

the Omniscient, the Omnipotent, who having made man in His own image, with the ego as a centre of working, with the race, the collective Narayana,⁷ the *viśvamānava*⁸ as the mould and circumscription, seeks to express in them some image of the unity, omniscience, omnipotence which are the self-conception of the Divine? "That which is immortal in mortals is a God and established inwardly as an energy working out in our divine powers."⁹ It is this vast cosmic impulse which the modern world, without quite knowing its own aim, yet serves in all its activities and labours subconsciously to fulfil.

But there is always a limit and an encumbrance, — the limit of the material field in the Knowledge, the encumbrance of the material machinery in the Power. But here also the latest trend is highly significant of a freer future. As the outposts of scientific Knowledge come more and more to be set on the borders that divide the material from the immaterial, so also the highest achievements of practical Science are those which tend to simplify and reduce to the vanishing-point the machinery by which the greatest effects are produced. Wireless telegraphy is Nature's exterior sign and pretext for a new orientation. The sensible physical means for the intermediate transmission of the physical force is removed; it is only preserved at the points of impulsion and reception. Eventually even these must disappear; for when the laws and forces of the supraphysical are studied with the right starting-point, the means will infallibly be found for Mind directly to seize on the physical energy and speed it accurately upon its errand. There, once we bring ourselves to recognise it, lie the gates that open upon the enormous vistas of the future.

Yet even if we had full knowledge and control of the worlds immediately above Matter, there would still be a limitation and still a beyond. The last knot of our bondage is at that point where the external draws into oneness with the internal, the

⁷ A name of Vishnu, who, as the God in man, lives constantly associated in a dual unity with Nara, the human being.

⁸ The universal man.

⁹ *Rig Veda*, IV. 2. 1.