed, to elevate the whole stock and group to a higher plane of living and thinking and to educate them as to the methods and means by which they could continue to live and progress from more to more, without being forced to fall down to the old grovelling level.

When the Living Society is so enriched by the presence of Gifted Men and Women of Education, Ability and Character, who have risen to their respective eminence only after years of particularly arduous discipline, when great Soldiers and Adventurers, great Scientists and Philosophers, far-seeing Statesmen and Administrators are produced by the prevailing methods of education, moral devotion and worship, of consecration and conscientiously-honoured ideals and institutions, adopted by the Community or Nation for the steady evolution and development of both its Civilization and Culture, then it may congratulate itself on being the happy possessor of such supreme disciplinary systems productive of the best material and spiritual results.

The Pioneer Path-finders, the Original Discoverers of New Truths, the Great Leaders of every Human Movement have all to undergo the most severe hardships and adventures of varying kinds before they are able to achieve the results attributed to them afterwards with real admiring love, pride and reverence. The mass of the people are generally blind to to the Great Facts and Grand Truths of Human Life and Existence, seen so clearly by the Wise and the Giftedly Super-intelligent, whose duty it is *to lead the Ignorant from truth to truth,* without trying to truckle to the popular prejudices and prevailing superstitions. *The Great Leaders of Thought and Action should not be carried away by the same passions and motives as the common rabble;* but

they should, with their highly-evolved Sensibility to the noblest ideals of Truth and Conduct, possess side by side *Insensibility* to the lower Fears, Jealousies, Envies, Partialities and Petty Motives which dominate the life of the common and the *vulgar* crowds, who are therefore so specifically designated and who, because of such stark limitations of heart and mind, are prevented from seeing the glorious light of Eternal Truth, which shines throughout day and night and is always open to the vision of those who would only honestly aspire and strive to have such a blessing vouchsafed to them.

THE PROBLEM OF EVIL

Evil is not organic but only organismal, not universal but only individually particular, not eternal but only environmental and habitual. It is the transient and emergent *Function-form* that impedes the free flow and developing freedom of the creatively and continuously *functioning function.* Evil is the Inertia of accumulating and concreting Mass, the Fatigue of Fixity that slumbers on and hopes to hang together in its apparently-established features, in spite of the already operative, forward movement which makes the very fixed Earth rotate round and round its axis. Evil is Space trying to arrest and absorb Time and trying to confine Time's creative Initiation to within its own three-dimensionally solid and torpid sphere. It is Body trying to restrict the Life-animating Breath to the narrow limits of its super-conceited thorax. It is Absorption that would *not* develop into rhythmically-accelerating Hunger; Hunger that would *not* advance and give birth to Intelligent Assimilation; Assimilation that would *not* serve as the instrument of Higher and More Permanent Organization —and, above all, Evil is the temporarily-established Organization that would *not* allow the Creative Genius of Independent Individuality to integrate itself out of its own choice with the INDIVIDUALITY of all Individualities.

Evil is the *divided* function and form that would not *together* develop into the integrally dual freedom-of-fulfilment and fulfilment-of-freedom. It is *Selfishness* that would neither be an independent, self-sufficient entity nor would integrate itself with the other living bodies and selves to form the Higher and Larger Unit of Organized Society. Evil is the Selfish Instinct that, developing out of the very necessity for organic preservation and progress, would behave as if it were unrelated to all other instincts and intelligent interests of the Living Whole and would have its own temporary and transient outlet even at the cost and risk of the same Living Whole, from whose veins alone the very energy and impulse and the seemingly irresistible force of the shamelessly selfish Instinct's strength is derived. *Evil is Fatigue, Fear, Doubt, Disease, Decrepitude and Death.* It is *Fatigue* born of the uneconomical and unintelligent *Wastage* of sustaining Life-energy—*Fear* born of uncontrolled and undirected *Freedom's Leakage—Doubt* born of the *absence* of the deliberately-pursued and determinately-operated Desire—the *Disease* of Momentary Pleasures and Pangs, the Itching Sensibilities and Cravings of every kind—the *Decrepitude* that is the inevitable fate of *Forms* that *would not freely function,* the *Atrophy* and *Atavistic Ataxy* born of the habitually-continued and deliberately-fostered *Lethargy and Lifelessness*—and last of all, it is *Death* that disintegrates the accumulated mass of slowly putrefying flesh, with all its fevers and frets, into the silent and fertile dust.

Evil is Affirmation *without* Appreciation and it is Appreciation *without* Adoration. It is Necessity without the freedom and saving grace of Moral Commandment, the *Inevitable* devoid of the accompanying Value of its being also equally *Indispensable.* Evil is accidental, incidental, intermittent, and indisputably harassing and exasperating. *How Evil comes to be a Fact can be studied only by taking care to know how far it is a Fact* —and not by professing to neglect it altogether nor by

trying to explain it away as another form of *Indirect Good.* No; Evil is *positive error* that *should and ought* to be avoided, if it is within our power to know its nature, location and direction, beforehand. Evil is *not a Moral Necessity,* nor a physical or spiritual one. It is the simple and stark *Positive* that would not develop into the Positive-Progressive-Perfect whole. It is the simple and *stunted thorn* that would not grow into the full tree's integrally-organized body and trunk, the encysted *Fang of Poison* or *Erupting Abscess* that would not identify itself with the living laws and methods of growth common to the whole organism of flesh, blood and chyle.

THE THREEFOLD SOURCES OF EVIL ACCORDING TO THE BHAGAVAD-GITA

In the third chapter of the Bhagavad-Gīta, by means of three beautiful similes, the threefold fundamental sources or causes of Evil are indicated. One permanent and universally-prevalent source and cause of Evil is *the want of sufficient creative self-concentration and the absence of energetic, intelligent and impartial utilization of whatever elements each living organism is already possessed with.* The glowing fire and flame of each animate life is covered with the smoke and stench that is offensive alike to itself and all others, only because each breath and indraught of air is not converted into the full energy of creative inspiration and impulse of Life-lengthening animation, as it could be and ought to be. Each life is to be lived in all its full fervour of instant-by-instant-intensifying animation and heart-throbbing and in all its manifold beauty and variety of flowing blood, thrilling nerves and thickening, strengthening flesh and bones.

The primary *source* of Evil and the first *sufferer* from the baneful effects of Evil is each living organism, that neglects its ever-creative process of Life-building and Life-sustaining and abuses its functioning freedom of *being-becoming* by converting the prerogative of Ini-

tiation and Option of organic direction and attitude, it possesses, into the folly, licence and libidinousness *of dire self-neglect.* The foul vapours, smells and tastes of mortal life, that are offensive alike to each individual and to the whole society of all animate beings, the thousand distempers and distastes of bewildering complexity are *the neglected breaths and undigested food-materials,* that each organic system of absorption-individuation is at first very eager to take in and accumulate within its bodily cavities but subsequently leaves them unabsorbed or unassimilated, half-used or badly used. Throughout our life, the abuse of *eating more than we are able to digest and assimilate,* of accumulating all sorts of harmful things and materials even inside our own delicate organic tissues and cavities, proceeds apace with the increasing age and increasing *ability to extend the sphere of each one's abusive liability.* What converts the ever-creative process of absorption-hunger-assimilation-organization-individuation that is capable of infinite physico-psycho-spiritual expansions into a mechanical instrument of mere " Mouth-filling," which does not benefit the very tongue and teeth that soon get tired of the excessive task of tasteless chewing—what keeps the whole vision of Living Life confined to the veritable *Ashes and Dust of Death* is this clinging unto the dust with outstretched hands, heart, face, mouth and tongue, this futile attempt at abnormal absorption, this foolish display of original creative energy in fatal exercises of throat-and-stomach-distensions and in suicidal efforts at smothering and stifling the rhythmic breaths and heart-beats of beautifully-developing, uniquely-original, individual life-function.

The next fundamental source of Evil is *the absence of right visions and ideals,* inability to deliberate and determine for oneself what is just and proper and which is the better of the two, and incapacity to execute what one wishes to achieve but does not know how best to get it accomplished. In spite of the evils of the first order,

in spite of the abuses of the appetitive and acquisitive kind, there is still some energy and enthusiasm felt intuitively for things and actions other than mere eating, accumulating and hoarding. This available Life-energy and intuitively-operative *enthusiasm for appreciation and adoration* of Love and Beauty most often runs to waste for want of right knowledge and proper education, for want of great guides and good teachers and leaders to set the noble fashion and true model of Good Conduct, Truth-pursuit and Beauty-Worship. False loyalties, partisanships and prejudices of increasingly devastating influence, *all racial animosities and caste-conflicts,* all tribal hatreds and personal envies and jealousies, the abuses of emotion, intellect, education and opinion and of instituted powers and privileges vested by common social consent and traditional usage—the specifically civilized evils of enlightened societies are all due to the central want of an All-comprehensive Ideal and Objective of Universal Love, Truth and Righteousness, which fulfils at least in theory and persuasiveness of impartial argument what each living man or woman, avowed to the worship of the same ideal, could find skill enough to set forth as his or her original scheme for the highest happiness of each and all.

There still remains one more source of Evil and an equally fundamental source as those already stated—and this is *the Desire to forestall the natural laws of Life's growth and development and the ambition to overdo the ever-creative process of Individual Character-Formation by trying to bring at once to supposed Perfection what is not yet fully developed and mature enough to function on its own independent responsibility.* Man, in his impatience to make the best use of the available but all-too-short mortal period of life, makes often most fantastic attempts to increase the speed of forthcoming Life's maturity and fulness of powers to enjoy and endure, to conceive, deliver, beget, procreate and propagate. Such abortive attempts at rushing the already too fast

speed of Life end only *in premature decay* or in productions of *precocious abnormalities and aberrations* of the most fatal and bewildering complexity. Often such a desire to hasten the normal course of life is prompted by an Imaginary Ideal of *perfecting* what is by Nature *imperfect,* of making *absolutely good* what is only *partially good by Nature.* A supposed supernatural system of ethics, based on Beliefs in forces and powers still more supersensuous and super-celestial, is sought to be enforced into the *everyday life and conduct of immature children,* with the hope that, when they come to their normal physical development, they would have grown so far perfect and so far above all debasing conflicts and temptations brought about by the otherwise *uninhibited* instincts, passions and cravings; and with the hope that such children of supposed immaculate childhood and youth would very soon attain to the height of all possible ethical and spiritual perfection. Needless to say, the most common results of such presumptuously premature methods of bringing forth supposed Moral and Spiritual Perfection are far from proving either morally or spiritually fruitful, in as much as they succeed only in arresting and inhibiting even such developments as are normal and natural to all living beings in ordinary circumstances, and in as much as they almost invariably end *in draining away and drying up altogether* the creative impulse and spontaneous joy of *individual life-functioning.*

Whatever may be our mere wishes, till the proper time arrives which alone could conduce to its achievement, Desire is not possible of actual fulfilment; and if it is not prepared to wait till then, it must produce only unnecessary and unreasonable restlessness and thereby unsettle the balance and harmony that upholds the central heart of the organism. Want of development refers to all distances in time and space, to all immature thoughts and cravings for merely novel experiences of romantic wonderments which may prompt, particularly, the youthful heart with adventurous ambition. Any amount

of mere blind adventure or energetic enterprise would not enable any one to possess or accomplish what is not existent in time or possible of positive appearance in space. Again, most of the delectable plans of *social reconstruction or moral regeneration end fatally in disastrous failures, only because they have been either hatched by immature brains or have been attempted to be brought into actual realization far before their proper time.* The simile of the Womb, used in the Gīta *signifies* the fundamental fixations pertaining to *organic maturity and immaturity and the limitations of natural developments enforced thereby.* Impatience is obviously the most common form of mental restlessness and diffusion of energy which stands in the way of the higher organic centrality that alone could enable the sovereign heart's desire to achieve its unique fulfilment. If impatience leads only to more strenuous efforts and deeper applications, then it would cease to be the mere impatience that it was before; but if it continues to keep up the same state of organic unbalance, then only freak and fitful efforts would result from the same life-forces, which, when properly controlled, could generate the highest driving power of vital motivation and authoritative self-expression.

EVIL IS WHAT IS INCAPABLE OF THE PROGRESSIVE MOVEMENT OF INCREASING UTILITY AND DEVOID OF THE RATIONALLY DEVELOPABLE BEAUTY OF KNOWLEDGE-CONTENT COUPLED WITH KNOWLEDGE-MOVEMENT

The first and foremost characteristic of Evil is not so much its *Harmfulness,* as its utter absence of *Increasing Utility* either by constant possession or by continuous instrumentation. Harmfulness is often caused by expressedly good things as water, fire, air and sunlight. Evil is neither explicitly natural nor unnatural, nor would it be true to say that it is either sub-natural or supernatural. The only fact we know about the nature of Evil is that it *is Evil* and that it is a *positive fact.* Evil

is the fact which does not tend to become a harmoniously integrating phase of the Larger Living Whole. *It is that positive fact, trait or characteristic which can be dispensed with, not only without any loss but with added advantage to the Larger Whole.* But to deduce the fact of Evil from the *analogy of mere organic excretions,* moulting skins or feathers, from instances of offensive by-products of industrial manufactures—is to fight shy of the essentially unique and incomparably obstinate nature of the fact of evil. If evil be mere organic excretions whose removal from the living system is a matter of daily necessity and of the utmost utility, it ceases to be the absolutely useless factor we have defined it to be at the beginning. Organic excretions, as everybody knows, are far from being entirely useless heaps of matter. Even if they are not useful as fertilizing manure, at least they are perceptible matter of concrete mass and substance and are valuable so far. *Hard matter is not evil, nor dirt nor dust nor even the least flying speck. Materiality is not at all evil—but the same cannot be said of Mentality.* As the Gīta says, the real seat and source of both Sin and Evil is the *Mentality of the Mind, the Senses and the Intellect* considered either collectively or separately.

The location and valuation, the duration and direct dealing with the fact of Evil lies only in, with and within the Mind. The functioning freedom of the combined Senses and Intellect is not limited by the narrow boundaries of the immediate bodily utility or non-utility. Not all the Sweets or the Bitters that the Senses are sensible of, are reduced to the level of absorbable foods; nor do the infinitely varying scales of subtle Pangs and Pleasures take corresponding concrete physical objects to represent them. The Mind that moves in perpetual pursuits of Beauty's More, locates the fact of Evil *as an emergent or transiently apparent Form not quite in harmony with the Larger Beautiful Whole, realized by it so far.* Evil is the uniquely seeming spot of *"Ugliness"*

discovered by the Beauty-pursuing and Beauty-comprehending Mind; and though with increasing self-mastery, the Mind succeeds in gaining greater and greater strength of Sight and Insight as not to be misled into merely fanciful and fancied errors of felt appearances of Evil, the more the scope of Mind's Vision and sphere of Beauty-comprehension extends, the more also extends its *increasing liability to novel and familiar errors, both objective and subjective.* To the Mind alone there is the distinction of the Subjective and the Objective. The unique fact of Evil or the felt spot of *seeming Ugliness* remains evil and ugly so long as such fact and feeling is incapable of being combined and coalesced into the subjective-objective fusion of an independently fulfilled fact. *Evil is never an independently fulfilled fact capable of both subjective and objective verification.* It is ugly and unique, transient and apparent, only because it is devoid of the rationally developable beauty of *Knowledge-content* combining and coalescing with *Knowledge-movement.*

Born of and felt by the Mind, apparent only to the functioning freedom of the triple and triune fulfilment of Knower-Known-Knowledge, it goes without saying that the *felt fact and discovered presence of Evil* is due to the integrally combined and continuously operative *Bhāvana* and *Kalpana* or Believing Belief and Constraining Commandment. Believing Belief, that is always busy with the unceasing task of building increasingly extensive Beauty-perspectives, halts and wobbles at the felt fact of overpowering Ugliness, till at the behest of its own Constraining Commandment it finds new courage and dares to proceed further with its appointed task of *Beauty-discovery.* How Believing Belief ceases to see Beauty and beholds Ugliness at least for an instant is through lack of sufficient self-concentration and lack of Creative Initiation which alone is capable of prophesying, pursuing and discovering in one and the same breath, and capable further of affirming, appreciating and adoring with the unbroken energy and ecstasy of the undivided At One-Ment of Instinct-Intuition-Passion-Interest-

Intelligence. *Self-neglect leads to Self-diminution. The first symptom of diminished Self-power and Self-sovereignty is lessening Sensibility to what is enlivening, lovable and lovely. Lessened Sensibility to Life, Beauty and Love, when brought about by deliberate self-neglect, revenges itself on the suicidal self by enlarging its liability to visions of Death, Darkness and Ugliness.*

There is no reason why during the night one should see darkness and darkness alone, as there are countless stars shining overhead with rare, celestial light; and conversely also, there is no reason why one should see light and light alone during the day, unless deliberate concentration and conscious delight in discovering its presence is put into active operation. Death, however distant, is visioned in and through dark, dreadful forms of obsessing, overawing ugliness by the visual faculties of those *whose faith in living life and whose delight in spontaneous life-functioning is half-hearted and hesitating, is suspicious and slippery and fragile and frivolous.* When the force of Creative Commandment is not felt to the full in the thrilling, throbbing pulse of animated heart-action, its feeling powers, diminished to that extent, flicker, waver and flare up with inconstant lights and shadows, whose confused and complex mixtures give form to the Figure of Ugliness lined fantastically for a moment *somewhere betwixt the Subject and the Object of ascertained certainty. The felt fear and horror of Evil and Ugliness is the first premonition of the positive possibility of Utter Life-extinction, that is sure to follow if the first self-neglect were to be followed with such further and continued neglects.* Evil is the elemental and indisputable warning administered to our living self to be always up and doing, to be throughout self-creative, self-operative, self-determinative, self-injunctive and self-executive, lest, *by ceasing to be less than what we should and ought to be, we are forced to deliver up whatever good and beautiful and rational we do possess, along with our whole living being.*

EVIL IS THE INDISPUTABLY POSITIVE CHALLENGE OF COMBINED DEATH, DESTRUCTION, NEGATION AND NESCIENCE TO THE SELF-CREATIVE FREEDOM OF LIFE, BEAUTY, LOVE, TRUTH AND RIGHTEOUSNESS

The challenge of Evil is felt and heard only by those who are morally strong and mentally alert. Through every felt fact of Evil the forces of Death, Destruction, Negation and Nescience are trying to break the seried ranks of the rhythmically-rationally-organized powers of Life, Beauty, Love, Truth and Righteousness. To be unaware of the indisputable fact and positive challenge of Evil would be the greatest folly possible of all those who have any modicum of intelligence, sensitivity or manly responsibility. *Affected Insensibility* to the instant-by-instant invading forces of Evil would be worse than the most *abject surrender* into the all-annihilating hands of cumulative Death, Destruction, Negation and Nescience. When even with the greatest alertness and conscientious desire to overcome Evil, the watchful mind and intelligence is most often thwarted of its deliberately sought and determinately pursued purposes, to expect easy victory over the enemy by pretending to be *insensible of and indifferent to* the distinctly differing values of Life and Death, of Truth and Falsity, of Honour and Dishonour, of Virtue and Vice, of Success and Failure, of Freedom and Slavery and such like fundamental facts and deeds of indisputably independent and intuitively axiomatic realization is *the cunningest trick of cowardice and clearest proof of the utter absence of manly and moral responsibility.*

There is none so weak and ignorant as cannot affirm, appreciate and adore the All-gloriously Beautiful and Adorable. Those who are content merely to eat and digest day after day during their whole life-time, would find themselves *being exploited and enslaved* by others more strong, industrious, intelligent, ambitious and cunning than themselves. Eyes have to be opened and exercised for the development of strong, steady and

keenly sensitive sight; the living limbs and organs are to be exercised day by day for the simple purpose of keeping them operatively alive and fit for the increasing periods of lengthening life—and no less are the great mental faculties and functions to be kept in constant and continuous exercise day by day and hour after hour, so that, increasing self-mastery and preparedness to meet any sudden crisis or calamity may be developed. All violent actions, passions and hatreds, all dreadful forces of destructive anger are termed evil, in spite of their energetically self-affirmative nature, only because such traits of seemingly strong and self-creative life *lead astray the central fiery spirit,* which, being beclouded by the smoke and dust of such attendant passions, sees not far ahead and all around itself and hence may yield itself instantaneously to the forces of Death in a mood of *thoughtlessness, recklessness or unrestrainedness, that are, one and all, as sinful and suicidal as stark weakness, arrant cowardice and affected insensibility and indifference to Life's ultimate Values.*

Ignorance is Weakness; and Weakness is the worst of all Vices—according to the Gīta. Weakness which would silently surrender with the unctuous satisfaction of having surrendered and submitted to the *God-ordained Inevitable* is even worse than vulgar and violent Viciousness which makes a roaring boast of its wild infatuation for being forcibly enslaved and manacled by the many fetters of Dishonour, Degradation and Debauchery.

Virtue is what is victorious throughout and what carries forward its triumphant successes from supremacy to supremacy. The triumphs of Virtue need not be of the blatant exterior kind; but *Weakness* it can never own, nor in the least be allied to it—and neversoever could Virtue with any semblance of Truth, Honour or Dignity, allow itself to be *victimized* by unabashedly selfish, aggressively unscrupulous and deliberately destructive Vice.

What makes us victims of the many miseries and misfortunes occurring in our mortal lives, is the Evil that we gather consciously or unconsciously with our own organic breaths and animated feelings. If at the door and entrance of the creatively-throbbing heart the restriction is put in and severely enforced against all intruders of Evil into the innermost sanctuary, if the enemies of Love and Truth, of Life and Immortality, of Beauty and Good, of Universal Harmony and Righteousness, are never allowed access and offered opportunity to override our inmost being-of-being and conscientious consciousness, then the chances of our being taken captives and compelled to undergo the ignominy of harbouring within our own breast and bosom the foul refuse and poisonous air of death-producing germs would be made almost impossible.

Though environment has a large measure of influence over the welfare and happiness of the organism, unless the organism exercises itself and exerts in the best manner possible to conserve and preserve and to persist and purify its flowing blood and warmth of sustained animation, unless each creative heart concentrates itself to create more and consecrate more and more the whole field and ground of all its being and becoming, and unless each conscious Mind, Will and Intelligence feels the necessity for continuously free and happy existence, nothing else could enable it to attain the least measure of mortal pleasure or immortal bliss. Self-love and Self-faith as opposed to *sensuality and selfishness;* self-authority and heart-affirmation as distinct from *self-conceit or dependence on others' conceit about our own selves and persons;* disgust of the very necessity to feel oftentimes the feeling of organic disgust; and dread of all such dreadful necessities as when we are forced to carry the filth and poison of our own greedy appetites and avaricious instincts which leave us at last in possession of only putrefying flesh and poison-breeding blood and chyle—the desire to lengthen the years of our joy-

ous living existence with the virtual exercise and vigorous co-operation of our variedly functioning powers and faculties—the organized and deliberate resolve to live ourselves in the Rhythmic Realm of Love's Empire with the full freedom and faith of unsuspecting and all-devoted heart, is the only way to escape Death and all its agents of premature physical and mental deterioration. *Organic Death is the deed and fulfilment of our own collected evils and committed acts of life-neglect; and suffice for us to know that Death comes only as the result of the same process of causation and creative action which enables Living Life to express itself forth with its freedom of varied functionings.*

Let Love and Love alone suffice for all living beings and throbbing hearts. Let the loves and joys of our indubitable daily experience incite us only to love more and pursue more the ways and methods of extending Joy to each and all. Let Love lead us from Taste to Taste, from Sight to Sight and from Truth to Truth of the ever-extending Beauty, Power and Glory of God's Majesty; and let us learn, above all, to free ourselves from such perverted forms of heart-expressions as Hatred and Disgust. *Let Hatred hate its own necessity of being compelled to hate and compelled to feel so miserably, helplessly and restlessly, against the object or objects supposed to be inimical to itself only by itself.* And likewise, let Disgust turn its attention not only towards all unworthy physical objects and actual filth but also towards *all evil-concealing temptations and ignominiously plotting schemes and intrigues of one's own mind.* The Lord God has implanted in our throbbing hearts the ever-creative seed of Love; and this Love, naturally, manifests itself at first as Self-Love. There is nothing wrong or sinful about Self-Love, provided it is Love and Love alone, and not mere conceit or vanity, not mere craving or lust, not a mere coward pretension and affected possession of self-confidence. not a mere surface love of fair skin and colour

alone nor mere pride of birth and pedigree of heredity. All hearts inherit from the Infinite and Eternal Empire of God as much as they dare to *be and to become in themselves what they are indisputably in living Body-Mind.* All, all, are free to prophesy, pursue and discover, with their own uniquely original and independently individual self-of-self, the eternally-affirmed truth and ever-increasingly confirmed fact of *Man and World being always in, with and within the Heart Divine.*

"SADHARMA" OR THE ETERNAL FIELD OF SELF-CREATIVE INITIATION AND THE EVER-GROWING FRUITS OF RHYTHMICALLY-RHYTHMIC RIGHTEOUSNESS

The Eternal Field of God's Self-creative *Sādharma* is the ever-extensive Time-Space-Events that give birth to all Cosmic Systems, Worlds and Universes of infinite abundance through the uniquely original and originating energy of their own spontaneous creativity. The eternal field is not one of sheer saturated substance and congealed absoluteness, devoid of all activity and animating joys of living and loving. No, it is not in the the least, as has been supposed, a mere mass of concentrated *Bliss-concretion,* an impossible *glacier-field,* that does *not* condescend to give birth to running currents of Historic Time and humanly-useful, thirst-quenching waters. God's Eternity runs through and sustains every instant of historic time and eventful existence; and that alone is True Eternity which, while not dependent on any particular point of Time for its additional growth or maintenance, persists in being the same eternity-of-eternity and continues as well to be the eternity of ever-growing historic events and dramatic adventures of instant-by-instant-intensifying concentration, comprehensiveness, concretion, characterization and uniqueness.

The Eternal Field of God's self-creative Initiation is the Rhythmic Whole of Infinite Rhythms, that are each capable of being developed into infinity-of-infinities having both creatively-contributive-concentration and

configuratively-distributive-concretion. Each life-breath is a rhythmic throb of the same potentiality of Imminent-Emergent-Nascent development. The World of Time-Space-Events, the History Field of Imminence-Emergence-Nascence, is but an Uprising Emerging Rhythm that lives, moves and develops in, with and within the Rhythmically Rhythmic Field. Nothing lives and nothing moves and develops except through the Immanent Energy of self-creative Initiation which, being Immanent, unites itself with the Transcendent through and through the Imminent-Emergent-Nascent. Nothing is or continues to be except through the operative continuity of the self-operative, self-deliberative, self-determinative, self-injunctive and self-executive INITIATION of GOD, who is the God of eternally-instantaneous Function-Freedom-Fulfilment and whose *functioning* function, *freeing* freedom and *fulfilling* fulfilment alone manifests and maintains all concretely perceivable facts and deeds, objects and movements and aspirations and achievements.

The God of self-creative Function-Freedom-Fulfilment is the Lord Sacrificer of Love-Hunger and the Regnant Feaster of the Fruits of Righteousness. The Lord is throughout the *Sovereign and Servant* of Eternal and Evergrowing Righteousness. *Righteousness is what constitutes the Characteristic Form of God-Function.* God-Function is not devoid of Form; and it is because God-Function is possessed of its uniquely-accompanying Form, every other *functioning function* has also its own uniquely-accompanying and individually-characteristic Form. *The Lord God rules Himself by the same Laws and Limitations that hold good for all created worlds and universes, for all and every living being and existing thing.* What is meant by Form is the instant-by-instant-intensifying *concentration, comprehensiveness, concretion, characteristic character and unique uniqueness* that every felt movement and throb of conscious conscious-

ness comes to possess in itself and discovers itself to be so possessed of. Because the Lord God of self-creative Initiation and eternally-instantaneous Function is throughout creative in His uniquely unique and Beauty-embodied Form of Righteousness, which develops from concentration to comprehensiveness, from comprehensiveness to concretion, from concretion to characteristic character, quality or quantity and from that to distinctively distinguishable and definitively definable individuality, all of us, living beings and conscious creatures, come to have forms and shapes of our own, come to possess distinctive features, functions, qualities, characteristics, tastes, temperaments and dispositions, individual to each. Whatever is and endures even for a moment, is fraught with the creative-formative impress of God's eternally-instantaneous creation. *Whatever living thing functions consciously-rhythmically and rhythmically-conscientiously, follows the rhythmic function and righteous form of God's creation.*

THE FOREMOST FRUIT AND HIGHEST MANIFESTATION OF GOD'S CREATIVELY-FORMATIVE AND RHYTHMICALLY-OPERATIVE RIGHTEOUSNESS IS EVERY CONSCIOUS BEING'S FUNCTION-FORM AND FORM-FUNCTION OF SELF-CONSCIOUSNESS

The discovered *Self* and discovering *Self-consciousness* of each of us, the operative continuity of our own self-certainty, the *fundamental Sanity* of all sensations, sensibilities and certainties is the foremost fruit and highest manifestation of God's creatively-formative and rhythmically-operative Righteousness. That each one is himself and continues to be so in all certainty of indisputable validity—who can assure us and undertake to ascertain for us, but for the prevailing Beauty-of-Beauty and virtuously-veridically-functioning Function-Form of God's *Self-consciousness-bestowing* and *Self-Certainty-establishing* Rhythmically Rhythmic Righteousness. That the truth of each existent object or thing is capable of being intensified side by side with the truth of others, is still another proof of the prevailing so

vereignty of All-embracing Divine Righteousness. Self-knowledge implies all the fivefold manifestations of Creative-Formative Righteousness, namely, *Creative Initiation, Concentrating Affirmation, Expansive Aspiration, Appreciatory Confirmation and Axiomatic Realization.* What *keeps up* the creative concentration of our animatedly-throbbing heart, what *conserves* the progressively developing power of our Past-Present-Future-comprehending consciousness, what *gives stability and strength* to the configuratively-constructed concrete structure of our indivisible Body-Mind, what *endows us* with the rhythmic movements, manners, mannerisms, gestures and gesticulations, with the sensibilities and susceptibilities and with the persistently functioning traits, temperaments, tastes and dispositions particular to each one of us, and, what, above all, *blesses us* with the rare beauty of uniquely original individuality which enables each one to recognize his own self and person in his particular time, place and circumstances, is the Life-enlivening, Beauty-beautifying and Love-engendering Righteousness of God, who *does function eternally-instantaneously* from within and without and from above and below and from behind and before, and whose *Function-Form* constitutes the Self of our Self and the Subject-Object or Mind-Body of our midway-circulating Self-consciousness. Before we know ourselves and are able to establish self-identity, the subjective function-form of creatively-contributive-concentration and the objective form-function of configuratively-distributive-concretion have to coalesce themselves to form the instantaneously operative continuity of the indivisible union of knowledge-content and knowledge-movement. The coalescing union of Knowledge-content and Knowledge-movement and the instantaneously operative continuity of the indivisible union of both is bold enough to declare, discover and definitively establish the Beauty-Reality of Righteousness as embodied in the infinitely-varying scales of rhythmically-operative Form-functions

and Function-forms. Righteousness is the Liberty-of-Liberty that constructs both the Event of Eternity and the Eternity of Instantaneous Events from out of and within its own all-comprehensive Function-Form of the "*Eternally-Instantaneous*;" so too, Man and God and Earth and Heaven are all brought together by creative-formative Righteousness from out of and within such *Function-forms* unique to each conscientiously-felt fact-affirmation and fact-appreciation and to all factual relations between veridically established facts.

"OM—TAT—SAT" OR "OUGHT—HEART—GOD"

Righteousness that gives birth to all knowledge, wisdom and aspiration and that is at once in itself the all-in-all of Affirmation-Appreciation-Adoration, reduces all Sciences and Philosophies and all Ethical and Religious Systems into one all-comprehensive concept or Function-Form of "OM" or "OUGHT." The mystic monosyllable "OM" cannot correctly be represented by any other equivalent except the equally monosyllabic and mystically profound "OUGHT." Both OM and OUGHT stand for the loftiest representation of cumulative Thought, Feeling and Ideal in the sacred symbology of current Human Language. These words and sounds are but conventional; yet none can dispute that next to the word "GOD," there is no other word or sound-symbol which can equal these words, in their respective languages, for continuity of hallowed usage without fluctuating deteriorations in accepted meaning and associated significance.

"Ought" is what is at once self-operative, self-deliberative, self-determinative, self-injunctive and self-executive. It is the ever-creatively-operative and rhythmically ever-expanding function-form of energy-concentration without which the world of Fact and Deed is naught. Why Ought operates is because its Nature and Necessity, its Characteristic, Character and Individuality is *to operate and to be operating and to be operative.* Ought is what *initiates* the very creative

movement of forward-running Time and what is, therefore, capable of commanding, controlling, instrumenting, instituting and interpreting all Time-movements according to the eternally-instantaneous Rhythmic Law and Form of Righteousness, namely, "Functioning Function" or "Energy-Energization." Ought is the self-executing DEED and self-fulfilling FACT that is at once self-affirmative, self-imperative, self-descriptive, self-demonstrative and self-evident. It is spontaneous creativity and sovereignty of independent creative initiation. It is what initiates both eternity and historic time, and what is in itself more than the mere combination of both and more than the most comprehensive knowledge-discovery of combined Past, Present and Future. Ought is the DEED of FUNCTIONING FUNCTION that is its own FREEDOM and FULFILMENT. It stoops not to justify itself nor needs it to be justified by the instituted instruments and interpretative weapons of consciously partial and deliberately restricted legal forms and theoretical formulas which are far short of the rhythmically creative-formative, all-embracing, Space-configurating and Time-instrumenting Righteousness. Ought stands not for whatever merely is and prevails at present—it is the eternally-instantaneous creative-moulding and self-fulfilling Fulfilment *of whatever is, was, has been and ever will be.* All justifications and interpretations, all prophecies, pursuits and discoveries, all descriptions and demonstrations, are the directly or indirectly, consciously or unconsciously, operative instruments of the ever-operative and instantaneously self-executive *Ought.*

If OM'S equivalent expression is the Moral Ought—"TAT" or the Fundamental Fixity of Functioning Certainty cannot be expressed by any other word-symbol except "HEART." Of all our living organs, functions, and faculties, the Heart alone, by its unbrokenly-operative active expression, by its organic centrality and, above all, by its supreme strength of enduring loves, memories and associations, can sufficiently represent and stand as

the truly significant symbol of *Conscious Life's Fundamental Fixity and Freedom of Functioning Certainty.* The throbbing heart is possessed of the instantaneous continuity of the coalescing union of both knowledge-content and knowledge-movement, even as it is possessed of the flowing life-blood's accumulating store and ever-circulating current and movement. The Heart alone is the manifest demonstration of the inexpressibly majestic sovereignty of the Supreme Ought; and *within* the throbbing heart is centred the fixity of all functioning certainties and the established self-certainty of the instant-by-instant ascertained *New Certainties'* ever-expanding, operative *Continuities.* The Faith-of-Truth and the Truth-of-Faith, the Being-Becoming of whatever prevails and proceeds to develop from instant to instant of indubitably realized historic time, is the Tat or the Heart, *which alone brings about and within which alone takes place* the progressive development from Creative Concentration to Uniquely Original Individuality through the intervening stages of Conserving Comprehensiveness, Configurative Concretion and Characteristic Qualitativeness, Quantitativeness or Character. All inevitably-indispensable Laws of Nature and Edicts of God, all Morality, Movements, Measurements and Criteria or Standards of Judgment are seated and centred within the ever-creative Heart, which alone maintains the manifesting manifestation of whatever is, seems or appears to be. The instantaneous Present in and within which are included all Past and Future, TAT translates itself into THIS-THIS-THIS, or with the alternating *dib-dab* or diastole-systole of the throbbing pulse it may translate itself as well into THAT-THAT-THAT. The fundamental fixities of This, That, What, Which, I, He, Mine, Thine, are simple heart-affirmations of ever-operative continuity and of creatively-developing concentration, comprehensiveness, concretion, character and individuality. Devoid of the fundamentally-affirmative-affirmation of the ever-creative heart, all words cease to have not only their

accepted meanings and inferred significances but even their habitual articulations, modulated pronunciations, their very sound-vibrations and sanity of organic intelligence that prompts the sequence of all habits of sound and speech in the rhythmically harmonious manner.

Tat or Heart is fundamental Sanity, Sensibility, Taste, Feeling, Instinct, Intuition, Passion, Interest and Intelligence. Heart is Rhythmic Affirmation that is capable of infinite Affirmatory Appreciations and Appreciatory Confirmations. "*Once Heart, it is Heart throughout; and there is no going back*" as the Lord of the Gīta expressly states again and again "*upon the fundamentally rhythmic and rhythmically progressive Heart-Affirmation.*" The fulfilment of all rhythmic affirmations and ever-expanding appreciations is Adoration of the Highest Holiest HEART DIVINE.

SAT is the sanctified and conscientiously-consecrated Fact and Feeling of Adoration; and it is as well the fusion of whatever perfect fulfilments of Faith, Belief, Fact, Art and Truth we are capable of achieving or aspiring for. Life, Beauty and Love; Function, Freedom and Fulfilment; Affirmation, Appreciation and Adoration; the Positive, the Progressive and the Perfect—all these triune series meet and fuse themselves in the Supreme Beauty-of-Beauty, Life-of-Life, Truth-of-Truth and Love-of-Love. The Ought commands *Brahma* or the *Creative Heart* and keeps it perpetually-throbbing with the eternally-instantaneous fire and energy of indestructible Life-Beauty-Love and of indivisible Affirmation-Appreciation-Adoration: and the fulfilment of the Ought-inspired Heart is GOD.

THE GITA'S FIVEFOLD CONCEPTION OF THE SUPREME GODHEAD, NAMELY, VISHNU-NARAYANA-VASUDEVA-JANARDANA-PURUSHOTTAMA

According to the Bhagavad-Gīta, there are five stages of supreme spiritual realization and GOD-Discovery, namely, *Vishnu, Nārāyana, Vāsudēva, Janārdana* and *Purushōttama.*

Vishnu is the proto-cosmic, pro-cosmic and pre-cosmic Creator of Creators whose VEERYA, ESSENCE or VIRTUE emerges forth and manifests eternally in and through the Form and Field of NATURE or PRAKRITI.

Nārāyana—it is true that this name as such is not mentioned in the text of the Gīta—is the Inner Controller and Inmost-impelling Immanent in potential touch and union with the Transcendent; and hence, the Divinity that destines all destinies, that necessitates all necessities and establishes the Field of Life-Possibility, Progress and Perfection on the basis of BEAUTY—Beauty that *transcends* Transcendence in order that it may make itself manifestly visible and tangible.

In *Vishnu,* Nature is merged indistinguishably; and far from Nature being merely coloured, qualified or pervaded by the Nature-*naturalizing* God, it is the reverse that is true and it is Nature itself that takes its own colour, countenance and character, its Nature-of-Nature, from God-Nature and becomes the Indestructible and Infinite Nature that it is and continues to be throughout eternity.

In *Nārāyana,* Nature becomes God's Vesture and Gesture. Enclosing God within its own bosom, as it were, clasping the Immanent with the indefinable positivity of all potentialities, possibilities and actualities, Nature becomes the Visible Vesture and Expressive Gesture of the Ever-creative Spirit. But far more significant is Nature that *suggests* the Transcendent and surpasses sheer, abstract Transcendence with every point and touch of Her tangibly visible and indisputably realized Beauty-of-Reality and Reality-of-Beauty.

BEAUTY is GOD-GESTURE. It is God's Godliness made manifest. Beauty is not of Form alone nor of Vision alone. The Beauty of God is GOD Himself. Beauty is God who is God throughout. Beauty is God who transcends His sheer abstract Transcendence and becomes the God of all-embracing and all-sustaining Truth, Fact and Deed. God is bathed and merged in Beauty, while Beau-

ty Herself resides in the Breath, Breast and Bosom of God. Beauty is blissful God-Consciousness that is far more than mere consciousness *of* God. Beauty is the freedom of functioning consciousness that is its own freedom-of-freedom and fulfilment-of-fulfilment. God-consciousness is the brooding Heaven of Bliss and Liberty-of-Liberty that is far above merely concentrated consciousness embodied in the living flesh and requiring the threefold rhythm of *self, self-consciousness* and *object.*

Beauty is *Sahabhāva* or *Bhāva* that is in perpetual union with SAT (Reality-of-Reality) and lends itself to be realized in increasing degrees and proportions commensurate with the concentrated devotion bestowed. *Not only is Beauty the beginning of God-consciousness*; but the full realization of God-Reality is always based on the ground and soil and atmosphere and horizon of Beauty-breath, food and nourishment, of Beauty-vision, touch and taste and of Beauty-contact, communion and coalescence.

Whereas *Vishnu,* the Creator of Creators, is the Nature-nurturing-Nature who could only be described as the indefinable combination of both ever-creative concentration and concentratedly-creative Initiation—*Nārāyana or Sri Nārāyana* is the conception born of the conserved comprehension and comprehensive conservation of all freely functioning consciousness. Far from "*Sri*" or BEAUTY being merely God's Godliness comprehensively conserved, it is Beauty that gives birth to both conservation and comprehension and endows them with the blessing of *Sahabhāva* or integrally dual union that is at once and throughout implicit, explicit, explicitly indefinite, indefinitely definite and definitively divine.

Beauty is pure *Bhāva* or Being-Becoming where SAT or Reality-of-Reality is implied inevitably and expressed axiomatically. It is *Bhāva* or Beauty that gives birth to all worlds and objects as well as to all mortal and immortal aspirations of Living Being. God's Beauty is comprehended either at once or by stages, either spon-

taneously or gradually; but never is it so far comprehended as to need no further exercise of creative concentration and conscientious consecration; nor is God's Beauty *entirely uncomprehended,* for the very idea and aspect of *non-comprehension* and *incomprehensibility* is itself the result of some awareness, however vague and nebulous. Far from Beauty being the merely *Nascent* state prior to definitive expression and concrete realization, it is Beauty that gives birth to all senses, faculties and functions of touch, taste, smell, sight and hearing. The senses and centres of organic consciousness take their birth or specific sense-activities in and as between Beauty's Phases and Aspects of distinctive attractions, affinities and harmonies. Beauty is the fulfilment and basal background of not only freedom and free consciousness, but also of self-conscious and self-appreciative Axiomatic Truth. Because of Beauty being Truth's basis and fulfilment, it is possible to build the Form, Framework and Content of Truth with the bricks, facts and phases of Beauty, however big or small, which Facts and Phases themselves possess the same supreme independence and indestructibility characteristic of God-Beauty.

While Beauty is the transcendentally-tangible and tangibly-transcendent *Countenance* and *Gesture* of God, God Himself is the Beauty-of-Beauty, the Beauty-Character, the Beauty-Individuality and Personality of Beauty. While sheer Beauty concentrated in itself becomes self-consciousness, the Living Self and Consciousness-of-Consciousness is born of the Heart and Personality of Beauty who conserves the *Character* of Beauty and comprehends the Beauty-of-Beauty and becomes thereby known as the Conscious Creator of Life-enlivening-Life, of Beauty-beautifying-Beauty and Love-engendering-Love.

Self-creative Life-Spirit consecrated to more and more Beauty-discovery, to more and more Beauty-Appreciation and Beauty-Adoration, is otherwise called

Vāsudēva. God-Beauty adored with certainty and adored with the full freedom of Truth-establishing Faith, the Beauty God of all Living Lives and bright Throbbing Hearts, the Ideal Hero and Paragon of Universal Humanity known as *Janārdana.*

Vāsudēva is the Life-Spirit and Life-Potentiality of eternal and evergrowing power and potency, magnificence and majesty and mastery and supremacy. *Vāsudēva* is the Living God of everyday experience and indubitable realization, the God of Breath, Blood, Flesh and Bones, the God of the Rhythmically-throbbing, ever-throbbing HEART.

While Vāsudēva is the Divinity who demands of us the instrumentation of instantaneous *Sacrifice,* Janārdana is the Lord of self-sought and self-instituted *Suffering,* who suffers to be and to become in His own Self and Person the *Concrete Ideal* of what Man and Humanity ought to be. While Vāsudēva is the All-commanding Lord of irresistible, wholesale affirmation and surrender, the Driver, Director and Controller of all rhythmically throbbing heart-chariots, Janārdana is the Paragon and Perfection of all sublimated aspirations, the Ideal Character and Living Realization of everything noble, pure and inspiring, of every quality great, grand and resplendent.

Both Vāsudēva and Jānardana are the two poles of the same throbbing human heart's *perpendicularity* of ever-creative self-concentration. While Vāsudēva *commands,* Janārdana *persuades*; while Vāsudēva impels and compels, Janārdana inspires, attracts and stimulates. Vāsudēva overpowers us with the innate promptings of irresistible and outbursting Instincts—but Jānardana assures us with the ever-increasing strength of confirmatory experience and continuously concrete realizations. The one is imperative, the other is demonstrative; the one acts through our irrepressible faith-of-faith in our own living selves and actively functioning hearts and limbs, the other through the indubitable certainty of in-

dependently established truth and fact of achievement.

Vāsudēva is the Vision of World-*in*-God and Janārdana is the World-Vision *of* God.

Whereas *Vishnu* is the *Purusha-Prakriti* or Nature-nurturing-Nature of *Ātma-svabhāva,* whereas *Nārāyana* is the *Prakriti-Purusha* or *Nature*-God of *Ātmanātmāna-Sahabhāva,* whereas *Vāsudēvā* is the *Tat-Purusha* or Living Life-Principle of Fundamental Fixity of Functioning Certainty of *Tatbhāva,* and whereas *Janārdana* is the *Sat-Purusha* or Concretely-realized Life-Character of *Satbhāva, Purushōttama* is the Supreme Individuality-Personality of both *Matbhāva* and *Sarvabhāva.* It is Matbhāva or Individuality alone that is capable of *Sarvabhāva* or Identity with Growth, Fixity with Freedom, Persistence with Progress, Movement with Development, and Growth itself with Transfigurating Metamorphosis; and the Individuality of God is such that transcends its own Transcendence and reigns for ever as the indivisibly integrated and infinitely universal Personality of Immanence-Imminence-Emergence-Nascence-Transcendence.

The Supreme God of the Gīta is *not* a Block Absolute of *sheer Factness* or mere *Tatbhāva,* nor a mere Noumenal Abstraction and saturated substratum incapable of any functioning manifestation and impossible of being even faintly realized by human experience. The Lord God of the Gīta is the Eternally-Instantaneous, Ever-creative Life-Beauty-Love, the Creator-of-Creators who comes thereby to be known as the Life-of-Life, the Beauty-of-Beauty and the Love-of-Love. *The Lord is at once ever-creatively immanent, instantaneously imminent-emergent-nascent and indefinably transcendent.* The Transcendent in the Gīta leaps over the Royal Boundary of its Imperial Prestige and gilded Throne-roof—ay, the rigorous *functional-logic* of the Gīta defines that alone to be *Transcendent* which is capable of *transcending* the limitations of its ideally-conceived character and attributes, *attributed to it even in the name and under the*

guise of "Attributelessness". The Gīta-logic is functional through and through. From and through the living life of functioning function, the Gīta goes to declare what the Eternally-Instantaneous, ever-creative Life-enlivening-Life, Beauty-beautifying-Beauty and Love-engendering-Love *defines itself to be,* as it is being defined and delineated by the laws and lineaments of Life, Beauty and Love, revealed to and realized by Man's Reason and Conscience.

THE UNIQUE THEORY OF "AVATARA" AND ITS WORLD-WIDE HISTORIC AND SCIENTIFIC SIGNIFICANCE

The uniquely beautiful and transcendentally profound theory of *Avatāra* or the DESCENT of DIVINITY on Earth, though fraught with many limitations, has given to All Humanity one eternal and ever-increasingly valuable Ideal of Aspiration based on the indivisible union and instantaneous fulfilment of fundamental Affirmation-Appreciation-Adoration. *The so-called God's Descent has led to Man's Ascent.*

Vāsudēva-Janārdana is the God of Living Life and Universal Humanity, the Heart-God, who dwells not anywhere except in the hearts and minds of all living beings and persons and whose celestial abode is but the Heaven of Happy Earth and Harmoniously Living Human Beings, combined, of course, with all other animate beings and existent things. *Vāsudēva* is the God of History and Human Experience who, by the very virtue of His deathless deeds of Life-sustaining Righteousness, earns for the humble earthly events and the creatures crawling on the Earth a sanctity and supremacy of spirituality not obtainable to the very gods inhabiting the so-called Highest Heavens.

Vāsudēva-Janārdana is the Divinity of the Perfect Righteous Deed combined with Beauty of Execution and Boundless Love. The Hero of Righteousness may often assume such a stern and severe aspect as to forbid from his very presence all except the strongest and the bravest.

The Beauty of Execution and the Boundless Love that accompanies all performances of supreme deeds of Righteousness on the part of *Vāsudēva-Janārdana,* makes Him at once the Most Honoured and Adored, the Most Beloved and Reverentially Respected Leader and Guide of all living Humanity high or low, rich or poor, and learned or unlearned.

As there are critical velocities and temperatures governing the rhythmic vibrations and rotations of mere material moving-bodies, even so in the case of Living Humanity, *there are Critical "Minima" of possible immoralities and deeds of unrighteousness perpetrated both by individuals and groups.* The Avatāra is that Unique Historic Event of World-wide Creative Affirmation and Construction which transforms the whole appearance of the *Inhabited Earth* even like the sudden thunder-storms accompanied with warm and glorious sunlight. Ordinarily, all great constructive revolutions are brought about by the happy combination of three commingling factors, namely, the *Man,* the *Moment* and the *Totality of Favourable Environment.* The word Avatāra is specifically applied to the Unique Individual or *Super-Genius* who alone, of all others, deems it *his chosen and God-appointed Mission* to fulfil what the Critical Moment or Period of General Moral Decay calls forth, *to his hearing,* and groans, as it were, to be rectified and reconstructed to the *Rhythmic Level of Creative* Righteousness's Progressively-operative Continuity.

Righteousness is not firmly established by merely waging wars ostensibly in its cause nor is it fulfilled by incessant and insistent moralizations in season and out of season. What the true Avatāra does, first and foremost, is to develop *the Creative Power of Living Life and its power to love itself and others with the full freedom of each throbbing heart.* How God fulfils Himself is *not always* by taking a Manifest Mortal Shape of Distinctly Divine and Transcendent Powers, though in

the course of Humanity's Evolution the occasional appearance of such *Transcendent Personalities* would be quite natural and beneficial to the Living Whole. Belief in the specifically particular "Divine Descent" may be discarded—*but never can the recognition of the indispensable necessity for each one of us to work for our individual and collective "Ascent" to still Higher and Higher Planes of Possible Human Progress and Perfection, be discarded except at the peril of accelerating downfalls and ignominious insults and defeats!*

An Avatāra has no *"Other-World Salvation"* to seek, in as much as he is Himself the Divine who comes to live on Earth with brother men and women and the Divine who opens the *Way* to the Ideal Heaven to one and all alike by enabling us to discover that very Heaven beneath the vault of our own Starry Skies. The one sublime truth of the Avatāra theory is this—*"There is no possible Salvation for any One Single Individual as such, unless the Whole Universe, he lives in, is enabled by his co-operation with others to attain to the state of blessedness sought eagerly by one and all"*. When even the very Highest Divinity feels unhappy at the sight of the world made miserable by the foolishness and misdeeds of its own inhabitants, for *a mere mortal* to presume to be able to attain to the Highest Heaven without the patience to work out to the best of his powers the state of Blessedness *possible Here on Earth, along with others, would be the perpetuation of the same crass and incorrigible Selfishness which is the cause of all human miseries and sinful deeds of deliberate unrighteousness.*

The Divine is born in and within every throbbing heart which feels itself inspired to posses its legitimate realms of Love and Joyousness, its novel visions of Beauty and Grandeur and its innate music and sense of Unbroken Harmony. The Yuga mentioned by the Lord has reference only to such periods and points of Time, when the upsurging sense of the *Divine Advent* enables

us to effect the *Instantaneous Event of our own Moral and Spiritual Regeneration.* The birth and growth of the Divine is not in Mathura or Gokula alone, nor is the event of *Divine Birth* confined to some specifically denoted moments and periods of broken Time. The Lord being the very embodiment of both Eternity and Eventful Time, He canot be conceived of as being born *only now and then* in such disconnected periods and moments of Historic Time as have been conventionally made popular. The "*Yugās*" refer not to *separate* periods and instants, not to *separate* cycles and epochs, as are particularly remembered by mortal men for their own narrowly limited and restrictedly personal purposes. A single *heaving inbreath joined to another throbbing outbreath could constitute a great and epoch-making Yuga,* if only *each such unified breath and animated instant is made the occasion to realize the Eternally-Instantaneous Divinity of Indivisible Life-Beauty-Love.* He whose heart has come to discover the Divine dwelling within his own heart of hearts and instinctively heaving breaths, he whose very Body-Mind is transformed into the Seat and Instrument of the Divine as a result of such genuine and conscientious self-transformation and self-transcendence, such an one, even while living the life he does on earth, dwells essentially in the Realm of the Ever-creative Rhythm of HEART DIVINE.

All Time is divine and fraught with the fullest potentiality of instantaneous development from the Immanent to the Transcendent. The Avatāra Theory and Ideal, as inculcated by the Gīta, is only the logical application and the inevitably-indispensable Moral and Spiritual Fulfilment of the uniquely original "*Kāla-Pramāna*" or Creative Principle of eternally-instantaneously-functioning Time, which has been already expounded in the pages before. The Logical, Moral and Spiritual Truth of this Creative Principle of Time-Initiation and Time-instrumentation, originated by the Bhagavad-Gīta, cannot be better illustrated in poetic language and brought more

easily within the common understanding of each and all than by "*The Prophecy of the Time-Spirit*" as recorded in the Sacred Books relating to "*The Divine Descent on Earth.*"

THE PROPHECY OF THE TIME-SPIRIT

(*As Whispered by the Moving Winds and Thundered by the Rolling Waters*).

I

Behold! The Lord God of Love shall manifest on Earth His Glorious Form of Beauty, Joy and Power! The Lord shall establish Righteousness and chase Evil with the golden arrows of Light.

II

Behold! The Lord shall deliver the Earth from her oppressive Weight of Woe, from the insufferable Agony of being forced to nurture the tribe of Evil Men and Tyrants who cut at the roots of all Growing Life. The Lord shall contrive divers and inscrutable ways of Deliverance, shall uphold the Righteous by their own Strength of Soul and Power to endure, shall wean the Wicked from their habitual and self-chosen ways of Sin and destroy Evil with its own weapons of offence.

III

Behold! The Lord shall be born in the Beauty-Body of Mortal Flesh and He shall live and grow to gladden the hearts of all Innocent Men and Women and confute the minds of those filled with cunning. Earth's darkness shall be destroyed and Earth herself shall be transformed into a Golden Chariot, wherein the *Visible Beauty of* God shall ride in truth and lead her straight through the galaxy of crowding Suns and Stars, till the Whole Universe come to know of the Humble Earth who had the Heart to love and conceive within her all-blazing Womb the Image and Symbol of Eternal Light!

IV

The Lord God of Love is born every instant and evanescent moment within the creatively, continuously throbbing heart. He is born within the hearts of all Men and Women—is born every moment and trice of time—is born everywhere and at all hours of eternity. He is the birth of all births, the beginning of all beginnings, the inspirer of every throbbing breath and the activity of every action. He is the Individual within all uniquely unique individuals and He alone is the SELF that is the Self of each and the All-pervading SOUL of ALL.

V

The Lord's birth is our own birth, the Lord's coming to life is our own coming; the Lord lives in us, in our body and soul; the Lord's is the love we bestow on ourselves the lifelong day—and to the Lord God of Life, Beauty and Love we owe the Identity and Reality of our own existence.

VI

Behold! Tyrants shall tremble in their thrones and kingdoms shall quake in their foundations when the Creative Sword of Time flashes forth Evil-destroying Fire and Light! The All-conquering Sword shall flash from every point of over-arching sky and enveloping air and shall destroy and uproot all poisonous growth of Vice: and the sound of Virtue's Triumph shall thunder forth to the Highest Heavens and proclaim the Inviolable Sway of Eternal Love, Truth and Righteousness.

VII

The Lord rules over the Earth and Sky and all that overfills the infinite kingdom of Time and Space. The Lord is the Governor and Protector of Goddess Earth whose inward throbbing heart burns with the most passionate love of her Divine Lord!

VIII

Behold! The Lord shall come to live on Earth and fulfil whatsoever all Righteous Hands and Hearts strive

best to construct—the Lord shall bestow upon us what we love most to cherish and possess—He shall give Himself *wholly unto us,* the Lord and Support of Infinite Universes! His Ocean of Love, Beauty and Mercy shall deluge the hungry thirsting Earth and bathe her lands and plains with perpetual showers of Life-renovating Joy!

THE WAY TO HEAVEN IS THROUGH THE WORLD AND SOCIETY

It is sheer idleness and intellectual subterfuge that would seek the Fullest Perfection all at once by *ignoring* the imperfect world of our everyday experience and *ceasing to desire altogether,* as some profess and pretend to do. The desire "*to cease to desire*" or to conquer all other desires, if successful, becomes in itself the most masterfully militant and supremely dominant Desire, which, like the all-devouring big serpent, having eaten away all other smaller serpents, even those of its own brood and hatch, hibernates for an excessively prolonged period under the guise and affectation of "absolute non-attachment and complete annihilation of all animal instincts and brute-appetites."

The evils that do undoubtedly exist on Earth are the result of everybody's *unwillingness to put forth* concentratedly-creative, collectively-comprehensive and whole-heartedly consecrated efforts *at least to rectify the palpably obvious wrongs and gross injustices and to better the Forces of Prevailing Good.* Professed Pessimists who assume the existence of an eternal and God-opposing Evil or *Māyā,* are most often idle parasites who, having lost their organic faith in God's Supreme Sovereignty of Love, Truth and Righteousness, *inject the subtle poison of affected self-distrust* into the hearts and minds of those who are still in the field and are strenuously fighting with all adverse forces and circumstances. The only *Māyā* or "Original Sin" is our over-eagerness to assume and affirm its supposed *eternal and God-equal existence,* our readiness to surrender the supreme liberty

of undivided and independent *Good-Appreciation and God-Adoration.* To professed believers in both God and *Māyā,* in both Good and Evil, in both Eternal Righteousness and equally powerful co-eternal Unrighteousness, side by side—their heart's loyalty to God and Righteousness, however much they may try to make it whole-hearted, cannot be brought to the creative pitch of *"At-One-Ment"*—generating devotion, so long as the consciousness of the overwhelming power and inwardly-feared reality of the *opposing "Other"* is present. On the other hand, *mere denial of the facts and forces of Evil or the so-called bewilderments of Māyā would land us only in a fool's paradise fraught with still more poisonous possibilities of sapping away the very foundations of all decencies and elementary rules of ethical conduct.* Evil is to be fought at and fought with, whenever and wherever it *appears to our mind.* Those who have no absolute Faith in God and are not yet convinced about the indisputable Reality of an Eternally-Instantaneous Divine giving birth to our very Life and Consciousness, those whose inmost belief and sense of God-Fact and God's established truth is not deep and broad enough, not strong and sincere enough, not instinctive, intuitive, pure, passionate, self-stimulating and self-convincing enough to amount to a *fundamental Freedom-Fixity of functioning certainty,* would do well to desist from all vain controversies and wordy quarrels and seek first the primary virtue of *independent conviction and operative continuity of elemental sanity.*

It is only *the heart of true religious conviction* equipped with the poetic, prophetic, philosophic, epic, dramatic, statesmanlike and such like supreme virtues of unceasing Creative Initiation and Comprehension, of ever-growing Creative Concentration and Conscientious Devotion, that could take itself to the *supreme function of Collective Growth and Conscientious Government.* Both to rectify the obvious wrongs and injustices and to better the forces of prevailing Good, it requires *Creative*

Adventure that is not afraid of imminently or remotely possible failure, shame or disaster as understood by others who have not the same faith. God-Affirmation develops into whole-hearted Appreciation and Adoration only through and through the unbrokenly continuous pursuits of Life, Beauty and Love, which the God-given Instrument and Function-Form of Self-consciousness enables us to prophesy, pursue and discover from more to more.

THE GROWING CONSUMMATION OF COLLECTIVE GROWTH AND CONSCIENTIOUS GOVERNMENT

The fundamental synthesis of Supreme Wisdom, Righteousness and Love, the Supreme Science and Art of Creative Sacrifice and Collective Growth and Governance of both Individual and Universal Fulfilment—is, by *God's own blessing, ever being discovered and put into immediate practice by the Great Rulers and Leaders of Mankind, by the Sovereigns and Statesmen,* who have the highest responsibilities of all classes and individuals constituting human society. *God as the Ideal King and Governor is a far higher ideal than God as a mere ascetic and homeless, wandering beggar*! Such distinctively unique ideals are made popular amongst living mankind by the formative trend of both surrounding circumstances and prevalent opinions of interested individuals or groups who stand to benefit either by the novel propagation or by the rigid retention of such *an accepted view of the whole scheme of things.*

The fundamental certainties of *philosophic first principles* are not so supreme in importance as the fundamentally-fundamental and primordially creative-formative *Alphabetic Affirmations and Affirmatory Appreciations, that constitute the stuff and spirit of all Poetic Sensibilities and Cosmic Sympathies, of all initial Intuitions and of all Faith-founding, Belief-building Inspirations.* The expressibly explicit Affirmatory Appreciations giving birth to intensified Appreciatory Confirmations, the Instinctively-operative Creative Impulses and Ever-widen-

ing Sympathies which our heart displays and brings into vivid and vital expression with each act of heaving life-breath and thrilling throb, are of far more significance and after-consequence in the general welfare of the Living Humanity than the *merely inferred* and *rationally-argued* so-called First Principles of Thought and Logic which have their importance no doubt, but only in a far more measured and restricted extent.

When the great Leaders of Mankind were the King-Sages, Warriors and Statesmen—when creative action and conquest marked the progress of the people day by day—when obstacles of both Nature and of opposing Tribes and Races had to make every living member of the Conquering Tribe an active participator in the common work of Race-preservation and Progress, of forest-clearing and town-building, of communal sacrifices and congregated forms of Divine Worship to render Thanksgiving unto the Giver of All Gifts of Nature's Abundance and Victories in War—*when men lived in close kinship and closer union of growing common interests*—they possessed the impelling instinct *of putting all theories into instantaneous practice.* They had rather very few theories; but *did* their actions with the full force and vigour of their unsophisticated and spontaneously throbbing hearts. Vivaswān, Manu and other names of Solar Origin indicate the Radiance and Splendour of the Creative Joy of Life that characterized those Pioneer Workers, Primeval Leaders and Founders of Future Kingdoms, States and Empires.

On the soil of Practical Government and Social Solidarity once established, both the degenerate *Brahmin priests* and the debaucherous sensualists of the *later Kshatriyas* developed together a scheme of Social and Political Organization known to all history as the characteristically Indian Institution of Caste.

The Pseudo-Philosophical Theory of Predetermining, Pre-Natal "Psychic-Past", on which the Manifestly Corrupt and Utterly Unjust System of "Caste" or "Social and Political Status by Birth and Birth alone" is based, is itself the invention of Decadent Aristocrats and Deliriously Over-presumptuous Supermen.

The Creative Activity of both *Life Divine* and *Life Human* is not a mere causal product and reactive effect of some forces exercised in the Past and Past alone. Even Causation need not be construed to be a *merely mechanical and predetermined process,* which could, with the knowledge of its particular methods of movement and the proper measurements of the same, be controlled indefinitely. For, one kind of cause leads to another cause; and unless we know all the existing forces and movements present in the whole universe, we cannot with absolute certainty either predict or control indefinitely. Creative Action is the Causing Cause, is itself its own Cause and Effect, mingled and merged with each other as to be completely indistinguishable. *It is the operation of the instituted Time-interval between the Operative Cause and the Expected Event* that makes people discern them so distinctively. Spontaneity of living life and thrilling heart-throb is instantaneous and ever-continuous. Life is not exhausted by the discrete expressions and rhythmic gestures displayed in the course of its ever-operative continuity of function-forms and form-functions. There is no limit to the possible progress of the ever-creative Absorption-Individuation-instituting Life-Impulse. He, who knows this secret, is not handicapped or limited by the actions done once by him or attributed to him by others—but employs himself as spontaneously as ever in the sublime pursuit and exercise of more and more beautiful and more and more lovable Life-Gestures of rhythmically rhythmic Harmony.

There is no reference in the Gīta to a mere unmeaning and accumulated PAST. There is no threat of divine or mortal punishment in the event of pursuing an original and independent path, provided the same spirit of unbroken thirst for Creative Initiation and Exercise of Independent Psycho-Physico-Spiritual Sovereignty is the inspiration and prompting impulse for such differentiation. Reverent Homage is undoubtedly offered to all those who have already sought the Supreme to the best of their specific powers in their own living times and circumstances; and there is also the injunction that the path once trodden and found to be true by our previous *Pioneers and Path-finders* should be treated with all respect and should be faithfully followed in their original spirit, unless there is the Call of Individual Conscience and the Command of one's own *Adhyātmic Freedom* to do otherwise. *There is the whole Past Race-experience and the best of its kind placed before the Aspirant for his own free choice.* The path trodden by the Best and Most Sincere of Men is full of spiritual significance to those who are likewise sincere and whole-heartedly devoted to the pursuit of their chosen Ideal. Whether one follows implicitly the path of one's best and most worthy *Forefathers* or differs from them in varying degrees as regards the uniquely individual method and manner of execution—*act one must, ever and always.* And by *Action* alone could the truth of one's sincerity and capacity to pursue the Chosen Ideal be proved. Those who are cited for Imitation and Example are the true selfless workers, thinkers, sages, statesmen and emperors, whose supreme excellence has contributed to the uplift of the whole Living Humanity. And like the Great Ones of Past Glorious Deeds and Achievements, the individuals, living in other times and places, are adjured *to act and act with promptitude,* to act with the full force and energy of their God-given hearts and *to make an offering of all such creative actions* as the highest and purest tokens of Love and Adoration unto the All-Adorable Love-of-Love.

The Living God of Humanity, having come to dwell within the Hearts and Hands of All Consciously-Striving and Perpetually-Aspiring Human Beings, prompts them to pursue their conscientiously-felt Best-of-Best, however Good, Bad or even the Worst-of-Worst they might themselves be, as judged by others.

The Lord urges each and every living being not to be content with the already possessed virtues, powers and valuable possessions, but to aspire more and more towards the Best-of-Best and the Highest High, which is within the instantaneous reach of those who possess sufficient creative concentration, comprehensiveness of affirmation, strength of appreciation and unfailing readiness to execute with the Sovereign Authority of Independent Choice. *The Svadharma of each is not at all determined by birth and birth alone.* Before and behind and along with every *moment* of recorded historic individual birth, lies the whole stretch of God's Eternity-of-eternities and Infinity-of-infinities. Every historic moment of *Emerging Appearance* partakes of the whole and indestructibly-indivisible Immanent-Imminent-Emergent-Nascent-Transcendent. What gives us the vision of the uniquely particular historic point of Time and its attendant *configuration* of harmonious Past, Present and Future, is the Rhythmic Self-consciousness accompanying the operative continuity of ever-creative Being-Becoming. All living beings and existent things are alike undergoing the ever-creative process and perpetual transformations of Absorption-Hunger-Assimilation-Organization-Individuation, whose agents and instruments and producers and products are one and all. What to absorb and concentrate upon, what to hunger for and desire deliberately, what to assimilate and accept into our living flesh and blood and what to believe in and act upon—depend first and foremost upon the *individual initiation and instrument of self-consciousness* which all responsible and normally sane human beings possess.

Those who think it advantageous to believe in a supposedly glorious "*Psychic-Past*" appertaining to their individually unique and distinctively separate "*Atomic*" Selves or Souls, may well luxuriate in such assumptions stimulative of complacent "*Self-Regard.*" But the very example of the so-called High-Caste supermen *should only stimulate the so-called Lower Castes and Condemned Classes,* condemned on the supposed "Sins of their Past Births," *to dare to believe otherwise,* to dare to feel, think and aspire to possess for themselves the Best-of-Best, that the All-Loving God has placed within everybody's reach, with the *instant-by-instant-intensifying ardour of increasing prophecy, pursuit and discovery.*

THE FOURFOLD "VARNA" IDEALS OF PLEASURE, POSSESSION, POWER AND INWARD PERFECTION FALL FAR SHORT OF THE "CREATIVE FREEDOM OF INDIVIDUALITY-PERSONALITY," WHICH INCLUDES THEM AND EXCEEDS THEM ALL INFINITELY AND INSTANTANEOUSLY.

The "*Four Varnas,*" whatever they might mean in any other text, mean in the Bhagavad-Gīta only the four fundamental and gradually ascending stages of Human Evolution in the Moral and Spiritual Field. These four landmarks and definite stages are the four rhythmically-varying and rhythmically-ascending Ideals of Pleasure, Possession, Power and Inward Perfection.

Between the four Varnas as they are traditionally reported to have been originated and these four great fundamental Human Ideals, there is some strong resemblance. The *Sūdra is* one who seeks *Pleasure* first and foremost and does not always discriminate to have only pleasures of the higher or more permanent types. The instrument employed by the *Sūdra* for the quick attainment of his ideally easy sensuous pleasures is the equally easily available but *personally-degrading "Menial Service."*

The Vaishya is one who instinctively and ever-continuously seeks *Material and Valuable Possessions*—Preponderating Possessions, with or without the disciplinary desire to make the best use of them for the benefit of both oneself and others. Such possession as tends to satisfy the *primary instinct of Acquisition* is the so-called *Vaishya Ideal* of unfailing Characteristic. The method employed by him for the attainment of his ideal satisfaction is that of engaging himself in the Industrial, Agricultural or other "profitable" occupations.

The *Kshatriya* is one who pitches himself not on mere material possessions but on the *Acquisition of Authority to exercise Power over other Men and Women.* Thirst for Power and Prestige of unlimited extent is the characteristic of the Heroic Kshatriya speciality and whether such Power comes as the result of actual military adventures and battles or by peaceful recognition by others, makes no difference.

The ideal that is still higher even to this one of Power and Authority over others, is that of *Inward Perfection and Ideal Contentment induced by Mental and Spiritual Enlightenment,* which the Brahmins claim to be their uniquely distinctive and unsurpassably superior *caste-monopoly.*

Even without taking into consideration the arbitrary rule of "Birth being the sole criterion and standard of a Man's potentially resident intellectual and moral possibilities," admitting that the varied functions of a vast living society could be better discharged by people who have had the benefit of *hereditary atmosphere and the traditionally accumulated and perfected experience for the discharge of special functions,* it does *not* still stand to reason that any living Individual's "*functioning freedom of fulfilment*" should be restricted by the rules and conventions made by *others for their own selfish advancement and superior social privileges.* There is no *Sūdra* who has not something of the *Vaishya,* the *Kshatriya* or the *Brahmin* in him; and so also with regard to other

individual Vaishyas, Kshatriyas and Brahmins. It requires the most sympathetic handling of the *"Human Material,"* besides long and intimate personal experience, in order to discover what best could be made out of it.

Svadharma is the uniquely unique and distinctively original spontaneous creativity which the Psycho-Physico-Spiritual *Adhyātma* of each living man and woman brings into effective play through its operative continuity of self-executed movements and gestures. And so also, *Sahadharma* or rules of Social Co-operation are not fixed for ever according to the experience of the past living groups alone, though what has been realized *as beneficial in the Past* should be faithfully adhered to. With increasing methods of more efficient and genuinely all-embracing Human Co-operation, many things ordinarily supposed to be impossible could be easily achieved. Beyond and above *Sahadharma* are the higher stages of *Satdharma* or Instituted Social Ideals and Fundamental Forms and Norms of Functioning Certainty, *Hriddharma* or Heart-authenticated Aspiration and Adoration, and *Sādharma* or Life-enlivening, Beauty-beautifying and Love-engendering Communion and Coalescence, which, in increasing intensity of both concentration and comprehension, call forth the instantaneous exercise of the *Functioning Freedom of Fulfilment* which every responsible and normally sane individual possesses. The Creative Freedom of *Individuality-Personality comprises* within its centre all possible ideals and achievements that the mind of man can conceive of and his heart can hope to execute and achieve with the veritable reality of self-evident and self-executed movements and gestures of self-conscious Body-Mind.

THE GITA'S GRAND "FINALE" AND CONCLUDING COMMANDMENT —BE THOU THYSELF WHOLE AND INDIVISIBLE TO BECOME WHOLLY AND INDIVISIBLY "MINE."

The Lord-Sacrificer of Love-Hunger and the Regnant Feaster of the Fruits of Righteousness hungers and

feeds on nothing so eagerly and ecstatically as on the food and bread of the whole-hearted, whole-grained and wholly-constituted love of love—and the Lord takes back from us not our so-called gifts made out of the materials of His own original gifts, but *only ourselves, our own whole and undivided living selves.* Anything less than the "*full*" fact is false so far; and that is no true offering of ourselves which would bargain, intrigue and conspire to have some portion still kept *in reserve* in the name of so-called *separate* "Soul." If the gold we gather had its grains and particles not fully gold, how could we come to possess gold at all? The Creator of Creators has bestowed on us the sovereign power and privilege of independent individual choice and it is for us *to choose to deliver ourselves wholly into His Hands,* not at the inevitable moment of mortal expiration but *during the very full-blooded and warmly vigorous hours of conscientiously conscious and undivided At-One-Ment of instinctive, intuitive, passionately interested and intelligent Self-consciousness.*

The Eternal and Ever-creative Life-of-Life feeds not on decaying corpses, absorbs not the offal gifts of dead materials and organic excretions, hungers not for the sickly outpourings and undigested vomits of surfeited stomachs and assimilates not *the poisonous polytheistic partialities* and the seemingly prayerful praises and pompous adorations in the honour of the "elected" supreme god, whose vainglorious anthems and ornate rituals are but the deliberately elaborated schemes of the cunning worshipper's shameless self-advertisement and insatiable self-flattery.

The Lord-Sacrificer of Love-Hunger gives Himself wholly unto those who do hunger infinitely in ever-increasingly-intensifying throbs and thrills of Heart-thirst and Honour-thirst, of Truth-thirst and truly-thirsting thirst-of-thirst.

The Food of the Hungry and the Drink of the Thirsty is the Divine Lord of Ever-creative Life-Beauty-

Love; the Sight of the Seeing and likewise, the Sight-desire, Sight-appreciation and Sight-adoration of those born or become blind somehow. The food that transforms itself into living flesh, the drink that converts itself into blood and chyle and the air that easily becomes the burning breath of animation and extended life-concentration are all possessed of the Elemental VIRTUE or VEERYA of the Life-enlivening-Life, who builds each animate life with more and more of vital energies and lets each pulse of energy-concentration possess its own indisputably operative function-force and function-form.

"Be thou thyself whole and indivisible" is the Divine Commandment and Creative-Formative-Constructive Law that brings forth and maintains all perceptibly tangible and configuratively concrete bodies and things. Be thou dust of gold or grain of sand, speck of dirt or starry clusters, be thou unicellular or multicellular, be thou man or beast, bird or fish—by instantaneous being-becoming, by whole-hearted creative efforts to be and to become what thou couldst be and couldst become in concentrated unity of operative function and by that alone, dost thou deserve to be deemed *as "having been" and as having a "Being" and "Self" of thy own.*

It is not for the rock on the shores to dream itself of being converted often into the ever-surging waves—it is for the Rock to resist the Wave-attacks day after day and year after year, by continuing to be the immovable, self-concentrated and self-established entity that it is.

It is for each uniquely original individual to function forth in the integral union of creative concentration, conserving comprehension, configurative concretion and characteristic quality, quantity or entity that it already is and has been established so by the ever-creative process of Absorption-Individuation which brings to manifest appearance, builds to concrete shape and maintains

the infinite rhythm of the distinctively beautiful worlds, objects, men, women and communities.

Be thou thy own self of Beauty and Valour, of Heroism and Enterprise, of Adventurous Ambition and Aspiration Unbounded. Be thou what God has made thee and still maintains thee in all thy particularity of body and mind, of manners and gestures, of hungering, feeling, desiring, judging and comprehending, and above all, in thy own centrality of self-appreciation and self-certainty of what thou art and what thou thinkst what is what.

What thou art and what each one is, it is not for others to declare, define and determine. The very desire to know what is what and discover which is which, implies the independent and original exercise of the *undivided* At-One-Ment of Instinct-Intuition-Passion-Interest-Intelligence. Instinct is what is self-operative, Intuition is what is self-deliberative, Passion is what is self-determinative, Interest is what is self-injunctive and Intelligence is what is self-executive. *The discovery of definite knowledge is a Deed.* And it is the functioning freedom of the organic At-One-Ment of Instinct-Intuition-Passion-Interest-Intelligence that fulfils itself in the *achievement* of Knowledge-Deed and Truth-Discovery.

Before one is able to say I, He, It, This, That, What or Which with any fixity of fundamentally functioning certainty, one's organic At-One-Ment should have individuated itself or undergone increasing self-instrumentations through successive processes of absorption-individuation to that degree of functioning certainty. Self-knowledge is what is able to make use of the ever-creative Absorption-Individuation process of the Prevailing Nature with the unbroken but instant-by-instant intensifying and integrating solidarity of the internally-expanding and internally-unifying fivefold At-One-Ment. When either Instinct alone, or Intuition, Passion, Interest or Intelligence alone is dissatisfied with the assumed knowledge of the individual organic whole—assumed

either by *itself* provisionally or as reported to it by *others*—when implied insult, indignity, inferiority, denial of opportunity to adventure forth and enjoy in freedom, enforced subordination to others, allegiance to what one knows to be utterly false are some of the consequences of such knowledge-assumption—when the living self, by coming to know itself as others are prone to define it, feels absolutely dissatisfied and disgusted with such definition—then, indeed, it must have the courage to reject outright all such *pernicious first assumptions and long prevailing social opinions,* however far grown in age or the reverse the life so insulted might be, and however far strong, insurmountable and self-established such cultivated prejudices might appear to be.

All knowledge is centred round Self-knowledge. There is no theory of Life, God, World or Nature, no Social, Political, Economical or Ethical principle and practice which does not ultimately revolve round the central truth of the foundational, formative and creative Self-knowledge. What the living self knows or feels about itself at any point of living time may not yet be the whole, full and only truth. All knowledge is but a *Dharma of* DHARMA or righteous recognition of the rhythmically progressive possibilities of the approximating approach to the Absolute Fact and Truth. The only absolute truth is the indivisible and individuated Wholeness of the Eternally-Instantaneous Being-Becoming. There is nothing known or unknown which, being recognized as such, does not affect the living Self's existing opinion and operative knowledge about itself. *There is not even the wildest fanciful fiction which does not bear some remote relation to the rhythmic activity of one's progressive self-realization.*

The only sin and degradation, the only slavery and utter loss of self-respect is *to acquiesce in the arrogant and arbitrary assumptions of others.* Faith, Belief, Fact, Art and Truth are the rhythmically progressive scales of genuine self-mastery and ascending self-reali-

zation. Faith is what is capable of *instrumenting and augmenting* one's individually unique energy-concentration. Belief is what is capable of *enlarging and intensifying* the power of conserving comprehensiveness. Fact is the Instinctive Feeling and Intuitive Recognition of the configuratively constructed Concrete Body. Art *is the continuously operative method of mixing and manipulating together the characteristically-inherent passions, tastes, interests, ambitions and ideals.* Truth is the triumphant fulfilment of the Immanent-Transcendent through and through the Imminent-Emergent-Nascent; it is the self-evident and axiomatic establishment of the felt Historic Instant in and within the Eternally-Instantaneous—the intelligently conscious and conscientious self-affirmation and self-abnegation, self-certainty and self-transcendence, by which each uniquely original individuality *loses* itself *wholly* and entirely only to *discover instantaneously* what has been lost as having been *transmuted and transfigured* into the indivisible phase and integral factor of the All-Lovable and All-Adorable Life-of-Life, Beauty-of-Beauty, Love-of-Love, into the Living Deed and Functioning Freedom of the INDIVIDUALITY-of-all-Individualities and PERSONALITY-OF-all-Personalities.

All History, Science and Philosophy, all Arts, Crafts and Ethics, are born of the integral union of Life with the Eternally-Instantaneous Life-Beauty-Love—all are but the increasingly intensifying expansions of the fundamental Alphabetic Affirmation and Affirmatory Appreciation born of the very same union and surrender, of the very same self-certainty and self-transcendence, developing out of the instant-by-instant fusions of Fact with Feeling, of SAT with *Bhāva,* of Heart with Heart-Throb, of the Larger Phase with the Smaller Phase, of the Great with the Little, of the Infinite with the Finite, of the Eternal with the Evanescent, of the Transcendent with the Tangible and of the Divine with the Human.

Once born to Life, it is not enough to speculate about the mere possibilities of Life's Origin, its probable de-

grees of growth and development and about the rewards awaiting the Dead in their *supposed After-Life.* Once born to Life, each living heart and self has *to function from moment to moment* with the rhythmic regularity of original organic operation and with the freedom of Creative Initiation that is free *not to ignore* its own specific history and particularity of social and economic circumstances attending its birth, that is free *not to inhibit, repress and annihilate* its naturally-endowed concentration of characteristic function-forces or *Gunās, but is free only to know more and to integrate more and more,* is free only to absorb, hunger, assimilate, acquire and appropriate still more and more, and to prophesy, pursue and discover evermore, evermore.

Sensibility, Certainty, Sanity, Responsibility and Righteousness are the increasingly expanding spheres of Life's Sway and Sovereignty that develop side by side with each Living Life's increasingly expanding power of self-instrumentation, self-institution, self-interpretation, self-appropriation and self-achievement or axiomatic self-establishment.

The life of *sheer sensibilities* is that of the babe in the cradle; and the life of *simple certainties* is that of the infant learning to talk, walk and speak. Essential *sanity* is the spontaneous hilarity and humour of the vigorously throbbing heart that functions with the freedom of its unbroken At-One-Ment from fulfilment to fulfilment of either Instinctive Satisfaction, or Intuitive Perception, of Passionate Expression or Interesting Acquisition or of Intelligent Self-discovery or all these together.

Responsibility is the readiness *to become* what one desires *to be*; it is the instantaneously dual and indivisible operation of conscious and conscientious Being-Becoming. The man of Responsibility desires not in vain nor does he easily stoop to proclaim the so-called *Vanity of all Human Wishes and Desires.* He recognizes the fundamental law of self-creation, self-conservation and self-consecration. He is ever ready to co-operate with

others on friendly terms of equal heart-with-heart partnership. But never does he abide by the limits and boundaries *set by others in his path* for *their own* selfish advantage, however hypocritically concealed behind altruistic phraseology. The genuine man of responsibility rests not content with the prevailing social conventions and the traditional tribal or communal opinions about all men and things and about all deeds and measures. In his human heart there is always surging the Rhythmic Impulse to affirm and appreciate more, to prophesy, pursue and discover, to acquire and appropriate and to organize and integrate with the whole and indivisible force of all his uniquely individual energy-concentration, of all his intelligently conserved power of comprehension and of all his characteristically operative artistic methods of demonstrative manipulations.

Righteousness is the doing and achieving of what *ought to be done and achieved.* As Life-function is primarily a doing and performing, there is nothing of genuine and animated Life-activity, Expression or Consciousness which is not at once the producer and product and the agent and instrument of *Deed-achieving Righteousness.* It is the ever-creative Rhythmic Creation and Concrete Causation that is otherwise known as Righteousness, especially when that law of creation and causation is found operative in and through men and women, that is to say, *Responsibility-acknowledging organisms.*

To be righteous is *not merely* to be straight and right, sincere and sympathetic in one's conscious dealings with *others. There is no Righteousness unless it is Self-Righteousness* and there is no Self-Righteousness, unless the Living Self executes its own deed of life and individual life-function *as it ought to be done,* as it ought to be fed and felt, nourished and nerved, sensed and strengthened, organed and organized, and framed and fraught with its characteristic function-forms and function-forces, as commanded by the Creative OUGHT, re-

sident and immanent in its own throbbing heart. The Creative OUGHT of instantaneous Commandment and Execution, of instantaneous Function and Fulfilment, operates through the Freedom-centre of psycho-physico-spiritual *Adhyātmic* Individuality, which being possessed of both Fixity of fundamentally functioning certainties and Freedom of freely-developing Novelty, *interprets the Creative* OUGHT *unto its own heart and mind as it ought to be interpreted* —affirms, appreciates and adores as Affirmation, Appreciation and Adoration *ought to* be functioned and fulfilled in order they may deserve the Name and Form and the Character and Significance of what they are postulated to be.

Righteousness is the Rhythmically Rhythmic Creative-Formative Function-Form that ought to be not merely operative throughout, that ought to regulate invariably and instantaneously not only our ordinary actions and transactions and our mutual motives and opinions, but ought also to operate and regulate all *universal methods and ideals of Interpretation,* all First Principles and Fundamental Laws of Thought and Conduct and all Ultimate Values and Accepted Judgments of Right and Wrong, of Good and Evil, of High and Low, of Honour and Dishonour, and of the Truth or Falsity *of "God"* and *"No-God".*

All Human Beings are brought to believe from their very childhood that *they* are such and so much and that the *others* are only so and so. The Brahminical system of hereditary Caste, as defined by the bare accident of Birth and Birth alone, is *the grossest instrument of "ill-education" that propagates the most poisonous falsehoods against all men and women in the name of Creative Commandment or supposed Inevitable Law of All-powerful "Karma".* There can be no righteousness in a Nation or Society which begins with arresting and perverting the functions of both Natural Experience and Individual Intuition and Intelligence. There can be no harmony and happiness amongst a people, most of whose

instincts, intuitions, passions, interests and intelligence are insulted and angered, warped and strained, smothered, stifled and tortured *by being condemned to varying degrees of degrading distinctions, enthralling limitations and excruciating scorn and contempt for supposed sins of "Past Births."*

No, not even the worst criminal and sinner, not even the most degraded, despised or diseased of living organisms should allow itself to be condemned and sentenced and to be defined and declared to be *"so and so" by others.* The Lord God of Ever-creative Life, Beauty and Love loves and adores even *the worst of worst,* as deemed by men; and it is for the condemned sinner and criminal himself to raise his downtrodden head and heart with all the affirmation of his angered, insulted and entirely neglected *good* instincts, intuitions, passions, interests and intelligence and dare to declare and deem himself *fit to love and to be loved* by the All-Loving Lord and All-embracing Heart Divine.

The Lord God and Regnant Feaster of the Fruits of Righteousness, the Indwelling Divinity of every one's throbbing heart, proclaims every instant *"Behold, thou art wholly and indivisibly* MINE." Not what thou hadst done before nor what thou dost intend to do in future, not what thou wouldst or couldst give apart from thy own absolute whole of integrated Self-of-Self, would He stoop to receive and take with dignity unto His Heart Divine. Not indeed *thy Vices* nor even *thy very Virtues* which thou couldst count with distinctive pride, are worthy of the Divine Creator-of-Creator's glad acceptance, who would have nothing but the wholeness and entirety of *"Thou-ness", "Thy-ness" and "Thee-ness."*

Behold, from before and behind, from the right and left and from above and below rush, roar and surge the ever-flooding forces of Nature. But that which outspeeds the sheer moving forces and restlessly rushing torrents; that which is central to the threefold axes crossing and cutting themselves into sixfold directions; that

which circumvents and surrounds the three dimensional Space itself and takes on the Emerging Beauty of Spatial Configuration as an added instrument of Manifesting Manifestation; that which is perpetually capable of *creative initiation* and functions with the Freedom of characteristically *operative continuity* that combines both *continuity of character and character of continuity*; that, though moving, is more than mere motion and movement; though fixed, is more than mere fixity and stability; though characteristically operative is more than the merely characterized operation, function, appearance or entity—that, which is at once positive, progressive and perfect, is the *Individuality-Personality* or the "I" of every one's self-affirming, self-appreciating and self-adoring heart.

The word "I" is the affirmatorily appreciative expression of that which initiates, instruments institutes and interprets all varying language-expressions as I, Thou, He, Mine, Thine, etc., etc. *Affirmation* and *Appreciation* are both the subject and object, the child and parent and the cause and effect of each other. *Affirmation* leads to instantaneous *Appreciation* and that leads to more emphatic Affirmation and that in turn to added Appreciation and so on through all moments and periods of conscious life-duration, the mutually-intensifying function and fulfilment of *self-affirming self-consciousness and self-confirming Consciousness of the Self* proceed together till the critical moment of Death and utter loss of all apparent consciousness. Were it not for Death, it is quite likely that all of us would be satisfied with the mere affirmation and appreciation of our own living selves; and, may be, would make it our sole life-business to be perpetually absorbed in the endlessly-expanding and increasingly bewildering task of Self-Fascination and Self-Conceit!

True Adoration is as far removed from self-fascination and self-conceit as Faith is from Fear and as Life is from Death. True Adoration is what develops

from Living Faith to Life-fulfilling Truth: and what combines in itself both Faith-of-Truth and Truth-of-Faith. Faith develops only through instantaneous self-abnegation and self-surrender leading to equally instantaneous self-transcendence and self-transfiguration. Such Transcendence and Transfiguration is not a mere poetic fancy and sheer Mythology—it is the veriest, simplest fact of every day history and indubitable elemental experience. From moment to moment of ever-forward marching Time, such self-transcendence and transfiguration takes place in the case of all living beings and existing things. It is not only the so-called organisms that are undergoing perpetual change, metamorphoses and transfigurations through the ever-creative processes of absorption-hunger-assimilation-organization-individuation, but also the so-called inorganic. As for self-transcendence, what is it but *the progressive realization of the same fact of certainty in increasingly expanding spheres of concrete illustrations;* what is it but the operative continuity of the same process of phase-with-phase integration in increasingly intensifying emphasis of creatively-contributive-concentration and configuratively-distributive-concretion; what is it but the instantaneous recognition of Identity with Growth, of Fixity with Freedom, of Familiarity with Novelty, of Knowledge-content with Knowledge-movement, of established Certainty itself with New Sensation and Novel Sensibility and of Eternity with the New Event.

The living historical Self is but the functioning-freedom and function-form, whose increasing fulfilment-of-freedom and intensifying freedom-of-functioning-fulfilment at every instant and throb of heart is the Eternal and Ever-creative Life-of-Life. From God to God through the Glories and Beauties, through the Spaces and Splendours and through the Eternities and Infinities arising out of the Rhythmically Rhythmic Throbbings of the same Heart Divine, lives, moves and develops the Life Human and Mortal. Death, that covets

the mere corpse, shall do us but the serviceable *scavenging duty* of removing the organic refuse and excrement, *if only* all the animatedly active limbs and organs, the living functions and faculties, *would deem themselves throughout* to be but doing and fulfilling the instant-by-instant fulfilments of the Eternally-Instantaneous Life-Beauty-Love.

When the living life, by its uniquely original self-instrumentation and its instantaneous readiness for self-sacrifice, self-surrender and self-transcendence, develops into a virtually limitless and supremely righteous Hand and Limb of the Ever-creative Life-of-Life, then its Face and Countenance attains to the most arrestingly-adorative attitude of direct and downright Beauty-perception, through the constant and continuous contemplation of the Beauty-of-Reality and the Reality-of-Beauty: and the day-by-day practice of loving services amidst its living surroundings with the increasing mastery of intensifying Love-of-Love, brings about such accelerating At-One-Ment of Instinct-Intuition-Passion-Interest-Intelligence that, even when *living,* it *dies* for God and Love of God and dies not once but throughout all the successively felt and ecstatically affirmed, appreciated and adored instants of veritably living, throbbing life, to grow into and with and in and within *the Definitively Divine.*

All that such living Self does function and fulfil, is functioned and fulfilled with the instantaneous affirmation-appreciation-adoration of the *Definitively Divine* who is the Only Fact and Truth, the Only Self and Soul, the Only Father, Mother, Brother, Beloved, Friend, Companion, Son, Daughter, Society and Humanity, the Only King-of-Kings and Ancestor-of-Ancestors, the Only Origin and End and the Only Intervening Deed-Development—ay, the Be-All and End-All of every one's Being-Becoming.

CHAPTER IV

GOD AS THE INSTRUMENTATOR OF IMMINENT-EMERGENT-NASCENT NATURE, AS THE IMMANENT-TRANSCENDENT DIVINITY OF DEFINITIVELY SELF-ESTABLISHING CHARACTER

GOD AND NATURE

NATURE is the familiar phase and felt characteristic of the full fact and fulfilling deed of the definitively self-defining *Character* of GOD. When Nature includes Novelty or Dynamic Possibility of Development, God is the Immanent-Transcendent Deed or Function-Fulfilment of the Fact of Development that alone instruments, institutes, interprets and appropriates all the *intervals* and the *intervening stages* that lead from one distinctly discernible uniqueness of development to another. That even an Infinitesimal Instant of Time is itself an integrated unit of many infinities of lesser instants and that the smallest conceivable Spatial Point is itself the complex concretion of many coalescing infinite-series of all directions and dimensions is now a fact known to all thoughtful minds and men of science.

Nature is generally conceived as the *concentration-field* of ever-creative, imperatively-operative Forces and Energies—that is to say, as the concentration-field whose *two felt extremities* are (1) The inexhaustibly potential *Imminent* and (2) the ever-increasingly up-surging *Nascent.* Nature as conceived by all of us is always some *familiar Fact* or *Form* which includes in itself both these dually *Imminent-Nascent* aspects of operative virtues.

In all prevailing notions of Nature the instantaneously functioning *Function* and its equally instantaneously accompanying *Form* is taken for *granted.* The primary Function coupled with its functioning Form

constitutes *the Givenness or Naturalness of Nature itself.* What is given and taken for granted by the very mention of the word and name *"Nature"* is not any particularly specified Function nor any fixedly familiar Form of known aspects and limits nor does sheer novelty of change and intensity of overturning events necessarily become the equivalent of what is characteristically meant by this word, whose fundamental significance and meaning of meaning is—*indestructible certainty of ever-continuous "Energy-energization" expressing itself in some form or appearance of "Beauty-manifestation."* There can be no talk of Nature nor could we frame any notion of anything but for the prevalence of the ever-operative *function* and its functioning *form.* Hence it follows that what is existent and extant, whatever is manifestly evident and apparent, is the instrumented product and instituted gift of a Proto-Cosmic, Pro-Cosmic and Pre-Cosmic *Nature-of-Nature* called otherwise God or Purusha, as different from *Prakriti* which is the Gīta-term for mere Nature.

MORE THAN BEING THE PROTO-COSMIC, PRO-COSMIC AND PRE-COSMIC NATURE-OF-NATURE, GOD IS THE LIFE-OF-LIFE

In relation to living life or Life-function, Nature in its *Potentially-Imminent* aspect can be conceived as supplying the necessary ground and soil of *nourishment;* and in its *Dynamically-Nascent* aspect can be conceived as supplying the *novel atmosphere and horizon of full development*—but never can any *mere concentration-field* of prevalent cosmic powers and dimensions be conceived as anything more and as anything better than a *Life-favouring, Life-nourishing* and *Life-developing* Womb, Locus or *Kshētra.*

The *Seed of Life* is not a mere passive product or resultant outgrowth of inevitably-operative and *Entropy-tending energies.* The Seed of Life otherwise called the Soul, the Self, the Heart or the Ātmā, is what constitutes in itself both Essence and Existence, both Being

and Becoming; and, as such, all that could be expressed about it is that it is the ever-creative *function-of-fulfilment* which is at once and instantaneously the eternally-established *fulfilment-of-function.* The sheer and mere concentration-field can never be logically supposed to be capable of *producing* the concentratedly-functioning creative initiation which alone creates, maintains and modifies the very concentration-sphere and nucleus, even as the living Body-Mind or *Kshētra* is being created, maintained and modified by the eternally-instantaneously-functioning and creatively-concentrating Individuality of *Kshētra-Kshētrajña-Adhiyajña.* The essential seed of living life is the *creativity of self-executing Function and sovereignty of initiating independence* which is its own Freedom and Fulfilment and which alone is fraught with such dual and indivisible capacities as (1) Creative Concentration and Instant-by-Instant Intensifying Affirmation; (2) Ever-expansive Aspiration and Comprehensive Appropriation; (3) Consciously-controlling Consecration and Consecratory Conscientiousness; (4) Character-Concretion and Configuratively-manifesting Uniqueness of Character; and (5) Independent Individuality and Indisputable Validity.

Nature, or concentration-field of ever-operative energies, stands *midway between* Life and God (the Life-of-Life). Such a Nature has the undoubted advantages of *unlimitedness and indestructibility* over any and every *singly-embodied* Body-Mind-system of *isolated* organic function. So long as the living organic function pursues its freedom of prophecy, pursuit and discovery only in deeming and esteeming itself as a self-sufficient entity and only in establishing to its own satisfaction its *self-felt separate* Body-Mind system, so long as each throbbing heart chooses to *oppose* or to be *indifferent and insensible to* all other heart-systems organic and inorganic, *Death and Defeat is sure to follow*: and Nature, which is the universal field of common conservation and comprehension and is the theatre of *corporately-co-operating*

Cause-Effect-systems, triumphs over the self-isolated, self-presumptuous and intolerably-egotistic individual!

Once the independently-individual Life-seed, Heart, Self, Soul or Ātmā, dares to function *unlimitedly* with all the freedom and uniqueness of its indisputably-functioning freedom-of-fulfilment, once the *individuality* of the Life-Seed instruments itself to such an extent as to coalesce with the Eternally-Instantaneous *Individuality-Personality* of God, Nature stands nowhere between Life and the Life-of-Life as an obstacle, but serves only as an ever-available helpmate and reservoir of unlimited powers towards the perpetual pursuit of the Highest, Holiest Supreme.

The Seed of Life that has absorbed all the available nutriments of the soil and atmosphere of supporting, surrounding Nature, blossoms forth towards the Transcendent Fulfilment as easily and instantaneously as its powers of intensified hunger, assimilation and organization are able to appropriate and appreciate such proffered elements of food and nourishment and *transmute* them into the established characteristics and distinctive uniquenesses of its own integrated character. Between Life and the Life-of-Life or God, Nature plays *the role of the positively insistent, peremptorily persistent and inevitably-accelerating instrument of Evolution or ever-increasing exercise of the functioning freedom of fulfilment.*

And as between Life and God, God alone, according to the Bhagavad-Gīta, is the Eternal, Ever-creative Life-enlivening-Life, whose freedom-of-function and functioning-freedom of spontaneous creativity is the sole instrumentator and supreme institutor of all instantaneously functioning functions, of all indisputably apparent Beauty-Forms and Embodiments, of all indestructibly-established Faith-Fixities and Moral certainties, of all Necessity-necessitating Commandments and of all perfection-achieving Fulfilments.

Life is not merely *linked* with God as the hands and legs are linked with the living body—Life is not merely lived, felt and fulfilled in and within God, as the *Contained* within the *Container*—but Life is throughout *the doing deed and definitively-defining Character of God's Divine Creativity.* Life that lives and moves with creative concentration from fulfilment to fulfilment of heart-throbs lives to realize the All-Adorable, Eternally-Instantaneous Divine, whose Immanent Energy, it is, that animates all functioning functions both organic and inorganic; whose Ineffable Beauty, it is, that gives birth to all distinctly-felt and distinguishably-expressed Forms and Forces, Directions and Dimensions; whose Afflatus of Affirmatory Appreciation, it is, that comes to be known as the dual and indivisible Subject-Object-Consciousness; and whose ever-creative, Rhythmically Rhythmic Breath alone kindles and keeps perpetually bright the all-conquering fires and outbursting flames of ever-increasing Wonder-Hunger-Desire.

THE CONFLICTING VIEWS OF GOD AND NATURE ENGENDERED BY BOTH CONTEMPT-BREEDING FAMILIARITY AND FEAR-BREEDING NOVELTY

Man rarely realizes that all his inconstant and often contradictory views of God and Nature are the result of his own wavering loyalties and vacillating predilections, prompted and sustained by *contempt-breeding Familiarity and fear-breeding Novelty.* All talk of *"lifeless, worthless wildernesses filled with stocks and stones,"* all professed contempt for this evanescent world of fleeting joys and flitting shadows, all oft-repeated maxims about the insignificance of mere earthly things and possessions are themselves the puerile outpourings of professed wisdom-discoverers and presumptuously self-illumined wiseacres, whose boasted gift of Spiritual Vision and Transcendent Light does not extend to and enlighten even the four corners of their own living house of Body-Mind and whose cry of *"All is Vanity!"* is itself the

worst form of pernicious self-advertisement and vainest show of moral braggadocio.

It is such traducers of inarticulate Nature and travestiers of the useful instrument of articulate language, who make *a virtue* of their own *undeveloped sensibilities* and gloat over their acquired capacities for *coarsely-contemptuous treatment* of all familiar forms, shapes and usages of universally prevalent things. It is such again that are prone to become *starkly superstitious or idiotically over-reverent* at the slightest sign or appearance of a so-called miracle or Novelty of unfamiliar phenomenon. It is also the same people whose nerves are more insensible of and unresponsive to the ever-present Beauty than the mere stocks and stones are supposed to be; and it is the very same who demand of even the Divine some particular manifestations, shows and signs of supremely miraculous power, before they could bring their obtuse hearts and minds to bend themselves to the necessity of believing in the possibility of something really great and beautiful.

THE INCREASING UNION AND INTENSIFYING FUSION OF LIFE WITH THE LIFE-OF-LIFE THROUGH THE INSTRUMENTATION, INSTITUTION, INTERPRETATION AND APPROPRIATION OF ORGANICALLY-CONCENTRATED FUNCTION-FORCES OR "GUNAS" OF NATURE

Prakriti or Nature, as already stated, is only the nurturing instrument of Life's Evolution or *Increasing Self-Mastery.* But it is an instrument that is positively insistent and peremptorily persistent in inevitably accelerating continuity of operativeness. What we mean by Nature is *primarily our own operative consciousness of the ever-creative Creativity in and around us.* Operative consciousness or fixity of functioning certainty is what both possesses us and is possessed by us. All conscious beings are both instruments and instrumentators or agents *in the same breath and gesture of Life-function*—all are both producers and products of the

Ever-creative Process of Psycho-Physico-Spiritual Absorption - Hunger - Assimilation - Organization - Individuation. Animate Life of uniquely emerging Beauty-Form that is framed and fraught with irresistibly upsurging energies, attains to increasing self-mastery or evolution by converting all its available powers of operative consciousness into the means and methods of *establishing* its Historic Organic Self of Imminent-Emergent-Nascent activities and of mutually stimulating subjective-objective certainties, in and within the Eternally-Instantaneous Immanent-Transcendent—which such fulfilled establishment, fact-of-deed and deed-of-truth blossoms into the fivefold majesty and magnificence of the All-inclusive Immanent-Imminent-Emergent-Nascent-Transcendent.

The bodying forth and building of the Time-Space-Temple—of Imminent-Emergent-Nascent *movement-momentums* and historically progressive measurements—constitutes the rhythmic throb and instantaneous deed of the Throbbing Heart. The Science of Yoga or *Increasing Union and Intensifying Fusion of Life with the Life-of-Life,* as taught by the Bhagavad-Gīta, bases every truth of life-experience, every act of feeling, thought or bodily behaviour, on the instantaneous deed of the ever-creative heart. Whatever we become conscious of in the course of our waking, or dreaming moments, are all discoveries of the developing forms of heart's indestructible and ever-expanding fulfilment. From breath to breath and from fulfilment to fulfilment is the march of living life, and in and during this course of absorbing, hungering, assimilating, organizing and individuating Function-Fulfilment, the living Body-Mind is *being bodied forth and built with the form of movement and moving momentum of the flowing blood and running current of consciousness.* At every animating breath of life-enlivening pulse the *Whole-Life-Function* of Psycho-Physico-Spiritual Individuality breaks into the Rhythmic Rhythm of the *distinctively discernible* five-

fold phases of Creative Uniqueness, namely, (1) the Initially-*instrumenting* or Causating Function; (2) the Imperatively-*instituting* or Locating Form; (3) the Descriptively-*interpreting* Fixity of prevailing Familiarity; (4) the increasingly-*appropriating* and assimilating Freedom of Novelty; and (5) the indisputably *achieving*, self-appreciating and self-establishing Feeling of Transcendent Fulfilment. It is the last and culminating *feeling of transcendent fulfilment and axiomatic self-appreciation* that enables living life to discover and describe itself, and to demonstrate and verify for itself by itself, the absolute truth of its *being instantaneously alive* and of its being *progressively maintained and established* in and within the Eternal and Evergrowing Life-of-Life, which includes all Past and Future, all Here and There and all Certainties, Fixities, Freedoms, Functions and Fulfilments of History, Science, Philosophy, Ethics, Aesthetics and whatever is left indescribable in human and articulate experience.

Operative consciousness comes to be *self-conscious* only by being active and operative throughout. The Object-form that develops before the self-conscious Subject is at first nothing more than the discovery of the *Self-activity* that creates and constructs the *Self-that-is-in-Being-Becoming*. The Self sees, feels, perceives and apperceives, only as it is able to be continuously operative with the whole outbursting energy of organically-concentrated function-forces or *Gunās* centred and concreted in its living Body or Corpus. The cessation of the self-conscious and self-appreciating continuity of Life-process is no doubt as much due to physical causes as to psychical and spiritual ones. Death is due to the absence of hunger, assimilation and organization on the part of the bodily tissues. *But the mental and moral certainty of death is what is affirmed only by the Living Certainty of Living Life.* If at least during the healthy living hours, the union and fusion of Life with the Life-of-Life had been made a matter of increasingly develop-

ing axiomatic certainty, even total physical destruction of the individuated organic system cannot affect the Transcendent Fulfilment achieved and established already in and along the ever-continuous and unceasingly expanding Historic Process. So much of *scientifically-objective* and *historically over-subjective* certainty all of us possess, in spite of the anticipated death of our own selves and organically-composite bodies. Ay, the very certainty of death overtaking us is derived only from the larger certainty of the Greater Future, where and when we may not live to experience individually and organically. If our certainty of everything existent were to be confined to within the strict limits of our own self-conscious certainty, death can have no fear for the living beings, *as no conscious man knows what death exactly is.* It is because we are *sufficiently absolutely certain* about the World-Continuity *in spite of our own individual deaths and absences,* it is because our self-consciousness has developed an *Overself-consciousness of a Reality larger than our bare physical self,* the very fear of our organic death has an inhibiting and arresting influence on us. Such fear is an indirect attempt *to ward off,* if possible, the unpleasant event of our individual absence and enable us to live longer in an *Assured Certainty of Independent Future,* which even our own death cannot destroy, still less negate or refuse to accept as true.

The sheer expanse of an *Assured Certainty of Abstract Future,* which does not concern itself with the living individuals' continuity of preservation, is *the homage paid to Ever-operative and Indestructible Nature.* If the same tendency to recognize the inevitableness of Nature's Laws and Workings, as they prevail both in the physical and in the psychical worlds of Body and Mind, had become an instinctive habit with us, *if what is due to Nature is delivered then and there,* if our own organic and instinctive wants are not neglected, as they are most often, the chances of Death overtaking us will become

more and more remote and, side by side, the positive certainty of our being intensively and progressively alive in and within the Life-of-Life would have also become a more deep-rooted faith, belief, fact, art and truth.

Death and destruction of all individually isolated organic groupings and temporarily-integrated bodies is solely due to their own want of creative concentration and their own inability to conserve and consecrate whatever function-forces or *operative Natural Nutriments* they do possess or are composed of. The corpse that still remains to be burned at the funeral pyre is the *rebuking reminder* of the vanished Life-breaths' inability to continue and keep up the intensity of ever-creative inflammability. Concentration, comprehension and conservation are all made possible of observation, possession and habitual practice, only in and through the virtue of ever-continuously operative *creative initiation* of Life-function which is its own choice-of-choice and necessitated-necessity. There can be no life-duration without operative consciousness concentrating itself and becoming absorbed in the feeling-of-feeling to the extent of absolute fact-consciousness. There cannot be even the most fleeting dream-of-dream or transient delusion, without the deliberation, operation and determination of Life's functioning freedom enough to erect and hold forth, within the four walls of the transitory moment, the full dimensions, surfaces, contours and countenances of the *dreamt dream and felt delusion.*

Lives, liable to death and victimizable by fear, fatigue, doubt, despair, decrepitude and total loss of sense, have their creative moods and moments only in those supremely ecstatic heart-throbs, when fixity-of-function, freedom-of-choice and fulfilment-of-satisfaction are fused and poured into their flowing blood, feeling nerves and active muscles. Yes, it is indeed possible for all mortal lives to discover in varying degrees of heart-realization the Eternally-Instantaneous Life-of-Life that is in unbroken communication with, within and around our own

creative heart, consciously or unconsciously. Fear of death is far more virtuous than the affected indifference to or passive acquiescence in the inevitable organic destruction. But the fear of death that does not prompt the factually living life to function forth all the more intensely and whole-heartedly, *helplessly transfixed faith in the inevitable future destruction is the one foe of all genuine voluntary creation.* Nor is the logic that would argue about the *impossibility* of all genuine destructions and creations, better fitted to induce Mortal Life to adventure forth into the ever-increasingly engrossing prophecy, pursuit and discovery of the Divine and indivisible Life-Beauty-Love. Craven fear of death is not more inhibitive of originality and ability to create and concentrate with independent self-appreciation, than the self-stultifying certainty of established, inevitable sheer mechanical and material conservation.

THE MUTUALLY-MULTIPLYING TRANSVALUATIONS OF LIFE AND DEATH

Life and Death have their meaning and significance not as mere contrasts nor as mutually contradictory states, but as *being the roughest, rawest, naked spots of Feeling Flesh,* whose eternal uniqueness is never in the least lessened by ever-increasing familiarity, whose roughness is never rubbed down to the level of smooth commonplaceness, whose rawness is never cured nor mitigated by varying seasons and mitigating circumstances, and whose nakedness no conventional language can ever hide or hope to conceal. Death is the raw spot of feeling flesh wherefrom blood begins to squirt at the bare sight, touch or longing for the dry bones of driest desiccated matter. *Death is the bleeding point of the throbbing heart and the sacrificial fire of the body-building and body-burning breath. It is the unfathomably articulate silence that broods over the myriad, melodiously-thrilling life-pulses. Death is the eternal echo of Life's momentary affirmation, the overspreading shadow of Life's flickering flame and the inexpressible gesture of*

the out-and-out appreciation of whatever Life has been and is still in being and becoming.

Life lives in Death often *more triumphantly* than it was possible through expressedly positive gestures of piecemeal functions. Death exposes the solidity and solidarity of Living Life, by letting open the tightly-enclosing skull and ribs, wherefrom were issuing forth the ever-creative fires of Wonder-Hunger-Desire and the increasingly integrating flames of Faith, Belief, Fact, Art and Truth. Death *denies not but multiplies* Life's Beauty of myriad coalescing lights and shadows by merging all colours and countenances, all quantities and entities, in one vast chasm of *Regretful Wonder and Remorseful Reticence.* Nothing of Living Life is so much anticipated or remembered on every critical occasion as its Death—and Birth itself gains an inexpressible beauty when remembered back and seen through the reflected light of Death.

Life lives to die, only to be reborn through the memory of concentratedly clinching Death. Life's living moments rush like drops into eternity only to be recollected there and stored securely with the strength of increasing certainty. Life, that has been, is still in Being and Becoming, not only as what is left preserved through increasing purposes of progressive development, but also as the fundamentally established and establishing fact of fulfilled certainty, as the ever-creative process of energy-energization and articulately definite affirmation of Historic Past, Present and Future. Not mere point-to-point continuity, not mere sparks or shooting rays from a once ignited conflagration however great, not mere developments and offshoots of a far and away central fact and source, the significance of Living Life and of Life-reminding, Life-rebuking, Death is the eternally-instantaneous creativity and centrality that obtains throughout increasingly expanding *Historic Time.*

The incidents of Birth, Growth, Development, Decay and Death that attend the course of an isolated organic

system of Absorption-Individuation nullify not the eternal instantaneousness of ever-increasingly-contributive creative concentration called otherwise *Historically Progressive and Irreversible Time.* Ay, the Ever-creative Immanent unites itself instantaneously with the Ineffable Transcendent and in the course of such union and fusion gives concrete expression to the concentratedly-creative Initiation otherwise known as imminent-emergent-nascent Historically Progressive and ever-increasingly expanding Eventful Time. Historic Time is *not a mere downward moving flow and descent from higher potentialities* that disintegrate themselves into lower concretions of less and less energizing power. The Law of Entropy may hold good in the case of any specified or *isolated locus of particular concentration-field.* But it can never hold good in the case of the *Whole-Movement of the Whole in and through eternally-instantaneous Time.* Entropy, Energy-dissipation and Organic Death, all stand in the same level of expressedly affirmative Moral Significance. *The truth that all these phenomena indicate is not at all the inevitability of the degeneration-process* that happens at present in the case of all isolated and saturated material concretions—what they do indicate and exemplify is *the absolute reverse of irrevocable disintegration and accelerating destruction.*

Were Degeneration, Dissipation and Death the inevitable outcome of all universally-prevalent and ever-concentratedly-operative creative-processes, how could we even feel the *possibility of their not taking place at all?* And still more, how could we, *the decaying isolated systems of such supposition,* have the strength to institute *—at least in thought and feeling*—another scheme of things and events, where *there is only* instantaneous, irreversible *onward movement and accelerating continuity?* The very words Death and Entropy provoke us to bring into practice processes that are the reverse of what they specifically denote apparently and outwardly—Death really induces us to aspire for and establish increasing

possibility of Immortal Life; and Entropy prompts us to put forth only such possible forms of Energy-energizations without the attendant degradation of the higher into the lower potential. The *real culmination and rhythmic expression of the Potential Imminent is the Dynamic Nascent which has yet to give birth to and become in itself the Nature of all Natures, Events and Characters*; and which the same Dynamic Nascent, far from being an *increasingly-weakening* passive agglomeration and conglomeration of all *actively-developing weaknesses,* is the indisputable Seed-Bed and Nurturing Garden, where all the dead and fallen leaves of the once functioning Life, *function forth again* as Faith-fertilizing Manure and Heart-invigorating Humus.

Life that is capable of both creative concentration and concentratedly-creative initiation makes use of all lived moments, done deeds and established events not to prove their *later nothingness,* not to develop into a *subsequent demonstration of their utter worthlessness*—Living Life rooted in the Nourishing Past and developing higher and higher into the prophetically-pursued and ecstatically-inspiring-sustaining atmosphere of the Future, grows strong enough to *love and venerate Death* and becomes so full of joyous faith as to look upon very Death itself as but the *beginning* of a more intensely creative and concentratedly consecrated Beauty-embodied Life-function.

Living Life can conceive of organic birth and death according to its own functioning freedom of fulfilment. Both Birth and Death are inferred or anticipated events, which no living organism does instantaneously experience at the supposed moment of the event-fulfilment. We have been already in being and becoming, before we become capable of the conscious conception of the "*Birth-idea*" at all. Veritable Death, that means total loss of all animating energy and awkening consciousness, can never be described *out of or after one's own experience* —if experience it be. Hence all that we are able to con-

vey by the terms birth and death in relation to living life is the rhythmic processes of acceleratingly increasing or decreasing organic-integrations. But even such a simplification does not help us much in solving the riddle of the ever-creative Life-function. How can the New Birth of Life give rise to *both Development and Decay,* as it has to be supposed to be? And what does Death tend to suppress or destroy, when there is nothing left to be taken possession of or be overcome? If the end of Birth is Death, *we should all have died the very instant of our coming to live on earth,* and, if Death is the inevitable consequence of the condition of *"being born",* why not the inevitable sequence manifest itself the very instant the condition of its indisputable verification has been brought into being? Because we die some day or other, after having functioned for an indefinite period, therefore to argue that all death is due to the sin of *"being once born"* is to use the logic of *"After this—because of this."*

Birth can never be made to mean anything approaching to a preparation for Death; and never can Death be derived from a series of *increasing* Form-developments and Force-integrations leading from more to more. The cry of "All is vanity, delusion and Māyā" is not only a refusal to submit to disciplined thought and deliberate moral action, but is besides a vicious trick of looking wise where no real wisdom has been exhibited and no good service rendered, except the yawning, drawling cry of *helpless idiocy and affected exhaustion of laborious despair.*

Organic Life-form, that even in dying and disintegrating comes to be recognized and remembered as a *Past Event,* denies not the essential freedom of ever-creative Life-function, as is evident from our increasingly collective social groupings, in spite of the innumerable deaths of the single individuals at every instant. Ay, even the anticipated destruction of the whole organic kingdom on Earth by a possible planetary explosion

or other outside cosmic calamity of sufficiently destructive powers as to reduce our inhabited sphere to atoms, will prove only the increasing chances of Novel World-Formations and the infinitely expanding waves and curves of new Cosmic Constructions brought into being by the Dynamically Nascent Nature-in-the-Making. So long as the very prediction and fulfilment of Spatial Disintegrations leads only to newer formations of still more novel Beauty-patterns, be such new patterns as huge and vast *as a Whole Cosmos of infinitely-expanded Incandescence* or as small as an infinitesimal electron or wave-length of even smaller dimensions, so long as deliberate thought and operative consciousness follows only *the Line of ever-advancing* TIME and prophesies, pursues and discovers newer possibilities of concrete *integrations, disintegrations and redintegrations*, it is not annihilation that wins the race, it is not dissipation of energy and destructive process that triumphs in the end—nay, there is no end at all in Ever-creative Time, *except if it be the instantaneous ending of all ends and the death of all deaths involved in every fulfilled instant and event.* Life's Creativity is the Death-of-Death—Life alone digs the grave of Death and laments over the unfulfilled possibilities of Fuller Living—and Life alone determines with deiberate desire and functioning certainty of self-appreciative consciousness *"what is what"* and *"which is which."*

NATURE IN RELATION TO LIFE, DEATH, AND ETERNAL LIFE-OF-LIFE

Prakriti or Nature is first mentioned in the Gīta as the ground or field of instantaneous activity built up of concentrated nuclei of "function-forces" or *Gunās*. All functioning functions are the achievements, actions and fulfilments of the *"Function-Forces"* whose concentration constitutes the field and ground of ever-surging Nature or *Prakriti*.

Those living beings whose functioning capacities are limited by the limits of their bodily-possessed concen-

tration of function-forces, that is, those whose "*Nature*" means the *sheer necessity of stored-up energy* in their limitedly concrete and separately-integrated physical systems, are linked to the chains of such physically expressed and bodily-possessed concentration-limitations, which make them thereby incapable of expanding themselves into Masters and Possessors of their own Characteristic Qualities, Powers and Energies.

But Prakriti or Nature does not necessarily mean the field of *Restraining Necessities and Predetermining Limitations alone.* Restraint is only as much and as far possible as the restricting necessities are fraught with the potential *Constraint* of concentrated function-forces. The highest expansion is as much *natural* as the lowest and narrowest restriction or pointedness of infinitesimal point. Prakriti or Nature does not express anything more than what each unique Characteristic or Character is capable of revealing and realizing itself. *What even the highest knowledge and wisdom is capable of achieving is nothing more than this simple naturalization and natural realization of the Nature-of-Nature and the Character-of-Character.*

Later on, *Svabhāva* is the word used in the Gīta in the place of mere *Prakriti. Svabhāva* is Nature that bears the imperative authority of indisputable and unfailing Characteristic or established Character. Whereas mere *Prakriti* means only the concentration-field or locus of potentially imminent Being-Becoming, *Svabhāva* denotes the *uniquely emerging Characteristic and organically integrating Character.*

The Lord God and Instrumentator of Imminent-Emergent-Nascent NATURE does *not* create Agency or Action from what was before *incapable of or inconsistent with* such creation or instrumentation. What brings about the distinctive integrations of instantaneous functions and what gives to each Instant its *Characteristic Significance* of *active* instrumentatorship or *passive* in-

strumentativeness, of active institutorship or passive institutiveness, of active interpretership or passive interpretativeness, of active appropriatorship or passive appropriativeness, is the *Deed of Achievement and fulfilling fulfilment* which is as much original, eternal, instantaneous and all-comprehensive as the Whole and Indivisible *Idea of God* Himself. All worlds of Time and Space, all consciousness of distinctions, characteristics and individual characters, *all knowledge of both knowledge-content and knowledge-movement* have gone already to the making of or giving birth to the *Supreme Idea of* GOD, whose *eternal instantaneousness* and *instantaneous-eternality* implies, expresses and defines itself definitively as including all instants, moments, periods, phases, characteristics, distinctions, qualities and powers—and not as a mere Creator of sheer Time-priority or of Cause-Effect potentiality.

The fundamental unity of Life and Nature and the indisputable appropriation and integration of both in and into the Divine Individuality-Personality is denoted in the Gīta by the specific term—MAHAT BRAHMA, which is *prior* to both divided and separated Organism and Environment, prior to divided and separated Time and Space, to divided and separated *Kshētrajña* and *Kshētra*. *Mahat Brahma* is both the field of energy-concentration and the force of energy-energization that is thrown up into infinite points of imminently potential function-forces that are already in the process of formative functions and developing movement-momentum-forms. Mahat Brahma, also called the Divine Womb which gives birth to the Nature-of-Nature and the Character-of-Character, is the Primary Nature of *Purusha-Prakriti* which can only be described as the Primordial *Garden* and *Granary* of ever-creative Life-energy, as Life's *Seed-Bed and Culture Ground,* its *Harvesting Field and Accumulating Store-House.*

Mahat Brahma, Purusha-Prakriti or God-Nature is the Beauty-Form of Uniqueness which beginning with the

boundless radiance of infinite extension develops in definitiveness through every ascending stage of affirmatory appreciation and authoritative character, till the concretely Manifest and the Transcendentally-Glorious Magnificence of Beauty comes to be adored as God's own Greatness, Goodness and inseparable Character of Godliness.

In relation to each living life, Nature is the concrete Body and concentration-sphere of Absorption-Hunger-Assimilation-Organization-Individuation, which is the visible vehicle of Life-energy and the ever-*operative* instrument of the ever-*creative* Life-function or Independently-executing *Initiation.* The self-conscious, individual, organic life is as much a producer as it is a product, as much an instrument as it is an instrumentator or agent. When the functioning freedom-of-fulfilment possessed by each Life-Genius fails to make equally free and full use of *both* Instrumentatorship and Instrumentativeness, of *both* Productivity and Producership, Nature assumes the garb of *Imperative Necessity* and makes the *partially operating* Life-function feel the force of the fundamentally-necessitated and inevitably-instituted *Life-Necessities towards Life's own Fulfilment.* When the spontaneity of instantaneous Being-Becoming is broken into the *partial Rhythms* of either Being or Becoming alone, Nature, which, as already stated, is the *positively insistent and peremptorily persistent instrument of Life's evolution or increasing Self-mastery,* fills the neglected gap and asserts itself either as the Inevitable and Inseparable *Objective* of the *Self-isolated Subject* or as the Indispensable and Indwelling *Subjective* of the *Independent Object.*

The masterful Life-function that is able to manipulate and make full use of the organically-concentrated and instantaneously-operative function-forces, *Gunās* or *living Virtues of Life-favouring Nature,* feels no contrariness nor opposition as between Being and Becoming, between Freedom and Necessity, between Body and

Mind, between Subject and Object, between Agent and Instrument, between Past and Future and between Function and Fulfilment.

The fulfilment that is achieved by Life's operative choice of freedom, is fraught with its own self-evident and self-sufficient satisfaction that is always far more valuable and uniquely significant than the generally predictable *Mass-familiarity of so-called Nature-movement.* The inevitable death of isolated concrete organisms which we predict from our familiar experience, the generalization of *"Mortality"* can never attain to the rank of an elementary Fact, still less of established Truth, unless particular mortal lives felt the force of such generalization through the discovery of their own fear of anticipated death and through their own *increasingly intensifying Life-safe-guarding habits.* Nature that includes the whole of Space, continues throughout as the *Nutriment* and *Instrument* of independently-initiating Life-Function, whose freedom of functioning fulfilment is bold and adventurous enough to *familiarize itself with Death* that it may all the more passionately and intensely seek the *uniquely possible Immortality.*

Since in and within the same environments, new lives are being born and nourished to maturity, Nature cannot be condemned as being inevitably bent on killing and extinguishing Lives one by one or in a mass altogether. Even the possible instance of the whole Earth being melted back into Fluid fiery substance or frozen into frigid mass of absolute cold, does not prove the universality of Death—since the whole of Earth constitutes but an infinitesimal fraction of the nearest visible universe and since the immense universes themselves are infinite in number. *The possibility of Whole Spatial Configuration being dissolved into Formlessness is only a possibility born of the positively operating forces of "Potential Imminence" developing into "Dynamic Nascence."* Death is but an expression of the Uniquely Emergent, the Awful, Abysmal, Heart-

pulling Beauty of blank and stark DISAPPEARANCE, that in its own *negatively-affirming, familiarity-thwarting and anguishingly-wonderful* Novel Way, screws tight the loosening springs of Life's creative-concentration and achieves by its *Sheer Nothingness* wherever and whenever *Aught and Everything Concrete* fails!

PRAKRITI AND PURUSHA

Prakriti or Power is the manifest aspect and palpably perceptible phase of that which is both manifest and unmanifest, which is both palpable and impalpable, tangible and transcendent, and whose totality is not a mere total mass and all-filling substance but is characterized, mastered and manipulated by the Master-Character and Personality of *Purusha.* In short Purusha represents the Creative-Consecrative *Character-Concentration*; and Prakriti represents merely the Conserved and ever-continuously manifest *Quality and Content.*

All beings and beauties have their birth and consummation in God and God alone. But in the course of their material manifestation, *which itself is but an aspect of God-Beauty's Revelation,* beings and beauties may appear to be existing, *not indeed entirely apart from God,* but as abiding and inhering in their own obtrusively objective Beauty-Forms and Rhythmic Movements which appertain to them throughout their periods of respective duration. It is this Rhythmic Movement and Duration of Rhythmic Relation between rhythmically-moving and rhythm-inhering things, that is called a KALPA. *Kalpa is the cyclic law of individually-integrating Creation-Conservation-Consecration.* It is the Rhythm of Historically Eventful Instants, which varies in duration and content of significant events according to the rhythmic nature and character of the Creative Impulse or KALPANA, each is made to express.

From the depths of our throbbing hearts are always bursting the burning purposes and interests of every

living moment. These purposes and interests vary from each other in proportion to the intensity with which each bursts out of the bowels of the Creative Life-Spirit. So, what is *ever-present,* comes to be known and represented as the *progressively-present* moving towards an *ever-increasingly perfectible future,* whose possibility-of-perfection and definite development leading to fulfilment depends upon *the strength and faith of prophetic affirmation and pursuit-impulse possessed by each outbursting breath.* The Time-series of Past, Present and Future is built upon the varying intensity of *our divided desires and unsatisfied ambitions.* If we had but *one Desire and one kind of Interest alone* in our heart and if at every moment the then-felt interest is possible of being satisfied in its entirety, then the *varying sense* of Past, Present and Future would *not* be felt. The affirmation of our throbbing heart and thrilling life is not a simple affirmation—it is a *prophetic* one prompting us to pursue and discover the still more possible stages of developments and kinds of happiness in store for such as do dare to possess and be possessed with them. And in so prophesying, prompting, pursuing and discovering, the heart of Man throbs only in joyous union with the Rhythmic Throbbings of the Ever-creative *Heart Divine.* We have not only the *Spirit* of Life alive in us, but also the *Sense* and *Self-appreciation* of the varying standards of possible Life-Satisfaction open to each and all of us.

Purusha is pure character-concentration which is equal to in essence and identical with the affirmation of all affirmations, the prophecy of all prophecies and the discovery of all discoveries. *Purusha* is Integral and Individual, while *Prakriti* or Nature is Composite and Infinite. *Purusha is Dramatically Divine and Divinely Dramatic—while Prakriti is deliberately discernible and developably didactic.* All divisions and distinctions, all analyses and syntheses, all associations and dissociations, all magnifications and minimizations, all metamorphoses and transformations, and even all *conscious efforts at*

identifications take place in and within the Developably Descriptive and Didactic Scheme of Nature, which is the aggregation and congregation, the collection and extension, the quality and content and the virtue and volume of God's Revealed and ever-more rhythmically revealing Beauty. Unless the Visible Blush of *Beauty Divine* known as "Sri" or *Prakriti* makes itself manifest, unless the Immanent-Transcendent is capable of tangible touch, sight and perception, unless the Dramatic Divinity lends itself to the equally dramatic and dramatically-dual Revelation-Realization, unless Love, Truth and Righteousness are made possible of positive achievement and progressive attainments in perpetually-ascending scales and standards towards perfection, unless the *Heart Divine* both *gives* the *Givenness* and *takes* the Gifts given back by us after having made them out of the same stuff as His Heart-given Love of giving and taking, how could there be God, World and Man living and loving together and partaking of the same boundless Divine Love and Glory?

Whenever mention is made of *Purusha and Prakriti,* we must bear in mind the indivisibly dramatic and dual unity underlying the two terms and we must take for granted that the one implies the other. According to the Gita, *Purusha* is the Ever-creative Origin-originating Deed of Fulfilment and the Definitively Divine Individuality-Personality. *Prakriti* means only the revealed and realized aspect of *Purusha* who alone is the Reality of all revelations and realizations and who alone is the eternally-instantaneous deed of Fulfilled Freedom, from which are *derived and developed* the Instant-by-Instant stages of progressive revelations and realizations. *Prakriti* means ever and always *Purusha-Prakriti.* There can be no *Prakriti* without *Purusha* instrumenting, instituting, interpreting and appropriating it. The Prakriti or Nature of our ordinary speech and thought is what the *Purusha in us* institutes and interprets with a view to appropriate its configuratively-concrete contents. Such

Prakriti instituted, interpreted and appropriated is otherwise called KSHARA-PURUSHA, or the infinitely divisible-developable Purusha who supplies the Matrix-stuff of all evolving Mentality and Materiality. The *Purusha* that is in common usage distinguished from *Prakriti* is the AKSHARA PURUSHA or the Immanent-Transcendent as different from the Tangible and Changeable Imminent-Emergent-Nascent. The Highest Purusha or PURUSHOTTAMA is He who *transcends even the Transcendent,* who is the *Avyaktā* (the Undefined) beyond and behind and before all possibly conceivable *Avyktās,* the Supreme Lord and Sovereign from out of whose Estate of Freedom-Fulfilment, or Eternally-Instantaneous DIVINITY of DEED, are *derived and developed* all Tangibilities and Transcendentalities, all Unconditioned Indefinables and Definitive Definables, all Unmanifest and Manifest Processes and Principles, Powers and Potentialities, Energies and Extensions, and Universes and Spaces in rhythmic regularity of instant-by-instant and moment-by-moment revelations and realizations.

The Purusha who instruments, institutes, interprets and appropriates the *Prakriti* is the *Kāla-Purusha* of Ever-creative TIME, and the *Prakriti* so instituted and appropriated becomes the Space-in-Time or Space-Time. *Kāla-Purusha* is Himself *the Kārana-Purusha,* the *Kalpana-Purusha* and *Kriyā-Purusha,* that is to say, the First Cause, the Causation-of-Cause and the Creative DEED which is its own Commandment and Execution of the Fact of Fulfilment.

The term Prakriti or Nature generally denotes one or the other or all of the three following ideas generated in our minds. What we mean by Nature, first and foremost, is the *Beauty-Pageant of Forms* which in unison with our individual feelings and interests develops into the World-of-Objects and Forces of Changing Movements. The increasing plurality of Objects generates only the increasing intensity of feeling as regards the absolute certainty of the Abstract and Universal Fact. Nature

may mean any of these three universals, namely, (1) the Universally-prevalent and pervading Abstract Fact, (2) the Universally-operative Force of Movement; and (3) the Universal Complex of Manifold Forms. These three stages of *Nature-development* from Beauty-Form through the Ever-operative Force-of-Movement to the Absolute Certainty of Abstract Fact are derived *from and through* the Living Purusha's (or Individuality-Personality's) triple and triune Wonder-Hunger-Desire. *The discovery and the derivation of the distinction between Purusha and Prakriti,* the very distinction of the Self and the Not-self, of the Subject and the Object, and of the *broken instants from out of the instantaneous Event*—is all brought about by the individually-organized and organically-individualized DESIRE which is always operating in explicit or implicit union with Woner and Hunger. It is organically centralized Heart-Faith that upholds the indestructible and indisputable Fact-of-Fact or Abstract and Absolute Certainty. Having installed the indestructible and incontestably-true Fact of Ever-operative Nature, the organically centralized Heart-faith that is individual, independent, uniquely original and sovereignly supreme, armed with the full strength of the freedom of functioning certainty, functions forth from fulfilment to fulfilment to the full extent of the freedom-of-freedom which fulfils itself in the DEED of the Definitively Divine Individuality-Personality.

The Concrete Fact of Conserved and Concentrated Nature is What is affirmed and established by "Moral Comprehension" that is Master to both Mind and Matter and surrenders itself wholly only to the Individuality of Freedom-flowering Faith and Liberty-ripening Love.

COURAGEOUS AND ALL-CONSERVING MORAL COMPREHENSION

There is a Moral Comprehension that is master to both Mind and Matter—it is what affirms and establishes

the Nature of all Natures and the Character of all Characters. The Moral Comprehension is what conquers, appropriates and assimilates the heart and core of Beauty's More that is much more than the All and the Whole and the Absolute, as yet ascertained, acquired, possessed and conserved. Deliberately concentrated *contentment* with the conserved and acquired concrete is as much the characteristic of Moral Comprehension as equally deliberately functioning *desire for development,* that leads itself by infinite leaps and bounds from the Infinity-of-Infinities already appropriated and possessed to the intuitively-axiomatic and axiomatically-intuitive realization of the all-affirming, all-absorbing, all-integrating, Universally-Particular Individuality of Beauty's Breath and Body that is Beauty, Beauty, throughout.

The Moral is what affirms and appreciates, what prophesies and postulates and pursues and discovers the Beauty of Beauty's ever-expanding Imminent-Emergent-Nascent *Historic Drama* of Time-Space-Events. The Moral finds its fulfilment not in a bare and anatomic certainty of inevitable "*Is-ness*" or "*Fact-ness,*" not in a bald and bloodless abstract affirmation incapable of expanding appreciations and heart-whole adorations, and *not in the least in a monotony of saturated Bliss-substance devoid of Beauty's function and freedom of Instant-by-Instant accelerating Ecstasies of instant-by-instant accelerating unions and intensifying fusions.*

Morality is Life's unceasing touch *with* and ever-increasing enthronement *within* the Eternal and Evergrowing Life-of-Life. Life comes to live morally and comes to be known and recognized as *the Moral Life* only when it is rooted within the bosom and background of a Life-including, Life-enlivening and Life-naturalizing Life-of-Life, which is ever creating, conserving and consecrating the whole kingdom and empire of Living Life and is ever building up more and more universes and heavens,

so that there is Life-Affirmation throughout and naught else.

Intensity of Life-function in conscious conformity with and gladsome confirmation of the throbbing heart's affirmation; the desire to extend and amplify the web and thread of Life, from wheresoever and whensoever it may have had its temporal origin and self-conscious beginning; the determination to live in face of imminent death, is the *first indubitable proof of the manly affirmation and moral responsibility we possess.* Life is not less but all the more interesting to those who still live after the lives and generations that are dead. The increasing possibility of Life-function depends on the ability of the conscious Life-impulse to enthrone and establish itself in harmony with the ever-creative positive affirmation, which enables us to endure only in proportion to what we dare and care to affirm *of* ourselves, to what we prophesy, pursue and discover *by* ourselves and to what we appropriate and achieve *for* ourselves. If the dread of imminent death and organic destruction disables us from concentrating all available powers of our veritably living body and mind towards the continuance and conscientiously masterful possession of the heart-built and heart-enclosing citadel—if the mere report of the enemy's approach is enough to dislodge us from our entrenched fortresses and armoured embattlements, we deserve not to continue the task of life-functioning a moment more. *All the infinite and eternal powers of creation avail not the least for those who would not of themselves choose to live and shoulder the responsibility of courageous breath-breathing.* Even belief in immortally-extended life becomes *a pretentious boast and offensive affectation* when such Belief is not backed by the definite plan and resolution to *live it nobly throughout.* Ay, *Faith in God and Belief in the* hypothetical Eternal Life-of-Life could be argued to be *immoral,* if such faith and belief tends to make Man *only more restless and discontented* with his mortal lot

and makes him adopt only an obtusely *absolute* standpoint and standard of valuation inapplicable to and out of harmony with the facts, acts and deeds of instantaneously-functioning life.

The Moral Comprehension is what precedes the Historic Dramatic Development of Imminent-Emergent-Nascent Living Life and what also proceeds in advance of it, and what thereby endows Life with a sense of Past, Present and Future, with the sense of the solid fact of its Living Body and its front and back. Even the simplest sensation of touch, taste, smell, sight or hearing transfigures itself, under Moral Inspiration, into the thrill of Ecstasy and Certainty of Self-evident Discovery, which discovers the Whole Realm of Living Life and Existence as one vast Rhythmic Scheme of graded scales and octaves with rhythmically-constituted and rhythmically varying centres,points, lines, curves, planes, stops and stages of ever-singing Heart-Music. Historic Time and Certainty of Self-duration is but the heard-sound and echo of this spontaneous and unceasing Heart-Music. From the Moral Plane and Heaven of Rhythmic Heart-Music descends the celestial streams of Life-awakening sensations which flood and fill all mortal minds and hearts and give them the strength of their own self-assertion and *self-ascertained* certainties, till as amongst and between themselves they begin to feel the varying degrees of satisfaction, strength, certainty of self-movement, supremacy and sacredness that each has been privileged to possess, attain to or achieve by his or her own efforts.

The Moral Heaven is the plane of solid ground on and out of which all living life leaps to the height of each individual's respective self-development. Life finds itself living and growing, moving and developing, from moment to moment, only when it is made to live and move in and within a *morally-constituted and morally-constructed* world and universe of extended Living Breath or Concrete Body-Mind-Reality. The Moral

Order is the World-Order and Natural System in and within which, each Type and Individual finds itself living and progressing according to its capacity to absorb, assimilate and organize for itself, according to its capacity to co-operate with other individual bodies or types and according to its capacity to comprehend and control all its functioning powers towards the supreme realization of its all-throughout affirmed, appreciated and adored Ideal of the Uniquely Unique *Individual* amidst the Infinity-of-Infinities.

KALPA AND KALPANA; OR THE CHARACTER CONCENTRATION OF CREATIVE COMMANDMENT

Nature or the Rhythmic Region of Revealed Reality depends for its recognition on some percipient heart or mind enduring in living life and sensibility. The Reality of Nature is measured by the amount, extent or character of the Realization which the Living Body-Mind has been able to derive out of its Stimulatory Revelation. Hence each living life constructs a world and universe *of attendant environment,* corresponding to its own throbbing heart's strength of sensitivity and range of consciousness. This limited world of each and the rhythmic series of such worlds of each and all—is what is known and called KALPA. Each throb has its *Kalpa* —each breath and individually-unique thrill of feeling, each distinct point and pulse of duration, each individual object and distinctive entity, each wave and ripple, each atom and electron, each world and universe—has its own particularly characteristic KALPA or Cycle of Historic Duration, Persistence and Progress, of Manifest Creation, Conservation and Consecration. From the Heart, to the Heart again, through and through the Rhythmic Fields and Rhythmic Extensions of the same sustaining Heart, is the origin, march and progress of all throbbing pulses and flowing currents of life-blood, of all feeling feelings and thinking thoughts, of all impulsing movements and enduring inherences. The

KALPA of each is determined by the Rhythmic Rhythm, which each one's throbbing heart is capable of expressing uniquely and acting up to according to its own *functioning freedom of creative initiation or Kalpana.* The life-duration and development, the structure and composition, the size and measurement and the dimensions and directions of all organisms and inorganic atoms and molecules, are what are regulated and determined by the impulsive force and power of creative affirmation possessed and expressed by them consistently and confirmatively in rhythmic harmony and continuity.

Kalpa is the Rhythm of Character, characteristic of each. Each distinct entity or individual attains to that consummation which his indisputable character and creative impulse or *Kalpana* resident in his heart throughout his life entitles him. *What each one creates and conceives himself to be, that he becomes.* The creative impulsion and constructive comprehension *initiated* according to the resident rhythmic force and energy-energization of each uniquely original Absorbing-Individuating Thing or System is what makes for distinctions and differences between things and things and systems and systems. The sense of being the uniquely particular thing, the fundamentally functioning freedom and factness of fact affirmed, appreciated and adored by each constitutes its primary Kalpa, Kalpana and Bhāvana—ay, God bestows on each of us so much liberty of self-love and freedom of functioning feelings and draws all throbbing hearts towards His own Heart Divine *only through the force of our own freedom-flowering-faith and liberty-ripening-loves.*

SVABHAVA, SAHABHAVA, TATBHAVA, SATBHAVA AND MATBHAVA (OR) NATURE, NECESSITY, CHARACTERISTIC, CHARACTER AND INDIVIDUALITY

Nature is Hungering Life's nutrient stuff and character-constituent. Both Life and Nature are born of the Ever-creative *Immanent* and both extend through

and through the History-Field of *Imminence-Emergence-Nascence.* When Conscious Life recognizes Nature as its own established ground and soil of ever-feeding nutriment and as its breath-inspiring atmosphere and horizon of increasingly-expanding possibility of development, it recognizes only its own indisputable, objectively manifested and concreted Character. When Nature nurtures and sustains the uniquely original and characteristically independent Life-function, it is nurturing only *its own* Nature-of-Nature and inmost, ever-creative Genius of both instantaneous and instant-by-instant-intensifying functioning freedom of fulfilments.

There is, in truth, no coming to Nature nor returning back to Nature on the part of the Living Life, as Nature is what is already operative with and within the ever-creative Life-Function. It is in particular relation to Life-function that the Nature or *Prakriti,* inherently operating within it, is called its *Svabhāva* or *Livingness* of LIFE. Corresponding to the uniquely-creative Individual's Function, Form, Fixity-of-Familiarity, Freedom-of-Novelty and Fulfilment, the unbrokenly operative Life-nurturing-Nature develops in significance from *Svabhāva* to *Sahabhāva, Tatbhāva, Satbhāva* and *Matbhāva* in increasing intensity of concentration: that is to say, mere Nature develops into the fundamental notion and force of Necessity, from that into inalienable Characteristic, and from that into indisputably evident Character and then regnant Individuality.

Svabhāva is life-indwelling and life-nurturing Nature that is primary, positive, persistent, insistent and affirmatively affirmative. The primary affirmation and positive realization is the concrete-point and blood-filled throb whose two sides or extremities are the dual and inseparable Mind and Matter, Self and Not-self, Body and Not-Body aspects. It is this primary positive point and concrete unit that *divides and develops* itself, into *Subjective Appreciation* and *Objective Existence,* into Memory and Perception. Before we come to have

a discrete feeling or consciousness of anything as anything, before our own living self is discovered to us and brought to the vision of clear self-consciousness, the primary positive realization has to develop and divide itself into the face-to-face aspects of its first felt reality and realize itself resolutely and deliberately, even as the result of its own determinately developed discriminations, which mirror themselves mutually and confirm the original heart-affirmation all the more easily with the help and co-operation of each with each and all with all. The discrete points and phases of our rational experience and commonsense knowledge, the observable objects and recognizable relations, are the extensions and progressions of the same primary Heart-Affirmation. And far from being exhausted in bringing forth or building up the Manifest Manifold, the ever-creative Affirmation makes use of each and all objects and aspects of the very Manifold to let in the Vision and Realization of the Infinitely-Infinite. But even the Infinitely Infinite is but an indefinitely halting stage of the same developmental progressive series. As the only possible irreducible minimum is the Primary and Primarily Affirmative, the only limit of Liberty and Functioning Freedom-of-Fulfilment is the *Absolutely* Absolute and the *Perfectly* Perfect. Between these two poles of Primary Positive Affirmation and Absolutely-perfected Perfection lie the Worlds of infinitely variable grades and scales of magnifications, minimizations, metamorphoses, associations, dissociations, integrations, disintegrations and redintegrations.

When the instantaneous Being-Becoming of Life or self-creative *Bhāva* breaks into the partial rhythms of *Being* alone or *Becoming* alone, then the unitary Livingness of *Svabhāva* expressed through the simple breathing breath and throbbing pulse comes to be recognised as the *Sahabhāva* of Life with Life, of Throb with Throb, of Subject with Object, of Cause with Effect, of Past with Future, and of such like duals and doubles. The in-

herently resident *function-forces* which are *implicitly* operative at the primary stage of *Svabhāva* or instantaneously functioning function, become in the next stage of *Sahabhāva explicitly causative and co-operative,* injunctive and imperative, specifically stimulative and sensitive, side by side. Nature which is the veritable food and flesh of the living life in the previous stage, becomes now known as *Necessity* or *Inevitable Environment,* which stimulates the Organism to concentrate, conserve and comprehend its own organic constitution and congenital wants and necessities. *Tatbhāva* or Focal Concentration of Functioning Certainty leading to Fixity-of-Familiarity is the result of such imperatively necessitated or voluntary co-operation on the part of the divided phases of the 'Living' Whole as the Organism and the Environment. *Satbhāva* is the Freedom-of-Novelty that leads to the concrete realization of the pursued Ideal and conceived Character; and at this stage, the function-forces of Life-nurturing Nature become themselves the Substance sought, the Property possessed and the Quality or Virtue arduously cultivated and harvested throughout Life's years of continuous endeavour and pursuit. The culminating Fulfilment of *Matbhāva* or Individuality-Personality becomes possible only when all the naturally inherent and latent elements, that are fraught with *Potential Imminence* and with *Dynamically-upsurging-Nascence,* have been fully called forth, utilized, transmuted and sublimated into the instantaneous *"Samsparsam"* or Union and Fusion of Life with the Life-of-Life, of the Ever-creative Immanent with the Ineffable Transcendent. Nature comes in and fulfils its work as the fusing force and welding substance which enables the struggling Living Life to coalesce itself with the Eternally-Instantaneous Life-Beauty-Love.

Far from Life-Genius coming from or originating out of the sheer nutrient and nourishing substance of Nature, and far from Organically-embodied Life being

disorganized back, after organic death, into the sheer elements of physical and chemical Nature, and far also from God being *the mere wholeness and entirety of Environmental Nature* that forms the ground, soil, atmosphere and horizon of Living Life, it is Nature that comes in and between Life and the Life-of-Life, in and between Life's instantaneous Function and eternal Fulfilment, and in and between Life's creative concentration and concentratedly-creative initiation. Nature in the sense of sheer and mere concentration-field of function-forces is always *less and lower than* the Self-creative Life-Function or instantaneous Function-Fulfilment of Being-Becoming. The Form and Force, the Field and Ground and the Idea and Institution of NATURE, all depend for their inception and formation, for their distinction and definition, on the uniquely, ever-creatively initiating Life-Function of Individuality that is possessed of the *Sovereign Moral Comprehension* which masters and manipulates the Nature-of-Nature into its own Characteristic Experience and expressively expressed Character-Fulfilment.

THE GITA'S ORIGINAL THEORY OF SAT, BHAVA AND SAMSPARSAM OR THE METAPHYSICO-ETHICO-LOGICAL PRINCIPLE OF INDIVISIBLE AND EVER-CREATIVE BEING-BECOMING

As has been already pointed out in the second chapter of this book, the Bhagavad-Gīta solves the supposedly eternal contradiction or antinomy between Being and Becoming by its original enunciation and incomparable exposition of the principle of Bhāva. Bhāva is the bursting throb and blossoming blush of the *Living Present* which includes in its intuitive realization and sphere of apperceptive experience the progressively rhythmic *process* and perceptibly beautiful *procession* of Past and Future. Bhāva is the spontaneous blossoming of Being-Becoming. It is not mere Being nor mere Becoming alone; nor is it a mere synthesis and artificially-wrought integration of both.

The Ever-creative Immanent urging forth and surging towards the Transcendent, Bhāva is, indeed, the same Immanent transfigured into the perceptibly beautiful and historically dramatic Imminent-Emergent-Nascent and blossoming itself in varying scales and rhythms of infinitely deepening, ever-increasingly-extending possibilities, probabilities, and actualities, qualities, quantities and affinities, harmonies, series and systems, groups, worlds, world-systems and universes.

The religion of the Gīta, for the matter of that, the whole system of Vaishnavism, is built round this central spiritual and scientific truth of the Eternal, Indefinable *"Sat"* being never devoid of Bhāva and of discretely separated Bhāvās being possessed of the privilege of *Samsparsam* which means the original and originating Virtue, Faculty or Function of "Fact-and-Feeling-Fusion"—Nuclear Coalescence—and Nature-*naturalizing*-Fulfilment.

Sat, Bhāva and Samsparsam; fact, feeling and fusion; reality, revelation and realization; the positive, the progressive and the perfect; the affirmative, the appreciative and the adored—are some of the various ways of denoting the threefold steps of VISHNU, the Proto-cosmic, Pro-cosmic and Pre-cosmic Creator of Creators, from out of whom and in and within whom are built the eternally-ascending and ever-increasingly developing Life, Beauty and Love through the successive stages of—(1) Creation and Concentration; (2) Conservation and Comprehension; (3) Consecration and Conscious Control; (4) Character and Concrete Realization; and (5) Individuality and Indisputable Validity.

Svabhāva is identified in the Gīta with the *Adhyātma,* who is the Psycho-Physico-Spiritual Individuality of Absorption-Hunger - Assimilation - Organization-Individuation. The obvious meaning of this statement is that unless the *Organic* identifies itself with the *Inorganic,*

unless the *Organism* identifies itself with the *Environment,* unless the *Mind* identifies itself with the *Body* and unless the uniquely particular *Individual* identifies himself with the Common and All-prevalent *Universal,* there cannot be any *Life-evolution*—nay, not even prolonged Life-duration. For, unless the Inorganic Air, Water and other elements combine to form Life's ever-nourishing food, drink and breathing breath, unless the so-called "*Lifeless*" is taken into the very Body and Flesh, ay, into the inmost Heart and animate Being of the so-called specifically "Living", the superficial layer of protoplasm will perish, die, dry itself and be reduced to the same despised, lifeless dust of dust and ashes of ashes.

Svabhāva is the primordial, ever-operative Nature that operates with and within the organic world and environment of the Living; and *Adhyātma* is the primary, all-appropriating, intuitively-realizing Individuality-Personality of Purusha. *Svabhāva* becomes Organic Character, when the operative function-forces and powers of raw Nature become mastered, absorbed and assimilated into the Purusha's Self-of-Self. Nature enduring throughout as Nature becomes the characteristically concrete embodiment and field of concentrated forces and energies known as *Universal Nature.* But even to recognize, realize, appreciate, appropriate and make use of this Universal Nature, a still more powerful and masterful agency is required—and this master and lord of enduring universal Nature is *Purusha,* Character or Personality.

By identifying Svabhāva with Adhyātma, the Gīta has laid to rest all quibbling doubts and cantankerous theories and has demonstrated axiomatically *that there is no great chasm dividing the Living and the Non-Living* and that even Universal and All-powerful Nature remains and endures as such only under the sovereignty and supreme overlordship of Character—and Character itself is but the *positive surface and lower limit* of the still more

potentially-developing and still more beautifully integrating Individuality of Personality.

Nature, Necessity, Characteristic, Character and Individuality are the corresponding connotations of the fivefold *Bhāvās* born of the integral union of *Purusha* and *Prakriti,* with the overlordship of the former running throughout; and these fivefold *Bhāvās* are *Svabhāva, Sahabhāva, Tatbhāva, Satbhāva* and *Matbhāva.* The *Purusha* aspect of *Svabhāva* is Creative Initiation. Creative Initiation of the Purusha has its Prakriti-correlate of Creative Concentration; and such correlations run throughout the succeeding stages of conservation and comprehension, of consecration and conscious control, of character and concrete realization and of individuality and indisputable validity—where the Purusha or the Intuitively-Appreciative *Subjective* Aspects are Comprehension, Consecration, Character and Individuality, and the Prakriti or the Independently-Instituted *Objective* Aspects are Conservation, Conscious Control, Concrete Realization and Indisputable Validity.

THE HIGHEST NATURE AND CHARACTER IS WHAT IS ALL-INCLUSIVE AND EVER-CREATIVE

From the solid mass of condensed Earth-matter right up to concentrated, self-centred Egoism, the Gīta classes all ascending scales of distinctly concrete and increasingly self-centring rhythms as the constituents of the *Lower Nature,* inasmuch as they, however far extensive in themselves, are still separate from all the rest of the Universe and are incapable of wholly assimilating themselves into and identifying themselves with the All-pervading Indefinable Whole-of-Wholes, that alone is the *Higher Nature-of-Nature* and gets such distinction because it includes, possesses and embraces everything of fact, form and feature, everything of existence and manifest appearance, in its own Unbroken Individuality of Life-Beauty-Love.

The Earth is but one of the infinite orbs and spheres that have each, distinct dimensions, shapes and features. The shape of the Earth is defined only as "Earth-shaped" or "*Geoid*"; and all atoms and electrons that do retain a physical individuality must have a crystalline shape and features *original and singular to each*. Even like a common crystal of stone found on its expansive surface, the Earth itself is only a single stone or gem of Beauty strung together with others infinite in number to form the Visible Necklace of the All-embracing BEAUTY'S BREAST. All spheres of condensation and masses of collected Matter, all hang together and form but *one string* and one single strand out of the infinite strands and strings, which the Necklace Beauty manifests indubitably even to our naked mortal eyes of limited perception. The broad expansive heavens filled with the infinity of shining suns and stars is still capable of inhabiting within itself many more infinities of such stellar clusters and galaxies—but even the whole of Astronomical Heaven forms but a Facet and Phase of the Beauty's Beauty made manifest even to man's mind and senses—without taking into consideration the original and originating Moral Comprehension which is far superior and master to both Mind and Senses and is capable of beholding Beauty face to face and heart to heart.

What upholds this whole universe of energy and substance, what sustains all forms and shapes and brings forth more new substances, tissues, organs, feelings, perceptions, associations, and environments, what is the Master of itself and masters all these worlds of mere Matter and Mind, what exists from eternity to eternity and yet ever reveals itself with dramatic suddenness and spontaneity, with Wonder-rousing Novelty and Familiarity of both Subjective and Objective emphasis of instant-by-instant intensifying Interest—what partakes of God's own Godliness and constitutes in itself the Nature of All Natures and the Character of All

Characters, is the Genius and Spirit of Living Life that absorbs, hungers, assimilates, organizes and individuates from more to more, till Beauty's MORE has become its swelling breath and fire of animation, till Loving Love has become its feeling flesh and flowing blood fraught with the freedom and force of infinite loving.

What possesses, controls and appropriates even this very Spirit of ever-expanding, all-conquering, all-absorbing Life, is that which is the Life-of-Life and the HEART of All Throbbing Hearts. There is no Finality of quantity or quality, of virtue or value, of splendour or glory, of excellence or merit and of worth or eminence, in and throughout the Rhythmic Scheme and Righteous Realm of ever-creative Heart Divine's Sway and Sovereignty. There is no attribute which does not suggest and lend itself to the development of infinitely higher and more comprehensive attributes; there is no mere substance and substratum which is not in itself the seed-bed and garden-soil of ever-growing and unceasingly developing forms and features of both Novelty and Familiarity, fraught with their respective potentialities for further and further Attention-rousing Interests and Attractions. *There is no Finality even in simplicity of structure and constructive conception.* The One and the Many cannot be conceived of except as a Rhythmic Whole and Harmonious *Unity-of-Infinity,* except as an intensively interpenetrative mingling and merging of each with all and all with each. The Necklace of Beauty without the distinctively shining gems and brilliant orbs is an empty string of little value—nor do the *distinct* flowers and gems by themselves alone constitute the whole of Beauty's Beauty which is the *Universal of All Universals* and the *Particular of All Particulars,* which is the Beauty of not merely sight or hearing, of not merely mortal sensibilities and discoveries —but is the Being of Being and the Becoming of Becoming from which are born all worlds and heavens and realms and empires of Fact and Feeling, of Hope and

Belief, of Art and Faith, of Aspiration and Imagination and of Adoration and Axiomatic Accomplishment.

THE VISIBLE WORLD OF COSMIC CONFIGURATION IS THE VOCAL ORGAN AND MUSIC-BOX OF EVER-EXPANDING, UNIVERSES-EVOLVING CREATIVE MELODY

This concretely manifest world of entities, groups and systems, this overabounding manifoldness of movements and momentums, distinctions and dimensions and qualities and quantities, the entire scheme of visible creation extending to countless starry systems and empyrean spaces of unimaginable splendour and magnitude is, so to speak, one vast *Music-Box* of not merely auditory-melody producing powers but of every variety and rhythm of *heart-stimulating and mind-awakening uniquenesses.*

This *Cosmic Machine* of configuratively-distributive-concretion has an OPERATOR who is equal to the task of handling and instrumenting it with no greater effort than what a man has to exert in using his own vocal organ. Yes, this vast, vast, visible Nature is, veritably speaking, the *Vocal Organ* of the Creatively-contributive-concentration that controls, conserves and comprehends the *Infinite Whole* of all immeasurable immensities of forces, spheres and systems as well and effectively as it controls and comprehends the *Infinitesimal Phases and Fractions* of all minutely minute parts and particles. The conserving power of this Cosmos-configurating Creative Concentration is only equalled, if not excelled by its own *Comprehending Mastery and Instrumenting Freedom of concentratedly-creative Initiation.*

The simplest *Awareness* of Universal and All-pervading Vastness requires an *Original Adventure* for the affirmation, appreciation, appropriation and enjoyment of the Institutedly-Objective Infinity. The *Idea* of "COSMOS" is always a signal to the over-enthusiastic Musician of comprehensive-conservation to voice forth

and liberate the latent notes and tunes of increasingly accumulating pitch, amplitude and complexity, that heave and surge from worlds to worlds and heavens to heavens with infinite leaps and bounds and lead themselves fearlessly to the veritable vision and virtual expression of the *most staggeringly sublime symphony* of Infinities-comprising-INFINITY. The more our *conception* of the *cosmic content* and *extent* develops with unceasing prophecy, pursuit and discovery, the more concentratedly does the Power and Genius of Controlling Comprehension *handle* its elements and constituents. The mastery in such handling is proved by the dual and doubly-developing powers of *infinitefold-magnifications* side by side with *infinitesimally-infinitesimal minimizations.*

What is meant by the universe and cosmos of Space-Time or Time-Space is the develop*ed* and still develop*ing* operation of distinctively unique and indivisibly-dual Comprehensive-Conservation and Controlling Comprehension. Creative Movement or Emergence of Beauty's Manifest Beauty is prior even to this primary *Mind-manifestation of Consciousness-Operation,* which, when once begun, keeps itself, continuously and unbrokenly, self-conserving and self-sustained. The Primary Creative Movement has no Particular Direction or Centralization—though every distinctively unique and distinguishably varied direction or discernment arises out of the Rhythmic Creation's rhythmically-varying Rhythms. So far as we, men, are capable of comprehending and appreciating it, Creative Movement is of two fundamental types:—(1) The Configuratively-distributive and concretely-constituted *Body-Appearances* or *Form-functions;* and (2) the Creatively-contributive and instant-by-instant intensifying Mind's *Body-manipulating-movements* or *Function-forms.* Pure creative movement is not capable of being realized either by our Body alone or by our Mind alone; and it is only through the instantaneous union and fusion of both *function-form* and *form-function* that we are able to recognize the Rhythmic

March of Historic Movement and Development. Through the force of Familiarity and continuance of organic practice, we acquire the *Habits* of Measurements and Measured Modes of Perception, which do *not at all* cover the whole field of even a living individual's indisputably-felt experience. The functioning Body-Mind struggles to comprehend the full scope and secret of spontaneous impulsion possessed by the All-maintaining Ever-creative Movement but does not succeed in realizing it as an *Unbroken Harmony.* The whole universe and field of concrete existence is one *complex-plexus of pulsing movements* moving with the varying rhythms of rhythmic momentums and *frequencies of vibrations*—and hence, we are led to conceive of or picture the Creative Movement not as *One* Uniform Melody but as the *Manifold Symphony* and *Symbiosis* of Rhythms-*within*-Rhythms and of Rhythms-*magnifying*-Rhythms.

Creative Movement or Beauty's Manifest Emergence of "More" is that instantaneous cumulation of all conditions and states of energy which include both the potential and the kinetic, the static and the dynamic, the unidirectional and the all-directional, as to be almost indescribable. In fact all descriptions and definitions, all directions and dimensions, are only rhythmic variations of the creatively-concentrating and configuratively-distributing, indivisibly integral Movement-of-all-movements. The so-called *Changelessness of Fixation* is only Familiarity-concentrating *Mind-movement* and even Self-consciousness is but a mode of *Body-fixing* or *objectively-instituting instrument for further operative movements.*

Creative movement of operative consciousness is not the special property or privilege of men and living things alone. Strictly speaking, it cannot be said of Inorganic Matter that it is beyond the possibility of possessing actively any type or variety of operative consciousness. The rhythmic movements that are fraught with regular periodicity of propulsion, vibration, rota-

tion and translation, cannot be entirely alien to the modes and varieties of operative rhythms possessed in common by self-conscious living beings. From our human standpoint, the utmost that we can say of Inorganic Matter is that it is *unconscious,* even as we say of *a sleeping man* who functions forth only with rhythmic breathing breath and betrays no other sign of his being actively and appreciatively participant in all other movements possible to all other wakeful living beings. The *"Unconscious"*-concept as developed from the human standpoint reflects *as much insensibility* on the part of the *subjective observers* as on the *objectively handled things and objects* which alone are specifically deemed to be deserving of such attributes as *Unconscious, Non-living, Inanimate,* etc.

Wherever there is movement, there is Mind also, along with the moving Body. For Mind and Body alone can together move in rhythmic regularity of continuously functioning certainty. A certainty that is explicitly put into active operation, as the material particles are capable of in their atomic and other internal movements of creative concentration leading to their specifically-grained material concretion, is no less identical with the *functioning freedom-of-fulfilment* known otherwise as *Consciousness.*

The constitution of all bodies and things is so built up that each is an Object unto itself first and foremost and there is nothing that exists without making its own existence felt unto itself in varying degrees of operative consciousness. Awareness is always implied in the effectual discharge of expressively rhythmic movements; and all movements of all bodies and substances, of all molecules, atoms and electrons, are accompanied with or *initiated* by a degree of operative consciousness which comprehends and brings into practical fulfilment the creative rhythm of each one's uniquely functioning function. *In so far as no movement is entirely local, independent and isolated,* in so far as all vibrations of

all bodies and particles act and interact on each other, in so far as adapting oneself to any kind of regulated and rhythmic movement means an adjustment as ordered and intelligent as the articulately-expressive intelligent beings are capable of, we must presume and take for granted that there can be no *Cosmos* and harmoniously-ordered *Universe,* unless all bodies and parts and particles constituting it are conscious of an integrally operating Harmony and Creatively Rhythmic Rhythm at every moment of their self-creative, Body-building and Being-Becoming function.

IT IS CREATIVE INITIATION THAT INSTRUMENTS AND INSTITUTES ALL IMMINENT-EMERGENT-NASCENT "TIME-SPACE-EVENTS"

The field of Manifest Nature is being manifested and maintained and is being modified and manipulated by the Genius of *Creative Initiation* which, as we have already seen, precedes even all-controlling comprehension or *Time-instrumentation* and Comprehensive-conservation or *Space-institution.*

From the Immanent to the Transcendent through and through the Imminent-Emergent-Nascent is the march and progress of all Time-Space-Events. The Imminent is the potentially-imperative Time-instrumentation that is transfiguring itself into the dynamically-developing Nascent Causation. What is only prophetically and imperatively *possible* at the Imminent stage becomes converted at the Nascent stage into the *assured process and operative procession* of progressive developments. *And the Ecstatic Emergent is what combines both the imperative possibility of concrete positivity and the up-surging projection of progressive developability.*

All discrete worlds and atoms as well as all distinctly organic systems, are, one and all, both agents and instruments, both producers and products of the ever-operative Time-Space-Event process. The law of "NECESSITY"

which reigns throughout the Realm of Nature is nothing more than a short and simplified statement of this dual aspect of *agency and instrumentality* being the inevitable characteristics and conditioning limitations of all existent things. *There is nothing "*NEW*" in Nature except the indivisible whole of Nature itself.* There is nothing newly started in and within the field and realm of Nature, except the accelerating naturalization and rhythmically progressive realization of the Rhythmic Character, Content and Construction of the Natural Time-Space-Events. The phrase *"Natural Time-Space-Events"* is not meant to suggest anything other than or different from Nature, as the supposed and so-called *Supernatural.* No, there is nothing beyond and above Nature and there is nothing superior to the Natural Order except if it be, the Supreme *Totality and Coherence, the Supreme Integration and Individuality,* of all configuratively conceived and concentratedly comprehended Nature-of-Nature or Nature's own *Naturalness* of *Organized* and fully-*naturalized* Character.

That which manifests and maintains throughout the Naturalness of Nature, that which keeps intact and unbroken the inviolable sanctity and sacredness of all Natural Laws, that which achieves the FACTS of Nature and establishes the *Naturalness of Factuality* is the Genius and Spirit of *Creative Initiation,* that alone instruments and institutes all Time-Space-Events and Universal Systems found in and within the undefined realm of rhythmically rhythmic Nature.

The Imminent-Emergent-Nascent is the History Field of Human Experience, both Individual and Collective. Each functioning Body-Mind is born in and within this History Field which develops in range of comprehensive extent and distinctiveness of particularities with the developing capacity of the growing organism to stress between and feelingly distinguish its own unique rhythms of absorption, hunger, assimilation, organization and individuation.

The child *in the womb* is a mere absorbing centre of soft and delicate flesh. Its organic movements within the mother's body are more or less concerned with and confined to the business of *sheer absorption* which alone could add to the building-process of *its* body and bring it to a satisfactory finish. Once delivered from within the interior of mother's womb, the positive feeling of *intensified hunger and intervals between hunger* are being felt. Its first days and nights are occupied with simple hunger-sensations, hunger-satisfactions and sleep. With intensified hunger and its frequent satisfactions, the faculty of *assimilation* or desire for particular sweets and delicacies develops in its wake. And in the wake of that desire, develops the greater desire for appropriation, acquisition and possession with a view to more and more enjoyments at its own free will and as frequently as it likes. It is only when the organism begins to *initiate and individualize* for itself, only when the resolutions "I will *do* this" and "I will *get* that" are framed with conscious desire and deliberation, the real *Individual History* begins. Of course, some there are—the parasites of every kind, who never exert themselves and undergo the labour of individual initiation throughout their lives—of such, it can only be said that Life is thrust on them, fed and forced on them, by those who like to feed and keep them as their *pampered pets.*

The *Initiation* of specific operative gestures of both Mind and Body may be the result of some *outside stimulatory causes and circumstances,* to start with. But even conscious *recognition* of a stimulating cause and *response* to that cause in the *appropriate organic manner,* requires some kind of *originality.* The originality claimed for *sheer adaptation* is not what is capable, or supposes itself to be capable, of creating a *new* field of Nature and surrounding circumstances—it lies only in *discovering* for oneself the *uniquely appropriate rhythm of movement* suited for its changed adaptation and future practical adoption.

Man's *Mind* is as much the producer and product of the ever-operative Time-Space-Events as is his *Body.* Only consistent with the purpose and persistence of Rhythmic Evolution—*which is increasing Self-Mastery* —man is able to feel himself free and to make himself his own master and independent sovereign in *his characteristic human sphere,* so far and so long as he *faithfully follows and fully makes use* of the living Body-Mind's *undivided* powers of creatively-contributive-concentration coupled with configuratively-distributive-concretion. Indeed, the Mind by virtue of its creative concentration becomes *its* own master and instrument even as much as it is at once the master and instrument of the Body. The Integral Body-Mind or *Kshētrajña* as including the *Kshētra,* is the instantaneous union and fusion of knowledge-content and knowledge movement. Knowledge-content or establishedly concrete self-certainty is as much the master and instrument of knowledge-movement or operative consciousness of initiating prophecy, pursuit and discovery, as the latter is of the former. There is no absolute self-certainty possible unless the operative consciousness of initiating prophecy, pursuit and discovery is absolutely free to function from fulfilment to fulfilment. *Without operative consciousness, even simple self-identification is impossible*—and still less are the chances, then, of the perfect achievement of heart's fulfilment. The more the mass of concentratedly-conserved knowledge-content and concrete certainty there is, the more *potentially-dynamic and dynamically-potential* becomes the knowledge-movement of prophecy, pursuit and discovery; and the more there is of potentially dynamic and dynamically potential prophecy, pursuit and discovery, the more should inevitably-indispensably be the Novelty of Time-Space-Event-*Transfigurations* and Past-Familiarity-*Disintegrations* through the triple and triune crucibles of dramatically developing and historically ever-onward-marching Imminent-Emergent-Nascent.

The Imminent is the instrumentation of "Necessity" that is either inwardly and organically necessitated, or accepted from *outside* as imperatively necessary. Necessity has always a definitive direction and destination. *All human Necessities are the instrumental institutions and instituted instruments of the functioning Body-Minds that "initiate" them.* Even *acquiescence in or submission* to a Natural Necessity has the implied *choice* of Life-prolongation prompting it. If Life-Desire is extinct, then the word and concept of "Necessity" loses all its *value and significance.* The primary Life-Desire is for increasing Life-prolongation and extended Life-duration. Hence successful Time-instrumentation towards the achievement of extended and established Life-duration occupies *the foremost place in the hierarchy of human efforts and aspirations.*

But for our fundamental interest in the deliberately extended duration of our living Body-Mind, none of us would be inclined to speculate about the reality of Time and Space. Time is what commands our Mind to keep itself awake and ready for *ever-forward march* and Space is what keeps up the *Vision of concrete Body-Appearance* and supplies the unfailing *Urge of the Objective* for all unceasing forward-movements. The real "March Forward" which we genuinely desire and do deliberately execute to our heart's satisfaction is the march from *our* Past to *our* Future with the assured and increasing certainty of *our history being ours, integrally and inseparably.* The real extension of Space that all of us do desire and discover with unceasing efforts of adventure is the expanded possibilities and acquired opportunities for our *increasing Bodily Gestures of instantaneously functioning Beauty-forms and beautifully-performed Bodily-Behaviour.*

ALL ACQUIRED AND ACCUMULATED "TOTALITIES" OF SHEER CONSERVATION AND COMPREHENSION ARE STILL FAR SHORT OF THE TRANSCENDENT FULFILMENT AND HEART-ESTABLISHED SOVEREIGNTY OF AXIOMATIC TRUTH

The totalities of both Mind and Body, of material possessions and mental attainments, are, for all that and all that, still far short of the Transcendent Fulfilment and Supreme Affirmation-Appreciation-Adoration of the Independent Heart-established Sovereignty. Without the fulfilling Touch of God or *Brahma Samsparsam,* without the fulfilling Breath of Divine Blessedness that blesses and fulfils all *totally-surrendering and "totality" proffering Willingness* of Heart and Soul, both Body and Mind lapse into the insignificance of their own constitutional *uncertainty* and are eaten away by the all-consuming and all-corroding *Fear of Death* and *final destruction.*

Life's fulfilment of independent Heart-Sovereignty comes to be established, only when all our activities of Mind and Body and all the varied expressions of our living faculties and functions are made to function and express themselves progressively from moment to moment without the sense of *divided time and duration* and with the growing sensibility and ecstatic concentration of *increasingly operative consciousness.* When both precept and practice, both theory and actuality and both the Ideal and the Real converge towards the *constant and continuous* Affirmation-Appreciation-Adoration of the Transcendent Lord and Ruler of all our throbbing hearts and thrilling consciences, then the path to the Throne of Love and Liberty opens itself to each and all, through the instantaneous interests and increasingly intensifying impulses and appetites felt by each for the ecstatic enjoyment of their own individually-integral and ever-creative Being-Becoming. As the Reality-of-Beauty and the Beauty-of-Reality is wrought and filled throughout with the *facts* and *phases,* with the *factuality* and *legality* and with the *rhythm* and

rationality of instant-by-instant realized Axiomatic Truth, *the Truth we do actually possess and the Truth we have become in ourselves* is wrought and filled throughout with the same current and flood of deep-flowing, conscientiously-consecrated consciousness, within which merge and dissolve all our acquired *organic fears and doubts and unquenchable horrors of death.*

It is not all who can raise themselves to the supreme height of Heart-Faith which deliberately affirms and appreciates from more to more the Beauty-of-Love and the Love-of-Beauty with each breathing breath and thrilling pulse of indivisibly integrated Body-Mind. It is the LORD Himself enthroned in and within our throbbing mortal hearts, who prompts us to such whole-hearted affirmations, appreciations and adorations, to such perpetual pursuits and discoveries of the Truth-of-Beauty and the Beauty-of-Truth, of the Glory-of-Goodness and the Greatness-of-Gloriousness and of the Infinite Immensities and Awe-inspiring Majesty of the *merely Manifest*—and it is He and He alone who prompts us likewise to *discover* further, from the *suggestions* of the palpably manifest and the perceptibly beautiful and virtuous, the ineffably-expanded Glory and Grandeur and Beauty and Beneficence of the inconceivably Transcendent and indescribably Effulgent.

The Transcendent, in true philosophy, is what gives *determinate definitiveness and finality of Finiteness* to whatever is Immanent, Imminent, Emergent or Nascent, or to whatever partakes of all these together. Such a Transcendent must necessarily be that which is *more than a mere product or accumulated hoard,* which is *other than an acquired dignity or attained perfection,* and more than what is already manifest and manipulated. The Authority that affirms, attests, asseverates, adjudicates and establishes all determinative *fact of facts* and establishes further all directive, descriptive and demonstrative *Laws of Fact-movements, Fact-developments and Fact-derivations,* the Reality that is instantaneously

revealed and realized through all rhythmically-felt *genuine feelings of genuineness* and through all rationally-operative functions of *functioning-certainties,* is such an Absolutely Supreme, Transcendent Authority of Ever-creative Affirmation and Affirmatory Reality, whose supremacy is not as a *mere apex or acme superior only to its surrounding subordinates and inferiors,* but independently supreme, self-established and self-fulfilled throughout.

Both definite knowledge and suggestive symbolism fail inevitably when they try to represent *in phase-functions of broken thoughts, words* and *gestures* that which is eternally-instantaneous and ever-present—that, without which there could be no knowledge-content or knowledge-movement, no felt certainty of certainty and no reality of fact, deed or freedom-of-functioning-fulfilment in the *degree of preciseness and determinate definitiveness felt and realized by each of us throughout every waking moment and instant of conscious self-existence.*

THE LINEAMENTS OF THE LIVING CHARACTER OF TRUTH OR THE BEAUTY-REALITY OF INDIVIDUALITY-PERSONALITY

Truth is both the function and faculty of life, its fulness and felicity of experience that is *instantaneous, intimate, uniquely original and independent.* Truth is not confined to one aspect of Mind, nor even merely to the whole of Mentality. It is the *Totality-Function of Transcendental Freedom and Fulfilment* that governs both Body and Mind from within and without and from before, behind and everywhere.

Truth is *stronger* than the Will, *higher* than the Ideal and *nobler* than Affection. It is *nearer* to ourselves than our very skin and breath, is *broader* than the Heart and *deeper* than the Soul—for, it is the Identity and Affirmation of our Eternal Nature and Instant-by-Instant-developing Character which is the same as God's

own Godliness. Truth is throughout the totality, fulfilment and freedom of Essential Existence and Existential Essence.

The progressive delineation or increasing definitiveness and self-mastery of the uniquely functioning *"Individual" or "Living Character of Truth"* is through the emerging Beauty-forms and Beauty-Patterns that develop, divide and redintegrate in and within the History-Field of Self-Consciousness through the ascending stages of *Svabhāva* or Self-Nature-*possession,* of *Sahabhāva* or Self-born Necessity-*operation,* of *Tatbhāva* or Self-characteristic *Fixation* of Functioning Certainty, of *Satbhāva* or Self-*Substantialization* of Character-Concretion and last of all, *Matbhāva* or self-discovered, self-determined and self-identified FACT and TRUTH of SELF.

All conscious human experience begins at a stage of evolution involving the first three Bhāvās, namely, Svabhāva, Sahabhāva and Tatbhāva. Svabhāva means not merely the subjective aspect of which the "Tat" is the objective; but in its primary meaning, it is what gives rise to all other Bhāvās and, as such, is identical and co-extensive with the psycho-physico-spiritual Individuality of *Adhyātma* itself. Sahabhāva is self-consciousness and free flow of thought and feeling limited only by the boundary of "TAT"-awareness, the *Indefinite* Subject-Object which is none the less explicit. Tatbhāva is the indubitable but undefined *feeling-ness of feeling* which is the same as the bare *fact-ness of fact.*

At the earliest stage and, as we shall see by and by, at the highest stage also, Life is purely Creative and fully operative with the freedom of functioning fulfilment. The distinctions of Subject and Object are developed later as the result of the acquired *Habits* or the *familiarized formalities* of the emerging Forms of organic functions. Life centred in the concentration-nucleus of indivisible Body-Mind develops centrality of attention and direction with the increasing emphasis

of the Affirmative Instinct. The Affirmative Instinct, besides being ever-increasingly and intensively upsurging and assertive, is the quintessence of all Appreciation and Adoration. Creatively-operative Instinct is Life-Beauty-Love mixed and merged indistinguishably together. Not only triple and triune Life-Beauty-Love, but also Wonder-Hunger-Desire and Function-Freedom-Fulfilment are all found in concentratedly-condensed and configurativly-distributed concrete forms in and within the manifestly operative Instinct's Sphere. *Instinct is at once operative function, operative freedom and operative fulfilment. And so also it is at once operative Life, operative Beauty and operative Love.*

Operative Instinct of Life-Function is *Svabhāva;* operative instinct of Beauty-Freedom is *Sahabhāva;* and operative instinct of Love-Fulfilment is *Tatbhāva.* Having begun to operate and function from more to more, having begun to affirm, appreciate and adore ever-increasingly and intensively, the Instinctive Impulse and Creative Energy of Life develops into more and more definitively distinguishable stages of evolution or increasing self-mastery and self-definitiveness. What is at first mere *"Instinct-of-Nature" and "Nature-of-Instinct" develops into the "Necessity-of-Intelligence" and Intelligently-necessitated "Necessity" and then* into Characteristically-determined Fixity of *"Functioning Certainty" and into Functioning "Capacity" for Consecratory Concentration and Conscientious Control.* From instant to instant, the Creative Instinct intensifies with continuous operation and acquires the *Habits* of characteristically emerging *Function-forms* and *Form-functions* which become themselves the instruments of increasing familiarity, facility and fixity of operative certainty.

Fixity is only Instinct that operates with instantaneous Fulfilment. The primary Instincts seem to be so fixed and unchangeable, not because they are moulded already into unalterable types and modes of Life-func-

tions, but because they are always operative with the full force of function, freedom and fulfilment possessed by the whole living organism. There is no fixity in the sense of mere *"Finality of Form"* at the initial stage of functioning function or even at its highest stage of spiritual fulfilment. Those who feel tired of perpetual activity and change and would fain retreat to the changeless Fixity of the so-called Sheer, Pure Eternal Being, are really mere *"Form-worshippers"* who, though they denounce outwardly all changing forms and features, are at heart starkly mad of *One Changeless Form and Formality of Familiarity* devoid of all disturbing expansions of intruding Novelty: and such seekers of the *"Changeless Absolute"* are bent upon killing and inhibiting all *Instincts,* only because there is *not* the least *"live"* Instinct that would *content itself with the fixity of mere Form and would forgo the unique privilege of* operating with the already-formed and increasingly-operative fulfilments and the equally unique privilege of *functioning furthermore with the acquired habits and established fixities of functioning certainties.*

All operative Instincts and increasingly necessitated Intelligent Necessities, all *Acquired Habits of functioning "Subjectives"* moving towards their *Familiar "Objectives",* all Instinctive Affirmations and Expanding Affirmatory Appreciations tending towards increasingly-intensifying Appreciatory Confirmations, all, all, converge towards the *Satbhāva* of *self-substantializing* Character-Concretion. Satbhāva is the fulness and fulfilment of *Fact* and *Feeling* and the coalescing *fusion* of both. It is the state beyond bare *"Objectivity"* and necessarily also beyond all bare *"Subjectivity".* Satbhāva is the independent certainty of anything being anything and of everything being everything. It is the loftiest synthesis of Science and Ethics, of Philosophy and Prophecy, of Knowledge and Virtue and of Truth and Righteousness. All living rational Humanity has to humble itself before this Independently *Ideal*

Objective and *Objectively Independent Idealism.* But the highest realization, as taught by the Gīta, is even above the *Satbhāva* of concrete realization and consummated Character. The highest realization is the Regnant Sovereignty of Loving Individuality enthroned in and within the Personality of Eternally-Instantaneous Life-Beauty-Love—which Sovereignty and Enthronement is possible only through the full and flawless development of *Matbhāva.*

Individuality is what refers to the Uniqueness of Beauty and Personality is what refers to the Definitiveness of Love. Individuality, again, refers to the characteristic concentration of Time-duration and Time-instrumentation, in and through which each uniqueness of integrated and integrating Beauty-Form prevails in its singularly unique historical manifestation; and Personality, respectively, refers to the Eternal Instantaneousness of Indivisible Life-Beauty-Love. *Matbhāva* is the creative Instinct and the expansively operative *Intuitive-Intelligence* of Fact-Feeling, Reality-Revelation and Truth-Adoration, which, dwelling both within and beyond all conceivably limited and inconceivably-expanded periods of Time, functions through and through all rhythmic instants, periods and ages of ever-onward marching operative consciousness and affirms the *limited duration and measured period of "Mortal Years"* with the Affirmative Strength and Appreciatory Confirmation of the Immanent-Transcendent Eternity. And further, *Matbhāva,* which is the combined knowledge-content and knowledge-movement of the whole living organism, which is the indestructible fashioner and fulfiller of all operative certainties and of all fundamental affirmatory appreciations and appreciatory confirmations, which dwells both within and without the boundary of Life and Death, unites Life with Life in the Universally-concentrating Life-of-Life and elevates the sheer uniquenesses of each one's individually-limited characteristics

into an *Integral Aspect and Abiding Character* of the Definitively Divine Personality.

Matbhāva is the psychological term for the highest realization or At-One Ment of Individual Instinct, Intuition, Passion, Interest and Intelligence fulfilling itself in and through Universal and Axiomatic Truth. The "I" of every one's speech and thought is but an expression of *indefinitely individual* certainty, whose full meaning and concrete perfection is attained only when all self-conscious *individuals,* through the very virtue of their *infinitely elastic indefiniteness,* gain in *increasing intensity and distinction of definitiveness* with each exercise of self-affirmation and effort at conscientiously-conscious, axiomatic self-realization, till at last each indisputably established Self or Individual becomes at once both the Agent and the Instrument, both the Institutor and the Institution, the Interpreter and the Interpretation, the Appropriator and the Appropriation, and the Achiever and the Achievement of the Eternal, Ever-creative SELF of All Selves and INDIVIDUALITY of All Individualities. The *"Mām"* of the Gīta is the Lord God of Eternally-Instantaneous Life-Beauty-Love, who is everybody's loving heart and living self-of-self, the *"innermost" Individuality* and *"universally-unique" Personality* of each and all, including, of course, historical Sri Krishna and Arjuna.

The *"Mām"* or the Lord of the Gīta is at once Man and God. He is *Man* merged in *Manhood,* the living Self bespoken unto *itself,* and the throbbing heart that is *heartened* and enlivened, sensed and stimulated, acclaimed and accosted and established and enthroned by itself, through itself and through and through its own throbbing throbs and thrilling pulses. The Lordly *Mām of the Gīta is "GOD" as God is known to Man, as God is revealed to and realized by Man's Totality of Manhood, by Man's Certainty of Self-certainty and assured knowledge of "anything being anything".* The *Mām* is the combined creative affirmation, affirmatory apprecia-

tion, appreciatory confirmation and axiomatic realization of each by each and of all by all and each. *Matbhāva* means the functioning freedom of *Creative Deed-Enactment* that is at once both the *Fact* and the *Faculty* of Fulfilment, both the *Subject* and the *Object* of all references, both the *beginning* and the *end* of all events and instantaneous realizations. None can understand the religion of the Gīta who has not cared to acquaint himself with the significance of the fivefold *Bhāvās,* and particularly of the last and culminating *Matbhāva.*

THE MEANING AND METHOD OF SARVABHAVA

All methods of approach to the Ultimate Truth and Reality are found in the Bhagavad-Gīta, which entertains all possible honest efforts and methods of human criticism and judgment. Though primarily Pragmatic and frequently Dogmatic, we have in the Gīta, not merely Pragmatism and Dogmatism but also Rationalism, Mysticism, Empiricism and even Scepticism. From all standpoints of Living Life are both Man and God judged alike; and the only possible name that could be applied to the all-comprehensive method and creatively-constructive religion of the Bhagavad-Gīta is the name and term found in its own text and in that alone, namely, the sublimely suggestive *"Sarvabhāva".*

The simple meaning of *Sarvabhāva* is that which combines in itself the beauty, breadth, depth, height and holiness of all Bhāvās. The Bhāvās are not merly *five* in number, which is an arbitrary and conventional limitation; but they are as *unlimited* and *infinite* as Infinity could be conceived by us and constructed in our consciousness. *Sarvabhāva* is the accompanying freedom-of-movement-and-fulfilment, which is the other pole of *Matbhāva* that is the fixity-of-functioning-certainty. Both *Matbhāva* and *Sarvabhāva* constitute the Perpendicularity of Individuality-Personality. From each to each and all to all, from one to one and many to many, from Man to Man and God to God, the *Circuit* of Inte-

gral Consciousness assumes both these aspects of *Matbhāva and Sarvabhāva,* which are, so to speak, the Time and Space functions of the creatively-functioning and eternally-instantaneously fulfilling Life-Spirit.

Sarvabhāva is what connects and fuses Fact with Fact, *Sat* with *Sat,* Reality with Reality and Life with Life. The very distinction and division of *Sat, Bhāva* and *Samsparsam,* of Fact, Feeling and Fusion, of Reality, Revelation and Realization, is born of the functioning beauty of the dividing and distinguishing *Sarvabhāva,* which *divides* but to *develop* and distinguishes *but to emphasize and draw deeper together.* Each individual *Bhāva* is in itself capable of many divisions and aspects of aspects or *Bhāvās* of *Bhāvās.* Even as a tiny wave could be broken in thought into still smaller ripples, lines and curves, even as a speck of crystal has its still more minute facets and facets-of-facets, each accepted and observed Fact of Life can be broken into many more diminutive entities and aspects, which connect, cohere, commingle and coalesce themselves to bring forth the fusion and fulfilment of the indisputably accepted fact. *Sarvabhāva* is the Whole-Vision of Life, as Living Life is capable of instantaneously *observing* and *comprehending* its own Beauty-of-Reality and Reality-of-Beauty. The instantaneously all-comprehensive realization is what exceeds all reckonable time and duration and what includes within its concretely realized fact and event all the infinite phases of spatial aspects and relations. The Instantaneousness is *not what denies the distinctive instants, moments and periods* nor is it what *belies* the positively-affirmed and progressively-located points, lines, dimensions and distances.

All judgments of simple existence involve an affirming affirmation which, in so far as it is expressed in communicable language, symbol, feeling, thought or gesture, becomes by being so expressed an *Institutive Instrument* and *Instrumenting Institution* of the self-creative Self.

The Self that "Is", comes to be recognized as the foundational groundwork of all Being and Becoming, only when and as between its *Institutive* Being-of-Being and *Instrumental* Becoming-of-Becoming, the indefinable and ever-creative Immanent lets itself be defined so far; only when the *Inscrutable* lets itself be *known* and *interpreted* in terms of its own functioning functions and fact of facts. The "Is" has first *to be* and *to become* its established existence and fact-of-fact —at least so far as "*our*" realization of the Is-ness of "Is" is concerned.

No language-expression or thought-communication is possible unless *Eventful Time is instituted by Instinctive Faith and Belief* into the Form and Shape of an eventfully-continuous and event-carrying "*Forward Movement.*" Ever-creative Instrumentative Movement expressing itself in institutive symbols and gestures has always to *precede and be in active expression of moving movement,* before an *Intermediary Interpretation* and Effort at constructing the Meaning of all Meanings could be attempted. All Interpretation is *mediation and intermediation* between ever-creatively *instrumenting* Becoming and eternally *instituting* Being. If from the standpoint of eternally instituted and fully-established Being, Becoming is reduced to a *mere Appearance* and *Passing Dream*—then, from the standpoint of the ever-creatively-instrumenting and "Immanence-Transcendence"-unifying Becoming, Being becomes a *mere instrumentation of instrument, a "becoming" of becoming and "gesturing" of gesture.* If Being is Fulness of Fact, Becoming is what fulfils and functions forth as the fact of the fulfilling-function and as the freedom of functioning fulfilment. There is no fulness of fact, unless it is the *instituted and established* fulfilment of an ever-creatively functioning creativity. Function is what gives birth to not only Fact and Feeling, to not only Fixity and Freedom, but also to the dual fusion and

double fulfilment of both. FUNCTION alone is the real basis and originator who gives birth to all instruments and instrumentations, to all institutors and institutions, to all interpreters and interpretations and to all appropriators and appropriations, in and through the course of its own achieving achievement and fulfilling fulfilment of the Fact-of-Fact, of the Deed-of-Deed and Function-of-Function.

Sarvabhāva is the ever-creative function of all comprehensively-cohering and concentratedly-coalescing manifold *Bhāvās*. It is what makes use of the Highest Individuality of the *Matbhāva* itself as an Instrument. *Sarvabhāva* is not only the cumulation, coherence and coalescence of all distinctively discrete and intensively-concentrated view-points and standpoints—but it is at the same time the indivisible individuality and indefinable potency, which, far exceeding all reckonable realizations and expressible degrees of ascent and development, *urges forth and surges towards the Transcendent.* In the complete union and ineffably instantaneous realization of the quintuple and quintessential Immanence-Imminence-Emergence-Nascence-Transcendence and in nothing short of such union and realization, does *Sarvabhāva* fulfil itself.

If *Sarvabhāva* fulfils itself only in the quintuple and quintessential union of Immanence-Imminence-Emergence-Nascence-Transcendence, or, in other words, in the undivided and indivisible union and fusion of Life, Beauty, Love, Truth and Righteousness—*Matbhāva,* as already stated, is the inevitably-indispensable Individuality of the ever-creatively-affirming and eternally-instantaneous Being-Becoming, which bears to *Sarvabhāva* the relation of the Obverse to the Reverse. The Being-Becoming of *Matbhāva* is predominantly in the creatively-functioning *Immanent* stage, while the Being-Becoming of *Sarvabhāva* is predominantly in the culminating stage of *Character-consummation* and *Nature-naturalization.* The whole course of Life and Existence,

all planes of knowledge and consciousness, lie in and around and as betwixt *Mat-bhāva and Sarva-bhāva. Mat-bhāva* corresponds to *Identity, Sarvabhāva* corresponds to *Growth,* and both together constitute the *polarity and perpendicularity* of the concretely-concrete, the abstractedly-abstract, the particularly-particular and the universally-universal Individuality-Personality.

Identity is as much a Deed as is Growth. Identity is as much an instrumented *Achievement* and deliberately established *Fulfilment* as Growth is an *affected-effected Attitude* or functioning function of the Freedom-of-Fulfilment. *Identity is as much an "interpretative adventure" and appropriating discovery, as Growth is an institutive movement and "gesture of self-appreciation".* All Growth becomes a Characteristic of expanding, emerging CHARACTER, when *"instantaneousness" becomes capable of being characterized as the integration of continuous "instants,"* each of which is gifted with the confirmatory emphasis of concentratedly-conscious and conscientious, *each-with-each* and *each-with-all* Integration. Far from negating Growth and far from being inclined to hug to an assumed and presumed perfection of fulfilled identity, the Gīta insists upon the *ever-expanding discipline of Sarvabhāva* or Growing Growth for the full Discovery of the Highest, Holiest, Definitively Divine—as, according to the Gīta, all Growth is only *Ātmanātmānam* or Heart-with-Heart operation and instrumentative deed of Self-development, all Being is only Being-*"becoming"* and all Becoming is only *a* Becoming-of-*"Being"*.

ALL BEING AND BECOMING AND ALL LIFE AND DEATH ARE BORN OF THE LOVE-HUNGER OF SPONTANEOUS CREATIVITY

It is the ever-creative process of absorption-hunger-assimilation-organization-individuation, that is to say, it is the fundamental function common to all organic and inorganic bodies and things that gives rise to both Life and Death. Yes, even *Death* and *Disintegration* is only

a unique phase of the *ever-creative uniqueness* that absorbs and assimilates from outside whatever bodies and systems have ceased to labour and to absorb and appropriate further into their *own inside*. Ever-creative creativity combines in itself all the *contradictory elements* of Freedom and Necessity and of Construction and Destruction, even as it is in itself the labour of both living and dying. *Ay, even Death is but a Deed!* It is the labouring, struggling *deed of Life-breath* that, beginning with the work of absorbing into its "live" body, *gets itself absorbed into the air around.*

All things, forces, forms and appearances that are, that ever were and ever will be, are at once the producers and products of their own ever-creative process of Love-hunger or Being-Becoming. There is no essence or existence which is not wrought into the reality of what it is by the righteous labour of *"existence-erection" or "essentiality-establishment"*. The deed, the deed; all things are the *deriving deeds of the developing deed-of-deeds. Thingness* of things and *factness* of fact comes *to be* only by the virtuous work and labour of the functioning function that finds its freedom of fulfilment in such uniquely-integrating fixity-and-form of functioning-certainty, which we know and recognize to be the indisputably true and indestructible *fundamental fact.* Creativity of Love-Hunger is the *God-function* of God, the *Man-function* of Man and the *Truth-function* of Truth that establishes the sphere and sovereignty of eternally-instantaneous and infinitely-infinite Time-Space-Events. Love-Hunger of ever-creative-creativity is the proto-cosmic, pro-cosmic and pre-cosmic Virtue of VIRTUE, "VEERYA of VISHNU", that builds forth eternally-instantaneous functioning functions, *from which are derived all concrete facts, all conserving laws and comprehensive powers of Time-instrumentation, of Space-institution and "Event"-interpretation.* The deed, the deed; all thoughts are derived phases of fulfilling deeds; all laws are the lengthening deed-of-deeds;

all worlds and objects are working facts and veritable acts of deed—*Nature itself is the Necessity-necessitating Freedom of Deed,* and God Himself is the Self-establishing Individuality-Personality or the DEED-DIVINITY of all Functions, Freedoms and Fulfilments.

THE INEVITABLE SACRIFICE OF THE "DOING DEED" AND "ENERGIZING ENERGY" INVOLVED THROUGHOUT EVER-CREATIVE LOVE-HUNGER

Sacrifice is the mode and manner of positive, affirmative self-creation which precedes all presentative appearances and distinctive *Form-formations.* Sacrifice is the pure activity of Creativity which in each expressed act gives its own living self the gift and faculty of such acting, and builds all worlds and objects with as much instantaneous instrumentation of energy as it does destroy them often. Destruction of the previous form and state is not the sole aim and purpose of sacrifice, nor is the mere formation of all forms and distinctive appearances its chosen speciality. Sacrifice being the pure exercise of the Eternal, Ever-creative Love-Hunger, is neither purely destructive nor merely formative; such distinctions as formations and destructions arise only at the later stage when the instantaneous instrumentation and functioning-of-all-functionings has given ground to the established institution of entities and objects, of selves and not-selves, with spheres of concentration, comprehension and consciousness of their own.

Creative Sacrifice is what first leads to the institution of the World-Order and what maintains unseen the seemingly self-maintaining and scientifically-proved indestructible *Energy*-Systems. Far from mere Indestructibility being either an inevitable characteristic or an indispensable purpose of the instrumentation of sacrifice, far from all phenomenal movements and changes, all metamorphoses and transformations, being the direct effect and indubitably distinctive expression of the same

creative function, they are but the secondary developments and effect-of-effects, which imply and take for granted not merely pure and spontaneous sacrifice but also *self-instituted suffering* and *sufferance of self-interpretation.*

The secret of the living, throbbing heart's creation which is ever concentratedly functioning, which is ever progressive and never regressive, is what is known as *Mystic and Sacred Sacrifice.* Heart's creation is a Sacrificial Giving *that gives not to take back* but to give its own *"Giving Self"* the opportunity of more and more giving. The scheme of "Action and Reaction", of "Give and Take", is what holds good in the instituted and established worlds of concrete bodies and of conserved forces and values. But in the pure exercise of the Spirit of Love-Hunger, in the instrumentation of instantaneous sacrifice, what is given is the primary, positive affirmation-of-affirmation, which affirmation, but for the fact of its being so given by God, can never *be* and *become* the ever-expanding groundwork of all infinitely-infinite *Being* and *Becoming.* Sacrifice silences all irrelevant questions regarding the *"Why"* of such giving—as without the preliminary giving and exercise of the affirming impulse, without the gift of God-given Life-energy, there could never be any sound or speech, any thought or language-communication—least of all, any Why-voicing Self or Quest of interrogation.

Beyond all doubts and questions, building up the fact of all facts and the bodies of all bodies, filling overfull the hearts of all living beings and giving them each as much as they are strong enough to demand with *the* dignity and to appropriate with *the* authority of *spontaneous affirmation,* ever-moving, all-sustaining, *eternal with the eternity of all silently-surrendering abnegation, infinite with the infinity of inexhaustibly-outpouring abundance*—is the pure exercise of the Ever-creative Spirit of Love-Hunger, of the Life-of-Life and Heart Divine, whose each rhythmic heave and throb is the

breath of pure Love-*loving*, of simple Gift-*giving* and Beauty-*bestowing*.

GOD'S EVER-CREATIVE LOVE AND GRANDEUR OF LOVE-HUNGER IS NOT LIMITED BY THE LIMITS OF MAN'S LIBERALITY OF COMPREHENSIVE CONCEPTION

God's Love is Divine all through. The divinity of Love lies in its originality and spontaneity, in its sincerity and purity and in its fulness and freedom. Love chooses to surrender and sacrifice itself wholly as readily as it dares to conquer and subdue. Love is the mother of both Truth and Righteousness, the Matrix of both Mind and Matter; and Love alone is the meeting point of all *Universals* and *Particulars*. Love lends itself to be realized in all forms and modes of experience; and *Love's Virtue, Verity and Value diminishes not with division, decays not with increasing use and experience, ages not with years, withers not with the changing weathers and seasons*, but, on the contrary, grows the more holy and honourable, the more tried and trusted, the more pointedly particular and delicately definite, the more precise and profound and more and more mysterious even in microscopic proportions.

God is not fixed to His Eternal Throne to form the unfailing prop and ascending step of ambition to those who would dare to proclaim themselves *now as "God's Equals" and now as even "His superiors"!* The Heart Divine is at once the All-in-All of each and all of us. God's ALL is known to GOD alone. And Man's All, far from being or becoming *the equal of God*—which is what Absolutism states—is but *a Rhythm in an Infinity of Other Rhythms*, is but a *mere suggestion and shadowing forth of the Ineffable*. Man is not to judge of God as a mere Man or Superman. Man's salvation lies in trying to *master his environing world* of circumstance and also in trying to *surrender himself whole-heartedly* to the Life-of-Life even when he is alive in mortal flesh and blood and thereby coming to realize conscientiously

that only in, with and within the Eternal and Ever-creative Life-of-Life does each living being and throbbing heart live, move and become self-conscious with the liberty of *its characteristically thrilling and characteristically speeding life-impulse.*

Men are ordinarily prone to agree more easily about the common existence and characteristics of the surrounding world of circumstance than about the All-sustaining, Ever-creative God. This is because all of us are actuated by the hope of becoming *masters* of the rich and unlimited possessions, which the surrounding world is presumed to keep in store for us. Self-assertion is the first stage of life-development; and men trying to conquer the World with a view to establish themselves permanently with increasing prosperity on its surface is the natural outcome of such a spirit of primary self-assertion. But from the spiritual standpoint, *it requires more strength of Mind and Body, more Self-mastery and Self-affirmative Authority, to "surrender outright"* and merge our little living heart in the All-sustaining Heart-of-all-hearts. Mere claim for "God-and-Man-Identity" is the *extravagantly premature and puerile exaggeration* of the up-rising spirit of Self-affirmation. Life that has come to realize in its most vivid hours of deliberate reflection that no breathing breath of Life-function is possible without the Life-creating and Life-sustaining Life-of-Life, heart that has come to recognize indisputably that it is only in, with and within the Heart Divine all throbbing hearts and living beings have their full life-display, would not care to express such conviction and conscientious realization in set formulas and traditional catchwords: and least of all, would such a heart be tempted to deem it a valuable task to go about *discovering an identity which has been throughout assumed;* nor would it be content to have brought to its reflective consciousness the *bare fact* of its being always *in and within God.* The true God-realizer and God-discoverer seeks the privilege, the supreme privilege, of *"God-*

Company", the privilege of the veritable "touch" and indisputable "contact" with the Life-originating, Senses-awakening and Self-consciousness-generating Breath and Touch and Blessing and Benediction of the Living God.

Whereas the World is to be mastered and made our personal possession, *our Masterful Personality is what is willing to surrender itself wholesale to the Lord and Sovereign, to the Supreme and Uniquely Unique Individuality-Personality of all individualities and personalities*—not in abject homage and servile submission, nor with secret intent to claim the same supremacy and right of spiritual sovereignty for itself at *an opportune moment of "possible anarchy"*—not with the resolve merely to persist and indulge in the mutually-agreeable art of the most adulating and *ingratiating flattery of seeming adoration—the Master in us is to acclaim the Master of All Masters that there may be both Man and World maintained in their "respective" spheres of importance and that virtual World Mastery may become possible to Man by his unceasing creative efforts* to discipline his powers of growth and government in the true light and under the direct leadership of the same all-inspiring, all-guiding and all-governing Heart Divine. *This Rhythmic Law and correspondence of the manifest Man-and-World relation to the transcendent Man-and-God relation is the only way to Man's highest and supreme freedom of fulfilment,* to his ultimate and undoubted mastery and sovereignty over the forces of his inseparable environment.

The Whole World and Universe and what we know as *Unlimited Nature* is but One Rhythm and Pulse of God-Love, made manifest to our mortal feelings and perceptions. Man can but very limitedly conceive of God's Divine creation. God's creative love is apprehended by us only in proportion to the rhythm and orbit of our own uniquely particular life's feeling powers, thinking thoughts and instinctive sensibilities. God's Infinity is

not a mere unlimited projection of *horizontal-extension or vertical ascent. God's Infinity is that which does not suggest the idea of a nearing or remotely possible "End".* The rhythmic sphere of Eternally-Instantaneous Life-Beauty-Love is so full of bliss, so full of creative initiation and ever-increasing concentration, that far from being led to a sense of fatigue and apprehension of an approaching *End,* Infinities-within-Infinities and Rhythms-within-Rhythms begin to reveal themselves, the moment one begins to scrutinize and contemplate upon the Rhythmically Rhythmic Scheme of Heart Divine. Not in mere *additions and aggregations* alone do we see the march of Rhythmic Progress —beyond mere mass and volume visibly manifest, beyond movement and impulsion perceptibly felt, lie the far deeper and far profounder, the far, far, greater and grander worlds of Appreciation and Adoration, of Consecration and Conscientious Realization, of Character-Formation and Spiritual Transfiguration and of Individuality-Personality capable of the supreme Self-executed Achievement of *"Totality-Surrender"* to the Ever-creative Heart of Sacrifice.

What the Gīta teaches is this—that there are planes and planes of Rhythmically-varying and Rhythmically-progressing Existence; that each Living Life is witness to the Beauty, Glory and Majesty of God in the way individual and original to itself; and that the worlds and objects of our manifest mortal experience have all their root and support, their very impulsion and throb of movement, derived from the All-sustaining Heart and and Bosom in, with and within which live, move and develop all countless universes and universal systems, without ever being able to disturb the Rhythmic Rhythm and Truth-establishing Harmony of Life, Beauty and Love. There is nothing that could refute or confute the Truth-establishing Rhythm and Heart-Harmony of Affirmation, Appreciation and Adoration; nor doth the All-Adorable Heart Divine *put deliberate obstacles in*

the way of ambitious Man's independent discovery and ultimate attainment of his highest perfection by his own functioning freedom of fulfilment. Man is free to love himself, is free to conceive of his own world, his future destiny and of his own relation to and with God—*if at all he believes in God*—in any way he conscientiously chooses. The threats of Heaven and the thunderbolts of vengeance are not let loose on one who dares to describe himself as an outright *Atheist and Unbeliever, in the right and noble sense of "unwillingness to believe others' beliefs".* The love and adoration of the All-lovable and All-adorable God is not for the Augmentation of God's Transcendent Glory or Pride of Supreme Sovereignty. *God loves to be loved only with the full freedom and liberty of spontaneous loving.* God commands only such, as love Him of their own accord and He lets His creatures realize for themselves the supreme bliss and privilege of God-loving, *by letting them love first their own living Bodies and self-conscious Selves, with the full force and irrepressibly outbursting freedom of ever-creative, energetic initiation and of increasingly-intensifying Affirmation, Appreciation and Adoration.*

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