

## Chapter XXIV

# The Evolution of the Spiritual Man

Even as men come to Me, so I accept them. It is my path that men follow from all sides. . . . Whatever form the worshipper chooses to worship with faith, I set in him firm faith in it, and with that faith he puts his yearning into his adoration and gets his desire dispensed by me. But limited is that fruit. Those whose sacrifice is to the gods, to elemental spirits, reach the gods, reach the elemental spirits, but those whose sacrifice is to Me, to Me they come. *Gita.*<sup>1</sup>

In these there is not the Wonder and the Might; the truths occult exist not for the mind of the ignorant. *Rig Veda.*<sup>2</sup>

As a seer working out the occult truths and their discoveries of knowledge, he brought into being the seven Craftsmen of heaven and in the light of day they spoke and wrought the things of their wisdom. *Rig Veda.*<sup>3</sup>

Seer-wisdoms, secret words that speak their meaning to the seer. *Rig Veda.*<sup>4</sup>

None knows the birth of these; they know each other's way of begetting; but the Wise perceives these hidden mysteries, even that which the great Goddess, the many-hued Mother, bears as her teat of knowledge. *Rig Veda.*<sup>5</sup>

Made certain of the meaning of the highest spiritual knowledge, purified in their being. *Mundaka Upanishad.*<sup>6</sup>

He strives by these means and has the knowledge: in him this spirit enters into its supreme status. . . . Satisfied in knowledge, having built up their spiritual being, the Wise, in union with

<sup>1</sup> IV. 11; VII. 21-23; IX. 25.      <sup>2</sup> VII. 61. 5.      <sup>3</sup> IV. 16. 3.      <sup>4</sup> IV. 3. 16.  
<sup>5</sup> VII. 56. 2, 4.      <sup>6</sup> III. 2. 6.

the spiritual self, reach the Omnipresent everywhere and enter into the All. *Mundaka Upanishad.*<sup>7</sup>

**I**N THE earliest stages of evolutionary Nature we are met by the dumb secrecy of her inconscience; there is no revelation of any significance or purpose in her works, no hint of any other principles of being than that first formulation which is her immediate preoccupation and seems to be for ever her only business: for in her primal works Matter alone appears, the sole dumb and stark cosmic reality. A Witness of creation, if there had been one conscious but uninstructed, would only have seen appearing out of a vast abyss of an apparent non-existence an Energy busy with the creation of Matter, a material world and material objects, organising the infinity of the Inconscient into the scheme of a boundless universe or a system of countless universes that stretched around him into Space without any certain end or limit, a tireless creation of nebulae and star-clusters and suns and planets, existing only for itself, without a sense in it, empty of cause or purpose. It might have seemed to him a stupendous machinery without a use, a mighty meaningless movement, an aeonic spectacle without a witness, a cosmic edifice without an inhabitant; for he would have seen no sign of an indwelling Spirit, no being for whose delight it was made. A creation of this kind could only be the outcome of an inconscient Energy or an illusion-cinema, a shadow play or puppet play of forms reflected on a superconscient indifferent Absolute. He would have seen no evidence of a soul and no hint of mind or life in this immeasurable and interminable display of Matter. It would not have seemed to him possible or imaginable that there could at all be in this desert universe for ever inanimate and insensible an outbreak of teeming life, a first vibration of something occult and incalculable, alive and conscious, a secret spiritual entity feeling its way towards the surface.

But after some aeons, looking out once more on that vain

<sup>7</sup> III. 2. 4, 5.

panorama, he might have detected in one small corner at least of the universe this phenomenon, a corner where Matter had been prepared, its operations sufficiently fixed, organised, made stable, adapted as a scene of a new development, — the phenomenon of a living matter, a life in things that had emerged and become visible: but still the Witness would have understood nothing, for evolutionary Nature still veils her secret. He would have seen a Nature concerned only with establishing this outburst of life, this new creation, but life living for itself with no significance in it, — a wanton and abundant creatrix busy scattering the seed of her new power and establishing a multitude of its forms in a beautiful and luxurious profusion or, later, multiplying endlessly genus and species for the pure pleasure of creation: a small touch of lively colour and movement would have been flung into the immense cosmic desert and nothing more. The Witness could not have imagined that a thinking mind would appear in this minute island of life, that a consciousness could awake in the Inconscient, a new and greater subtler vibration come to the surface and betray more clearly the existence of the submerged Spirit. It would have seemed to him at first that Life had somehow become aware of itself and that was all; for this scanty new-born mind seemed to be only a servant of life, a contrivance to help life to live, a machinery for its maintenance, for attack and defence, for certain needs and vital satisfactions, for the liberation of life-instinct and life-impulse. It could not have seemed possible to him that in this little life, so inconspicuous amid the immensities, in one sole species out of this petty multitude, a mental being would emerge, a mind serving life still but also making life and matter its servants, using them for the fulfilment of its own ideas, will, wishes, — a mental being who would create all manner of utensils, tools, instruments out of Matter for all kinds of utilities, erect out of it cities, houses, temples, theatres, laboratories, factories, chisel from it statues and carve cave-cathedrals, invent architecture, sculpture, painting, poetry and a hundred crafts and arts, discover the mathematics and physics of the universe and the hidden secret of its structure, live for the sake of mind

and its interests, for thought and knowledge, develop into the thinker, the philosopher and scientist and, as a supreme defiance to the reign of Matter, awake in himself to the hidden Godhead, become the hunter after the invisible, the mystic and the spiritual seeker.

But if after several ages or cycles the Witness had looked again and seen this miracle in full process, even then perhaps, obscured by his original experience of the sole reality of Matter in the universe, he would still not have understood; it would still seem impossible to him that the hidden Spirit could wholly emerge, complete in its consciousness, and dwell upon the earth as the self-knower and world-knower, Nature's ruler and possessor. "Impossible!" he might say, "all that has happened is nothing much, a little bubbling of sensitive grey stuff of brain, a queer freak in a bit of inanimate Matter moving about on a small dot in the Universe." On the contrary, a new Witness intervening at the end of the story, informed of the past developments but unobsessed by the deception of the beginning, might cry out, "Ah, then, this was the intended miracle, the last of many, — the Spirit that was submerged in the Inconscience has broken out from it and now inhabits, unveiled, the form of things which, veiled, it had created as its dwelling-place and the scene of its emergence." But in fact a more conscious Witness might have discovered the clue at an early period of the unfolding, even in each step of its process; for at each stage Nature's mute secrecy, though still there, diminishes; a hint is given of the next step, a more overtly significant preparation is visible. Already, in what seems to be inconscient in Life, the signs of sensation coming towards the surface are visible; in moving and breathing life the emergence of sensitive mind is apparent and the preparation of thinking mind is not entirely hidden, while in thinking mind, when it develops, there appear at an early stage the rudimentary strivings and afterwards the more developed seekings of a spiritual consciousness. As plant life contains in itself the obscure possibility of the conscious animal, as the animal mind is astir with the movements of feeling and perception and the rudiments of conception that are the first ground for man the thinker, so

man the mental being is sublimated by the endeavour of the evolutionary Energy to develop out of him the spiritual man, the fully conscious being, man exceeding his first material self and discoverer of his true self and highest nature.

But if this is to be accepted as the intention in Nature, there are two questions that put themselves at once and call for a definitive answer, — first, the exact nature of the transition from mental to spiritual being and, when that is given, the process and method of the evolution of the spiritual out of the mental man. It would at first sight seem evident that as each gradation emerges not only out of its precedent grade but in it, as life emerges in matter and is largely limited and determined in its self-expression by its material conditions, as mind emerges in life-in-matter and is similarly limited and determined in its self-expression by life conditions and material conditions, so spirit too must emerge in a mind embodied in life-in-matter and must be largely limited and determined by the mental conditions in which it has its roots as well as the life conditions, the material conditions of its existence here. It might even be maintained that, if there has been any evolution of the spiritual in us, it is only as a part of the mental evolution, a special operation of man's mentality; the spiritual element is not a distinct or separate entity and cannot have an independent emergence or a supramental future. The mental being can develop a spiritual interest or preoccupation and may evolve perhaps in consequence a spiritual as well as an intellectual mentality, a fine soul-flower of his mental life. The spiritual may become a predominant trend in some men just as in others there is a predominant artistic or pragmatic trend; but there can be no such thing as a spiritual being taking up and transforming the mental into the spiritual nature. There is no evolution of the spiritual man; there is only an evolution of a new and possibly a finer and rarer element in a mental being. This then is what has to be brought out, — the clear distinction between the spiritual and the mental, the nature of this evolution and the factors which make it possible and inevitable that there should be this emergence of the spirit in its true distinct character, not remaining, as it now for the most part is in its

process or seems to be in its way of appearance, a subordinate or a dominating feature of our mentality, but defining itself as a new power which will finally overtop the mental part and replace it as the leader of the life and nature.

It is quite true that to a surface view life seems only an operation of Matter, mind an activity of life, and it might seem to follow that what we call the soul or spirit is only a power of mentality, soul a fine form of mind, spirituality a high activity of the embodied mental being. But this is a superficial view of things due to the thought's concentrating on the appearance and process and not looking at what lies behind the process. One might as well on the same lines have concluded that electricity is only a product or operation of water and cloud matter, because it is in such a field that lightning emerges; but a deeper inquiry has shown that both cloud and water have, on the contrary, the energy of electricity as their foundation, their constituent power or energy-substance: that which seems to be a result is — in its reality, though not in its form — the origin; the effect is in the essence pre-existent to the apparent cause, the principle of the emergent activity precedent to its present field of action. So it is throughout evolutionary Nature; Matter could not have become animate if the principle of life had not been there constituting Matter and emerging as a phenomenon of life-in-matter; life-in-matter could not have begun to feel, perceive, think, reason, if the principle of mind had not been there behind life and substance, constituting it as its field of operation and emergent in the phenomenon of a thinking life and body: so too spirituality emerging in mind is the sign of a power which itself has founded and constituted life, mind and body and is now emerging as a spiritual being in a living and thinking body. How far this emergence will go, whether it will become dominant and transform its instrument, is a subsequent question; but what is necessary first to posit is the existence of spirit as something else than mind and greater than mind, spirituality as something other than mentality and the spiritual being therefore as something distinct from the mental being: spirit is a final evolutionary emergence because it is the original involutory element and

factor. Evolution is an inverse action of the involution: what is an ultimate and last derivation in the involution is the first to appear in the evolution; what was original and primal in the involution is in the evolution the last and supreme emergence.

It is true again that it is difficult for man's mind to distinguish entirely the soul or self or any spiritual element in him from the mental and vital formation in which it makes its appearance; but that is only so long as the emergence is not complete. In the animal mind is not quite distinct from its own life-matrix and life-matter; its movements are so involved in the life movements that it cannot detach itself from them, cannot stand separate and observe them; but in man mind has become separate, he can become aware of his mental operations as distinct from his life operations, his thought and will can disengage themselves from his sensations and impulses, desires and emotional reactions, can become detached from them, observe and control them, sanction or cancel their functioning: he does not as yet know the secrets of his being well enough to be aware of himself decisively and with certitude as a mental being in a life and body, but he has that impression and can take inwardly that position. So too at first soul in man does not appear as something quite distinct from mind and from mentalised life; its movements are involved in the mind movements, its operations seem to be mental and emotional activities; the mental human being is not aware of a soul in him standing back from the mind and life and body, detaching itself, seeing and controlling and moulding their action and formation: but, as the inner evolution proceeds, this is precisely what can, must and does happen, — it is the long-delayed but inevitable next step in our evolutionary destiny. There can be a decisive emergence in which the being separates itself from thought and sees itself in an inner silence as the spirit in mind, or separates itself from the life movements, desires, sensations, kinetic impulses and is aware of itself as the spirit supporting life, or separates itself from the body sense and knows itself as a spirit ensouling Matter: this is the discovery of ourselves as the Purusha, a mental being or a life-soul or a subtle self supporting the body. This is taken by many as a sufficient

discovery of the true self and in a certain sense they are right; for it is the self or spirit that so represents itself in regard to the activities of Nature, and this revelation of its presence is enough to disengage the spiritual element: but self-discovery can go farther, it can even put aside all relation to form or action of Nature. For it is seen that these selves are representations of a divine Entity to which mind, life and body are only forms and instruments: we are then the Soul looking at Nature, knowing all her dynamisms in us, not by mental perception and observation, but by an intrinsic consciousness and its direct sense of things and its intimate exact vision, able therefore by its emergence to put a close control on our nature and change it. When there is a complete silence in the being, either a stillness of the whole being or a stillness behind unaffected by surface movements, then we can become aware of a Self, a spiritual substance of our being, an existence exceeding even the soul individuality, spreading itself into universality, surpassing all dependence on any natural form or action, extending itself upward into a transcendence of which the limits are not visible. It is these liberations of the spiritual part in us which are the decisive steps of the spiritual evolution in Nature.

It is only through these decisive movements that the true character of the evolution becomes evident; for till then there are only preparatory movements, a pressure of the psychic Entity on the mind, life and body to develop a true soul action, a pressure of the spirit or self for liberation from the ego, from the surface ignorance, a turning of the mind and life towards some occult Reality, — preliminary experiences, partial formulations of a spiritualised mind, a spiritualised life, but no complete change, no probability of an entire unveiling of the soul or self or a radical transformation of the nature. When there is the decisive emergence, one sign of it is the status or action in us of an inherent, intrinsic, self-existent consciousness which knows itself by the mere fact of being, knows all that is in itself in the same way, by identity with it, begins even to see all that to our mind seems external in the same manner, by a movement of identity or by an intrinsic direct consciousness which envelops,



penetrates, enters into its object, discovers itself in the object, is aware in it of something that is not mind or life or body. There is, then, evidently a spiritual consciousness which is other than the mental, and it testifies to the existence of a spiritual being in us which is other than our surface mental personality. But at first this consciousness may confine itself to a status of being separate from the action of our ignorant surface nature, observing it, limiting itself to knowledge, to a seeing of things with a spiritual sense and vision of existence. For action it may still depend upon the mental, vital, bodily instruments, or it may allow them to act according to their own nature and itself remain satisfied with self-experience and self-knowledge, with an inner liberation, an eventual freedom: but it may also and usually does exercise a certain authority, governance, influence on thought, life movement, physical action, a purifying uplifting control compelling them to move in a higher and purer truth of themselves, to obey or be an instrumentation of an influx of some diviner Power or a luminous direction which is not mental but spiritual and can be recognised as having a certain divine character,—the inspiration of a greater Self or the command of the Ruler of all being, the Ishwara. Or the nature may obey the psychic entity's intimations, move in an inner light, follow an inner guidance. This is already a considerable evolution and amounts to a beginning at least of a psychic and spiritual transformation. But it is possible to go farther; for the spiritual being, once inwardly liberated, can develop in mind the higher states of being that are its own natural atmosphere and bring down a supramental energy and action which are proper to the Truth-consciousness; the ordinary mental instrumentation, life-instrumentation, physical instrumentation even, could then be entirely transformed and become parts no longer of an ignorance however much illumined, but of a supramental creation which would be the true action of a spiritual truth-consciousness and knowledge.

At first this truth of the spirit and of spirituality is not self-evident to the mind; man becomes mentally aware of his soul as something other than his body, superior to his normal mind and

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life, but he has no clear sense of it, only a feeling of some of its effects on his nature. As these effects take a mental form or a life form, the difference is not firmly and trenchantly drawn, the soul perception does not acquire a distinct and assured independence. Very commonly indeed, a complex of half-effects of the psychic pressure on the mental and vital parts, a formation mixed with mental aspiration and vital desires, is mistaken for the soul, just as the separative ego is taken for the self, although the self in its true being is universal as well as individual in its essence, — or just as a mixture of mental aspiration and vital enthusiasm and ardour uplifted by some kind of strong or high belief or self-dedication or altruistic eagerness is mistaken for spirituality. But this vagueness and these confusions are inevitable as a temporary stage of the evolution which, because ignorance is its starting-point and the whole stamp of our first nature, must necessarily begin with an imperfect intuitive perception and an instinctive urge or seeking without any acquired experience or clear knowledge. Even the formations which are the first effects of the perception or urge or the first indices of a spiritual evolution, must inevitably be of this incomplete and tentative nature. But the error so created comes very much in the way of a true understanding, and it must therefore be emphasised that spirituality is not a high intellectuality, not idealism, not an ethical turn of mind or moral purity and austerity, not religiosity or an ardent and exalted emotional fervour, not even a compound of all these excellent things; a mental belief, creed or faith, an emotional aspiration, a regulation of conduct according to a religious or ethical formula are not spiritual achievement and experience. These things are of considerable value to mind and life; they are of value to the spiritual evolution itself as preparatory movements disciplining, purifying or giving a suitable form to the nature; but they still belong to the mental evolution, — the beginning of a spiritual realisation, experience, change is not yet there. Spirituality is in its essence an awakening to the inner reality of our being, to a spirit, self, soul which is other than our mind, life and body, an inner aspiration to know, to feel, to be that, to enter into contact with the greater Reality beyond

and pervading the universe which inhabits also our own being, to be in communion with It and union with It, and a turning, a conversion, a transformation of our whole being as a result of the aspiration, the contact, the union, a growth or waking into a new becoming or new being, a new self, a new nature.

In fact, the creative Consciousness-Force in our earth existence has to lead forward, in an almost simultaneous process but with a considerable priority and greater stress of the inferior element, a double evolution. There is an evolution of our outward nature, the nature of the mental being in the life and body, and there is within it, pressing forward for self-revelation because with the emergence of mind that revelation is becoming possible, a preparation at least, even the beginning of an evolution of our inner being, our occult subliminal and spiritual nature. But Nature's major preoccupation must necessarily be still and for a long time the evolution of mind to its greatest possible range, height, subtlety; for only so can be prepared the unveiling of an entirely intuitive intelligence, of overmind, of supermind, the difficult passage to a higher instrumentation of the Spirit. If the sole intention were the revelation of the essential spiritual Reality and a cessation of our being into its pure existence, this insistence on the mental evolution would have no purpose: for at every point of the nature there can be a breaking out of the spirit and an absorption of our being into it; an intensity of the heart, a total silence of the mind, a single absorbing passion of the will would be enough to bring about that culminating movement. If Nature's final intention were other-worldly, then too the same law would hold; for everywhere, at any point of the nature, there can be a sufficient power of the other-worldly urge to break through and away from the terrestrial action and enter into a spiritual elsewhere. But if her intention is a comprehensive change of the being, this double evolution is intelligible and justifies itself; for it is for that purpose indispensable.

This, however, imposes a difficult and slow spiritual advance: for, first, the spiritual emergence has to wait at each step for the instruments to be ready; next, as the spiritual formation emerges, it is mixed inextricably with the powers,

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motives, impulses of an imperfect mind, life and body, — there is a pull on it to accept and serve these powers, motives and impulses, a downward gravitation and perilous mixture, a constant temptation to fall or deviation, at least a fettering, a weight, a retardation; there is a necessity to return upon a step gained in order to bring up something of the nature which hangs back and prevents a farther step; finally, there is, by the very character of mind in which it has to work, a limitation of the emerging spiritual light and power and a compulsion on it to move by segments, to follow one line or another and leave altogether or leave till later on the achievement of its own totality. This hampering, this obstacle of the mind, life and body, — the heavy inertia and persistence of the body, the turbid passions of the life-part, the obscurity and doubting incertitudes, denials, other-formulations of the mind, — is an impediment so great and intolerable that the spiritual urge becomes impatient and tries rigorously to quell these opponents, to reject the life, to mortify the body, to silence the mind and achieve its own separate salvation, spirit departing into pure spirit and rejecting from it altogether an undivine and obscure Nature. Apart from the supreme call, the natural push of the spiritual part in us to return to its own highest element and status, this aspect of vital and physical Nature as an impediment to pure spirituality is a compelling reason for asceticism, for illusionism, for the tendency to other-worldliness, the urge towards withdrawal from life, the passion for a pure and unmixed Absolute. A pure spiritual absolutism is a movement of the self towards its own supreme selfhood, but it is also indispensable for Nature's own purpose; for without it the mixture, the downward gravitation would make the spiritual emergence impossible. The extremist of this absolutism, the solitary, the ascetic, is the standard-bearer of the spirit, his ochre robe is its flag, the sign of a refusal of all compromise, — as indeed the struggle of emergence cannot end by a compromise, but only by an entire spiritual victory and the complete surrender of the lower nature. If that is impossible here, then indeed it must be achieved elsewhere; if Nature refuses submission to the emerging spirit, then the soul must

withdraw from her. There is thus a dual tendency in the spiritual emergence, on one side a drive towards the establishment at all cost of the spiritual consciousness in the being, even to the rejection of Nature, on the other side a push towards the extension of spirituality to our parts of nature. But until the first is fully achieved, the second can only be imperfect and halting. It is the foundation of the pure spiritual consciousness that is the first object in the evolution of the spiritual man, and it is this and the urge of that consciousness towards contact with the Reality, the Self or the Divine Being that must be the first and foremost or even, till it is perfectly accomplished, the sole preoccupation of the spiritual seeker. It is the one thing needful that has to be done by each on whatever line is possible to him, by each according to the spiritual capacity developed in his nature.

In considering the achieved course of the evolution of the spiritual being, we have to regard it from two sides, — a consideration of the means, the lines of development utilised by Nature and a view of the actual results achieved by it in the human individual. There are four main lines which Nature has followed in her attempt to open up the inner being, — religion, occultism, spiritual thought and an inner spiritual realisation and experience: the three first are approaches, the last is the decisive avenue of entry. All these four powers have worked by a simultaneous action, more or less connected, sometimes in a variable collaboration, sometimes in dispute with each other, sometimes in a separate independence. Religion has admitted an occult element in its ritual, ceremony, sacraments; it has leaned upon spiritual thinking, deriving from it sometimes a creed or theology, sometimes its supporting spiritual philosophy, — the former, ordinarily, is the occidental method, the latter the oriental: but spiritual experience is the final aim and achievement of religion, its sky and summit. But also religion has sometimes banned occultism or reduced its own occult element to a minimum; it has pushed away the philosophic mind as a dry intellectual alien, leaned with all its weight on creed and dogma, pietistic emotion and fervour and moral conduct; it has

reduced to a minimum or dispensed with spiritual realisation and experience. Occultism has sometimes put forward a spiritual aim as its goal, and followed occult knowledge and experience as an approach to it, formulated some kind of mystic philosophy: but more often it has confined itself to occult knowledge and practice without any spiritual vistas; it has turned to thaumaturgy or mere magic or even deviated into diabolism. Spiritual philosophy has very usually leaned on religion as its support or its way to experience; it has been the outcome of realisation and experience or built its structures as an approach to it: but it has also rejected all aid — or all impediment — of religion and proceeded in its own strength, either satisfied with mental knowledge or confident to discover its own path of experience and effective discipline. Spiritual experience has used all the three means as a starting-point, but it has also dispensed with them all, relying on its own pure strength: discouraging occult knowledge and powers as dangerous lures and entangling obstacles, it has sought only the pure truth of the spirit; dispensing with philosophy, it has arrived instead through the heart's fervour or a mystic inward spiritualisation; putting behind it all religious creed, worship and practice and regarding them as an inferior stage or first approach, it has passed on, leaving behind it all these supports, nude of all these trappings, to the sheer contact of the spiritual Reality. All these variations were necessary; the evolutionary endeavour of Nature has experimented on all lines in order to find her true way and her whole way towards the supreme consciousness and the integral knowledge.

For each of these means or approaches corresponds to something in our total being and therefore to something necessary to the total aim of her evolution. There are four necessities of man's self-expansion if he is not to remain this being of the surface ignorance seeking obscurely after the truth of things and collecting and systematising fragments and sections of knowledge, the small limited and half-competent creature of the cosmic Force which he now is in his phenomenal nature. He must know himself and discover and utilise all his potentialities: but to know himself and the world completely he must go behind his own and

its exterior, he must dive deep below his own mental surface and the physical surface of Nature. This he can only do by knowing his inner mental, vital, physical and psychic being and its powers and movements and the universal laws and processes of the occult Mind and Life which stand behind the material front of the universe: that is the field of occultism, if we take the word in its widest significance. He must know also the hidden Power or Powers that control the world: if there is a Cosmic Self or Spirit or a Creator, he must be able to enter into relation with It or Him and be able to remain in whatever contact or communion is possible, get into some kind of tune with the master Beings of the universe or with the universal Being and its universal will or a supreme Being and His supreme will, follow the law It gives him and the assigned or revealed aim of his life and conduct, raise himself towards the highest height that It demands of him in his life now or in his existence hereafter; if there is no such universal or supreme Spirit or Being, he must know what there is and how to lift himself to it out of his present imperfection and impotence. This approach is the aim of religion: its purpose is to link the human with the Divine and in so doing sublimate the thought and life and flesh so that they may admit the rule of the soul and spirit. But this knowledge must be something more than a creed or a mystic revelation; his thinking mind must be able to accept it, to correlate it with the principle of things and the observed truth of the universe: this is the work of philosophy, and in the field of the truth of the spirit it can only be done by a spiritual philosophy, whether intellectual in its method or intuitive. But all knowledge and endeavour can reach its fruition only if it is turned into experience and has become a part of the consciousness and its established operations; in the spiritual field all this religious, occult or philosophical knowledge and endeavour must, to bear fruition, end in an opening up of the spiritual consciousness, in experiences that found and continually heighten, expand and enrich that consciousness and in the building of a life and action that is in conformity with the truth of the spirit: this is the work of spiritual realisation and experience.

In the very nature of things all evolution must proceed at

first by a slow unfolding; for each new principle that evolves its powers has to make its way out of an involution in Inconscience and Ignorance. It has a difficult task in pulling itself out of the involution, out of the hold of the obscurity of the original medium, against the pull and strains, the instinctive opposition and obstruction of the Inconscience and the hampering mixture and blind obstinate retardations of the Ignorance. Nature affirms at first a vague urge and tendency which is a sign of the push of the occult, subliminal, submerged reality towards the surface; there are then small half-suppressed hints of the thing that is to be, imperfect beginnings, crude elements, rudimentary appearances, small, insignificant, hardly recognisable quanta. Afterwards there are small or large formations; a more characteristic and recognisable quality begins to show itself, first partially, here and there or in a low intensity, then more vivid, more formative; finally, there is the decisive emergence, a reversal of the consciousness, the beginning of the possibility of its radical change: but still much has to be done in every direction, a long and difficult growth towards perfection lies before the evolutionary endeavour. The thing done has not only to be confirmed, secured against relapse and the downward gravitation, against failure and extinction, but opened out into all the fields of its possibilities, its totality of entire self-achievement, its utmost height, subtlety, riches, wideness; it has to become dominant, all-embracing, comprehensive. This is everywhere the process of Nature and to ignore it is to miss the intention in her works and get lost in the maze of her procedure.

It is this process that has taken place in the evolution of religion in the human mind and consciousness; the work done by it for humanity cannot be understood or properly appreciated if we ignore the conditions of the process and their necessity. It is evident that the first beginnings of religion must be crude and imperfect, its development hampered by mixtures, errors, concessions to the human mind and vital part which may often be of a very unspiritual character. Ignorant and injurious and even disastrous elements may creep in and lead to error and evil; the dogmatism of the human mind, its self-assertive narrowness, its



intolerant and challenging egoism, its attachment to its limited truths and still greater attachment to its errors, or the violence, fanaticism, militant and oppressive self-affirmation of the vital, its treacherous action on the mind in order to get a sanction for its own desires and propensities, may very easily invade the religious field and baulk religion of its higher spiritual aim and character; under the name of religion much ignorance may hide, many errors and an extensive wrong-building be permitted, many crimes even and offences against the spirit be committed. But this chequered history belongs to all human effort and, if it were to count against the truth and necessity of religion, would count also against the truth and necessity of every other line of human endeavour, against all man's action, his ideals, his thought, his art, his science.

Religion has opened itself to denial by its claim to determine the truth by divine authority, by inspiration, by a sacrosanct and infallible sovereignty given to it from on high; it has sought to impose itself on human thought, feeling, conduct without discussion or question. This is an excessive and premature claim, although imposed in a way on the religious idea by the imperative and absolute character of the inspirations and illuminations which are its warrant and justification and by the necessity of faith as an occult light and power from the soul amidst the mind's ignorance, doubts, weakness, incertitudes. Faith is indispensable to man, for without it he could not proceed forward in his journey through the Unknown; but it ought not to be imposed, it should come as a free perception or an imperative direction from the inner spirit. A claim to unquestioned acceptance could only be warranted if the spiritual effort had already achieved man's progression to the highest Truth-consciousness total and integral, free from all ignorant mental and vital mixture. This is the ultimate object before us, but it has not yet been accomplished, and the premature claim has obscured the true work of the religious instinct in man, which is to lead him towards the Divine Reality, to formulate all that he has yet achieved in that direction and to give to each human being a mould of spiritual discipline, a way of seeking, touching, nearing the Divine Truth,

a way which is proper to the potentialities of his nature.

The wide and supple method of evolutionary Nature providing the amplest scope and preserving the true intention of the religious seeking of the human being can be recognised in the development of religion in India, where any number of religious formulations, cults and disciplines have been allowed, even encouraged to subsist side by side and each man was free to accept and follow that which was congenial to his thought, feeling, temperament, build of the nature. It is right and reasonable that there should be this plasticity, proper to an experimental evolution: for religion's real business is to prepare man's mind, life and bodily existence for the spiritual consciousness to take it up; it has to lead him to that point where the inner spiritual light begins fully to emerge. It is at this point that religion must learn to subordinate itself, not to insist on its outer characters, but give full scope to the inner spirit itself to develop its own truth and reality. In the meanwhile it has to take up as much of man's mentality, vitality, physicality as it can and give all his activities a turn towards the spiritual direction, the revelation of a spiritual meaning in them, the imprint of a spiritual refinement, the beginning of a spiritual character. It is in this attempt that the errors of religion come in, for they are caused by the very nature of the matter with which it is dealing, — that inferior stuff invades the very forms that are meant to serve as intermediaries between the spiritual and the mental, vital or physical consciousness, and often it diminishes, degrades and corrupts them: but it is in this attempt that lies religion's greatest utility as an intercessor between spirit and nature. Truth and error live always together in the human evolution and the truth is not to be rejected because of its accompanying errors, though these have to be eliminated, — often a difficult business and, if crudely done, resulting in surgical harm inflicted on the body of religion; for what we see as error is very frequently the symbol or a disguise or a corruption or malformation of a truth which is lost in the brutal radicality of the operation, — the truth is cut out along with the error. Nature herself very commonly permits the good corn and the tares and weeds to grow together for a long time, because

only so is her own growth, her free evolution possible.

Evolutionary Nature in her first awakening of man to a rudimentary spiritual consciousness must begin with a vague sense of the Infinite and the Invisible surrounding the physical being, a sense of the limitation and impotence of human mind and will and of something greater than himself concealed in the world, of Potencies beneficent or maleficent which determine the results of his action, a Power that is behind the physical world he lives in and has perhaps created it and him, or Powers that inform and rule her movements while they themselves perhaps are ruled by the greater Unknown that is beyond them. He had to determine what they are and find means of communication so that he might propitiate them or call them to his aid; he sought also for means by which he could find out and control the springs of the hidden movements of Nature. This he could not do at once by his reason because his reason could at first deal only with physical facts, but this was the domain of the Invisible and needed a supraphysical vision and knowledge; he had to do it by an extension of the faculty of intuition and instinct which was already there in the animal. This faculty, prolonged in the thinking being and mentalised, must have been more sensitive and active in early man, though still mostly on a lower scale, for he had to rely on it largely for all his first necessary discoveries: he had to rely also on the aid of subliminal experience; for the subliminal too must have been more active, more ready to upsurge in him, more capable of formulating its phenomena on the surface, before he learned to depend completely on his intellect and senses. The intuitions that he thus received by contact with Nature, his mind systematised and so created the early forms of religion. This active and ready power of intuition also gave him the sense of supraphysical forces behind the physical, and his instinct and a certain subliminal or supernormal experience of supraphysical beings with whom he could somehow communicate turned him towards the discovery of effective and canalising means for a dynamic utilisation of this knowledge; so were created magic and the other early forms of occultism. At some time it must have dawned on him

that he had something in him which was not physical, a soul that survived the body; certain supernatural experiences which became active because of the pressure to know the invisible, must have helped to formulate his first crude ideas of this entity within him. It would only be later that he began to realise that what he perceived in the action of the universe was also there in some form within him and that in him also were elements that responded to invisible powers and forces for good or for evil; so would begin his religio-ethical formations and his possibilities of spiritual experience. An amalgam of primitive intuitions, occult ritual, religio-social ethics, mystical knowledge or experiences symbolised in myth but with their sense preserved by a secret initiation and discipline is the early, at first very superficial and external stage of human religion. In the beginning these elements were, no doubt, crude and poor and defective, but they acquired depth and range and increased in some cultures to a great amplitude and significance.

But as the mental and life development increased, — for that is Nature's first preoccupation in man and she does not hesitate to push it forward at the cost of other elements that will need to be taken up fully hereafter, — there is a tendency towards intellectualisation, and the first necessary intuitive, instinctive and subliminal formations are overlaid with the structures erected by a growing force of reason and mental intelligence. As man discovers the secrets and processes of physical Nature, he moves more and more away from his early recourse to occultism and magic; the presence and felt influence of gods and invisible powers recedes as more and more is explained by natural workings, the mechanical procedure of Nature: but he still feels the need of a spiritual element and spiritual factors in his life and therefore keeps for a time the two activities running together. But the occult elements of religion, though still held as beliefs or preserved but also buried in rites and myths, lose their significance and diminish and the intellectual element increases; finally, where and when the intellectualising tendency becomes too strong, there is a movement to cut out everything but creed, institution, formal practice and ethics. Even the element of spiritual

experience dwindles and it is considered sufficient to rely only on faith, emotional fervour and moral conduct; the first amalgam of religion, occultism and mystic experience is disrupted, and there is a tendency, not by any means universal or complete but still pronounced or visible, for each of these powers to follow its own way to its own goal in its own separate and free character. A complete denial of religion, occultism and all that is supra-physical is the last outcome of this stage, a hard dry paroxysm of the superficial intellect hacking away the sheltering structures that are refuges for the deeper parts of our nature. But still evolutionary Nature keeps alive her ulterior intentions in the minds of a few and uses man's greater mental evolution to raise them to a higher plane and deeper issues. In the present time itself, after an age of triumphant intellectuality and materialism, we can see evidences of this natural process, — a return towards inner self-discovery, an inner seeking and thinking, a new attempt at mystic experience, a groping after the inner self, a reawakening to some sense of the truth and power of the spirit begins to manifest itself; man's search after his self and soul and a deeper truth of things tends to revive and resume its lost force and to give a fresh life to the old creeds, erect new faiths or develop independently of sectarian religions. The intellect itself, having reached near to the natural limits of the capacity of physical discovery, having touched its bedrock and found that it explains nothing more than the outer process of Nature, has begun, still tentatively and hesitatingly, to direct an eye of research on the deeper secrets of the mind and the life force and on the domain of the occult which it had rejected *a priori*, in order to know what there may be in it that is true. Religion itself has shown its power of survival and is undergoing an evolution the final sense of which is still obscure. In this new phase of the mind that we see beginning, however crudely and hesitatingly, there can be detected the possibility of a pressure towards some decisive turn and advance of the spiritual evolution in Nature. Religion, rich but with a certain obscurity in her first infrarational stage, had tended under the overweight of the intellect to pass into a clear but bare rational interspace; but it must in the end follow

the upward curve of the human mind and rise more fully at its summits towards its true or greatest field in the sphere of a suprarational consciousness and knowledge.

If we look at the past, we can still see the evidences of this line of natural evolution, although most of its earlier stages are hidden from us in the unwritten pages of prehistory. It has been contended that religion in its beginnings was nothing but a mass of animism, fetishism, magic, totemism, taboo, myth, superstitious symbol, with the medicine-man as priest, a mental fungus of primitive human ignorance, — later on at its best a form of Nature-worship. It could well have been so in the primitive mind, though we have to add the proviso that behind much of its beliefs and practices there may have been a truth of an inferior but very effective kind that we have lost with our superior development. Primitive man lives much in a low and small province of his life-being, and this corresponds on the occult plane to an invisible Nature which is of a like character and whose occult powers can be called into activity by a knowledge and methods to which the lower vital intuitions and instincts may open a door of access. This might be formulated in a first stage of religious belief and practice which would be occult after a crude inchoate fashion in its character and interests, not yet spiritual; its main element would be a calling in of small life-powers and elemental beings to the aid of small life-desires and a rude physical welfare.

But this primitive stage, — if it is indeed such and not, in what we still see of it, a fall or a vestige, a relapse from a higher knowledge belonging to a previous cycle of civilisation or the debased remnants of a dead or obsolete culture, — can have been only a beginning. It was followed, after whatever stages, by the more advanced type of religion of which we have a record in the literature or surviving documents of the early civilised peoples. This type, composed of a polytheistic belief and worship, a cosmology, a mythology, a complexus of ceremonies, practices, ritual and ethical obligations interwoven sometimes deeply into the social system, was ordinarily a national or tribal religion intimately expressive of the stage of evolution of thought and life

reached by the community. In the outer structure we still miss the support of a deeper spiritual significance, but this gap was filled in in the greater more developed cultures by a strong background of occult knowledge and practices or else by carefully guarded mysteries with a first element of spiritual wisdom and discipline. Occultism occurs more often as an addition or superstructure, but is not always present; the worship of divine powers, sacrifice, a surface piety and social ethics are the main factors. A spiritual philosophy or idea of the meaning of life seems at first to be absent, but its beginnings are often contained in the myths and mysteries and in one or two instances fully emerge out of them so that it assumes a strong separate existence.

It is possible indeed that it is the mystic or the incipient occultist who was everywhere the creator of religion and imposed his secret discoveries in the form of belief, myth and practice on the mass human mind; for it is always the individual who receives the intuitions of Nature and takes the step forward dragging or drawing the rest of humanity behind him. But even if we give the credit of this new creation to the subconscious mass mind, it is the occultist and mystic element in that mind which created it and it must have found individuals through whom it could emerge; for a mass experience or discovery or expression is not the first method of Nature; it is at some one point or a few points that the fire is lit and spreads from hearth to hearth, from altar to altar. But the spiritual aspiration and experience of the mystics was usually casketed in secret formulas and given only to a few initiates; it was conveyed to the rest or rather preserved for them in a mass of religious or traditional symbols. It is these symbols that were the heart's core of religion in the mind of an early humanity.

Out of this second stage there emerged a third which tried to liberate the secret spiritual experience and knowledge and put it at the disposal of all as a truth that could have a common appeal and must be made universally available. A tendency prevailed, not only to make the spiritual element the very kernel of the religion, but to render it attainable to all the worshippers by an exoteric teaching; as each esoteric school had had its system of

knowledge and discipline, so now each religion was to have its system of knowledge, its creed and its spiritual discipline. Here, in these two forms of the spiritual evolution, the esoteric and the exoteric, the way of the mystic and the way of the religious man, we see a double principle of evolutionary Nature, the principle of intensive and concentrated evolution in a small space and the principle of expansion and extension so that the new creation may be generalised in as large a field as possible. The first is the concentrated dynamic and effective movement; the second tends towards diffusion and status. As a result of this new development, the spiritual aspiration at first carefully treasured by a few became more generalised in mankind, but it lost in purity, height and intensity. The mystics founded their endeavour on a power of suprarational knowledge, intuitive, inspired, revelatory and on the force of the inner being to enter into occult truth and experience: but these powers are not possessed by men in the mass or possessed only in a crude, undeveloped and fragmentary initial form on which nothing could be safely founded; so for them in this new development the spiritual truth had to be clothed in intellectual forms of creed and doctrine, in emotional forms of worship and in a simple but significant ritual. At the same time the strong spiritual nucleus became mixed, diluted, alloyed; it tended to be invaded and aped by the lower elements of mind and life and physical nature. It was this mixture and alloy and invasion of the spurious, this profanation of the mysteries and the loss of their truth and significance, as well as the misuse of the occult power that comes by communication with invisible forces, that was most dreaded by the early mystics and prevented by secrecy, by strict discipline, by restriction to the few fit initiates. Another untoward result or peril of the diffusive movement and the consequent invasion has been the intellectual formalisation of spiritual knowledge into dogma and the materialisation of living practice into a dead mass of cult and ceremony and ritual, a mechanisation by which the spirit was bound to depart in course of time from the body of the religion. But this risk had to be taken, for the expansive movement was an inherent necessity of the spiritual urge in evolutionary Nature.



Thus came into being the religions which rely mainly or in the mass on creed and ritual for some spiritual result, but yet hold because of their truth of experience, the fundamental inner reality that was initially present in them and persists so long as there are men to continue or renew it, a means for those who are touched by the spiritual impulse to realise the Divine and liberate the spirit. This development has led farther to a division into two tendencies, catholic and protestant, one a tendency towards some conservation of the original plastic character of religion, its many-sidedness and appeal to the whole nature of the human being, the other disruptive of this catholicity and insistent on a pure reliance on belief, worship and conduct simplified so as to make a quick and ready appeal to the common reason, heart and ethical will. This turn has tended to create an excessive rationalisation, a discrediting and condemnation of most of the occult elements which seek to establish a communication with what is invisible, a reliance on the surface mind as the sufficient vehicle of the spiritual endeavour; a certain dryness and a narrowness and paucity of the spiritual life have been a frequent consequence. Moreover, the intellect having denied so much, cast out so much, has found ample room and opportunity to deny more until it denies all, to negate spiritual experience and cast out spirituality and religion, leaving only intellect itself as the sole surviving power. But intellect void of the spirit can only pile up external knowledge and machinery and efficiency and ends in a drying up of the secret springs of vitality and a decadence without any inner power to save the life or create a new life or any other way out than death and disintegration and a new beginning out of the old Ignorance.

It would have been possible for the evolutionary principle to have preserved its pristine wholeness of movement while pressing on, by an expansion and not a disruption of the wiser ancient harmony, to a greater synthesis of the principle of concentration and the principle of diffusion. In India, we have seen, there has been a persistence of the original intuition and total movement of evolutionary Nature. For religion in India limited itself by no one creed or dogma; it not only admitted a vast number of

different formulations, but contained successfully within itself all the elements that have grown up in the course of the evolution of religion and refused to ban or excise any: it developed occultism to its utmost limits, accepted spiritual philosophies of all kinds, followed to its highest, deepest or largest outcome every possible line of spiritual realisation, spiritual experience, spiritual self-discipline. Its method has been the method of evolutionary Nature herself, to allow all developments, all means of communication and action of the spirit upon the members, all ways of communion between man and the Supreme or Divine, to follow every possible way of advance to the goal and test it even to its extreme. All stages of spiritual evolution are there in man and each has to be allowed or provided with its means of approach to the spirit, an approach suited to its capacity, *adhikāra*. Even the primitive forms that survived were not banned but were lifted to a deeper significance, while still there was the pressure to the highest spiritual pinnacles in the rarest supreme ether. Even the exclusive credal type of religion was not itself excluded; provided its affinity to the general aim and principle was clear, it was admitted into the infinite variety of the general order. But this plasticity sought to support itself on a fixed religio-social system, which it permeated with the principle of a graded working out of the human nature turned at its height towards a supreme spiritual endeavour; this social fixity, which was perhaps necessary at one time for unity of life if not also as a settled and secure basis for the spiritual freedom, has been on one side a power for preservation but also the one obstacle to the native spirit of entire catholicity, an element of excessive crystallisation and restriction. A fixed basis may be indispensable, but if settled in essence, this also must be in its forms capable of plasticity, evolutionary change; it must be an order, but a growing order.

Nevertheless, the principle of this great and many-sided religious and spiritual evolution was sound, and by taking up in itself the whole of life and of human nature, by encouraging the growth of intellect and never opposing it or putting bounds to its freedom, but rather calling it in to the aid of the spiritual seeking, it prevented the conflict or the undue predominance

which in the Occident led to the restriction and drying up of the religious instinct and the plunge into pure materialism and secularism. A method of this plastic and universal kind, admitting but exceeding all creeds and forms and allowing every kind of element, may have numerous consequences which might be objected to by the purist, but its great justifying result has been an unexampled multitudinous richness and a more than millennial persistence and impregnable durability, generality, universality, height, subtlety and many-sided wideness of spiritual attainment and seeking and endeavour. It is indeed only by such a catholicity and plasticity that the wider aim of the evolution can work itself out with any fullness. The individual demands from religion a door of opening into spiritual experience or a means of turning towards it, a communion with God or a definite light of guidance on the way, a promise of the hereafter or a means of a happier supraterrrestrial future; these needs can be met on the narrower basis of credal belief and sectarian cult. But there is also the wider purpose of Nature to prepare and further the spiritual evolution in man and turn him into a spiritual being; religion serves her as a means for pointing his effort and his ideal in that direction and providing each one who is ready with the possibility of taking a step upon the way towards it. This end she serves by the immense variety of the cults she has created, some final, standardised and definitive, others more plastic, various and many-sided. A religion which is itself a congeries of religions and which at the same time provides each man with his own turn of inner experience, would be the most in consonance with this purpose of Nature: it would be a rich nursery of spiritual growth and flowering, a vast multiform school of the soul's discipline, endeavour, self-realisation. Whatever errors Religion has committed, this is her function and her great and indispensable utility and service, — the holding up of this growing light of guidance on our way through the mind's ignorance towards the Spirit's complete consciousness and self-knowledge.

Occultism is in its essence man's effort to arrive at a knowledge of secret truths and potentialities of Nature which will lift him out of slavery to his physical limits of being, an attempt

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in particular to possess and organise the mysterious, occult, outwardly still undeveloped direct power of Mind upon Life and of both Mind and Life over Matter. There is at the same time an endeavour to establish communication with worlds and entities belonging to the supraphysical heights, depths and intermediate levels of cosmic Being and to utilise this communion for the mastery of a higher Truth and for a help to man in his will to make himself sovereign over Nature's powers and forces. This human aspiration takes its stand on the belief, intuition or intimation that we are not mere creatures of the mud, but souls, minds, wills that can know all the mysteries of this and every world and become not only Nature's pupils but her adepts and masters. The occultist sought to know the secret of physical things also and in this effort he furthered astronomy, created chemistry, gave an impulse to other sciences, for he utilised geometry also and the science of numbers; but still more he sought to know the secrets of supernature. In this sense occultism might be described as the science of the supernatural; but it is in fact only the discovery of the supraphysical, the surpassing of the material limit, — the heart of occultism is not the impossible chimera which hopes to go beyond or outside all force of Nature and make pure phantasy and arbitrary miracle omnipotently effective. What seems to us supernatural is in fact either a spontaneous irruption of the phenomena of other-Nature into physical Nature or, in the work of the occultist, a possession of the knowledge and power of the higher orders or grades of cosmic Being and Energy and the direction of their forces and processes towards the production of effects in the physical world by seizing on possibilities of interconnection and means for a material effectuality. There are powers of the mind and the life-force which have not been included in Nature's present systematisation of mind and life in matter, but are potential and can be brought to bear upon material things and happenings or even brought in and added to the present systematisation so as to enlarge the control of mind over our own life and body or to act on the minds, lives, bodies of others or on the movements of cosmic Forces. The modern admission of hypnotism is an example of such a discovery

and systematised application, — though still narrow and limited, limited by its method and formula, — of occult powers which otherwise touch us only by a casual or a hidden action whose process is unknown to us or imperfectly caught by a few; for we are all the time undergoing a battery of suggestions, thought suggestions, impulse suggestions, will suggestions, emotional and sensational suggestions, thought waves, life waves that come on us or into us from others or from the universal Energy, but act and produce their effects without our knowledge. A systematised endeavour to know these movements and their law and possibilities, to master and use the power or Nature-force behind them or to protect ourselves from them would fall within one province of occultism: but it would only be a small part even of that province; for wide and multiple are the possible fields, uses, processes of this vast range of little explored Knowledge.

In modern times, as physical Science enlarged its discoveries and released the secret material forces of Nature into an action governed by human knowledge for human use, occultism receded and was finally set aside on the ground that the physical alone is real and mind and life are only departmental activities of Matter. On this basis, believing material Energy to be the key of all things, Science has attempted to move towards a control of mind and life processes by a knowledge of the material instrumentation and process of our normal and abnormal mind and life functionings and activities; the spiritual is ignored as only one form of mentality. It may be observed in passing that if this endeavour succeeded, it might not be without danger for the existence of the human race, even as now are certain other scientific discoveries misused or clumsily used by a humanity mentally and morally unready for the handling of powers so great and perilous; for it would be an artificial control applied without any knowledge of the secret forces which underlie and sustain our existence. Occultism in the West could be thus easily pushed aside because it never reached its majority, never acquired ripeness and a philosophic or sound systematic foundation. It indulged too freely in the romance of the supernatural or made the mistake of concentrating its major effort on the discovery of formulas

and effective modes for using supernormal powers. It deviated into magic white and black or into a romantic or thaumaturgic paraphernalia of occult mysticism and the exaggeration of what was after all a limited and scanty knowledge. These tendencies and this insecurity of mental foundation made it difficult to defend and easy to discredit, a target facile and vulnerable. In Egypt and the East this line of knowledge arrived at a greater and more comprehensive endeavour: this ampler maturity can be seen still intact in the remarkable system of the Tantras; it was not only a many-sided science of the supernormal but supplied the basis of all the occult elements of religion and even developed a great and powerful system of spiritual discipline and self-realisation. For the highest occultism is that which discovers the secret movements and dynamic supernormal possibilities of mind and life and spirit and uses them in their native force or by an applied process for the greater effectivity of our mental, vital and spiritual being.

Occultism is associated in popular idea with magic and magical formulae and a supposed mechanism of the supernatural. But this is only one side, nor is it altogether a superstition as is vainly imagined by those who have not looked deeply or at all at this covert side of secret Nature-Force or experimented with its possibilities. Formulas and their application, a mechanisation of latent forces, can be astonishingly effective in the occult use of mind power and life power just as it is in physical Science, but this is only a subordinate method and a limited direction. For mind and life forces are plastic, subtle and variable in their action and have not the material rigidity; they need a subtle and plastic intuition in the knowledge of them, in the interpretation of their action and process and in their application, — even in the interpretation and action of their established formulas. An overstress on mechanisation and rigid formulation is likely to result in sterilisation or a formalised limitation of knowledge and, on the pragmatic side, to much error, ignorant convention, misuse and failure. Now that we are outgrowing the superstition of the sole truth of Matter, a swing backward towards the old occultism and to new formulations, as well as to a scientific

investigation of the still hidden secrets and powers of mind and a close study of psychic and abnormal or supernormal psychological phenomena, is possible and, in parts, already visible. But if it is to fulfil itself, the true foundation, the true aim and direction, the necessary restrictions and precautions of this line of inquiry have to be rediscovered; its most important aim must be the discovery of the hidden truths and powers of the mind-force and the life-power and the greater forces of the concealed spirit. Occult science is, essentially, the science of the subliminal, the subliminal in ourselves and the subliminal in world-nature, and of all that is in connection with the subliminal, including the subconscious and the superconscious, and the use of it as part of self-knowledge and world-knowledge and for the right dynamisation of that knowledge.

An intellectual approach to the highest knowledge, the mind's possession of it, is an indispensable aid to this movement of Nature in the human being. Ordinarily, on our surface, man's chief instrument of thought and action is the reason, the observing, understanding and arranging intellect. In any total advance or evolution of the spirit, not only the intuition, insight, inner sense, the heart's devotion, a deep and direct life-experience of the things of the spirit have to be developed, but the intellect also must be enlightened and satisfied; our thinking and reflecting mind must be helped to understand, to form a reasoned and systematised idea of the goal, the method, the principles of this highest development and activity of our nature and the truth of all that lies behind it. Spiritual realisation and experience, an intuitive and direct knowledge, a growth of inner consciousness, a growth of the soul and of an intimate soul perception, soul vision and a soul sense, are indeed the proper means of this evolution: but the support of the reflective and critical reason is also of great importance; if many can dispense with it, because they have a vivid and direct contact with inner realities and are satisfied with experience and insight, yet in the whole movement it is indispensable. If the supreme truth is a spiritual Reality, then the intellect of man needs to know what is the nature of that original Truth and the principle of its

relations to the rest of existence, to ourselves and the universe. The intellect is not capable by itself of bringing us into touch with the concrete spiritual reality, but it can help by a mental formulation of the truth of the Spirit which explains it to the mind and can be applied even in the more direct seeking: this help is of a capital importance.

Our thinking mind is concerned mainly with the statement of general spiritual truth, the logic of its absolute and the logic of its relativities, how they stand to each other or lead to each other, and what are the mental consequences of the spiritual theorem of existence. But besides this understanding and intellectual statement which is its principal right and share, the intellect seeks to exercise a critical control; it may admit the ecstatic or other concrete spiritual experiences, but its demand is to know on what sure and well-ordered truths of being they are founded. Indeed, without such a truth known and verifiable, our reason might find these experiences insecure and unintelligible, might draw back from them as possibly not founded on truth or else distrust them in their form, if not in their foundation, as affected by an error, even an aberration of the imaginative vital mind, the emotions, the nerves or the senses; for these might be misled, in their passage or transference from the physical and sensible to the invisible, into a pursuit of deceiving lights or at least to a misreception of things valid in themselves but marred by a wrong or imperfect interpretation of what is experienced or a confusion and disorder of the true spiritual values. If reason finds itself obliged to admit the dynamics of occultism, there too it will be most concerned with the truth and right system and real significance of the forces that it sees brought into play; it must inquire whether the significance is that which the occultist attaches to it or something other and perhaps deeper which has been misinterpreted in its essential relations and values or not given its true place in the whole of experience. For the action of our intellect is primarily the function of understanding, but secondarily critical and finally organising, controlling and formative.

The means by which this need can be satisfied and with which our nature of mind has provided us is philosophy, and



in this field it must be a spiritual philosophy. Such systems have arisen in numbers in the East; for almost always, wherever there has been a considerable spiritual development, there has arisen from it a philosophy justifying it to the intellect. The method was at first an intuitive seeing and an intuitive expression, as in the fathomless thought and profound language of the Upanishads, but afterwards there was developed a critical method, a firm system of dialectics, a logical organisation. The later philosophies were an intellectual account<sup>8</sup> or a logical justification of what had been found by inner realisation; or they provided, themselves, a mental ground or a systematised method for realisation and experience.<sup>9</sup> In the West where the syncretic tendency of the consciousness was replaced by the analytic and separative, the spiritual urge and the intellectual reason parted company almost at the outset; philosophy took from the first a turn towards a purely intellectual and ratiocinative explanation of things. Nevertheless, there were systems like the Pythagorean, Stoic and Epicurean, which were dynamic not only for thought but for conduct of life and developed a discipline, an effort at inner perfection of the being; this reached a higher spiritual plane of knowledge in later Christian or Neo-pagan thought-structures where East and West met together. But later on the intellectualisation became complete and the connection of philosophy with life and its energies or spirit and its dynamism was either cut or confined to the little that the metaphysical idea can impress on life and action by an abstract and secondary influence. Religion has supported itself in the West not by philosophy but by a credal theology; sometimes a spiritual philosophy emerges by sheer force of individual genius, but it has not been as in the East a necessary adjunct to every considerable line of spiritual experience and endeavour. It is true that a philosophic development of spiritual thought is not entirely indispensable; for the truths of spirit can be reached more directly and completely by intuition and by a concrete inner contact. It must also be said

<sup>8</sup> E.g., the Gita.

<sup>9</sup> E.g., the Yoga philosophy of Patanjali.

that the critical control of the intellect over spiritual experience can be hampering and unreliable, for it is an inferior light turned upon a field of higher illumination; the true controlling power is an inner discrimination, a psychic sense and tact, a superior intervention of guidance from above or an innate and luminous inner guidance. But still this line of development too is necessary, because there must be a bridge between the spirit and the intellectual reason: the light of a spiritual or at least a spiritualised intelligence is necessary for the fullness of our total inner evolution, and without it, if another deeper guidance is lacking, the inner movement may be erratic and undisciplined, turbid and mixed with unspiritual elements or one-sided or incomplete in its catholicity. For the transformation of the Ignorance into the integral Knowledge the growth in us of a spiritual intelligence ready to receive a higher light and canalise it for all the parts of our nature is an intermediate necessity of great importance.

But none of these three lines of approach can by themselves entirely fulfil the greater and ulterior intention of Nature; they cannot create in mental man the spiritual being, unless and until they open the door to spiritual experience. It is only by an inner realisation of what these approaches are seeking after, by an overwhelming experience or by many experiences building up an inner change, by a transmutation of the consciousness, by a liberation of the spirit from its present veil of mind, life and body that there can emerge the spiritual being. That is the final line of the soul's progress towards which the others are pointing and, when it is ready to disengage itself from the preliminary approaches, then the real work has begun and the turning-point of the change is no longer distant. Till then all that the human mental being has reached is a familiarity with the idea of things beyond him, with the possibility of an other-worldly movement, with the ideal of some ethical perfection; he may have made too some contact with greater Powers or Realities which help his mind or heart or life. A change there may be, but not the transmutation of the mental into the spiritual being. Religion and its thought and ethics and occult mysticism in ancient times produced the priest and the mage, the man of piety, the just man,

the man of wisdom, many high points of mental manhood; but it is only after spiritual experience through the heart and mind began that we see arise the saint, the prophet, the Rishi, the Yogi, the seer, the spiritual sage and the mystic, and it is the religions in which these types of spiritual manhood came into being that have endured, covered the globe and given mankind all its spiritual aspiration and culture.

When spirituality disengages itself in the consciousness and puts on its distinctive character, it is only at first a small kernel, a growing tendency, an exceptional light of experience amidst the great mass of normal unenlightened human mind, vitality, physicality which forms the outer self and engrosses our natural preoccupation. There are tentative beginnings and a slow evolution and hesitating emergence. An earlier first preliminary form of it creates a certain kind of religiosity which is not the pure spiritual temperament, but is of the nature of mind or life seeking or finding in itself a spiritual support or factor; in this stage man is mostly preoccupied with the utilisation of such contacts as he can get or construct with what is beyond him to help or serve his mental ideas or moral ideals or his vital and physical interests; the true turn to some spiritual change has not come. The first true formations take the shape of a spiritualisation of our natural activities, a permeating influence on them or a direction: there is a preparatory influence or influx in some part or tendency of the mind or life, — a spiritualised turn of thought with uplifting illuminations, or a spiritualised turn of the emotional or the aesthetic being, a spiritualised ethical formation in the character, a spiritualised urge in some life-action or other dynamic vital movement of the nature. An awareness comes perhaps of an inner light, of a guidance or a communion, of a greater Control than the mind and will to which something in us obeys; but all is not yet recast in the mould of that experience. But when these intuitions and illuminations grow in insistence and canalise themselves, make a strong inner formation and claim to govern the whole life and take over the nature, then there begins the spiritual formation of the being; there emerges the saint, the devotee, the spiritual sage, the seer, the prophet, the servant of

God, the soldier of the spirit. All these take their stand on one part of the natural being lifted up by a spiritual light, power or ecstasy. The sage and seer live in the spiritual mind, their thought or their vision is governed and moulded by an inner or a greater divine light of knowledge; the devotee lives in the spiritual aspiration of the heart, its self-offering and its seeking; the saint is moved by the awakened psychic being in the inner heart grown powerful to govern the emotional and vital being; the others stand in the vital kinetic nature driven by a higher spiritual energy and turned by it towards an inspired action, a God-given work or mission, the service of some divine Power, idea or ideal. The last or highest emergence is the liberated man who has realised the Self and Spirit within him, entered into the cosmic consciousness, passed into union with the Eternal and, so far as he still accepts life and action, acts by the light and energy of the Power within him working through his human instruments of Nature. The largest formulation of this spiritual change and achievement is a total liberation of soul, mind, heart and action, a casting of them all into the sense of the cosmic Self and the Divine Reality.<sup>10</sup> The spiritual evolution of the individual has then found its way and thrown up its range of Himalayan eminences and its peaks of highest nature. Beyond this height and largeness there opens only the supramental ascent or the incommunicable Transcendence.

This then has been up till now the course of Nature's evolution of the spiritual man in the human mental being, and it may be questioned what is the exact sum of this achievement and its actual significance. In the recent reaction towards the life of the mind in Matter, this great direction and this rare change have been stigmatised as no true evolution of consciousness but rather a sublimated crudity of ignorance deviating from the true human evolution, which should be solely an evolution of life-power, the practical physical mind, the reason governing thought and conduct and the discovering and organising intelligence. In this epoch religion was pushed aside as an out-of-date superstition

<sup>10</sup> This is the essence of the spiritual ideal and realisation held before us by the Gita.

and spiritual realisation and experience discredited as a shadowy mysticism; the mystic in this view is the man who turns aside into the unreal, into occult regions of a self-constructed land of chimeras and loses his way there. This judgment proceeds from a view of things which is itself bound to pass into discredit, because it depends ultimately on the false perception of the material as alone real and the outward life as alone of importance. But apart from this extreme materialistic view of things, it can be and is still held by the intellect and the physical mind eager for human life-fulfilment, — and that is the prevalent mentality, the dominant modern trend, — that the spiritual tendency in humanity has come to very little; it has not solved the problem of life nor any of the problems with which humanity is at grips. The mystic either detaches himself from life as the other-worldly ascetic or the aloof visionary and therefore cannot help life, or else he brings no better solution or result than the practical man or the man of intellect and reason: by his intervention he rather disturbs the human values, distorts them with his alien and unverifiable light obscure to the human understanding and confuses the plain practical and vital issues life puts before us.

But this is not the standpoint from which the true significance of the spiritual evolution in man or the value of spirituality can be judged or assessed; for its real work is not to solve human problems on the past or present mental basis, but to create a new foundation of our being and our life and knowledge. The ascetic or other-worldly tendency of the mystic is an extreme affirmation of his refusal to accept the limitations imposed by material Nature: for his very reason of being is to go beyond her; if he cannot transform her, he must leave her. At the same time the spiritual man has not stood back altogether from the life of humanity; for the sense of unity with all beings, the stress of a universal love and compassion, the will to spend the energies for the good of all creatures,<sup>11</sup> are central to the

<sup>11</sup> *Gita*. The Buddhist elevation of universal compassion, *karuṇā*, and sympathy (*vasudhaiva kuṭumbakam*, the whole earth is my family), to be the highest principle of action, the Christian emphasis on love indicate this dynamic side of the spiritual being.

dynamic outflowing of the spirit: he has turned therefore to help, he has guided as did the ancient Rishis or the prophets, or stooped to create and, where he has done so with something of the direct power of the Spirit, the results have been prodigious. But the solution of the problem which spirituality offers is not a solution by external means, though these also have to be used, but by an inner change, a transformation of the consciousness and nature.

If no decisive but only a contributory result, an accretion of some new finer elements to the sum of the consciousness, has been the general consequence and there has been no life-transformation, it is because man in the mass has always deflected the spiritual impulsion, recanted from the spiritual ideal or held it only as a form and rejected the inward change. Spirituality cannot be called upon to deal with life by a non-spiritual method or attempt to cure its ills by the panaceas, the political, social or other mechanical remedies which the mind is constantly attempting and which have always failed and will continue to fail to solve anything. The most drastic changes made by these means change nothing; for the old ills exist in a new form: the aspect of the outward environment is altered, but man remains what he was; he is still an ignorant mental being misusing or not effectively using his knowledge, moved by ego and governed by vital desires and passions and the needs of the body, unspiritual and superficial in his outlook, ignorant of his own self and the forces that drive and use him. His life constructions have a value as expressions of his individual and collective being in the stage to which they have reached or as a machinery for the convenience and welfare of his vital and physical parts and a field and medium for his mental growth, but they cannot take him beyond his present self or serve as a machinery to transform him; his and their perfection can only come by his farther evolution. Only a spiritual change, an evolution of his being from the superficial mental towards the deeper spiritual consciousness, can make a real and effective difference. To discover the spiritual being in himself is the main business of the spiritual man and to help others towards the

same evolution is his real service to the race; till that is done, an outward help can succour and alleviate, but nothing or very little more is possible.

It is true that the spiritual tendency has been to look more beyond life than towards life. It is true also that the spiritual change has been individual and not collective; its result has been successful in the man, but unsuccessful or only indirectly operative in the human mass. The spiritual evolution of Nature is still in process and incomplete, — one might almost say, still only beginning, — and its main preoccupation has been to affirm and develop a basis of spiritual consciousness and knowledge and to create more and more a foundation or formation for the vision of that which is eternal in the truth of the spirit. It is only when Nature has fully confirmed this intensive evolution and formation through the individual that anything radical of an expanding or dynamically diffusive character can be expected or any attempt at collective spiritual life, — such attempts have been made, but mostly as a field of protection for the growth of the individual's spirituality, — acquire a successful permanence. For till then the individual must be preoccupied with his own problem of entirely changing his mind and life into conformity with the truth of the spirit which he is achieving or has achieved in his inner being and knowledge. Any premature attempt at a large-scale collective spiritual life is exposed to vitiation by some incompleteness of the spiritual knowledge on its dynamic side, by the imperfections of the individual seekers and by the invasion of the ordinary mind and vital and physical consciousness taking hold of the truth and mechanising, obscuring or corrupting it. The mental intelligence and its main power of reason cannot change the principle and persistent character of human life, it can only effect various mechanisations, manipulations, developments and formulations. But neither is mind as a whole, even spiritualised, able to change it; spirituality liberates and illumines the inner being, it helps mind to communicate with what is higher than itself, to escape even from itself, it can purify and uplift by the inner influence the outward nature of individual human beings: but so long as it has to work in the

human mass through mind as the instrument, it can exercise an influence on the earth-life but not bring about a transformation of that life. For this reason there has been a prevalent tendency in the spiritual mind to be satisfied with such an influence and in the main to seek fulfilment in other-life elsewhere or to abandon altogether any outward-going endeavour and concentrate solely on an individual spiritual salvation or perfection. A higher instrumental dynamis than mind is needed to transform totally a nature created by the Ignorance.

Another objection to the mystic and his knowledge is urged, not against its effect upon life but against his method of the discovery of Truth and against the Truth that he discovers. One objection to the method is that it is purely subjective, not true independently of the personal consciousness and its constructions, not verifiable. But this ground of cavil has no great value: for the object of the mystic is self-knowledge and God-knowledge, and that can only be arrived at by an inward and not by an outward gaze. Or it is the supreme Truth of things that he seeks, and that too cannot be arrived at by an outward inquiry through the senses or by any scrutiny or research that founds itself on outsides and surfaces or by speculation based on the uncertain data of an indirect means of knowledge. It must come by a direct vision or contact of the consciousness with the soul and body of the Truth itself or through a knowledge by identity, by the self that becomes one with the self of things and with their truth of power and their truth of essence. But it is urged that the actual result of this method is not one truth common to all, there are great differences; the conclusion suggested is that this knowledge is not truth at all but a subjective mental formation. But this objection is based on a misunderstanding of the nature of spiritual knowledge. Spiritual truth is a truth of the spirit, not a truth of the intellect, not a mathematical theorem or a logical formula. It is a truth of the Infinite, one in an infinite diversity, and it can assume an infinite variety of aspects and formations: in the spiritual evolution it is inevitable that there should be a many-sided passage and reaching to the one Truth, a many-sided seizing of it; this many-sidedness is the sign of the



approach of the soul to a living reality, not to an abstraction or a constructed figure of things that can be petrified into a dead or stony formula. The hard logical and intellectual notion of truth as a single idea which all must accept, one idea or system of ideas defeating all other ideas or systems, or a single limited fact or single formula of facts which all must recognise, is an illegitimate transference from the limited truth of the physical field to the much more complex and plastic field of life and mind and spirit.

This transference has been responsible for much harm; it brings into thought narrowness, limitation, an intolerance of the necessary variation and multiplicity of view-points without which there can be no totality of truth-finding, and by the narrowness and limitation much obstinacy in error. It reduces philosophy to an endless maze of sterile disputes; religion has been invaded by this misprision and infected with credal dogmatism, bigotry and intolerance. The truth of the spirit is a truth of being and consciousness and not a truth of thought: mental ideas can only represent or formulate some facet, some mind-translated principle or power of it or enumerate its aspects, but to know it one has to grow into it and be it; without that growing and being there can be no true spiritual knowledge. The fundamental truth of spiritual experience is one, its consciousness is one, everywhere it follows the same general lines and tendencies of awakening and growth into spiritual being; for these are the imperatives of the spiritual consciousness. But also there are, based on those imperatives, numberless possibilities of variation of experience and expression: the centralisation and harmonisation of these possibles, but also the intensive sole following out of any line of experience are both of them necessary movements of the emerging spiritual Conscious-Force within us. Moreover, the accommodation of mind and life to the spiritual truth, its expression in them, must vary with the mentality of the seeker so long as he has not risen above all need of such accommodation or such limiting expression. It is this mental and vital element which has created the oppositions that still divide spiritual seekers or enter into their differing

affirmations of the truth that they experience. This difference and variation is needed for the freedom of spiritual search and spiritual growth: to overpass differences is quite possible, but that is most easily done in pure experience; in mental formulation the difference must remain until one can exceed mind altogether and in a highest consciousness integralise, unify and harmonise the many-sided truth of the Spirit.

In the evolution of the spiritual man there must necessarily be many stages and in each stage a great variety of individual formations of the being, the consciousness, the life, the temperament, the ideas, the character. The nature of instrumental mind and the necessity of dealing with the life must of itself create an infinite variety according to the stage of development and the individuality of the seeker. But, apart from that, even the domain of pure spiritual self-realisation and self-expression need not be a single white monotone, there can be a great diversity in the fundamental unity; the supreme Self is one, but the souls of the Self are many and, as is the soul's formation of nature, so will be its spiritual self-expression. A diversity in oneness is the law of the manifestation; the supramental unification and integration must harmonise these diversities, but to abolish them is not the intention of the Spirit in Nature.