

MAN

BY

RABINDRANATH TAGORE

(LECTURES DELIVERED AT THE ANDHRA UNIVERSITY
UNDER THE TERMS OF THE SIR ALLADI KRISHNASWAMY
ENDOWMENT)



WALTAIR

Y
G7
10977

ED AT THE HUXLEY PRESS, MADRAS

1937

Y
G7
010977

[Re. 1/-

10977

**SERVANTS OF INDIA SOCIETY'S LIBRARY,
POONA 4**

Cl. No.

Date of release for loan

Ac. No. 10977

This book should be returned on or before the date last mentioned below.

Failure to comply will involve cancellation of the Borrower's Card and forfeiture of deposit.

10 APR 1963

21 DEC 1983

27 JUN 1984

Andhra University Series No. 16

MAN

With the Compliments of—

THE REGISTRAR,

Andhra University.

WALTAIR.

WALTAIR

PRINTED AT THE HUXLEY PRESS, MADRAS

1937

All rights reserved]

[Re. 1/-

Y
G7
10977

LECTURE I

MAN

The road is ever extended to the outside and has no meaning within itself. Its significance is reached when it reaches the home where begins the manifestation of the inward. When the course of evolution advanced to the stage of Man its character changed, it shifted its emphasis mainly from the body to the mind. There is relentless competition among them, where creatures struggle to preserve their physical integrity. But in their mind it becomes possible for them to realise their unity and their fulfilment in mutual co-operation. In the world of Man individuals are conscious of a comprehensive truth which is spiritual and whose members they are themselves. The best expression of Man therefore is that which does not exclusively represent an isolated mind, but can be accepted by the minds of men of all times. To set up creeds and practices to which the universal mind cannot respond is what we call barbarism.

Once, seeking perfection, Man engaged in external forms, in rituals and ceremonies. At last, in the language of the *Gita*, he declared that the

sacrifice which is comprehended in the inner culture (ज्ञान यज्ञ) is superior to material sacrifices (द्रव्यमय यज्ञ). In the words of Christ, he heard that purity lies, not in external commands and prohibitions, but in the sanctifying of the heart. This was the invocation of the universal Personality in the mind of the individual person. The final utterance of this very consciousness is that he alone knows Truth who realises in his own soul those of others, and in the soul of others, his own.

The aspect of man which has surpassed the animal grows with its ideal. It is an aspiration for that which is not evident in his material world nor urgent for his physical life, it belongs to his universal self.

In the *Rigveda* we find of this universal Being :

पादोऽस्य विश्वभूतानि ।

त्रिपादस्यामृतं दिवि ॥

A quarter of him is in the apparent world, the remainder subsists above in the form of immortality. This is proved when the individual man at a great cost to himself thinks the thoughts of all men, fulfils the desire of the many and gives form to the joy that is for every one. The extent to which his trend is in the opposite direction, towards the narrow distinctions of time and place, to that extent he is a barbarian.

inner realm and one by one the gates of freedom are unbarred. When the screen is lifted on the appearance of Man on earth we realize the great and mysterious truth of relatedness, of the supreme unity of all that is. Only can Man declare that those who know Truth can enter into the heart of the All—Only man can open our heart with this aspiration.

सर्वे सत्ता सुखिता होन्तु अवेरा होन्तु
 अब्यापज्ज्ञो होन्तु सुखी अत्तानं परिहरन्तु ।
 सर्वे सत्ता दुक्खा पमुच्चन्तु । सर्वे सत्ता मा
 यथालब्धसम्पत्तितो विगच्छन्तु—

May all beings be happy, may they have no enemies, may they be indestructible, may they spend time in joyousness. May all living beings be free from suffering and not be denied of their dues.

We can only pray, let sorrow come if it has to come, let there be death, let there be loss, but let Man declare across all space and time
 "I am He."

To these expressions he gives the name of the true, the good, the beautiful, not only from the point of view of the preservation and enrichment of society, but from the completeness of his own self.

Let us imagine the creature as if he is born, lives and dies in a railway carriage. This train travels towards a fixed destination along a definite narrow route. The head of the animal is parallel to the floor of the carriage, his vision is stretched downward, and he carries on his quest of food and recreation within the limits of the car. Even in this restricted sphere, opposition and danger are many, and his time is taken up in struggling with them. He cannot lift up his head and stand upright like man. His vision does not reach up to the window above. The impulse of his mind does not take him beyond the needs of the security of life.

Man has stood up and found the window in front. He has come to know that the universe is not confined within the carriage. Outside it, vistas open out. Would it have mattered if he had remained indifferent to the 'beyond' which serves no immediate need? But in defiance of the sharply-mapped dominion of the Life Force he ventured out to find his own autonomy. In this triumphal march, his natural instincts do not side with him. On this path, he knows neither comfort

nor rest, and yet hundreds of explorers are continually widening the path and opening it up even at the cost of their own lives.

By stooping downward, the animal sees things piecemeal and separate, and his smell is allied to his sight. Visual perception is relatively disinterested and is therefore the more important in the kingdom of knowledge. Affection through smell is within the borders of the physical faculties. The awareness of objects which animals obtain through smell and sight is essentially in the interest of immediate needs. By lifting up his head, man no longer saw merely separate and distinct objects; he also had a complete view of the unity of manifold things. He saw himself at the centre of an undivided extension. The erect man prized the distant more than the near. His mind turned towards the unknown and unexpected. It is not only his sight, but also his two hands that have found liberation. If the hands had not gained exemption from the tasks of the feet, they would have been in a subordinate position in the body, a fourth caste with the indignity attached to the untouchable. In the human body, the *śūdra* was elevated to *Kṣātriyahood*. He found the dignity of the hand and entered into partnership with the mind. He no longer remained a whole-time servant in the routine of daily life. He became busy

with experiments on the unexpected, with construction of the unthought of, with largely the useless. Animals also have plenty of leisure when they can play, but in their life, play is secondary. Besides, their play also represents the tendencies of their life's needs. The sport of the kitten is to play at catching imaginary rats, and the pup finds its joy in the loud pretence of fighting its own tail. But what may be called recreation of man, what serves no useful purpose in his life, only too often becomes primary and becomes even more insistent than the routine of his daily life. In the foreground of his leisure, man is everywhere busy in building up his paradise,—there lies the garden of his imaginings. From this we infer that Nature may control man's supply of food, and for the sake of the body, he may be forced to meet her exactions; but the freehold temple-land where man has his spiritual home is outside nature's domain. There is no risk of urgent summons there from any overlord. The greatest obligation there is a voluntary obligation. It is the challenge of the ideal, the challenge of humanity, the ignoring of the greed of things in the endeavour after the realisation by man, of his universal self.

In the animal world, the nebula of consciousness is diffused in indistinct light. That nebula was

concentrated in man and declared in the language of radiant light, अयमहं भो—‘Here am I.’ In the history of man there began from that day in many forms, in many ways and many languages the answers to the one fundamental question, “What am I?” In the true answer to this question lies his joy, his glory. He has understood that he is not simple, but hides a mystery of depth within himself, and that he will finally know himself only when the veils of the mystery have been pierced. Through centuries he has persisted in this attempt. He has founded innumerable religions and institutions. He protests against his natural instincts and tries to force on himself the recognition that, in truth, he is far greater than what he externally appears to be. He is trying to accept in his mind the idea of a Being who is ideally far greater than himself and yet intimately related to him. It is by what he adores that he proves wherein, in his own estimation, lies his truth. Needless to say, that sometimes in the attempt to answer this question, the object of adoration that he imagines, reveals a mind which is blind in its intelligence, vulgar in its morality and deformed in its ideal of beauty. Such answer we shall regard as mistaken. Like all mistakes, these must also be rectified by a universal standard of truth, goodness and beauty.

When the physical side was of primary importance in the evolution of animal life, many animals degenerated or died out as the result of some maladjustment in their bodily constitution. When in the course of evolution the conscious self, or 'I' appeared in man, any mistake about this self led and leads to a death far greater than bodily destruction. All great prophets have given the same strange answer that the mistake lies in the obstacles to knowing the self in the not-self. The unceasing attempt of man to remove such obstacles and to find his truth beyond himself is represented in most of his institutions.

Animals live on the terrestrial globe, but man lives in what he calls his country. This country is not geographic, but spiritual. It is enriched with the currents of thought and love that have flowed through the ages. Countless is the number of those who have gone through suffering and death in order to prove the truth of the Person who is immortal in them, and the country is the creation of their sacrifice. Irrespective of caste or colour, their thoughts and their achievements belong to all men. Human beings live in a country which means a region where each man exists beyond the boundaries of his time and place, a region where his learning and his endeavours become true in the communion of all men of all times. The past and

the future equally belong to the World-Man. Man likes to think that his ideal of perfection has already been realised in some departed past. This is why we find that in the mythologies of almost all races the golden age is imagined in the past. These legends express the aspiration of man that what is established before the beginnings of time, shall be continuously tested throughout its limitless flow. Though man no longer admits that the golden age is in the past, yet in all his strivings after excellence there is an implicit expectation of the golden age to come in future. A person may be an atheist and yet there is no lack of instance that he does not consider it a loss to sacrifice his immediate present, only because he feels that he exists more truly in that unarrived future.

The major aspects of the Supreme man are yet unrevealed. The hope of revealing him extends continually to the future. The Supreme man is to come. His chariot is on the move, but He has not yet arrived. The marriage party is continually gathering, its members are waiting for ages, in the distance one hears the music of the bridegroom's march. Messengers go forward on the difficult path to receive Him and lead Him to the feast. This urgency of man towards the indefinite future counts no cost of life, this quest of his final certainty in the midst of the uncertain and the unarrived knows no

rest. Man meets with obstacles again and again on his dangerous way ; again and again he finds himself baffled and yet he cannot give up his quest. This perseverance might have been called mere madness, but man has given to it the name of greatness. We find man's mind continually attracted by a sense of perfection not yet attained, like the natural groping of the plant in a dark room towards the light beyond the walls. The light is true. If the source from which the attraction of the perfect continually radiates be not equally true, the thoughts that men think, the tasks they undertake for the refinement of the spirit over and above the needs of bare existence, all become utterly meaningless. From time to time we reach this truth in our resolves, in our meditations, in our ideals. In the glow of suffering, in the glory of death, we perceive this ineffable spirit of perfection. It has taken our knowledge out of its narrow roost and given it freedom in a wider field. Otherwise the art of cookery would have found from men more acceptance than the science of the molecule. Today man's final physical analysis has arrived at mathematical symbols. Once man had placed the theory of light beyond intelligibility. He made the curious statement that vibrations in the ether are felt by us as light. Light which reveals all material things in the field of our vision turned

out to be the manifestation of something which is utterly beyond our comprehension. We only know through experience that waves of different rhythms form it. It is further reported now that to call it mere wave-radiation does not give a full account of the nature of light ; it also radiates minute corpuscles. All these contradictory statements are beyond the simple language of the ordinary intelligence of man. But man was not to be frightened by the deep water of the unintelligible. He declared the stone wall to be the unceasing dance of electrons and never for a moment suspected that he had perhaps turned insane. It never occurred to him that perhaps Reason is an acrobat in the circus of the mind, that its profession is to turn everything upside down. If animals were placed in judgment over man, they would have characterised him as born insane. In fact, human science has proved all men to be creatures possessed by a universal dementia. It prompts them to say that things are not at all what they appear to be, but just the reverse. Animals never declare such libel about themselves. To their instinct a thing is what is, in other words, for them only facts exist. The area of their world is confined to its surface. All their obligations are at its groundfloor.

As with other animals fact constitutes man's resources, and yet his wealth consists in truth.

The ultimate aim of wealth is not to satisfy needs but to convey the sense of splendour. That is why man declares मूमेव सुखम्—that there is no happiness in littleness, it lies in immensity.

These are after all the words of a spendthrift. Caution tells us that it is a matter for congratulation when our needs agree in measure with what we have. There is a proverb in English that the enough is as good as a feast. Our Śāstras also tell us सुखार्थी संयतो भवेत्—that he who seeks happiness must be contented.

We thus seem to meet the two contradictory statements that happiness does and does not lie in contentment. The reason for this apparent contradiction is that there is a basic duality in man's being. In the aspect of man which belongs to animal life, the satisfaction of his necessities is adequate to his happiness. But in his heart of hearts, man the animal reaches up to the World-Man. There he no longer wants mere happiness, but something greater. He wants magnificence. That is why of all animals man alone is intemperate. He wants profusely and has to give profusely, for in him there is the Infinite Man. This Infinite Man does not hanker after happiness, nor is he afraid of suffering. This Infinite Man shatters the shelters of comfort which men build, and conti-

uously calls them out to an architecture of a difficult design. The little man who is also in us laughs in mockery at this wasting of our substance in wild-goose chase. But he laughs in vain.

In the Upaniṣad there is a question and answer about God : समगवः कस्मिन् प्रतिष्ठित इति—‘Where does God have his seat?’ The answer comes, स्वे महिम्नि—‘In his own glory.’ This glory is his nature, and his nature is his joy.

Man’s delight is also in his glory. That is why it is said that happiness is in immensity. But the nature to which glory belongs is realised by man only through strain and struggle. Only through great suffering is measured the truth of his happiness. There is continual tension between man’s natural condition and his true character. That is why the path of religion, the path dictated by his inmost nature is called the path that is difficult of crossing,—दुर्गं पश्यन्तु क्वयो वदन्ति.

The nature of an animal conforms to its condition. Its claims never exceed what is due to it. But with man it is different. He puts forward claims far beyond what was due to him by nature. The portion allotted to one can be fixed, but there is no limit to the extras one may demand. Man finds sustenance for life from his allotted portion, but it is his extras that reveal his glory. Even

in respect of keeping himself alive, man exacts many extras. He must live magnificently, for this his sustenance must not be commonplace. It is not enough that his dress and his dwelling should merely serve their barest purposes: they must also reveal his greatness, reveal something which is worthy of man; and a greater portion of the activities of his life is engaged in crossing the boundaries of a passive existence where there is a provision for enough, but none for the feast. Man has an inherent distrust of what is offered to his senses, what lies spread before his instincts on the surface of existence. For he himself is not superficial, he realises that deep within him there is something which he calls truth and which is often the opposite of what seems to be the fact.

The friction of trees produces fire. If the human intellect had accepted the merest fact that the fire is produced, and asked no further questions, we could not take it to task. It is not known because there is nothing to know, is a statement whose propriety cannot be doubted. But man must have extras in his department of knowledge, the extras, which at least for the time being is utterly unnecessary. And like a child, man repeatedly asked, 'Why should friction produce fire?' Thus began for intelligence its labour of love. Perhaps the first answers given were childish. Perhaps he

said that an angry spirit dwelt invisibly within the tree and its fury flames up when it is provoked. Human mythology is full of answers like this. Those whose intelligence refuses to grow beyond that of a child, for ever cling to such answers. But inspite of the stupidity which is easily satisfied, man's questioning surmounts all obstacles and slowly pushes forward. As a result, the amount of energy he has spent in order to find out the answer to the perfectly useless question 'why fire burns' has certainly not been less than that spent for lighting the fire in his kitchen. Perhaps this has led to the kitchen fire dying out before the food was ready, while the pangs of hunger became keener and keener: but he persisted in his question, 'Why does fire burn?' The fire before him cannot give any answer, for the answer can be found only by going far beyond the experienced fact.

The foolhardiness of this strange intelligence becomes clearest when it disturbs man himself and asks, 'Who are *you*?' It does not even hesitate to tell him, 'You may think you exist, but do you really do so? And if you do, where is your existence?' We have quoted before the answer which the Atharvaveda gives to this question. It says, one aspect of Man's self is seen directly here, but the other is the vast unseen.

Let us try to understand this clearly :

Here is land, here is water. Here is this and here is that. In like manner we may point at all objects and use the pronoun इदं 'This' with regard to it. We must understand clearly and know all objects whatsoever to which we can point and say 'this,' be it water, be it land, be it this or that. Otherwise we cannot live properly. But simultaneously man declares, तद्विद्धि—' Know That.' But what? नेदं यदिदमुपासते—That is not that which we can define as इदं, as 'this.' It is a simple statement of a fact, that *I hear*. Yet man insists that its final analysis takes us where the pronoun 'it' cannot reach. Like one possessed he asks 'Where is श्रोत्रस्य श्रोत्रं—the audition of the hearing?' His physical researches lead him to vibrations in the air. But even here we have इदं the pronoun, we have 'this vibration.' But the vibration is not hearing. We attain to him who says, '*I hear*.' But in what does the truth of that *I* lie?

A stone falls down from above. The keeper who guards the gates of wisdom gives the report of the news—it has fallen. With regard to it the downward attraction is manifested. Here the task of the gatekeeper ends. But in the inner courts, the cry rings out, 'Transcending all the instances of इदं of this fall and this other fall, *one* attraction alone pervades throughout the universe.'

To know this *one* among the many is what the *Upaniṣad* calls प्रतिबोध विदितं, to know the one unique as true in the perception of each particular. Similarly, the one unique and ultimate audition whose truth is declared by the experience of each particular hearing,—yours and mine, then and now—it is this universal, श्रोत्रस्य श्रोत्रं the truth which is the audition of hearing. About it, the *Upaniṣad* says, अन्यदेव तद्विदितादर्थो अविदितादधि. It is distinct from all that we know and all that we do not know. Even in the physical science, it is not only that we cannot reconcile its hidden secrets with our direct experience, but we are forced to admit that they are contrary to it.

Man's discovery and utilisation of the hidden forces of nature contribute to his well-being. The truth which constitutes the well-being of his soul is also hidden: it can be realised only through endeavour. To this endeavour man gives the name spiritual discipline (धर्मसाधना).

The root-meaning of the word *dharma* is nature. It sounds self-contradictory to say that one's *nature* is to be realised through *effort*, through discipline; this seems like finding nature by transcending it. The Christian Scriptures have condemned the nature of man, for its original sin and disobedience. The Indian Scriptures also prescribe the repudiation of nature in order to

realise truth in us. Man has no respect for what he is by nature.

It is said—

श्रेयश्च प्रेयश्च मनुष्य मेतस्
तौ सम्परीत्य विविनक्ति धीरः ।

* * *

तयोः श्रेय आददानस्य साधु भवति
हीयतेऽर्थाद् य उ प्रेयो वृणीते ।

In human nature there is that which is desirable and the other which is desired. The wise man keeps the two separate. * * * * He who accepts the good is pure, he who accepts evil falls short of his true worth.

These statements we regard as familiar maxims of morality, we think they have value only as principles of human conduct. But this verse was not uttered in reference to social conduct of man. This verse discusses how we can truly know the soul.

The desire for that which satisfies our animal instincts is active in human nature. But striving for the good which *ought* to be desired is also to be found there. It is not that man adds to his possessions by accepting the good: it is that he *becomes* something. This is called "being साधु." This does not make him rich, it does not make him powerful, it may or may not bring honour in

society, in fact it may very possibly bring insult and indignity. Complete understanding of goodness is not possible in the realm of nature. On the other hand, acceptance of evil makes man something else—something which the Upanisads call “falling short of one’s true meaning.” The truth which we understand by the term man is degraded in one who identifies himself with evil. Goodness lies in realising in oneself the humanity which is universal and of all times: degradation is in the failure to realise the Universal Man. All this would have no meaning unless man had a spiritual self over and above his natural self.

Man’s endeavour strives from one nature towards another. It is only when his enquiries go beyond individual inclinations that his science is founded on universal knowledge. It is only when his efforts take him beyond all personal interests and the inertia of customary habit that he becomes विश्वकर्मा, a world-worker. It is only when his love transcends his self-seeking that man becomes a Mahatma—a great soul—through his relationship with all creatures. One nature of man obscures him, the other gives freedom.

The astronomer observed that a planet had deviated from its orbit. He asserted with conviction that it was due to the attraction of some other unseen planet. It was observed that the mind of

man also did not move along the course prescribed by its nature for the preservation of life. It deviated towards the uncertain, towards the transcendent. This led man to imagine the realm of the Spirit. He asserted that commands came from there, it was there that his centre of being lay. Men wrangle and fight to decide who it is that presides over that realm. Whoever He may be and whatever name we might give to Him, He did not let man rest within the limits of animal life.

The sea becomes restless. There is the continual ebb and flow of the tides. The restlessness of the sea would by itself prove the attraction of the moon, even if that remained invisible. Even the new-born babe knows instinctively that the hunger which indubitably is in him has an object that is real also in the external world. Man's life-long efforts have often been directed to things which have no connections whatever with his immediate physical needs. A life transcending death leads him on to the paths of adventure, not for the sake of self-preservation, but for the sake of immortality.

In Vedic language God has been called *Avih*, denoting that his nature is Revelation. About him it has been said—यस्य नाम महदयशः—His great glory is His name: His truth is in his great expression. It is the same with the nature

of man: it is to reveal the glory of his soul. The creature preserves his life by taking in food from outside, the soul reveals itself by pouring itself out, and crossing nature's limits. Even the savage in his own way wants to transcend nature for the sake of his self-glorification, which according to him is the expression of his truth. He pierces his own nose and sticks in it a rod. Through a painful process he sharpens his teeth. He flattens his infant skull between wooden boards and deforms it. He concocts strange garments and hideous ornaments and endures insufferable pain and discomfort in putting them on. In all this he attempts to declare that he is potentially greater than what he can normally be. This greater self of man is contrary to nature. The God whom he exalts as his ideal is equally strange. A nursling of nature and yet man has this fighting attitude which always seeks to defy nature. Here in India we see people, some with lifted arm, some lying on a bed of thorns, some hanging with head down towards a raging fire. They declare in this way their superiority, their saintliness, only because they are unnatural. In the modern European countries also, there are people who glory in facing unnecessary hardship, which are called breaking records. Most of these they perform in order to glorify unnaturalness. The peacock feels proud

in being a peacock : ferocious animals exalt in the success of their ferocity. But Man prides that in his exaggerations he is more real than in his normal reality.

There is no limit to man's presumption in the economic as in the physical sphere. Here also breaking records means to vault over all the barriers prescribed by the past history of past achievements. The effort in this field is not exactly for the unnatural, rather it is for the unusual. Here we find impatience with limitations. But whatever is material and external, must in its very nature be limited. These limits can be extended, but they cannot be transcended. Jesus has said that the kingdom of heaven is as inaccessible to the rich as the eye of a needle for a camel to pass through. The reason for this is that the rich man is accustomed to realise and reveal his humanity through something which is the opposite of the immeasurable. To be huge like the elephant is not regarded by man as being a great man, though perhaps some savages might think so.

In the world which is the field of his ego, man boasts of his bulk, but in the world where his spirit dwells, his perfection is in greatness which cannot be measured by dimension. Beauty and excellence, heroism and sacrifice reveal the soul of man : they

transcend the isolated man and realise the Universal Man who dwells in the inmost heart of all individuals.

All around him, other creatures roam about in search of the means of livelihood. Man goes about for ages to seek the *One* in his inmost heart who निहितार्थो ददाति, who gives to him his inner meaning. It signifies that man is great and he must prove that in him dwells the Eternal Man, the Universal Man, the Man who is beyond the bounds of death. We attain our unity with this dweller of our heart to the extent that we realise truth in knowledge and feeling. All the misfortunes of man are caused by the obscuration of the Inner Man, through searching Him in external forms, in making strangers of our own selves. Then we seek ourselves in money, in fame, and in the physical means of enjoyment. Once I heard a wandering beggar sing the lament of the man who scatters himself and loses the touch of the Eternal within him :—

Where shall I find Him : Him who is the Man of my heart. Because I have lost him, I wander in strange and far-off lands in his quest.

It is from one of these illiterate villagers that I heard the line तोरि भितर अतल सागर—an unfathomed sea is there within you. It was the same *Baul* who sang : मनेर मध्ये मनेर मानुष करो अन्वेषसा,—Seek • for the inner man in your inner heart. It is the same

as the prayer of the quest which is in the *Upaniṣad* :
आविरावीर्म एधि—May his manifestation in me be
completely fulfilled whose nature is self-revelation.

LECTURE II

SUPREME MAN

The scientist solves the mystery of a piece of iron and says that it is nothing but the constant movements of electric particles of a special rhythm. The intervals between them in such a system are, in proportion to their size, immense. If our unaided eyes could see what has been discovered by scientific vision, then, like the individuals in human society, we should have seen the particles as distinct and separate. However distinct these may be, a force,—for let us call it a force—is working among them. It is a relating force,—the community force of the piece of iron. When we see the piece of iron, we do not see the multitude of electrons, we see the mass. In fact, the visible appearance of the iron is a symbol; it is not what it ultimately is. To take an analogy we are given a ten-rupee note. He knows it truly who at sight recognizes the piece of paper as a symbol of unity that represents ten separate silver coins.

We see the piece of iron to be iron, and yet it is

only a physical symbol revealing the mysterious spirit of relationship which cannot be seen by the bodily eye. Likewise, the distinctions of time and place between individual men are very great, and yet there is a large and deep unity encompassing all men. This unity, imperceptible by the senses, is not that of a numerical aggregate, for it transcends all aggregates. Those who have in them the great capacity of feeling within themselves the one Spirit in all men, are the people to whom we give the name *Mahātmā* or Great Soul. It is they who can lay down their lives for the good of all men. It is they who can address the comprehensive spirit within and without them and say :—

तदेतत् प्रेयः पुत्रात् प्रेयो वित्तात् प्रयोऽन्यस्मात् सर्वस्मादन्तरतरं
यदयमात्मा

—He is dearer than a son, dearer than wealth, dearer than all else is this spirit who is in our inmost heart.

The scientist condemns such statements. He says that we attribute humanity to God in calling Him our Beloved. I reply that it is not *attributing*, but *realizing* humanity. It is by developing the sense of the dignity of his human truth that man has attained to his God. The human mind cannot therefore protest against the attribution of humanity to his God, and it would not be at all true if he did so. Man does not attribute lighthood to

the vibrations of ether, he feels and uses the vibrations themselves as light and is not deceived in such use.

There is the ultimate world entity even beyond the immediate entity of man, as we have the stellar sphere beyond the solar system. But it is primarily the solar system of which the earth is a part, it is solar heat that is the life of the earth, and it is the solar connection that governs the earth's movements and its day and night. We have knowledge of the stellar sphere, but it is the solar system we fully comprehend with our body and our mind. Similarly, the greatness which is supremely cosmical is for us an object of knowledge, but the greatness which is human is a matter for the fulfilment of all our body, mind and character.

But even the impersonal world with regard to which we can trace no distinctions of good and evil, beautiful and ugly, about which nothing more can be said beyond the fact that it exists, is bounded by human knowledge. And therefore by knowing it we become aware of the extension of our own consciousness and we are glad. The world we know or hope to know sometime through scientific experience is itself a human world. *Man* alone perceives this world in the form of *his* thought within the scaffoldings of *his* Understanding and Reason. It is possible to conceive of a

mind which perceives a world that is beyond the range of our mathematical measurements and does not exist in the space which *we* know. But how shall we call extra-human the world whose fundamental truths are found by man in conformity with the innate principles of his thought? That is why a modern scientist describes the universe as the creation of mathematical mind. But even this mathematical mind is not beyond the bounds of the human mind. If it were, then we could not have at all known the scientific theory of the world, like the dogs and cats who can never reach it.

The true character of Him who is the Qualified Reality, *Saguṇa Brahma*, is defined in our scriptures as *Sarvendriyaguṇbāhūsam*. All the qualities which belong to the external and internal faculties of man have their suggestion in Him. The very meaning of this is that the ultimate Truth for us is *human* Truth, and that is why this world we know is necessarily a *human* world. Even if there be any other world beside this, it is non-existent for us, not only for today, but for ever.

We give the name Love to that relation of one soul to another which is the deepest and truest. Our actual acquaintance with the physical world is through sense perception, but our true comprehension of the spiritual world is through love. In the love of his parents, man begins his acquaint-

ance with the spiritual world from the very moment of his birth. Here we find immeasurable mystery,—the contact of the indescribable. The question may arise, wherein lies the basis of the truth of parenthood. It must be in Him, who is पितृत्मः पितृणाम् who contains the perfection of the fatherhood of all fathers. We can understand the characteristics of this earth to which we are born by scrutinizing it from outside, but the mystery of parenthood we can comprehend only in the depth of our own spirit, and it is there in this depth that we realize the Supreme Father. This Supreme Father does not dwell in any particular heaven, nor is He to be found in the history of any particular time or country. He has not expressed Himself once and for good in any particular individual but extends His love over the past and future of humanity and pervades the whole world of man.

We hear of the God of man :

बद् बद् विभूतिमत् सत्त्वं श्रीमद् ऊर्जितमेव वा
तत्तदेवोक्ताच्छ त्वं मम तेजोऽसम्भवम् ।

Whatever has splendour, has beauty and excellence, is born of an aspect of my own divine energy.

In the universe there are many things great and small. So far as bare existence is concerned, they all have the same worth. From the point of view

of mere actuality, there is no distinction for better or worse between the lotus and the clod of earth. But man has in his mind a standard of value, which does not judge by need nor by the measurement of size or degree. In man, there is the sense of perfection transcending all quantitative standards—a consciousness of the inmost satisfaction. This is what he means by excellence, and yet we find no unanimity of opinion about this excellence. How then can we say that this excellence is based upon an impersonal and eternal truth which is in the universal man.

We know all scientific truths have passed through innumerable errors. In fact, the errors are many, the truth is one. The errors are personal, the truth belongs to the all. The astronomer wants to study the planet with his telescope, but he has many obstacles to overcome. In our sky there are the dust of the earth, the enveloping atmosphere, the veils of vapour and many kinds of disturbances all around. Defects are possible in the instrument, and the mind which observes is clouded by its predispositions. Pure truth can be attained only when all the obstacles—internal and external—have been overcome.

It is easy to admit that the realization of pure truth is the manifestation of the universal mind, but it is possible to doubt whether in aesthetic

experience, we realize the universal mind. How can there be an absolute standard of beauty when our sense of joy in it often varies with the country, time and the individual? And yet, when we look at human history over a large period, we find that the minds of all artists of all times tend to agree in their judgment of the merit of artistic beauty. It has to be admitted that it is not absolutely every man that finds complete joy in an artistic creation. Many have minds blind to beauty: their personal preferences do not agree with universal appreciation. There are also among men many who are naturally impervious to science. Their conceptions of the world are confusingly irrelevant and antagonistic, because their minds are prejudiced, for the prejudice of one does not agree with that of another. Yet they are so inordinately vain of the truth of their own particular wrong view that they are prepared to go to any lengths in support of their doctrine. Similarly, there is no lack of persons in the world with naturally deficient taste. In their case also, differences of opinion become dangerous. We cannot question the universal perfection of knowledge simply because there are different levels of born stupidity, of every variety, from the lowest to the highest. It is the same with regard to the ideal of beauty.

Bertrand Russell has expressed in some writing of his, that Beethoven's symphonies cannot be regarded as creations of the Universal Mind, for they are personal to him. Russell means that a symphony is not like a mathematical truth, which is an object to all minds and has the mind of the individual as merely the occasion of its formulation. But if it has to be admitted that everyone ought to appreciate Beethoven's creation, that if there is no natural deficiency of the mind, everyone must appreciate it when with proper training the opposition of ignorance and unaccustomedness have been dispelled, then it must also be admitted that the appreciation of the best composer is to be fully met with in the mind of Man and is impeded only in some particular men as listeners.

The intellect is indispensable for the preservation of life, but there are many instances of worldly success in spite of an imperfect sense of beauty. The sense of beauty has no sanction of vital urgency, nor does licence in this sphere carry with it its own necessary punishment. And yet a stupendous amount of effort is being applied to the task of creating beauty although in the maintenance of life it serves no purpose: only its influence is for transforming our inner being.

In the *Upaniṣads* we again and again find mention of this attainment through being. From these

we understand that man is one in spirit with the Supreme Object of his strivings.

नाविरतो दुश्चरितान् नाशान्तो नासमाहितः ।
नाशान्तमानसो वापि प्रज्ञानेनैवमाप्नुयात् ॥

It is said that He cannot be reached through mere knowledge. He has to be realized through the perfection of being, by refraining from evil conduct, by achieving a steadfast mind through the control of the passions. In other words, this realization is the attainment of one's own eternal truth.

I have stated before that we must remove all impurities and disturbances of the environment and all individual idiosyncrasies if we want to see physical truth in its purity. This applies even more to spiritual truths. It is when we attribute to spiritual truth the perversions arising out of our lower nature that our mistakes become most dangerous. We can understand how much more ruinous than mistakes in knowledge are our mistakes in being when we find that the very forces which we have brought under our control through science become our medium of the hatred and avarice of man and extend the sphere of his self-destruction from one end of the earth to the other. It is for this reason that perversion of the nature of some particular individual or group in the name

of the community or religion incites man's will to evil far more than scientific mistakes or conflicts of material interest. The communal god thus becomes the receptacle of hatred, vanity, snobbishness and stupidity. Insulted Godhead degrades man and keeps him in constant fear of his own fellows. This calamity strikes at the very root of power and fortune in our country.

There are instances of this in other countries as well. The traditional Christians express their contempt for the degradation and cruelty in the characters of the traditional gods and modes of worship of some Indian communities. On account of habit they cannot however see that their own conception of God is equally possessed by the evil genius of man. The community whose sacred books condemn to eternal hell a child that has died before its baptism, has attributed to God a degree of cruelty that is perhaps unparalleled anywhere else. In fact, the conception of eternal hell, for any sin however heinous, is the most potent invention of human cruelty. Herein lies the explanation of the anti-scientific and anti-religious persecution practised in mediæval Europe in order to preserve intact the faith in scriptural religion. Even today that conception of hell pervades with horror the prisons of civilized man, where there is no principle of reformation, but only the ferocity of punishment.

It is with the development of humanity that the realization of God gradually grows free of prejudice, at any rate, it ought to be so. The reason that it is not always so is due to the fact that we take anything and everything connected with religion to be eternal. It does not follow from our reverence for the eternal ideal of religion, that we must accept any particular religious dogma as also eternal. If we were fanatically to assert that every scientific opinion is eternally true, because there is eternal truth as the foundation of physical science, then we should have to assert, even today, that the sun is revolving round the earth. It is this mistake we generally make with regard to religion. The community gives the name of religion to its own traditional opinion, and thus strikes at Religion itself. The conflict, the cruelty, the unreasoning and unintelligent superstition, which then emerge, are without parallel in any other sphere of human life.

Mistakes in science, or in our code of conduct, arise from our inability to comprehend the wholeness of truth. In spiritual life we realise the wholeness of our being when it is conscious of a centre in a great and eternal meaning.

The earth revolves round its own axis and yet it circles round the sun along its vast orbit. Whatever happens in human society also exhibits these

two tendencies. On the one hand, the paraphernalia of wealth and power are accumulated through the urge of the individual ego, and yet on the other, under the inspiration of the Universal Man, men unite with one another in their activity and their joy and make sacrifices for one another's sake.

Some years ago there was a report published in the London *Times*, which I came to know through the *Nation* of America. The British air-force was destroying from the air a Mahsud village in Afghanistan. One of the bombing planes was damaged and came down. An Afghan girl led the airmen into a neighbouring cave, and to protect them, a Malik remained on guard at the entrance of the cave. Forty men with brandished knives rushed forward to attack them, but the Malik dissuaded them. All this time, bombs were dropping from above and people were crowding in to take shelter in the cave. Some Maliks of the neighbourhood and a Mollah proposed to help the Britishers and some of the women offered to feed them. After some time they at last disguised the airmen as Mahsuds and brought them out to a safe place.

In this incident, we find the two aspects of human nature revealed in their extremest forms. In the bombing from aeroplanes we have an in-

stance of the wonderful development of human power—the vast expanse of his mailed fist from earth to heaven. But to forgive and protect the enemy engaged in dealing death reveals another aspect of man. The natural instinct to kill enemies is the prompting of man's animal nature; but he transcended it and uttered the strange command: Forgive your enemies.

Our scriptures lay down that at the time of battle a charioteer must not attack the man who is not in a chariot but on the ground. Nor must he kill one who is impotent, or a suppliant, nor one who is seated or has his hair untied, nor one who humbly offers to submit. Nor yet must he kill one who is asleep or unprotected, naked or unarmed, a spectator or a non-combatant, or engaged in fighting another. He must remember the teachings of virtue and refrain from killing one whose weapons are broken, one who is afflicted with sorrow, one who is wounded or frightened.

We have heard Man say 'Do not sin against those that sin against you'. Whether or not the individual conforms in his conduct to this law he does not laugh it away as the ravings of a lunatic. In human life, we only occasionally find conformity to this principle and generally we find its opposite. In other words, its truth is hardly seen in a mere count of heads, and yet

its truth is acknowledged. Where lies the basis of the aspect of man which realizes it? Let us see what answers have been given by man to this question.

यस्यात्मा विरतः पापात् कल्याणे च निवेशितः ।
तेन सर्वमिदं बुद्धं प्रकृतिर्विकृतिश्च या ॥

He whose spirit refrains from evil and attends to the good has comprehended the *sarvam*, the totality. He therefore knows what is natural to him and what is an aberration.

Man comprehends his nature only when he abstains from evil and works for the good of all. This means that only the great among men understand human nature. How do they know it?

With a transparent heart, they comprehend the totality. The true and the good are in the totality. It is when man refrains from the sin which belongs to his nature as limited by the ego that he knows his own spiritual wholeness—it is then that he understands his own nature. His nature does not concern the individual alone: it concerns Him of
• Whom the *Gita* says, पूरुषः नृषु 'He is the humanity in Men'.

All that we have said so far about the good and evil is not from the point of view of the preservation of society. The code based on the solid foundation of praise and blame, which society

promulgates through commands and precepts for its own preservation, gives but a secondary importance to the eternal principle of Truth: the preservation of the traditional society is its primary object. We are therefore told that it is harmful to introduce into society the Religion of Truth in all its purity. It is often said that there is a great deal of stupidity in the common man. To keep him away from evil, he must therefore, if need be, be kept engaged with delusions, frightened or comforted with false fears or hopes, in short, treated as eternally a child or a brute. It is with society as with religious communities. The opinions and customs prevalent at some previous time are loath to give up their rights even at a later age. In the insect-world, we find some harmless insects that adopt the disguise of terrible ones and thus secure themselves. It is the same with social laws. They try to make themselves powerful and permanent by disguising themselves as eternal truths. On the one hand, they have the external show of piety, and on the other, the terrors of torture in the after-life, various strict and sometimes unjust means of social punishment, compelling blind conformity to needless conventions under the threat of a made-to-order Hell. The Andamans, the Devil Islands of France, and the Lipari Isles of Italy, are the symbols of this

very attitude in the field of politics. The inner truth about them is that the pure law of Truth and man-made laws do not move with the same rhythm. Those who revere the True, the Good, the Human as the ultimate goals of man have throughout the ages fought against this attitude.

It is not the object of this lecture to estimate the value of the good as conformity to society or the State. I want to discuss the basis of man's acceptance of the Truth, to discuss wherein Truth lies. In the many fields of interest in society and the State, we find at every step contradiction of the Truth in daily conduct, and yet man has given to it the highest place in his self-knowledge, called it his *dharma* which means his ultimate nature. In spite of the many differences of opinion with regard to the ideal of the good that different countries, times and individuals have, all men have honoured the reality of the good. What I have discussed are the implications of this fact with regard to the nature of the Religion of Man. The conflict of "It is" and "It ought to be" has raged from the very beginnings of human history. In discussing the reason of this conflict, I have said that in the mind of man, there is, on the one hand, the Universal Man, and on the other, the animal man limited by his self-seeking. It is the attempts at harmonizing the two that reveal themselves in different

forms according to different religious systems. Otherwise, only advantage and disadvantage, the pleasant and the unpleasant, could have prevailed in the law of life. There would have been no significance at all of sin and virtue, of good and evil.

The question has been asked about the truth, in the Universal Mind, of the pain and pleasure one feels in his individual mind. If we think about it, we find that the pleasure and pain within the limits of the ego are transformed at the borders of the spirit. The man who dedicates his life for Truth, for the sake of his country and for the good of man, who thinks of himself against a vast background of ideals, finds that personal happiness and misery have changed their meaning for him. Such a man gives up his happiness with ease, and by accepting pain, he transcends it. In the life of self-seeking, the burden of pleasure and pain is very great, but when man transcends his self-interest he feels the burden so light that his patience when faced with the bitterest suffering and his forgiveness in spite of the heaviest insults seems to us to be superhuman.

Discords become too evident when the tuning of the instrument is going on, but they are not a part of the music itself. Discords jar on us, and if they did not, we should not progress on our

quest after harmony. That is why we give the name *Rudra* or Terrible to the Infinite—He draws us towards freedom along the path of the pain of disharmony.

The *Upaniṣad* declares :

एषास्व परमागतिरेषास्व परमा सम्पत्
एषोऽस्व परमो लोके एषोऽस्व परम आनन्दः ।

Here we have the dualism of He and this, the individual man and the other One who is within him and beyond him. It is said that *He* is the ultimate aim of *this*, its richest possession, its final rest and supreme joy. In other words, it is in Him that *this* has its perfection.

He is not a mere abstraction. He is an immediate object of the most intimate awareness, just as much as the self which I call my own. When my devotion yearns after Him and in Him I find my joy, it is my self-consciousness that is enlarged, deepened and extended to the Truth beyond the limits of my narrow existence. It is *Eṣah*, this great He who challenges man to strike after perfection through endeavours to struggle from the unreal to the real, from darkness towards the light, from death towards immortality.

This challenge never allowed man to stop anywhere ; it made of him an eternal wayfarer. Tired and worn out, those who abandon the road and

build themselves a permanent house have in fact built their own mausoleums. Animals have their lairs, but man has taken to the road. Those who are great among men are the road-builders and the path-finders. The lure of the call of the infinite in him has brought man out on the way in quest of the unattained. Empires rose and fell by the roadside of his journey, riches were amassed and then lost beneath the dust. Man built many an image to give form to his desire and again smashed them to pieces, like childhood's toys when childhood is over. He tried again and again to construct the magic key and open with it nature's treasure-house and again he discarded them all and started anew to search out the secret path leading to its depths. Age follows age in human history, and man continues in his ceaseless search, not for the satisfaction of his material needs, but in order to strive with all his might for the revelation of the Universal Man in the world of men, to rescue his own inmost truth from the crude obstacles set up by himself. That is the Truth which is greater than all his accumulated wealth, greater than all his achievements, greater than all his traditional beliefs and knows no death nor decay. Man's mistakes and failures have been many, leaving their ruins on the way along which he came. The strain of his sorrow and suffering

has been infinite, but they mark his strong perseverance to shatter the bonds of his imprisoned ideals. Who could have, even for a moment, endured all this struggle, if it did not have an eternal significance in an inspiration which ever urges him to realize a greater unity in wisdom and love with him who can lead his heart and mind into the truth of all things. Who among men can seek for comfort and where for him is rest? The only goal of human life is to offer freedom and be free, the freedom that guides it to the life which is worth while.

“ I AM HE ”

In the *Bṛhadāraṇyaka* Upanishad there is a remarkable verse :

अथ योऽन्यां देवताम् उपास्ते
अन्योऽसौ अन्योऽहम् अस्मीति
न स वेद, यथा पशुरेवं स देवतानाम् ।

A person who worships God as exterior to himself does not know him, he is like an animal belonging to the gods.

This statement may rouse angry remonstrance. Should man then worship his own self? Is it possible to offer oneself in self-devotion? Then the whole process of worship becomes a mere magnification of the ego.

The truth is quite opposite. Glorification of ego is the prerogative even of the animals, but it is only man who can realize *Bhūmā*, immensity, within his own soul as detached from his ego. It is easy to place one's God outside and worship him through traditional ceremonies, observance of injunctions and taboos but the difficulty comes when we have to realize and acknowledge the

divine man in' our own thoughts and actions.
Therefore is it said :

नायमात्मा बलहीनेन लभ्यः ।

They who are weak cannot attain the truth of the Eternal Spirit.

ब्र आत्मा अपहृतात्मा विजरो
विमृत्युर्विशोकोऽविजिषत्सोऽपिपासः
सत्यकामः सत्यसङ्कल्पः सोऽन्वेष्टव्यः स विजिज्ञासितव्यः ।

The great soul who is within me, who is beyond age and death and sorrow, beyond hunger and thirst, He who is true in thought and in action, Him we must seek, Him we must know.

This seeking and knowing him is not seeking and knowing outside oneself. It is knowing through becoming, receiving through being true within.

As man is essentially a spirit this principle of unity holds good in all departments of his life. He must identify himself with his family and then in his service to it there can be no indignity. The mother is spiritually one with her child, otherwise she would become a maidservant. When our government is not foreign to us, when it represents our own will, then we are saved from humiliation in our relation to it. And in our Indian philosophy we realize the dignity of man in our spiritual identification with God himself, for it is truth, and

man is never पशुरेव देवतानाम्, "like an animal belonging to the gods." The true freedom is not in isolation, it is in the profound union which is perfect.

I have already said that the knowledge of things which man attains by overcoming personal idiosyncracies and prejudices is called science. It is valuable, because it is acceptable to all men. Similarly, the self in man which transcends his self-interest finds its infinite truth in union with All. Its actions are विश्वकर्मा, universal actions. The functions of the isolated self are a bondage, the functions of the universal self are unfettered. The *Upaniṣad* has said :

युक्तात्मानः सर्वमेवाविशन्ति

The individual souls united with the Supreme Soul enter everywhere.

And this is the freedom of spirit which we must attain.

The truth which has been acknowledged by our scriptures, known as 'I am He'—सोऽहं, sounds like a prodigious egoism but it is not so. It has not exaggerated the small self which is isolated but expressed the great soul which comprehends all. This word सोऽहं, carries assurance of the truth of a grand unity which waits to be realized and justified by the individual.

Man's passions come in between and divide the realization of सोऽहं, "I am He," into a duality, and our ego becomes disproportionately augmented. Therefore the *Upaniṣad* says मा गृषः "Covet not." Greed tempts the world-man and turns him into a worldly man. The enjoyment which is fit for human beings is an enjoyment which is shared with all, it is universal. It is expressed in man's art, his literature, it is manifested in his social doings, in the hospitality of his love. Therefore our scripture says अतिथिदेवो भव the guest is divine. Because into the house of the individual man comes the guest, the representative of the universal man, he extends the limits of the home towards the world. If this invitation is obstructed, then it is penury even for a royal household. In this hospitality lies the philosophy of सोऽहं, that is to say, I am in union with him who is mine and who is more than me. In our country there are some *sanyasis* who translate in their lives the philosophy of सोऽहं, into extreme inactivity and callousness. They torture the body in order to cross the boundaries of animal existence, they also discard the independent responsibility of man in their presumption to deny and transcend humanity. They give up the ego which is attached to materials, they also disregard the soul which

is united with all souls. That which they call *Bhūmā* is not the *Īśa* of the *Upaniṣad* who dwells in the union of all, their *Bhūmā* is divorced from all others and therefore has no responsibilities of action. They do not recognize him who is पौरुषं नृषु, who is humanity in man, who is *mahatma* and *viśvakarma*, in whom work is not fragmentary work but world-work.

Man was once a barbarian, he lived on the plane of the animal; his mind, his work, then, were confined within the limits of his bare physical existence. And then he was पशुरेव देवतानाम्, “like an animal belonging to the gods”; he was in a servile manner afraid of his gods and tried to appease them with flattery and incantations; the divine in himself remained self-oblivious. When his mind was illumined his awakened consciousness journeyed along widening avenues of life, crossing the frontiers of individual life into the universal life of humanity. From my friend Kshitimohan’s rich storehouse of medieval Indian poetry I have got these precious words of the seer Rajjab. He says—

सब सांच मिलै सो सांच है ना मिलै सो झूठ ।

जन रज्जव सांच कही भावइ रिशिभि भावै रूठ ॥

That which conforms to all truth is truth, that which does not conform is false, this is wisdom, says Rajjab, whether it angers or pleases you.

It is evident that Rajjab knew that the majority of men would be angry at his words. Their opinions and customs were at variance with universal truth, yet they could claim them to be true and lie enmeshed in coils of unreality; indeed the very consciousness of an inner disharmony roused their excitement to an aggressive pitch. Trying to refute truth by angry remonstrance is like trying to pierce the flame with a knife. The knife cannot kill truth, it can kill man himself. Yet standing before that fury one has to say.

सब सांच मिलै सो सांच है
ना मिलै सो झूठ ।

That which conforms to all truth is truth, that which does not conform is false.

When one day a solitary scientist declared that the earth revolves round the sun, through his own intellect he revealed the mind of the Universal Man. On that day millions of people were bitterly angry at his words, by the terrorism of force they wanted to make him say that it is the sun itself which revolves round the earth. But however numerous those other people may have been, by denying truth they at once denounced their eternal humanity. On that day alone in the midst of fierce opponents the man of truth declared सोऽहं, "I am

He," that is to say, my individual knowledge and that of the eternal man are one.

Even if many millions of men say that because of some special combination of certain stars and planets in the immeasurable distance of space some supernatural force is generated in the river of a particular province of this earth, and that by bathing in its waters sins of the bather along with those of his forefathers are washed away, then we must stand up and say—

सब सांच मिलै सो सांच है
ना मिलै सो झूठ ।

With the universal mind of man this does not agree, therefore it is untrue.

But where it has been said अद्भिर्गान्त्राणि शुध्यन्ति मनः सत्येन शुध्यति "by water the body only can be cleansed, the mind can be cleansed only with truth," this conforms to the standard of the universal mind.

Similarly it has been said—

कृत्वा पापं हि सन्तप्य तस्मात् पापात् प्रमुच्यते
नैवं कुर्यात् पुनरिति निवृत्त्या पूयते तु सः ।

If one is penitent after having committed sin then through that penitence the sin is purified; by resolving never again to repeat the sin man can again be pure.

By saying this man acknowledges in his own mind the truth of the universal mind of man, the God within us whom we know in our soul and who reveals to us our own truth.

One day the Brahmin Ramananda leaving his disciples went and embraced the *chandal* Nabha, the Mahomedan weaver Kabir, the sweeper Ruidas. The society of his day made Ramananda an out-caste. But he alone really rose to the highest caste, the caste of the universal man. On that day standing in the midst of the curses of his community, Ramananda alone had said सोऽहं "I am He." By that truth alone he had transgressed the limits of petty conventions and contempt which cruelly dividing man and man in the name of social stability strike at the roots of social morality.

One day Jesus Christ said सोऽहं—"I and my Father are one." For, in the light of love and goodwill for all men, he crossed the boundary of his ego and realized himself as one with the supreme man.

Lord Buddha preached, "Cherish towards the whole universe immeasurable *maitrī* in a spirit devoid of distinctions of hatred, of enmity. While standing, sitting, walking, lying down till you are asleep, remain established in this spirit of *maitrī*" —this is called ब्रह्मविहार ।

Such great message can be given only to man, for deep in man lies the truth of सोऽहं, "I am He."

The Buddha knew this in himself. That is why he has said that it is through immeasurable love that man reveals the immeasurable truth within himself.

The *Atharva Veda* says—

तस्मात् वै विद्वान् पुरुषमिदं ब्रह्मेति मन्यते

He who is wise knows man to be greater than he appears to be.

वे पुरुषे ब्रह्म विदुस्ते विदुः परमेष्ठिनम्

They, who know the Great in man know the Supreme Being himself.

It was because he realized the divine man in humanity, that Buddha could say—

माता यथा नियं पुत्रं

आयुसा एकपुत्रमनुरक्त्वे

एवमपि सन्वभूतेषु

मानसंभावये अपरिमाणं

Cultivate the spirit of immeasurable love within you even as the love the mother feels for her one child.

We should not by counting the number of heads try to find out how many men can actually follow this advice. In such computation does not lie the test of truth.

He who realized man's infinitude within himself never had to wait for statistical assurance. Without hesitation he demanded that man may reveal

through immeasurable love the divine within himself. By giving this message with perfect faith to all men he offered his true reverence for humanity.

I have already referred to the saying of the *Aitharva Veda* that man is spiritually much more than his apparent self, he lives in his infinite surplus. In that surplus is all that is supreme in man, his ऋतं, righteousness, his सत्यं, his truth.

The atmosphere around the earth far transcends its mass in extension. Through that invisible atmosphere comes its light, its colour, flows its life. In this atmosphere gathers its cloud, showers its rain, through its influence the eternal mystery of beauty reveals itself on earth in ever-varied form. From this atmosphere comes that which is most glorious on earth, its loveliness, its life itself. Through the open window of this atmosphere comes every night crossing regions of darkness the message of radiant kinship from the starry Universe. This atmosphere can be described as the surplus, the soul of the earth, just as the complete man has been described as “त्रिषदस्यामृतं” —in one part he is apparent, in the other three he is infinite. It is because this intangible atmosphere is so intimately an extension of the earth itself that exuberant wealth of life manifests itself on the very dust, a wealth which is immeasurably more precious than the dust itself.

The *Upanisad* says that when we know united in a completeness असम्भूति, the unmanifested infinite, and सम्भूति, the manifested finite, we know truth, in a reconciliation of the duality. He who is infinite in man must be expressed in the finitude of human life, of human society. Man must translate this idea in his action. So *Īśa Upanisad* says, "You have to live a hundred years, you must act." Fulfil your hundred years of life by work, such work as can truly be claimed through belief and result to express the truth of सोऽहं "I am He." Not by turning up one's eye-balls and sitting with closed breath and staying far away from man do we gain this Truth.

This work, this toil is not for earning livelihood. In which truth then is the source of its constant energy? What is it that gives man this strength to sacrifice his life, to embrace suffering, to defy ruthless power without material safeguard, to endure without submitting the constant torture of injustice and cruelty with such amazing fortitude? The reason is man has within himself not only life but immensity. From Kshitimohan's priceless collection we get this message of the Bauls जीवेजीवे चाइया देखि सब इ ये तार अवतार "When I see through men I find in them the divine incarnation." Innumerable men in knowledge, in love, in self-giving, in various forms and ways are reveal-

ing the immeasurable within them. History does not record their names ; from their individual lives they pour into the living stream of humanity the immortal energy of Him—

“ यश्चायमस्मिन् तेजोमयोऽमृतमयः पुरुषः सर्वानुभूः ”

Who is the immortal Purusha of in-exhaustible light dwelling within our soul, who comprehends the All.

If through the plants the universal energy were not converted into the stuff of life then this living world would have been converted into a desert. Similarly if with or without our knowing men and women had not through the centuries, in different lands, transformed their indwelling, immeasurable energy of the Supreme Man into love and knowledge, work and welfare to be absorbed endlessly into the living texture of human society, their society, being devoid of the truth of सोऽहं, “I am He,” would have been reduced to the status of the animal world. Not only so, by being severed from its own truth, society would not at all be able to live. Physicians tell us that by infusion of animal-blood into human body we do not increase its life but cause death. Herds of animals can live for ever according to animal laws, but human society cannot live at all like animals. It may be said in contradiction that many brute-

like men seem to thrive very well indeed in human society. Boils on the skin also thrive on the body, their growth is indeed more vigorous than the rest of their surroundings. If the power of health in the body does not transcend the boil, then it hurts and in killing the boil kills itself. Society in its normal stage can endure many sins but when its degeneration becomes emphatic, then by absorbing animal blood in its thought, behaviour, literature and art, human society seals its own death.

The greatness born of a vast surplus about which *the Atharva Veda* has spoken is not in any particular kind of fulfilment. The greatness comprehends all the efforts of humanity, all the bravery, grace and strength of man. Perhaps there is a deep self-forgetful joy in the ascetic when he succeeds in concentrating the various powers of his mind on one immovable point of his consciousness. But ततः किम्, "what then"? So long as there is any suffering and insult in humanity, no individual man can ever win his escape. Great men who have desired the freedom of humanity, have therefore told us सम्भवामि युगे युगे. From age to age indeed are they born in different lands. Today this very moment they are being born, tomorrow also we will see their birth. The stream of that birth flows through history, bearing this

message सोऽहं. सोऽहं is the mantram of the united evolution of Man, not of one particular individual.

In the midst of the vast nebulae where new worlds are being fashioned appears from time to time a star ; it clearly indicates the creative ferment of the vast fires which stir in the heart of the nebulae. Similarly in the firmament of history now and again we see manifestations of the Supreme Man. From them we understand that in the heart of all men is constantly working the urge of evolution. Man in human society is all the while striving to realize himself in the world-man by breaking through the shell of his ego. In fact, it is in this process that the whole cosmic universe seeks its own truth, the supreme truth of the ever-growing, ever-becoming Humanity. After billions of years since the beginning of the world first appeared man. Some scholars are overwhelmed by the mathematics of number and comparing the massiveness of time and space to the smallness of man indulge in the luxury of our humiliation. But it is a mere illusion to consider quantity to be greater than Truth, which cannot be measured at all by quantity. That which we call matter or unrevealed life, lay slumbering for unnumbered Ages. But when one day a single cell of life appeared on this earth the whole evolution of the universe reached a great meaning. Amidst the externality

of matter appeared the truth which is internal. For life is internal, organic. Who can despise the speck of life because it has been born recently after æons of time and because in comparison to the mass of matter it seems to be small? Man first realized the truth of infinite life when from the heart of the dumb matter comes the Great voice of life, यदिदं किञ्च सर्वं प्राण एजति निःसृतम् "from life is born all-that-is and trembles in the vibrating life." Matter we know as a fact because it is external to us; but life we know as truth from within ourselves. The expression of life is internal, the whole of it is pure movement. Therefore the language of movement is immediately real to us, it is the language of our life. The reality of this endless movement we have known as truth in relation to our own inner self. The urge of incessant movement we may call heat or electricity or something else; yet all these are mere words. If we say that in this movement there is life, then we indicate something which has meaning in our immediate experience. At the same time we realize that this life of mine which is moving is also comprehended in the larger movement of Universal Life. That the urge of life's movement is nowhere else in the universe excepting, accidentally, only in living beings, is a statement which our mind cannot

accept because our mind can offer its homage to truth only in its background of wholeness.

The *Upanisad* says—

“कोद्वैवान्यात् कः प्राण्यात् यदेष आकाश आनन्दो न स्यात्”

—with what assurance would a single insect desire for life if the joy of life did not pervade the whole of the infinite space? How can the flame burn for a single moment on the tip of the match-stick if the whole sky did not sustain its truth of ignition? Within life we find an inner meaning of the entire creation—that meaning we call Will. Matter remained dumb—it could not express the language of will,—Life came and expressed its will. That message which was implicit so long found at last its voice.

The student after much effort and time first learns the alphabet, then the spelling, then the grammar; he wastes paper and ink scribbling incomplete and meaningless sentences, he uses and discards much acquisition of materials; at last when as a poet he is able to write his first utterance, that very moment in that composition all his inexpressive accumulations of words first find their glimmer of a significance. In the great evolution of the Universe we have found its first significance in a cell of life, then in an animal, then in Man. From the outer universe gradually we come to the

inner realm and one by one the gates of freedom are unbarred. When the screen is lifted on the appearance of Man on earth we realize the great and mysterious truth of relatedness, of the supreme unity of all that is. Only can Man declare that those who know Truth can enter into the heart of the All—Only man can open our heart with this aspiration.

सर्वे सत्ता सुखिता होन्तु अवेरा होन्तु
 अब्यापज्ज्ञो होन्तु सुखी अत्तानं परिहरन्तु ।
 सर्वे सत्ता दुक्खा पमुच्चन्तु । सर्वे सत्ता मा
 यथालब्धसम्पत्तितो विगच्छन्तु—

May all beings be happy, may they have no enemies, may they be indestructible, may they spend time in joyousness. May all living beings be free from suffering and not be denied of their dues.

We can only pray, let sorrow come if it has to come, let there be death, let there be loss, but let Man declare across all space and time
 "I am He."