

From **THE DREAM OF RAVAN**

p. 47-49

The *Tamas* quality, therefore, we may consider as the great characteristic of brute matter, insensibility, opacity, cold obstruction, immovability; — in optics, the dark purple or violet ray; — in morals, the sluggish, material, brutish tendency. Its highest form of organic development goes not beyond the mere animal life and the region of sense.

The *Rajas* is the characteristic of moral life, or soul; the dark opacity is penetrated with a fiery and turbid glare but not yet rendered purely transparent; the cold obstruction and insensibility are wakened into pangs of painful movement; the dark purple or violet has kindled into the red ray. The sensational has struggled into the emotional; sentiment has supplanted sense and blind impulse.

The *Satva* is the characteristic of spirit; spirit indeed still in antithesis to body and soul, to matter and life; and, therefore, though bright, luminous, and glorious, still partaking of distinction, and bound in the chains of individuality and limitation; the orange ray in optics, ready to escape and lose itself in the pure light. The feeling soul compelled by suffering into a profounder self-consciousness and reflection, passion has risen into reason and knowledge. Self-knowledge, reasoning outward, progresses into universal sympathy. The life of emotion reaches its consummation, and all other passions expire in giving birth to an eternal sentiment of justice and love, which are ultimately one.

Thus, as sense was wakened into passion or sentiment — sentiment itself has risen into eternal principle: and, as the sensual life of blind animal impulse was kindled into the heroic life of passion, the latter is, in turn, by reflection and knowledge, elevated into the calm regions of idea! or spiritual life, in which Rishis, and Munis, and Kavis, sages and saints, prophets and poets divine, live a life of eternal labour in unbroken tranquillity; labour “unhasting, unresting” — not demiurgic, but sabbatical, [in that sense in which it is said “The father worketh hitherto”].

Still beyond the isolated *Satva* quality is a sphere called the pure *Satva*, which must be considered to denote *essentia pura*, pure being, pure truth, pure goodness — viewed as one simple essence. This seems attained only when all isolation is renounced; when the *Satva*, re-entering predominant into the *Rajas* and *Tamas*, and penetrating them with its influence, all three isolated prismatic rays coalesce into pure universal light, and a consciousness of divine reunion. Or, as Hippolytus says — if Hippolytus be the author of the Oxford MSS. — “when man becomes God”; or, as Alfonso Liguori, therein translating the Spanish of St. Theresa, expresses it in his theology [*Oratio Meditationis*], “Anima fit unum quid cum Deo”, — when the plastic, and the emotional, and the ideal, become absolutely one, and there is, properly speaking, neither matter, nor soul, nor spirit, but something which is all and yet none of these — call it Brahmi; call it the constant or eternal Life [nitya]; call it, if you will, that true Hindu trinity in unity — SACH - CHID - ANANDA-GHANA - “SOLIDARITY of BEING, THOUGHT, and JOY”, in which the eternal going-forth and re-introcession of the One, is expressed in the most perfect harmony with the deepest speculation of Platonism, and still more so with the profoundest development of Johannic Christianity.