

The Sources of Poetry

The swiftness of the muse has been embodied in the image of Pegasus, the heavenly horse of Greek legend; it was from the rapid beat of his hoofs on the rock that Hippocrene flowed. The waters of Poetry flow in a current or a torrent; where there is a pause or a denial, it is a sign of obstruction in the stream or of imperfection in the mind which the waters have chosen for their bed and continent. In India we have the same idea; Saraswati is for us the goddess of poetry, and her name means the stream or "she who has flowing motion". But even Saraswati is only an intermediary. Ganga is the real mother of inspiration, she who flows impetuously down from the head of Mahadev, God high-seated, over the Himalay of the mind to the homes and cities of men. All poetry is an inspiration, a thing breathed into the thinking organ from above; it is recorded in the mind, but is born in the higher principle of direct knowledge or ideal vision which surpasses mind. It is in reality a revelation. The prophetic or revealing power sees the substance; the inspiration perceives the right expression. Neither is manufactured; nor is poetry really a poiesis or composition, nor even a creation, but rather the revelation of something that eternally exists. The ancients knew this truth and used the same word for poet and prophet, creator and seer, *sophos, vates, kavi*.

But there are differences in the manifestation. The greatest motion of poetry comes when the mind is still and the ideal principle works above and outside the brain, above even the hundred petalled lotus of the ideal mind, in its proper empire; for then it is Veda that is revealed, the perfect substance and expression of eternal truth. This higher ideation transcends genius just as genius transcends ordinary intellect and perception. But that great faculty is still beyond the normal level of our evolution. Usually we see the action of the revelation and inspiration