CHAPTER 7
CONCLUSION

Every age of mankind has an ideal, the idea force that moves it *yugadharma*. It is necessary for that age and the Time - spirit throws it up as a wave out of the infinite ocean of Consciousness. But the ideas and ideals of an age, even though necessary for the moment, are not for those reason alone the highest or the best. The tendency to presume that the past is always primitive and barbaric is nothing else but an arrogant presumption based on the superstition that economic and technological progress are the sole indicators of human development.

There are aspects of society common to each age. For instance, in every age there are social hierarchies, only their basis may be different. The *Vedic* ages had a hierarchy based on psychological development and inner temperament. In every age there is the average man struggling for his livelihood and survival though under different conditions. In the *Vedic* age, it might have been competing with a hostile forest environment and its inhabitants.

Contrary to the interpretation of several scholars, the *Vedic* religion was not a religion of primitive and superstitions people ignorantly worshiping natural phenomenon. This erroneous interpretation, is the direct result of a misconstrued philology and psychology out of sympathy with a race, albeit less rational, yet more intuitive in its thought and intelligence. Rational knowledge with its heavy leaning on reductionist processes is only one form of knowing. The *Vedic* cosmology depended more on intuition and a direct vision of truth. The *Rṣis* were seers who saw rather than thought out the truth. They themselves allude to the different levels of thought processes (the *havagvas* and
dasayvas) which speak of a rare psychological sophistication and a subtle understanding. They communicated this understanding through the symbolism of material life to ensure two levels of meaning. The outer meaning was for the common man (who has always existed) and the inner for the initiate. Besides this, the Vedic Rṣis, indeed saw the world indeed as a symbol where physical phenomenon and processes clumsily translate deeper realities (the jāgrat and the svapna jagat). The Vedic religion saw world events as a product of the tussle between the forces of light and the forces of darkness. The whole stress of Vedic religion was therefore to increase in a human being the psychological forces of light and truth and harmony and beauty and love and strength and vastness and peace and purity and delight. This was the human journey and the real labour of man so well symbolized in the vedic myths of Kutsa and Indra, Nara-Nārāyaṇa, and many others like the legend of Āṅgirasa and of Agastya. These psychological forces had forms too and domains which they governed. These domains or kingdoms were again not merely earthly ones but supraphysical planes (the worlds of blue, antarikṣṭ, dyu, svar, Mahar, goloka, etc.). These names are so confusing to mere grammarian, but are self-revealing to those who have traversed even a little on the inner journey.

Āryan is the man who undertook this evolutionary journey. The Ārya (an inner psychological type derived from root Ārya: a warrior farmer. The Āryan therefore was not an invader from outside - he was rather an inner conqueror. This religion was a constant growth towards inner freedom, light, unity, and love. He was willing to pay the price for this conquest: the sacrifice of his lower nature and the battle with the forces of psychological darkness. It is this which was symbolized in the cult of the sacrifice (yajña). The fire was the fire of aspiration into which the Vedic type of man offered his mind (ghṛtam),
life energy and activities (samidhā and haviṣa) and his very bodily existence (the ‘pātra’ to be baked in fire) to the gods. In return he expected a growth in him of the force of light (go) and of strength and power (aśva) and of delight (soma). This interchange between gods and men through the sacrificial fire is the other distinctive feature of the Vedic religion. Even more, the cult of sacrificial fire had another deeper significance.

It is a strong sense of inner oneness (ekam sad viprā bahudā vadanti) that makes the Vedic religion a universal one and at once contemporary in spirit even though ancient in form and practice. It is the one religion that unites Nature and God in a simple embrace, and regards this world as a līla of Vasudeva - the inner Divine dwelling in all beings. It is the one religion which can unite mankind without blurring the distinctions necessary for the creative play. For it believes with the monist that there is indeed One Reality, a Supreme Truth behind the entire creation. But unlike the monist, this one reality is not a fixed formula encrusted in one form of outer ritual or embodied in a simple human created form. The distinctions of oral and motivational religions dissolve here since the One Divine dwells in all beings, in each particle of creation.

pūrṇamidam pūrṇamadah pūrṇātipūrṇamudacyate...

Thus, the Vedic religion is neither mono nor poly - theistic nor even henotheistic. It is a unique religion that defies easy definition within the confines of religion. It is rather a spiritual vision and aspiration in relation to which the outer ritual is more a symbolic act rather than the whole truth. Nor is it a cult for the faithful few. For the Vedantin sees the One Divine in all, in the high and the low, in the saint and the sinner and even in the believer and the non-believer.
Therefore the *Vedic* religion sees hope in all and encompasses all. Any one is not disregarded in their capacities and diverse psychological approaches to Truth. The different schools of philosophy namely the *Śad-Darṣanas* included the atheistic school of *Cārvāka*. It shows clearly that *Vedic* lore is not a fixed, formalized and institutionalized system as has been made out by later theologians who could not comprehend a religion without fixed boundaries and limits. In fact, the formal parts of the *Vedic* lore the *Karmakāṇḍa* can again be read in a double sense. The outer act veiled the inner meaning as in the case of *yajña*. This arrangement served a double purpose. The outer ceremony served to preserve the truth and pass it down the generations. But equally, and more importantly, those who were ready for the inner meaning could discard the outer formal aspects. In fact, the word religion in its usual sense does not apply to the *Vedic* religion at all. Nor did the *Rṣis* ever attempt to give it such a name. What the *Rṣis* were seeking after all was not a creation of a cult but rather they wanted solely to grasp the Truth behind appearances. The *Veda* indeed means knowledge. They were much like scientists in quest of Reality and its nature, only they used different and inner means for this discovery, means that have been validated down the ages. For indeed, almost every religion can find its secret parentage in the *Vedas*. Universal Compassion, the sense of brotherhood and equality are so much emphasized in certain religions, but are like tributary of the mighty *Brahmaputra* which the *Vedas* are or rather they are like the silent *Himālayas* whose contact with the seer gives birth to the sacred rivers of religion, or, like the Ocean into which the greatest streams pour themselves. And indeed it has so happened. Different religious came to India but got readily assimilated into it. Equally, the greatest thoughts of modern humanity can trace its origin to the *Vedas*. 
It is this which is the greatest strength and uniqueness of the *Vedic* religion. It sees no psychological barriers, for the *Rsis* of the *Vedic* age was in search of universal truths and laws which can be applied to all mankind. The only boundaries that came in the way of the *Vedic* religion becoming universal were geographical boundaries. And unlike certain other religions, the vedic religion never attempted to force its way or course and convert others in to its own faith. How could they do that when they had experienced the oneness of all creation and the one divine in all beings. If God dwells in all and is leading all of them, then who does one convert? Yes, mankind is to be awakened to this divine Presence but for that there are no external methods - an inner discipline that is needed. It is a psychological change much more than an outer profession of creed or a formal adherence to a ritual cult that the *Vedic* religion insisted upon.

*Take for instance these verses with a clear psychological bearing and a symbolic significance.*

"*To thee, O Flame! We day by day, in the night and in the light, come, carrying by our thought the obeisance.*"¹

It is this insistence upon the inner life that makes the vedic religion so very contemporary, nay, even futuristic. For while mankind has changed dramatically in his outer life, the inner life of man is very much the same. The internal conflicts that tear us between evil and good, the aspiration for a better and fuller life, the search for pure and unmixed Bliss, truth, Freedom and a secret sense of Immortality continue to return again and again upon mankind. That is why it is impossible to put temporal boundaries on the *Vedic* realisation.
For the Vedic age in the deepest and true sense never ceases to exist. It only recedes into the background temporarily but returns again, often with a greater collective force and for a larger good of mankind. That is what we indeed see happening today. There is an increasing interest in the East and the West towards Vedantic thought and the Vedantic Ideal. Even Science, that is supposed to be in opposition to religion, has by its most modern discoveries come to appreciate the Vedic truths even better. For have we not discovered the three forms of Agni concealed in matter, - the last being Surya-agni (solar fire, or the nuclear power in an atom)? And have we not discovered that it is the senses that weave reality and that all creation is born out of a single seed? And these are just some of the Vedic intuitions that apply to every age. More truths await rediscovery in the future. The Vedic religion therefore extends itself to the manifold outer activities of man in art and administration, in polity in science and psychology. Indeed every sphere of life can be reorganized along Vedantic lines for the Vedic religion has something to contribute as the essential seed in all domains of human efforts. That indeed it is so, can be seen from the diverse richness of Indian art and music and dance and architecture and science and law and administration and politics and commerce. These were organized under the guidance of the Vedic seers along Vedantic lines. The Vedic religion and Vedic society were not two different things but one extending into and penetrating the other. Of course like all human systems there have been deficiencies between the truth realised within and its outer practice. But still there is a lot that can benefit mankind and to that we now turn our gaze.
Relevance for Modern Man

One of the controversial issues troubling modern Indian society is the problem of religion verses politics. It will be useful to examine this problem in the light of ancient Vedic thought.

Religion in the ancient Indian perception is not something apart from life; it is the art and science of living in harmony with the highest and eternal Laws of Life, Sanātana Dharma. In the Indian view every human activity, whether it is economics, politics, sociology, science, technology or commerce, has its own svabhava and svadharma. Its own unique, inherent, deeper and natural truth and law, a system of higher ideals and values on the moral and spiritual levels transcending its mundane interest in the physical and vital plane, and a higher purpose to fulfil in the evolution of humanity. Any human activity done in the spirit of its svadharma and as a sacrifice to the Divine Power becomes religious and sacred and leads to the spiritual evolution of the soul. When this spirit of true religion is brought into politics, it will elevate politics to a much higher level of consciousness from its present condition of degradation.

I think not many will disagree with this Indian perception. But the real problem troubling modern Indian society is the intrusion of sectarian religionism into politics and the exploitation of this lower form of religion by politicians. There can be no doubt that this mixture can be very harmful to both religion and politics. But there are some special factors peculiar to Indian society, which have to be considered before passing any hasty judgment on this sensitive issue. First of all, as the patriot sages of modern India like Swami Vivekananda and Sri Aurobindo have repeatedly emphasised, religion or spir-
rituality is the unique genius of the Indian race. Religion has an intense emotional appeal for the Indian masses. Its potential for motivating and arousing them is immense. The other factor which has to be taken into account is the law of progressive evolution. In this world everything is in a process of evolution. In the Indian view, this evolution progresses through three stages which correspond to three fundamental qualitative modes of Nature. Tamas is a state of dark uncreative passivity, inertia, and immobility of the physical being. Rajas is the dynamism of the self-assertive ego, desire and passion of the vital being. And Sattva is the enlightened knowledge, harmony, purity and tranquillity of the intellectual, moral and aesthetic being of the higher mind. Universal Nature, in her evolutionary progress, uses the quality of rajas to awaken and dynamise those human activities or systems which have fallen into or have still not risen from the state of tamas. This movement from the tamsic to the rajasic state is normally accompanied by a lot of passion and violence, fanaticism and self-assertive aggression and a rude shaking and disturbance of the earlier tamsic order of things. In this stage there is likely to be a fierce competitive struggle between opposing groups, ideologies and forces and each group, idea or force has to defend itself against it opponents. Under such conditions a weak tamsic passivity especially against a strong and aggressive assailant cannot be a virtue, but a weakness and an invitation to be slaughtered in a sacrifice without merit. This is a stage, which every human activity has to pass through before it can attain to the higher state of sattva. But on the positive side this rajasic phase of evolution gives birth to a lot of creative activity, self-searching and brainstorming in thought and life preparing the consciousness and the activity of the community for a higher evolution.
One of the major psychological problems of modern Indian society is the lack of *rajasic* vitality and vigour and as a result there is a frequent relapse into *tamasic* indolence and inactivity. The other negative consequence of this defect is that all the creative *sattvic* ideals and impulses given by our cultural and spiritual leader cannot be carried to its logical fulfilment in life. This is possibly the reason why we need frequent and violent doses of *rajasic* stimulus to shock us out of *tamas*. Modern India, in her present condition, is in such a state of *rajasic* turmoil especially in its economic, religious and political life. We hope that this phase is the necessary preparation for the emergence of the light, peace and harmony of *sattva*. For this to happen, the cultural leaders of India have to provide the needed *sattvic* ideals and illumination which will give the right guidance and direction to the nation in harmony with her unique cultural temperament and genius.

Both life and human nature are an indivisible and interdependent whole. No problem can be solved by trenchant solutions, which cut and divide things of life and human nature into distinct compartments. The true solution lies in a synthesis, which discovers the right relation between the various human activities in a harmonised whole. Religion and politics are the outward expression in the collective life of a society of certain inner evolutionary needs, aspirations and faculties of human consciousness. Religion in its innermost and deepest truth is the seeking of the Soul of man for its own higher self and union with the Universal Self, Spirit or God of which it is an individualised spark. In its normal outer activity, religion is the expression of the seeking of the higher mind of man or in a more specific sense the feeling and intuitive heart in man for a suprarational Truth beyond Mind. Politics in its innermost and deepest truth is the seeking for mastery, mastery of the inner self and the
outer environment, which are called in Indian terminology Swarajya and Samrajya; in its outer collective self-expression, politics is the seeking of that part of the vital being in man for power, order, organisation, unity and self-government. From the point of view of human development, religion is the field for the development of the intuitive, spiritual, moral and emotional faculties in man and politics is the field for the development of the dynamic will-in-life and vital-force in man. So the present degenerate condition of religion and politics should not be allowed to cloud the perception of the deeper truth of these human activities.

The highest truth of religion is spirituality, which means the seeking, discovery and realisation of the Spirit which is the deepest and the innermost self of the individual - beyond or behind his body, life and mind - and the universe and the source of all life and energies in Man and Nature. To live in intimate communion or identity with this Spirit and Self in us and remould and transform our inner nature and outer life in the light, power and values of this spiritual self is the aim of the spirituality of the ancient Vedic culture of India.

But this Spirit in the ancient Indian conception is not only a static poise of infinite Being but also an infinite power of Being: Śakti. This power of the Spirit manifests itself in the universe in its four fundamental aspects: Wisdom that conceives the order and principle of things, Strength or Force that sanctions, upholds and enforces its, Harmony that creates the arrangement of its parts and Work that carries out what the rest directs. In humanity and in human nature, these four cosmic aspects of the divine power express themselves as four distinct and fundamental human types: Brāhmaṇa, man of knowledge, Kṣatriya, man of will, power and strength, Vaisya, man of mutuality and
productive interchange and Śudra, man of work and service. In the conception of the ancient Vedic Ṛṣis the ideal society is the one in which the collective life becomes a perfect and conscious self-expression of the fourfold powers of the creative divinity in man. In this ideal condition all works of Knowledge of which Religion has to reveal the highest knowledge of man, God and universe-becomes the expression of the divine power of Wisdom through its human instruments of the corresponding type, that is Brāhmaṇa. All works of Power, of which politics and government are the major field of collective self-expression - become the expression of the divine power of Strength through its human instruments of the corresponding type, that is Kṣatriya.

The Brāhmaṇa has to manifest both secular and spiritual wisdom but preeminently the latter, that is, the highest wisdom of religion, or the knowledge of the Universal Goddess of Wisdom, Māheśvari, who conceives and ordains the highest truth, law and order of the universe, the knowledge of Sanātana Dharma that preserves the world-order. In ancient India there was no rigid division between science, philosophy and religion. All the sixty-four Arts and Sciences listed in the ancient Indian tradition are pursued with same aims: Dharma and Mokṣa. The aim of all mundane sciences is to discover the deeper truth, law and purpose of each human activity in the totality of the human and cosmic evolutionary order and find the right path to realise this purpose in the life of the individual and the collectivity. And the highest aim of all works of knowledge is the knowledge of the highest Self and Spirit which leads to Mokṣa, spiritual liberation. The highest ideal of self-development for the Brāhmaṇa type is not to become a brilliant intellectual and rational thinker but to realise the status of the Ṛṣi, the spiritually illumined Seer.
Who not merely thinks and conceives but has the inner vision to see the truth he conceives, (not only sees but also can become one in consciousness with the truth he conceives, not only sees but also can become one in consciousness with the truth of the object he wants to know.) So the knowledge of the Rṣi is not something exclusively confined to Religion. He has not only secured and has realised the highest spiritual wisdom, but can also see and know the deeper truth of all mundane life. He therefore has the skill to relate, interpret and apply his spiritual knowledge to every field of mundane life and knowledge. So in this Indian view the Rṣi, thinker and seer of spiritual truth, “is the natural director of Society” and “the best guide not only of the religious and moral but the practical life”. “He has the complete inner knowledge and the higher surpassing knowledge”, and therefore “he can guide the world humanly as God guides it divinely”.

The ancient Indian political manuals repeatedly insist that the king has to consult and seek the advice of enlightened and selfless spiritual personalities before taking important decisions. And this had become one of the living traditions of ancient Indian political culture.

In a similar way all secular power enjoyed by human beings is a delegated power, entrusted to them by the power and will of the Spirit which governs the world. The aim of all activities of the works of power is to become a dynamic channel of the divine will and power of the Spirit. This is the highest aim of the karma-yoga of the Gītā. And the ideal of self-development of the kṣatriya-type is to become such a karma-yogi, a dynamic instrument of the power of the Spirit. Thus the Indian ideal of the political leader goes beyond the Platonic ideal of the philosopher-king: it is the ideal of the king-sage and the karma-yogi.
So the power which the Kṣatriya, the Man of Power, has to manifest is at once secular, moral and spiritual- the secular or political power which comes from authority, position, tradition or status and professional skill; the moral power which proceeds from the right temperament, qualities and strength of character and the spiritual power which comes from communion with the divine power and will of the Spirit. The ancient Indian political manuals imposed a vigorous inner and outer discipline on the ruling king. He has to acquire the professional skill and capacity not only to discharge his secular responsibilities but also, more important than this, to develop the moral qualities, capacities and the strength of character of the Kṣatriya to perform his duties with a high sense of idealism, values, dignity and honour. But the highest ideal of self-development for the Kṣatriya is to achieve the yogic ideal of spiritual self-mastery and to manifest the spiritual Strength of the divine Power that sanctions, upholds and enforces the vision of the divine Wisdom.

In the collective life of human society the relation between the Kṣatriya and Brāhmaṇa classes, or “Religion and Politics”, has to reflect the relation between their corresponding divine archetypes. This is the principle or rationale behind the function assigned to Brāhmaṇa and Kṣatriya in ancient Indian society - the former the interpreter of Dharma and the latter the upholder of Dharma. So the real sovereign of society is neither the thinking elite nor the ruling aristocracy nor the masses but the impersonal moral authority of Dharma, the cosmic order that governs the world. The function of the Brāhmaṇa, the thinking and religious class and the leader of culture and religion, is to discover reveal and interpret the truth and application of Dharma to the society. The function of the Kṣatriya, the ruling class and the leaders of polity and government, is to uphold, protect and administer Dharma. Or in other words
the function of the Brāhmaṇa and his domain of culture and religion is to provide the secular, moral and spiritual knowledge for the progressive revelation and illumination of Dharma in society. The function of the Kṣatriya and his domain of politics and government is to provide the secular, moral and spiritual power and authority for the progressive growth and enforcement of Dharma in Society and ultimately for a total and victorious conquest of the Spirit and its highest Dharma over Life. This is the ancient Vedic spiritual ideal. This is probably the deeper spiritual truth of Islam, to “conquer the world for God”.

The ancient Vedic sages of India were well aware that this ideal cannot be realised in life by any secular, human or moral power or even by the power of ordinary popular religion, but only by bringing down into human life a spiritual power transcending the human mind and capable of effecting a total transformation of the individual and collective life of man. The main principle of the spiritual discipline or yoga followed by the Vedic sages is a mutual Sacrifice or self-giving between Man and the Gods. Man gives or offers all the energies and activities of his body, life and mind to the Gods who are different aspects and cosmic powers of that unknowable and indefinable One Existence which Vedic sages described in those famous words- “Existence is one but sages call it variously”.2

The Gods in turn descend into Man and into all his activities, faculties and energies, bringing their higher spiritual light and force - symbolised by the Vedic mystics in the imagery of cows and horses-illuminating, energising and heightening all the human powers with their greater divine knowledge and force, and uplifting them to their own supramental heights. None of the activi-
ties and enjoyments of life are rejected but all are offered as a conscious sacrifice into the inner flame of Aspiration “Agni” carrying the offering to the Gods, so that the entire human nature and life and its energies and activities are made into fit vehicles or chariots of the Gods for manifesting their powers in human life.

Thus, as we have said elsewhere, the Vedic ideal is to make the entire human life of the individual and the collectivity a direct and conscious self-expression of the creative Godhead in Man. This ideal is expressed in a strikingly revealing image in the Puruṣa Sūkta of the Vedas which described the manifest self-expression of the divine Being in Man and his life as a Godhead with Brāhmaṇa as his Mouth symbolizing the creative Word of Wisdom, Kṣatriya as his arms, Vaisya as his Thighs and Śudra as his Feet. Here, the fourfold order represents at once the human types and their corresponding self-expression in Society.

Brāhmaṇa represents the typical Man of knowledge and the self-expression of this type in religion, creative thought, science, education, learning and culture; Kṣatriya represents the typical Man of power; Vaisya found his self-expression in the family, economics, commerce, trade, and professions; Śudra represents the Man of work and service and the self-expression of this type in the labour-force, crafts, and “human service” institutions.

This ideal and vision of the Vedic sages, who tried to build society on the foundation of a deeper psycho-spiritual knowledge of human and cosmic nature, got gradually diluted and veiled in the course of time and finally disappeared from the cultural consciousness of the Nation.
From this symbolic attitude came the tendency to make everything in society a sacrament, religious and sacrosanct, but as yet with a large and vigorous freedom in all its forms, a freedom which we do not find in the rigidity of 'savage' communities because these have already passed out of the symbolic into the conventional stage though on a curve of degeneration instead of a curve of growth. The spiritual idea governs all; the symbolic religious forms which support it are fixed in principle; the social forms are lax, free and capable of infinite development. One thing, however, begins to progress towards a firm fixity and this is the psychological type. Thus we have first the symbolic idea of the four orders, expressing - to employ an abstractly figurative language which the Vedic thinkers would not have used nor perhaps understood, but which helps best our modern understanding the Divine as knowledge in man, the Divine as power, the Divine as production, enjoyment and mutuality, the Divine as service, obedience and work. These divisions answer to four cosmic principles, the Wisdom that conceives the order and principle of things, the Power that sanctions, upholds and enforces it, the Harmony that creates the arrangement of its parts, the Work that carries out what the rest direct. Next, out of this idea there developed a firm but not yet right docile order based primarily upon temperament and psychic type with a corresponding ethical discipline and secondarily upon the social and economic function. But the function was determined by its suitability to the type and its helpfulness to the disciplining; it was not the primary or sole factor. The first, the symbolic stage of this evolution is predominantly religious and spiritual; the other elements, psychological, ethical, economic, physical are there but subordinated to the spiritual and religious ideas. The second stage, which we may call the typical, is predominantly the psychological and ethnical ideal which expresses it. Religion becomes then a mystic sanction for the ethical
motive and disciple. *Dharma*; that becomes its chief social utility, and for the rest it takes a more and more other-worldly turn. The idea of the direct expression of the divine Being or cosmic Principle in man ceases to dominate or to be the leader and in the forefront; it recedes, stands in the background and finally disappears from the practice and in the end even from the theory of life. The mission and future work of Indian Culture is to rediscover this ancient vision and these ideals of the *Vedic* sages in theory and practice or, in other words, in spiritual experience, thought and life and reapply them under the changed conditions of the modern age.

**Present Society**

Vedas encompass all the religion and spirituality of the entire humanity. Hinduism has, in the present society come to represent Vedic spirit. Hinduism has become a synonym of Vedic teaching. Therefore for soul-searching for every Indian to know this truth, to know the national character and raise the issue of the national identity, not before any external jury or parliament but before the court of the inner nature. It is time for each one of us to look within ourselves, to plunge deep into the silent and secret spaces of our soul and discover that truth which can still save us and the world. That truth cannot be any fixed formula of any rigid religion or cult having limited appeal to the few. Nor can it be a small and narrow one-sided ideal that takes up one strand of human nature but projects it as the whole of it. That truth has to be all-embracing, universal and all-integrating. It is for the search of that truth that Nature is pushing us from one crisis to another.

The image of India and Hindu culture that comes readily to the imagination of many from the West is that of scantily dressed *sadhus* with ash-smeared fore-
heads begging on the banks of the Ganges. Or else, that of a civilisation whose people are encrusted with a thousand rituals and a superstitious worship of thirty three million gods. Hinduism has unfortunately come to represent an escapist theology that shuns life and labour and effort and fails to participate in the great secular effort of humanity towards terrestrial progress. In fact, Hinduism is not exactly a religion in the conventional sense of the word. Even less it is a formula though all possible formulas are included in it. Last of all, Hinduism has very little to do with the countless rituals that have been gathered around its name as this great current of force passed down the ages through the popular and narrow mind of humanity. These many rituals and ceremonies are really like a raiment that at once clothes as well as hides the body of Truth whose sheer brilliance and light and intensity can be blinding. Mostly, they are like particles of dust that are raised up obstructing our view when the force of a tornado sweeps over mankind to shatter every limit of thought and break every barrier and resistance that prevents man from taking a flight to the wide and far rim of the boundless sky.

Therefore has the Hindu religion stressed on the ideal of a ‘Rāmrājya’ or ‘Vasudhaiva Kuṭumbakam’, Vasudeva is not an exclusive God or a sect. He is the ‘god who dwells within’. And He dwells not only within man, but as we have seen, in the beast, the plant, the winds, the sun, the stars and the constellations, even the dumb stone is nothing else but He. The ‘God within’ is even in the darkest void, everywhere, in all things and beings tying creation in a law of oneness. He extends Himself in space as Viṣṇu, the Vast. He limits Himself in moments to create a succession of time. This is the eternal family that we come to realise through yoga. Hindu religion does not limit itself to the concept of brother hood and tolerance. For brotherhood is limited only to
mankind and we tolerate that which we inwardly dislike and resent if not actually oppose. It embraces all beings, and the whole earth. It is so that he worships the stone and the sky, the sun and the stars, the wind and the fire, the river and the mountain. This is the widest possible pantheism but behind this is also the knowledge that all these gods are derived from the One Supreme—‘ekam sad, Viprāḥ bahudhā vadanti’ (the One truth called by many names). The monotheism of the Hindu is therefore not a monotone or an exclusive deity with his faithful few, nor is it a Sect of the Impersonal! The Impersonal and the Personal fuse into one in the mind of the Hindu. And the personal, to him, is also the universal.

Sacrifice is the other important ‘formula’ of the Hindu religion. The outer ritual of sacrifice is only meant as a reminder of this deeper truth that man does not live for himself alone. The family, the clan, the nation are only steps towards the widening realisation of ‘Vasudhaiva Kutumbakam’ All belongs to Him and man too belongs to Him. And by belonging to Him, he naturally belongs to all. That indeed is the spirit of renunciation which we find running in the true Hindu. It is not a renunciation of objects but of the lower objectives of desire with which we use (and abuse) an object. If all belongs to Him, how can we shun it or treat it with callousness? It is only a later distortion in Hindu culture that made an external renunciation of things a hallmark of Sannyāsa. The true sannyāsin is not he who wears the saffron colored cloth outside. Rather it is he, who is colored within with the spotless white despite handling a million colors and shades of the world. The true sannyāsin is not he who leaves behind family and nation and all else for the solitary escape into the Himalayas. Rather it is he, for whom the family, nation even humanity exists not for himself but for God.
Even his very life and death are for Him. Therefore we find that for the Hindu everything is sacred. Birth is sacred, education is sacred, marriage is sacred, work is sacred, death is sacred, even the life of everyday routine—his eating and walking and bathing and sleep are sacred. Therefore he invokes the Highest or some aspect of Him before every activity and event. Hinduism seen thus is indeed a way of life. But not just a humanitarian way of life. It is a divine way of life or at least a wide and grand attempt to enter into it. For him religion, not in a narrow but in its deepest sense, enters everywhere. There is no sacred or profane, for all ought to become sacred. Of course, it is not easy for the human consciousness to maintain this state of inner perfection. Hence some people argue that Hinduism smacks too much of religion and that there is too much of God in it. True, there is too much of God in this religion because that is the only consciousness which is vast enough to include, embrace, penetrate and transfigure everything. All other ‘isms’ including secularism and humanitarianism are exclusives in that they stress one or two small or large fragments of a Vast, Single Reality.

So too is democracy possible since He dwells in all. But also He is the sole monarch, the One who inwardly moves and governs all beings and all laws are upheld and set into motion by His eternal fiat.

Money and commerce are not just for making more money but to create richness of beauty in outer life, to create outer forms that symbolise the inner perfection ever present above. This outer perfection is not only in the form of a beautiful temple or a marvelous structure but also a form of life manifested in an equitable distribution of wealth and its diversion to create harmony and
beauty all around.

Law and polity and administration are not just means to tie man in external chains. Such mechanical bonds often prevent growth in their negative attempt to reduce mistakes and errors. In fact law and polity and administration are meant to provide outer scaffolding with whose help, the spirit of man can soar higher and higher in the only true freedom possible to it. That freedom is not so much a freedom of economy, nor even a freedom of expression. It is, above all and first of all, a freedom of the self through whatever station of life one occupies, - Sādharmya mukti. Nor is the hierarchy based on outer status of money power, political power or even the power of democratic election. It is rather based on the inner status of the soul and its closeness to the truth, on soul and its powers, knowledge power, power of inner strength and heroism, the power of love and generosity, the power of creativity with forms of life.

Nor is education a machinery for equipping man to get a good job and amass wealth. It is rather for the blossoming of his soul within. It is to teach less and awaken more so that the figure of the teacher and the parent is replaced by the guidance of the soul and the parentage of the spirit. It is to open the book of knowledge within and to turn the eye of the child from the phenomenon to ‘That’ which determines all phenomena. Education, like everything else is an opportunity to enter into contact with the truth above and within of which we are ignorant in our obsession with the outer appearance.

Therefore too, a Hindu is not so much a physical as a psychological type. His outer form and appearance may vary greatly, his habits and customs may seem-
ingly differ. But within, to the eye that can see, is the eternal Vasudeva smiling and shedding. His glorious ray upon the human in us.

There is demand today for this psychological type. The Time-spirit is pressing mankind, even hammering it fiercely to find the steel frame that can withstand its pressure and out of the ruins of destruction, the new type of humanity can arise and build a new world. And since for ages, India has held, nurtured and developed this secret of Sanätana dharma, the pressure is most on this nation so that its soul can again re-create humanity and the world.

It is this Hindutva that India is struggling to revive, not for herself alone but for the whole of mankind. It is this Hindutva that India stands for. And it is for this Hindutva that all Indians, whether they are politicians or bureaucrats, rulers or ruled, rich or poor, teachers or pupils, and even Hindus or Muslims, must discover in themselves. It is this largeness and depth of Hindutva that is seeking to emerge from the debris of Indian soil which, if we do not welcome and embrace it, we shall have no future not only as a nation but also as humanity. According to Sri Aurobindo:

"Recover the Āryan thought, the Āryan discipline, the Āryan character, the Āryan life. Recover the Vedanta, the Gita, the Yoga. Recover them not only in the intellect or sentiment but in you lives. Live them and you will be great and stand, mighty, invincible and fearless. Neither life nor death will have any terrors for you. Difficulty and impossibility will vanish from your vocabularies. For, it is in the spirit that strength is eternal and you must win back the kingdom for yourselves, the inner swaraj, before you can win back your outer empire"