Chapter 1:

to the Universe The Relation of the Individual

our recognition. Same in accognition barriers we have built, and everything has to fight hard for its entrance into man and nature. It breeds in us a strong suspicion of whatever is beyond the from one another. We divide nation and nation, knowledge and knowledge, habit of securing all our conquests by fortifying them and separating them a principle of "divide and rule" in our mental outlook, which begets in us a These walls leave their mark deep in the minds of men. They set up fact, all the modern civilisations have their cradles of brick and mortar. he civilisation of ancient Greece was nurtured within city walls. In

and food and water in plenty. ferent forest tracts which had some special advantage of natural protection, And the different Aryan clans with their patriarchal heads settled in the difpastures for cattle, fuel for sacrificial fire, and materials for building cottages. them shelter from the fierce heat of the sun and the ravages of tropical atorms, and the new-comers rapidly took advantage of them. These forests afforded When the first Aryan invaders appeared in India it was a vast land of forests,

by the vast life of nature, was fed and clothed by her, and had the closest and took a distinct character from this origin and environment. It was surrounded Thus in India it was in the forests that our civilisation had its birth, and it

most constant intercourse with her varying aspects.

was the endeavour of the forest-dwelling sages of ancient India. To realise this great harmony between man's spirit and the spirit of the world of attaining truth is through the interpenetration of our being into all objects. that there is no such thing as absolute isolation in existence, and the only way and growing into his surroundings. He felt that truth is all-comprehensive, not to acquire but to realise, to enlarge his consciousness by growing with dominion by erecting boundary walls around his acquisitions. His aim was the living growth of nature, his mind was free from the desire to extend his but only gave to it a particular direction. Having been in constant contact with did not overcome man's mind, and did not enfeeble the current of his energies, of existence. But in ancient India we find that the circumstances of forest life intelligence and dwarfing the incentives to progress by lowering the standards Such a life, it may be thought, tends to have the effect of dulling human

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