HUMANISM

BY

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AND

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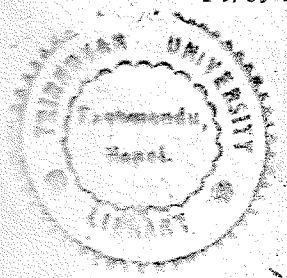
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PART IV.

THE REALITY OF MAN

AND

THE REMEDY FOR MAN'S TROUBLES.

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In the concluding portion of the Compendium of the previous Volume the following statement was made.

> "Man therefore, according to this book, suffers because, though a regular part of the same ever-active and all-knowing Existence, he considers himself as separate from the rest of the world, treating them as alien and inferior, looking on them with suspicion, hatred and haughtiness."

Human miseries are hence to be traced to man's own out-look on life and his corresponding conduct therein. Practically the entire human race is subject to this mode of viewing life and the consequent evaluation as much of the entities of the so-called inanimate Nature as of the animate members of its own order. Correction of this view-point is at once urgent and necessary, and for this purpose mankind has to appraise itself of not only the real standard of evaluating the contents and the conduct of the multitudenous

events and entities of this universe, but also the basis for fixing that standard. This, according to this book, is considered the one and only way of avoidance by man once and for all of his troubles which, under any other standard and on any other basis, will be constant, repeating themselves in diverse ways and in dubious modes.

The Third Volume, therefore, which is also the Fourth Part of the Book, is devoted to the consideration of the Problem, "The Reality of Man and The Remedy for Man's Troubles."

It is believed that mankind's conduct in general, both as it has been and as it is, is in accordance with a standard that is not unvarying in its merits, and as a consequence it is thought that the very foundation that leads to the establishment of such a standard is not without defect. To quote the words of the Book,

> "He and his surroundings are the only constituents of his world, and he cares not for the admission of any other factor within that forum. His freedom is his to get from his world of which he is clearly

> aware and which he does and can definitely experience."

What are the constituents of man's world from which he thinks he can earn his freedom, and what is their nature? In the words of the Book,

> "Thus, what man calls Life is not consistent with the functioning of any or all of the organs of his body; much less is it so with what he styles his world, his body and his environments. These are but the instruments of Knowledge—the environments to produce the facts thereof; and the body, through its several organs and particularly its organisms, the cells, to lead to the means of making and composing those facts, through the several processes of which Psychology takes cognisance".

> "Again, these so-called constituents of man's world are not permanent too. Our environments are not the same at all times. To-day it is sun-shine, and to-morrow rainy; now it is light, and now dark. Now we are in the midst of familiar surroundings, and now among strange ones. Our enviro nments when we are

old are far different from what they were during our childhood; and, if at all similar, they assume a different meaning. Our bodies too frequently change—now healthy, and now unhealthy; now possessing the graces of form and beauty, and now becoming ugly and repulsive. The rosy cheek and the cheerful face of the youth change to the withering forehead and the hanging brows of the old. From period to period and even moment to moment, we seem to be altering as much in our mentality as in our looks. The mind of an old man is not apt to work as vigorously as that of a young one. To-day we feel able to solve gigantic problems of an abstruse type, and tomorrow we fail to grasp even the simple facts of familiar affairs"

"Instrumentality is thus the function of the factors of man's world, while 'Instability' is their only feature. They have no originality about them and, having no fixity cannot possibly lead to Continuity. They do not possess any significance, and by themselves are no more than a heterogeneous mass of purposeless diversities. They therefore cannot be vouched with the authorship of that freedom

which man so much feels to be ingrained in him and which he so much aspires after."

Hence, naturally arises the question as to what it is that gives man his stability. As the Book puts it,

> "What is it that gives us Life and vigorous Life? What is it that supplies unity to the diversified facts of our world? What gives us the notion of oneness in the midst of our ever-changing surroundings and never-permanent bodies? What is it that is animate in the midst of the inanimate and intelligent among the un-intelligent? Stable in the midst of the unstable, and the one among the many? Whence comes the Authour of my health and Life, the Agent for the collection and the classification of the facts of externality, the Knower, the Giver of unity to my being, the Producer of my continuity with the rest? In fact, wherefrom is my sense of stability or what is it that constitutes my *Reality*?

It is the study of this *Reality* that constitutes the first chapter in this Volume. In this connection, the Book avers,

" Having thus descended from the animal and maintaining a biological continuity with it, he has naturally inherited several of its tendencies. Though many millenniums have passed since he evolved from the monkey, enough time has not lapsed for him to give up those tendencies....."

"Still, however, though an animal, man is a better animal. He has developed certain traits which the animal does not possess or possesses only potentially. He has out-grown the animal in the capacity of his mind. He has progressed in discretion and discrimination in virtue of his enormous possibilities for thinking and deliberation.....It is also the prognastication of modern science that the future of the evolutional progress will be more towards the development of the mind than that of the body and therefore the greater display of Intelligence with an approach towards a better realisation of its truer aspect—the discovery of sameness and oneness in all."

" Man stands on the threshold, as it were, of great possibilities and big achievements. He marks the parting of ways

between that stage of conscious existence which sees only divisions in the universe and another which perceives unity in and through such divisions..... He marks the top of animality on the one hand and the beginning of divinity on the other. As humanity is but an evolution of animality, so is divinity but a growth of animality. A perfected man is equal unto the gods and the fringe of divinity is but the height of humanity. Animality, humanity and divinity are but the different and successive stages in the gradual self-unfoldment of a common, single, intelligent Life that from limitations reaches unlimitedness, from being conditioned becomes unconditioned, from a stage of seeing divisions and quarrels to that of experiencing sameness and sympathy. Animality marks the first stage and divinity the second, while man but occupies a position in between the two. He is at once an animal and a god; and while biologically a perfected monkey, psychologically he is a potential angel."

It is this quality of divinity or superhumanity in man that constitutes his reality. In animals and other lower orders of Existence,

> " this divinity is only potential, lying embedded underneath a heap of physical and physiological debris "

Man stands on a different footing altogether, as it were. To use the words of the Book,

> " Man, however, unlike the animal and other beings, in virtue of the enormous actualities and the potentialities of mind he has developed, is in a position consciously to hasten the march of Evolution and be and become that super-man sooner and earlier than otherwise."

Therefore, avers the Book,

> " *He* alone is the Real Man who opens his vista of out-look to the Infinity of Existence beyond his petty needs and routine living and deliberately realises that Infinity. It is possible for every one, but only a few have attempted and become that, while the rest of humanity is a fumbling and trudging crowd, limiting its vision and action to the things of the hour, the day or the generation, allowing itself to be carried automatically onwards by the imperceptible hands of slow Evolution."

This then is the conclusion of the first chapter of this volume, and the four succeeding chapters are devoted to the consideration of the various aspects of the means for knowing and realising that Reality which is divinity or super-humanity. These chapters are entitled respectively as:—

(i) Religion—Its Origin, Nature and Necessity.
(ii) Religion and Life.
(iii) Riligion in Practice.
(iv) Religion and Sin.

In the opinion of this Book, Religion is the only means for realising the divinity within which alone can save mankind from its troubles here. In the first of this series of four chapters on Religion, it is pointed out,

> " Religion is no matter of individual opinion and therefore of adoption or rejection. It is a matter of necessity and of cosmic inevitability. Man is as much the product of the cosmic activity in a particular state as a monkey or a mountain happens to be in other and different of its self-graduated scales or rates."

Every entity in the Universe, both human and non-human, is already religious; for,

"Religion is no more than the attempt by man to realise his station in the universe and the consequent significance of and the oneness with other entities....."

Amplifying this idea, the Book continues to aver,

"Cosmos being infinite and all coming within its fold, Religion.....is as much a part of it as man himself is."

Only,

"while man, in virtue of the special means he has come to own during the long and weary course of biological evolution, but consciously attempts to know it, others of the universe but potentially own it without suitable instrumentalities for its open exposition or acceptance."

So, according to this Book,

"Every one *is* religious, but only a few *become* so."

This view of Religion is based upon the facts,

(a) "Every one, as a member of the universe is related to every other."

(b) "The universe being no finality and every member thereof to whichever type of Existence it may belong being therefore fundamentally unlimited, every

object or entity can and must act in such a fashion as to vouch for it the realisation of that oneness."

(c) "In the case of man, it can, by virtue of the degree of mental progress, be quicker and sooner realised."

(d) "Religion is the attempt to understand the universal oneness and apply that knowledge for the practical experiencing of that oneness."

Every branch of human knowledge like Physical Sciences, Philosophy and Theology are also based upon the notion of the entirety of the universe and the inter-relation of its parts. Each, however, takes a different angle of vision and consequently adopts a different procedure to grasp that entirety.

Therefore,

"One school of investigation but laughs at others, not knowing that its own means are as much subject to variations and therefore to ridicule by others not given to accepting them."

Religion is an attempt to compromise the different schools of thought and bring the conclusions within the possibility of daily human conduct.

Such in brief are the contents of the first of the four chapters on Religion. But if Religion is the preparation of one's life to bring it into tune with the wider universe, then it is of no value to confine one's life only to one portion of it. If properly viewed, individual life is a part of the univesral Life and hence eternal. There is no use dividing it into that of *here* and that of *hereafter*. There is no clevage between the two sections, and attachment to any one of them to the exclusion of the other and the consequent human conduct evolved therefrom have greatly marred the progress of real Religion. Says the Book concerning those who advocate the limitation of one's vision to the now and the here,

> " He is forgotten to be as much inter-dependent as he is independent..... The supposed independence of the individual or a group of individuals has led to the institutions of slavery, tyranny and priest-craft, or their amplified forms of political organisations of Imperialism, Capitalistic Industrialism and the like. Man has become, openly or under garb, a greedy person existing and contending

with others only *for* his benefit—and that of his associates. Much has been done, no doubt, to mitigate the evils of such a ruthless exploitation by the each of the rest, through the creation and the maintenance of law and legal institutions —individual, communal, national and inter–national. But none of these re-straining influences have yet deprived themselves of the notion of man's un checked individual independence ; and, instead of becoming simpler, they get complicated.....Legislatures are multiplying or are changing forms ; law is being piled upon law, and statute books do but become bulkier. Judges and administration of justice get more complicated and more costly and, instead of being the poor people's relief, they become the rich men's luxuries. They do not eradicate the wrong notions of man s being and behaving but only restrain their evil workings..... Wars have not ceased ; exploitation has not ended, and the weaker are sup-pressed by the stronger in an organised and subtle manner. Man thinks that he is great and desires others to yield. He looks not ahead to life's continuity

beyond the ' now and here ' and is consequently ignorant of the unity and the ultimate equality of the all and sundry."

Therefore, those who advocate living for the present live

" in the world of the present which, by that narrow imposition, is one of distractions where each has to contend against the rest for its being and growth."

Hence, concludes the Book,

" Moralists and preachers of truth have condemned the things of the present, only for their potentiality to narrow man's vision and convert him inhuman.

What about those who live for the ' hereafter ' ?

The very idea of a future which alone is certain is based upon an erroneous reading of real Life.....To isolate the ' hereafter ' from the 'here' is to erect a castle in the air. Heaven must be the super-pinnacle of an under-structure which is after its own fashion. God must be the final unfoldment of a life that advances without cessation. Between the inorganic and the organic ; between the plant, the animal and man ; and between

humanity and divinity, there ought to be no cleavage. The universe in its entirety is a growth and none in it is an emergence out of nothing."

Hence, concludes the Book,

"He who centres his eyes on a 'Heaven of the hereafter ' alone aspires for a region that is unsupported. An ultramundane God is like unto the water of a sandy mirage. He who lives for Heaven alone or God alone lives for the unreal and the unfounded. His life that is lived for that sake is a life that comes out to be a waste. It is anti-evolutional and an indirect check through pious but certain self-immolation."

Continuing in the same strain, says the Book

" Self sacrifice is an asset only when the matured energies of the individual are diverted for the benefit of the things ' here.' Asceticism has value and becomes ennobled only when the ascetic lives *in* the world and works for *its* benefit. A Buddha and a Jesus are admired and even worshipped, not because of the intensity of their spirituality but because of their interpretation of that spirituality as a goal that can

be reached even by persons of *this* world. With God overhead and feet walking the earth, they spread their hearts of sympathy and words of wisdom even for the men of 'here and now' to become divine. They preached, and practised what they preached, that God is within all and that every one who desired for Him can know Him. Otherwise they would have been mere contemplatives and men of impracticalities,"

Therefore, in the opinion of the Bock, if one is to be really religious, he has to live a whole life and not confine his attention to one or the other of its sections. To quote the words of the Book,

> "Religion in reality is thus life in totality.....Man is to neglect neither the present nor the future. He has to take things as they are and convert them into instrumentalities for a brighter future....."
>
> 'Life is an *en masse* march of all and sundry for a future consummation which is the revelation by the each of the spirit of unity.....He has to spiritualise Politics and Sociology and deify Economics and domestic features.....A

> religious man is a seeker after Truth, hastening or not hesitating as much for a march ahead as for a correction behind. Religion is not bigotry ; nor superstition, spirituality. It is an intelligent conduct of life for the harmoniuos growth of its varied sections.....In the words of man it is the march of the finite into the Infinite, of man towards God..... .....It spurns none but tolerates all..... .....Religion is the whole of life, and a corrected Life is an ennobled religion."

Such in brief is the conclusion of the chapter on "Religion and Life," showing the relation between the two. But, in every day practice, is life lived so? This question is considered in the chapter entitled "Religion in Practice." In this connection avers the Book,

> "The worship of a super-human entity, in accordance with methods which tradition and culture have sanctified is and has been understood to formulate Religion proper."

So, the consequence has been,

> "Naturally enough it came to be denied or degraded by man."

This attitude towards Religion has divided mankind into believers and non-believers in God—Theists and Atheists. The former in general have been the common humanity while the latter in certain cases have been Scientists and Philosophers. Between these two classes of higher atheists there is not much difference.

> "The former through their ever-increasing experiments with the objects of Nature external to man, and the latter through introspection and logical discussion concerning man's internality, have gradually led to the increasing conception of the unity of the universe."

While thus among higher atheists there is no difference except in the mode of grasping the goal, there is equally no difference between theists and atheists also, properly understood. In the words of the Book,

> "While the former (the theists) emphasize the psychological inevitability of interim recognisable symbols for man's conception of an abstraction, the latter (the atheists) attempt, if possible, to grasp it direct."

For, while atheists of the higher type—Scientists and Philosophers—believe in the

being of an immanent, intra-cosmic, impersonal entity to give unity and vitality to the entirety of the universe, theists hold that such unity and vitality would be impossible but for a super-mundane personal God. And this personal God is, in the opinion of higher theists, different from that of the common people. The Book avers,

> "To them, a personal God that is super—human is not a master coercing into obedience a world below. He is not the maker and maintainer at will of that world. He does not dispense awards or punishments to men according to their good or evil deeds. He is not responsible for the world's beginning, progress and culmination.

On the other hand, the higher theists treat this personal God as a symbol. Says the Book,

> "He just fulfills a psychological purpose in the growth of human knowledge."

That is, in their view,

> "God is but a material symbol, invented by the material man, after his own best material fashion, for the understanding of an immaterial something."

For, they have recognised,

> "Symbolism is an inevitability for man's mental progress."

Hence, the difference between the higher theists and the higher atheists vanishes when once it is understood that God has only a psychological value for man's mental progress, without any mythological conceptions and appendages to which the world has become used from time immemorial.

Despite, however, the absence of any distinction between the higher types of theists and atheists, lower orders of such classes have not maintained the same relation. Scientists and philosophers have treated the rest of the world as superstitious, bigotted and fanatic. And the rest to whom

> "Material monism or spiritual oneness lies beyond the possibility of men's very grasp"

and

> "Scientific conclusions and philosophic inferences are but gibberish....."
>
> "are prone to redicule, if not to punish thinkers and scholars. Galileo was

> persecuted by the medieval Inquisition for his astronomical theories, while Socrates was forced to drink the fatal hemlock for his transcendental philosophy. Buddhistic monism was looked on as heretical by the ceremonial brahmans, and several pioneers of science were burnt down as wizards and false teachers at the time of the Reformation in Europe."

While in the name of Religion, the relation between the atheists and the theists has thus not been cordial, among the atheists too there have come into being many degraded types as among the theists. In the words of the Book,

> "Refusal to accept Religion and its ways as current has thus produced monists of science and philosophy, as also arrant materialists and hedonists who have not shrunk to assume the roll of tyrants. It has produced self-torturing and self-killing recluses who try to know and realise the immanent origin of the universe, but deny it to themselves and them to it. It has led to the rise of agnostics who doubt their environments and doubt themselves also."

The fall of the theists has been equally great though in a different direction. To repeat the words of the Book,

> "The logicality of this thought soon came to be transferred from the single, personal God in Heaven to the multifarious symbolic images, each one of which in the limited knowledge of men, constituted a reality. Hence, it came to be essential that these also should be worshipped *for* themselves and *by* themselves. No mode and amount of sacrifice was considered enough, and from the simple prayer to the most sickening blood-sacrifice came to be added to the intricacies and complexities of religious ceremonials. The nature and the amount of the sacrifices are considered to determine one's piety .....Horrible practices and immense wastes of lives and wealth are its only conclusions, while the piety that leads men to it is no more than timidity that has become smoothened. Man, by nature independent, has changed to a dependant; and, instead of facing and realising the unity of the universe and his oneness with the rest by bold steps, he has recourse to petitioning and

> begging a something that is no reality but symbolical, wasting his energy and his all for the satisfaction of a figure which truly is nothing. Some others, considering their particular images and ceremonials to be the only correct ones, take to strict adherence to them as a necessity, and in their observance have become almost fanatical. They adhere to the letter of the law more than to its spirit and, while with some regular attendance of churches and temples alone constitutes religion, with others the loud repetition of prayer with not an intonation left becomes that..... "

> "Religion in practice has thus deviated from its real course and, while the whole of living is the whole of religion..... practical religion has converted man into one of fear and superstition where his supposed faith is but fanaticism and piety is timidity."

This fall in religion is due to the misunderstanding of the significance of symbols in religion. Symbols as such indicate,

> "an endless amount of inter-relations that persist among the objects and the events of the broad world....."

Therefore,

> " Symbolism.....is mysticism. To treat an object as but a symbolical representation of something else is to go beyond the perceived and dive below the surface, To know a known isolation as potential with unknown inter-relations, to see in the seen final a reproduction of the unseen Infinity, is to learn more than the actual and the real."

Majority of the human beings are incapable of this, because

> " Men in general are prone to content themselves with the information of their senses, and not all do use their mentality to its highest pitch.....Images therefore lose their significance for them and, instead of being but symbolical, become the actual."

Such is religion in practice; but there is another aspect of it which too has spoiled its fair face. It is the Problem of Sin or the possibility and the effect on human conduct of Virtue and Vice, or Good and Evil. In the view of the Book,

> " Sin is not perennial nor is one a perpetual sinner from birth or by profession. Virtue is not the monopoly of any particular individual, nor can any one assume the roll of leadership over others for making them better. Virtue and Vice are relative in character and conception. They are like light and darkness, each scemingly different from the other, but each gradually merging into the other and also emerging out of it."

Views like that Virtue and Vice are permanent because they are the creations respectively of the two entities, God and Satan, who are permanent; that they both have been made by God alone; and that they are identical with and are the promptings of one's Conscience are all discussed and repudiated. Again, whether what is termed virtuous is the same as sexual morality or non-injury or active charity is also elaborately dealt with. And the conclusion of the Book is that Virtue is the TRUTH–which is described as 'the One, 'the Same' and 'the Intrinsic or the Natural,' as against 'the many,' 'the changeable' and 'the superficial or the unnatural.' Religious men are men of Truth, and

" the words they spoke and the lives they led stand as firmament's shining stars for the guidance of an erring humanity that treads the pathless woods of a confounding and entangling world."

The chapter on 'Religion and Sin' deals with these facts and leads on to the concluding chapter of the Book.

In the opening chapter of the First volume, the following sentences occur:—

" This world—the world of human beings with all its surroundings and contents—has been an abode of happiness to some and a home of inexpressible and perpetual misery to many.....To the poet and to the prophet, to the seer and the sage, in fact to such of those whom we are apt to think as of a higher order, this world has nothing but beauty and happiness to yield....."

" To the generality of mankind, however,..... the world has a different picture altogether .....Man is born to die and, while he lives, lives only to be tossed hither and thither in the never-ending waves of the sea of suffering. "

" The world is one. Its phenomena are the same for all. It proceeds in the same orderly path, doing its set duty in an automatic manner. Yet it appears to be of different colours and varied features. Is it correct to think that the world is nothing but a home of troubles..... .... ? Is there no hope? Has he no chance of escape from this perpetual slough of suffering ?"

The answer to these questions is given in the concluding chapter of the Book.

" The causes of human misery are thus two-fold. One is the perpetual and the perplexing activities of the entities of man's surroundings; and the other is *his* peculiar construction of the significance of such entities."

" It is not within the capacity of any one to check the activities of one's externalities :"

"The real cause of man's miseries, however, is not totally his ignorance of the physical effect of the contact of the external on him. It is rather his own psychological misconstruction of that

contact. The contact, he thinks, exists for his personal benefit and, induced by this view, treats external objects as separate entities antagonistic to him which, if he cares to live and be happy, he must subdue and control without contradiction or counter-claim."..... Neither those others whom he desires to control for ever, nor the super-position which he likes himself to occupy are permanent.

What is the remedy ?

"The remedy for human miseries therefore lies in man's altering his *view* of things around him and purging himself of the notion of his self-importance. His psychological out-look needs change, not his physical contact which is inevitable. His knowledge of men and matters needs correction and guidance ; and, in consequence, his mind needs coercion, correction and elevation."

"The strengthening of one's mind and its practised diversion from the usual and routine is ultimately the only cure."

"The training of the mind is a protracted course of self-correction.....

Such a course of life constitutes and leads to HUMANISM which is higher humanity akin to divinity itself."

"Misery is of man's making, Humanism is a cure to it, certain to rescue mankind from the petty quarrels and competitions of society, and raise it above all causes of physical ailments. Man under it becomes happy—not happy by subordinating and owning others, but happy by conquering and correcting his mind, and looking on the world as but the presentation of a common, intelligent Entity that is in him and them."

Such is the cure for human troubles, and this remedy every one is capable of. Only while a few practise it, others do not. Those that practise it are styled saints and sages who, in consequence, experience no trouble.

This conclusion is the end of the last chapter in this Volume which is also the final one in this series.

J. P. B. S.
P. R. S.

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SHINGHA S. J. B. RANA

CHAPTER XXVII.

The Real Man.

Man stands on the threshold, as it were, of great possibilities and big achievements. He marks the parting of ways between that stage of conscious existence which sees only divisions in the Universe, and another which perceives Unity in and through such divisions. He marks the culmination of a class of beings whose several members have no sympathy for one another or very little sympathy. He also marks the commencement of a type of existence among whose individuals there will be a growing sense of oneness in head and heart. He marks the top of Animality on the one hand and the beginning of Divinity on the other. As Humanity is but an evolution of Animality, so is Divinity but a growth of Humanity. A perfected man is equal unto the gods, and the fringe of Divinity is but the height of Humanity. Animality, Humanity and Divinity are but the different and successive stages in the gradual unfoldment of a

common, single, intelligent Life that from limitations reaches unlimitedness, from conditions becomes unconditioned, from a stage of seeing divisions and quarrels to that of experiencing sameness and sympathy. Animality marks the first stage, and Divinity the second; while Man but occupies a position in between the two. He is at once an animal and a god, and while biologically a perfected monkey, psychologically he is a potential angel. Standing on the boundary line, he has as much possibility for soaring higher into the practices and experiences of higher grades of Life, as he has the equal possibility for sinking lower into the realms and usages of its lower grades. He is equally able to become a god or a dog.

.....Man, however, unlike the animal and other beings.....is in a position consciously to hasten the March of Evolution, and be and become that super-man, sooner and earlier than otherwise. He alone is the Real Man who opens his vista of outlook to the Infinity of Existence beyond his petty needs and routine living, and deliberately attempts to realise that Infinity.

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II. Man by Nature Free.

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VI. Reality and Real Man.

The Problem? Reality and Its conception—Have Lower Orders of Existence no Soul? (i) Reality : (ii) Intellect and Volition : (iii) Mind ; (iv) Body ; (v) Life——Their Inter—

connection and Oneness—Each, the fuller development of its predecessor—Illustrated from Evolution—Reality described—Each, ultimately a manifestation of what is generally known as Life—Which translates itself into motives and deeds consistent with the Stage of Biological Growth—Illustrated from the Animal—and Man—Man examined—(1) Biological: The Result—On the View of the Universe—On Human Conduct—Man examined (ii) Psychological and Cosmological—Man and Progress—Animality, Humanity and Divinity—Each, the representative to a better degree than its predecessor of the Universal Intelligence—Man, a perfected Monkey but a potential Angel—Man's greater possibility for achieving the Divinity—Who is a Real Man?—Ordinary Men and Real Men—Real Men's construction of Life, Reality, Mind, Intelligence, Body—of God, Cosmic Energy, Moral Law, Physical Law, Soul and Ego or the Person—Illustrations of Great Men, different types—Real Men (cont).

I Man—His Mistaken Notion of Freedom.

The Ordinary view of Man.

Man, in the opinion of a class of people, is no more than what he actually finds himself to be. Possessing a structure which he styles his body and surrounded by the elements of nature the consequences of whose activities he terms his environments, he lives, moves and has his being. These and these alone constitute his world, and there is no need for the presence or operation of any other factor. His body he gets from his parents, and his intelligence he develops by the workings of his mind in virtue of the external nature's impressions on it through his organs and nerves. These enable him to develop himself to any degree or type of beauty and utility. It is given to him to conquer or to be conquered by his surroundings. To the degree he defeats or is defeated by them, to that degree he is a success or a failure in life. *He* is the arbiter of his fortune, and

Man and his World.

Man and Fortune.

he therefore needs no dependence upon any other entity, visible or invisible. He may, if he so likes, sometimes associate himself with his fellow-beings. This he may do more for his personal ends than for any other purpose. He recognises the need for co-operation with and aid from other human beings, only to enable himself successfully to win from the surrounding nature his food, clothing and the like. His association with his fellows is thus the out-come of his own necessity and desire. If he so chooses, he may assert his independence and get himself rid of the encumbrances born of his companionship with others.

Man and Society.

The view of Social Evolution as generally held.

Man is thus a 'Free Agent,' to will and do as he likes; and his freedom, as he thinks, lies with him to earn or forego, to increase or lessen. He and his surroundings are the only constituents of his world, and he cares not for the admission of any other factor within

Freedom of Man as generally known.

that forum. His freedom is *his* to get from *his* world of which he is clearly aware and which he does and can definitely experience.

II. Man by Nature Free.

Real Freedom.

Freedom is the birthright of man. In whichever sphere he may be located and whatever his function in life he is innately urged to attain it. Termed variously as 'Independence,' 'Emancipation,' "Salvation" and the like, this notion of freedom is ingrained in the very nature of humanity, nay, even of the entire *Existence*. No one aspect of the latter can remain in conjunction with or subordinate to other aspects for ever. The earth would not be the earth but for the counter repulsion it is capable of exerting on the sun that keeps constantly attracting it towards itself. The plant would not grow but for its strenuous exertions and ingrained ability to convert the smothering circumstances of heat and light into

Natural prompting for Self-assertion.

Illustrations

auxiliary agencies. The worm that crawls under the feet of man would not thrive but for its capacity to coil or move away from danger, or its ability to retaliate by stinging and other means. This desire to save oneself from aggression is at the root of all Life. But for this innate tendency, Life would be at a stand-still, and annihilation would stalk freely in the Universe.

Life and its Significance.

The Universe, however, is not a universe of simple being. Life connotes, not a meaningless automaton of monotonous activities, but a purposeful event of intelligent adjustments. Adoption of suitable means to a fixed end and adaptation to circumstances—these alone vouchsafe 'living.' and 'living continuous'. Even the physical closing of life, or 'Death' as it is termed, is no more than the failure of the physical organs to adopt healthy means and adapt themselves against forces of aggression from within and without. Life therefore is not merely 'physical

Not an Automaton but a Purposeful Event.

being.' It is compounded of higher and nobler spheres; and, if only the 'physical' constitutes its criterion, stones and rocks, corpses and carcasses, which are no more than mere 'physical beings', must be credited with life which in the ordinary parlance man does not grant.

Life, the active exhibition of Intelligence.

Life is 'living'; and 'living' foreshadows and involves Intelligence. This latter, though universally present in a potential manner through all types and classes of *Existence*, yet actively manifests itself only in certain types and classes. The beginning-point of its active manifestation in the beings of the Universe constitutes what is technically called the commencement of 'sentiency.' Here, from grade to grade, generally ever in an ascending degree and generally ever towards a clearer and fuller manifestation, that Intelligence *is* and *does*. Evolution of the plant from the rock, of the animal from the plant, and of man from the animal, is a chain of

Illustration from Evolution.

progressively increasing manifestation of that universal Intelligence which, consistent with the volume, the character and the manner of its manifestation, gives rise to and makes up the different classes and types of plant, animal and human lives. Life being Intelligence, and it being activity too, it, as it increases in its outward manifestation, shows itself also in the manner of increasing complexities and complications of physical deeds which, by their renewals and repetitions, define and determine the organs of the body—the visible and tangible symbol of Life's being and acting. This constitutes 'Evolution' which is no more than the progressive ascent of Life, firstly, as it outwardly appears, in the growing refinement and definiteness of physical organs and, secondly, in the growing voluminousness of Intelligence, displayed in accordance with the grade or the scale of physical development.

Manifestation of Intelligence is the attaining of the Unattained.

Life is 'living'; and 'living' is 'achievement.' To live is to attain something that is not already clearly owned or only potentially owned. But for this attempt to attain the 'unattained,' Life would be a mere vegetation, a cogitation and therefore a stagnation. There must be a thrill, an adventure, an aspiration, a hoping; otherwise, living would be moribund if not mechanical. Only such of the plants thrive whose roots are able to strike deep, and only such animals prosper and multiply as are capable of vigour of mind and body. How many human individuals become meloncholic and even insane for want of a timely diversion of their attitude and activity, and how many civilised races sink to barbarism for want of a better ideal or a suitable channel for the display of their pent-up intellectual and other possessions!

Illustration; Plant; Animal, Man.

Evolution and the Unattained.

Evolution, which is but the ever increasing display of the universal

Intelligence by itself in and through the several classes and types of plant, animal and human lives, is one continuous progression of achievements. From the higher and philosophical stand-point, there is nothing for this Intelligence to attain or achieve; for, It is universal and is the Universe. But, speaking from a lesser and more limited pedestal, Evolution is but a persistent course of attaining the yet 'Unattained.'

The character of the Unattained.

Not that the 'Unattained' is anywhere outside the bounds of the Cosmos, or that it is something which is totally foreign. Nothing in this Universe is unrelated and therefore absolutely strange. Everything is involved in every other, sometimes in a manner that is clearly known or knowable and sometimes in a way that is hidden, which thereby leads to and needs scientific researches and metaphysical speculations. What is

termed an ideal, an end or a goal is no outer thing to reach, but an inner something that awaits fuller expression or realisation. *What we are, that we shall be;* and *what we are not, that we shall never be.* If man desires to become 'great' or 'glorious', the very desire is *his* and does arise from *within*. Only, he has to realise it or rather manifest it in a clearer manner than before.

The Unattained and the manner of attaining It.

The difficulty lies rather in this *realisation* or *manifestation*. Material or non-material obstacles, sometimes simple and sometimes otherwise, have to be overcome. Man, either because of his simplicity or his audacity, fails to cope with conditions as they are and re-adjust them in a way that will aid him towards that realisation or manifestation. He has but to alter his material conditions or environments so as to make his mode of expression better. He grows, not only through

The relation between Man and the Unattained.

'impressions' from the external, but also by 'expressions' from the internal. It is not only through dependence on 'inspiration' from outside, but also through reliance on 'expiration' from inside, that he becomes fuller. He is already anything and everything, and *that* he will become if he but adjusts his conditions of Life.

The Unattained, External or Internal?

Life is a continuous course of 'adjustments' of material and immaterial conditions for Its fuller and better manifestation. Since, however, the conditioning circumstances do, in the nature and economy of the cosmic arrangement, *appear to be*, and for that purpose actually for the time being *are* extraneous, man, in his ignorance of or blindness to the underlying unity of the Universe, considers even his ideal that is conditioned by them to lie outside him. Therefore it is that he wishes to *attain* the unattained; but, what he really does is only to re-arrange his material and other conditioning environments.

Hence, Life is achievement, and achievement in so far only as the alteration of the instruments and means of expression are concerned. Plants become animals and these become men, only through changing the conditions in and through which they successively pass. The Intelligence that is at the bottom of all *is* and *does remain* the *same* for ever. Among human beings, if one race or nation comes to prominence and another goes down, it is not because that the one is more intelligent than the other, but that the one has created better material and other conditions and means for the expression of that Intelligence that is common for all. Human history is no more than a record and reading of a series of such re-adjustments of conditions and circumstances. Battle-fields are but rough and ready modes for such re-arrangements of instrumentalities, while builders of empires and leaders of societies have done and do no more

than *that* Circumstances alone need alteration; not that Intelligence needs creation or re-creation. None has made It, as none can make It. It is there already, because It is the Universe; for, the latter in all its details is but a series of varied presentations of the former in which each kind of presentation conditions others. When unconditioned, It is the universal Intelligence; and, when conditioned, It is the Universe. Man therefore, and for that purpose every object, *has* that Intelligence; and by his or its very nature, he or it *is* free.

Man, by nature, Free

III. Man's Mistaken Notion of Freedom—Life Identified With The Individual Organs of The Body.

Man, however, in his ignorance or rather incapacity, connects this innate freedom of his only with what he perceives. To him, his body and its possessions that constitute its environments are the only perceiveables and therefore the only roots of his freedom which he so much assumes and aspires

Life, here and now, taken to be the source of Man's natural Freedom

after. In fact, he is given to connecting this freedom of his with what he terms his Life—Life, *here and now*.

Life identified with the functioning of Individual Organs.

That Life, in the first instance, man is prone to identify with the perceptible symptoms of his physical being, the activities of his body which to him constitutes the nearest, best, and therefore most precious possession on earth, nay, one but for which his life here would be not worth living and would even be impossible. In fact, he is given to identifying his life with such acts of his body, like breathing, the beating of the heart and similar ones.

Each one of these acts does not and cannot by itself make up what is termed Life. While every one seems to be essential, none is so essential as not to be given up. Temporary suspension of the one or the other of such physiological operations has been and is still being effected by persons of determined will, and they are not known

to have died or even appreciably suffered to any extent.

Organic Activity dependent on Organic Validity.

After all, the activity or the activities themselves depend for their successful performance upon the vigour and the constitution of the respective organ or organs with which they are connected and of which they are the outcome. The strength and the comportment, and therefore the functioning of each organ depend upon the peculiarity of its structure; and this has come to be what it is, to any particular being at any particular *time*, through a protracted course of continuous adjustments to and of the surrounding objects and events.

Organic Validity and Evolution.

If ever there is a continuity between the past, the present and the future, it finds itself amply illustrated in the evolution of sentient life from the unformed and uni-formed mass of the jelly-fish to the fully formed and multiformed man who himself is prognasticated to be the progenitor of a possibly

yet more refined being of the distant future. Outwardly and therefore perceiveably, the change from one class or type of sentient life to another appears to be effected by transformations that take place in the bodies of animals, showing themselves in the manner of the distinction and the determination of the organs thereof. And such formations of the organs and therefore the improvement and the development of the entire body do occur in consequence of what is termed 'the struggle for existence,' which is the result of the attempts of living beings to make or mar, end or mend their environments so as to render themselves ever more fit for a longer living than otherwise. This means an unbroken career of protracted activities from the past to the present and hence to the future. But those activities themselves, intended to subordinate or alter the environments, are the out-come of motives which, through constancy

Evolution and Motives.

of usage during the passage of time, have sunk to the level of instincts, habits, manners and the like. The motives too, however physical or physiological in the case of the lower orders of sentient life—like their hunger for food and sex which translate themselves into ideas for the preservation of life and the propagation of the species—are but the out-come of Intelligence. Without Intelligence, no desire can arise, however suitable to and therefore possible of translation to successful operations or otherwise. Intelligence is and has been at the bottom of the entire course and progress of the Evolution movement; and, but for its forming the basis and the dynamic factor, sentient life, as it appears to ascend the progressive scales of the plant, the animal and the human order through the ever more finely adjusting physical organs, cannot display the ever increasing volume and quality of Intelligence from grade to grade and level to level. What a

Motives and Intelligence.

Intelligence, the dynamic factor of Evolution.

The Universality of Intelligence.

human being of high intelligence happens to be, *that* is already contained by and present in the proto-plasmic cell. Anything cannot come out of nothing, and the powers of the highest genius are already involved in the tiniest proto-plasmic organism.

Life, identical with Infinite Intelligence,

Thus, what man ordinarily calls life is not life. It is not the activity of any particular organ of the body, nor is it that organ too. It is *that* something, *that* intelligence which, present in the unformed and uni-formed cell, gradually increases itself in its manifestation by improving and increasing each organ of the body and the body also. Organs alone with or without their respective legitimate operations do not vouchsafe Life. Biologically *undeveloped beings do not for that* reason come to immediate annihilation, but live and thrive as prolifically as those which are amply fitted with well-developed organs. Serpents and the like without the provision of the specific

Life, not impaired by Individual Organic defects or absence.

organ for hearing are yet believed to be keenly alive to the sensation of sound, while experiments conducted by eminent physiologists make the deaf hear through organs other than the natural ear. That the mere presence of organs, active or otherwise, is in no way conducive to Life is clear by the removal of the tail-like growths among the aboriginal races of the Pacific and the African regions.

IV. Man's Mistaken Notion of Freedom—Life Identified With The Entire Organic System.

The simultaneous and the conjoint operations of all the several organs too do not make up Life. The body of a human being, for the fact of that, the body of any sentient being, is but a co-operative system of several minor systems under the control or the lead of one or some prominent organs. The welfare therefore of each organ, of all the organs and of the entire body, depend upon the well-being of the each and the all. None can be without the rest.

Life; not identifiable even with the Co operative System of the conjoint Functionings of the several Organs.

For the each to be and to act, and for the whole to exist and to progress, each has to be manipulated in such a manner and maintained in such a fashion as at once to keep it from over-riding others and rendering it helpful to them. This controlling of the each and the all, this manipulation and maintaining, cannot be done by the organs themselves, singly or conjointly. The removal of any single organ or its substitution by one of its like does not end or impair Life; while the presence even of all the organs in a corpse does not render it a live-being. Intelligence is ultimately needed for the purpose and, but for it, no Life is possible.

Co-operative Organic Functionings and Intelligence.

Now as a mere dim awareness and now as the highly operative intellect, Its active presence is essential. Showing Itself as the reflex actions of the muscles, the involuntary deeds of the individual organs or the instinctive operations of the entire being, that Intelligence renders possible what man

Types of Physical Activities and Intelligence.

generally designates Life. Habits and manners are but Intelligent acts which have become mechanical through long usage. The revival and the counter-application of well-directed Intelligence are a perfect cure to such hardened facts, and cases are not unknown where even life-long drunkards and opium-eaters have become sober through sudden determination or slow reform. What are known as instincts are but complex combinations of several individual habits originally intelligently adjusted for Life's ease and automatic progress; and they too, though involving greater strain and difficulty, are preventable and curable. Even individual, undeliberated muscular re-actions are at bottom acts of consciousness; for, where man has failed or forgotten, animals still preserve the capacity of doing at will. They can move any part of their bodies to their liking which man finds difficult, if not impossible, to perform. The prolonged involuntary

Intelligence—the parent, the preventer and the promoter of Physical Activities.

acts of individual organs too are not really involuntary; and persons have been known, through practice and deliberation, to suspend or enhance at will the functioning of one or all the vital organs. Mere determination has cured some of even severe diseases, while the strength of will has been responsible to communicate as much fatal diseases as successful curative solaces. The co-operative system of inter-dependent organic functioning therefore appears not to constitute Life, but ultimately to rely on and derive its vitality from the variedly operating Intelligence.

V. Man's Mistaken Notion of Freedom—Life Identified with Environments.

Do Human Environments constitute the source of Human Freedom?

Not even can the environments of man vouchsafe that freedom which he so much presumes and tries hard to achieve. He takes these to constitute his world and centres all his labours thereunto. He lives and moves only in and by his body and its connections

with its surroundings. His life here is no more to him than a series of achieved successes and unacquired victories. To him the prosperity and the very possibility of his life consist only in his success or failure in subverting his environments and even actually domineering over them. He must bring them in tune with his own experiences, acquired or anticipated. He must benefit himself solely at their cost or benefit them at his. A tyrant, a schemer—these live for the enhancement of personal satisfaction; a philanthropist, a moralist and their like see to the elevation and betterment of others. But, success for the self or its sacrifice, one's own benefit or that of others, man presumes and even believes that his world is his body and its surrounding objects.

The Ordinary View

Our bodies are composed of particles of matter which, by what appears to be their own activities, hold themselves together and give to the different bodies their peculiar formations and consti-

The Point Examined

The Constitution of the objects of Man's Environments

tutions. Our environments too are similarly made of material particles in virtue of whose functioning, every variety of object is what it happens to be And this is as much true of what one is apt to term 'insentient' things as of 'sentient' beings The sun, the moon, the stars; clouds and wind; rocks and stones; plants, birds and beasts, and even human beings are of similar make.

Their natural Function

Particles of matter are capable of only one function, coalescing one with another. Things that are able to meet

Their intrinsic tendency for Meeting or Separation

are equally able to separate. Mingling and merging, or separating and isolating, is but the one type of activity which each material particle appears to be incessantly subjecting itself to. Sometimes violently and sometimes in an unnoticed manner; at times involving serious and even disastrous consequences, at other times propitious with beneficial results; the material particles of the Universe meet and mingle or separate and isolate. The entire

Matter's intrinsic tendency and Material Objects and Events

Universe of which man is aware or can become so is but the result of the conglomeration or otherwise of those particles which by such an activity give rise to objects and events or bodies and phenomena.

Meeting and Separation or Attraction and Repulsion

This tendency of the particles of matter is the consequence of an intrinsic quality of theirs—Attraction. Isolation and separation of those particles are as much due to that inherent attractive quality as their mingling and merging. One is but the counter-part of the other

Identity of Attraction and Repulsion

and, while meeting is the result of attraction 'towards', separation is the effect of attraction 'away from' one another of such particles. Repulsion is but counter-attraction and for that reason is the latter itself in its presentation and mode of operation. To 'draw' or rather to 'move' is the general feature of all particles of matter, and attraction and repulsion are but relative, indicating that intrinsic material motion from different stand-points.

The general Material Tendency for Motion

Cosmic Activity

Ultimately speaking, however, the motion of matter too is not original. Particles of matter have a natural tendency to move, not because they are material. Materiality is but a conventional term invented to indicate a certain type of being. All types of material beings being finally resolveable into one common entity—the all-knowing, self-active *Existence*—and every item of materality being but its mode of being or presentation, material objects too come under the same category and but mark a certain degree of the voluntary activity of that self-active and intelligent cosmic entity. What therefore seems to be their intrinsic quality—attraction or motion—equally derives its genesis from that common fountain-head. Materiality, and for that sake even material objects, are no more than a collusion and commingling of several qualities or properties which are the manner of the being of multitudenous forces in action, each one of which is but a particular

Material Motion, Material Universe and Man's Environments ultimately derived from Universal Intelligence

form of Energy. Belonging to the same class, such several forces have an irresistable tendency for an ultimate fusion where, losing their individual peculiarities acquired in the course of their isolated activities, they become one common indistinguishable and undifferentiated Energy impossible for human discovery or description.

The several feelings to which man is heir may, even from material conditions, find a suitable explanation. They are but the variegated presentations of a common attractive feature or its counter-part, the repulsive. To meet or to separate is but a quality to which man is as much subject as any other material entity. To use the particular terms in vogue, love and its opposite hate, are common both for man and other beings; and all other feelings are but exaggerations or suppressions of the alternative love and hate. Anger and jealousy are but the different grades of hate under differing circumstances,

Human Feelings too, no more than Attraction or Repulsion or variations of Cosmic Activity

as lust is but love deprived of its noble garb. As the attraction or the repulsion of material particles is no other than their general quality of motion in virtue of which the several forces producing those particles have a tendency to, and even actually do, finally fuse together; so do even the bifurcated human feelings of love and hate ultimately mingle into a common feeling which, in the absence of any distinguishing characteristics, may be designated 'Desire.'

Origin of Human Society

Man by nature Social

Society, not the result of artificial making

Man's attitude therefore to be in company with others is born not of any personal wants or selfish motives. His social tendency is natural and original, and not a thing of temporary creation or of deliberate making, which one can make and others unmake. Man is as much material as any other entity, and for that reason as much the presentation of the common Cosmic Intelligence under a particular condition of its active being. Like all other material particles, he too is subject to the same 'Principle

of Motion Towards' and similar 'Tendency for Ultimate Commingling.' By his very birth therefore and by his very nature, he is social and not individual. He has ingrained in him the notion and the means for looking ahead of himself and reaching his head and heart as far as possible and translating that notion for the elevation of the all. He is naturally liable to sacrifice his personal properties and individual gains for the enhancement of the rest. He is no sinner by birth or criminal by heredity. He is neither selfish nor brutal by nature and, if at times he exhibits those qualities, they have been but acquired under conditions which are neither natural nor original but incidental. Nothing which forms a condition is permanent, and therefore nothing that is the consequence of a condition is incurable or unalterable. Man's evil qualities are merely incidental or incident become habitual. To call one a 'sinner', or to exclude a whole mass of people as being 'criminal', and on that score to

Man by nature Pure.

Imperfection acquired, not original

allot a differential treatment to them is not to reform them but to deform. The object of all reformation, and for the matter of that even of education, must be to enable mankind to purge itself of all incidentally acquired qualities so as to shine in its original feature of common fusion.

Man's intrinsic Purity and Social Bonds

The notion of human society is thus founded upon the very fountain source of the Universe; and attraction which naturally and inevitably draws one human being to another, if but properly directed and trained, will find its full expression in Infinite Love. Purity is the criterion of such a Love and therefore of that attraction. Human marriages are evidently for that reason treated as a sacred institution. They are intended for the raising and the bringing up of a holy and noble posterity, but not for the undiluted satisfaction of perennial sexual passion. But for this attraction that is ingrained and therefore certain and the possibility of the

Purity of Man and Infinite Love

Marriages and their purpose.

consequent common fusion, ethical codes would not be preaching of Humanity and Universal Brotherhood, not only as an ideality to reach but even as a reality to attain. Man's capacity for tolerance even of those who differ from him and also hurt him is but an amplified application in practice of that inherent attraction, while pity and sorrow which one feels for another are no expressions of selfish expectations of return rewards, but the spontaneous outpourings of the natural feeling of oneness with the suffering humanity.

Ethical Codes, their Basis and Goal.

The significance of Tolerance of Pity and Sorrow.

Our environments therefore, being made of material particles and possessing the qualities of materiality, have for those very reasons ingrained in them a natural tendency for motion and its consequent derivatives, attraction and repulsion. Our bodies too, which resemble in their substance and stuff those of the surrounding objects, are subject to similar attractive and

The Universality of Attraction and Repulsion among Objects of Human Environments

repulsive movements. No body in this Universe that may be designated objective is free from such tendencies. Only, some display such features to a greater degree than others, and they are determined in their operations by their respective bulks or the total quantity of material particles in them and the distances of their individual locations from the rest.

Their Consequences

In virtue of such attraction and repulsion, every object keeps coming into contact with practically every other, close or distant. And the only result of this inevitable, unceasing meeting of the entities of the material universe is to give an opportunity for the manifestation of Energy in one or the other of its several fashions—heat, light and the like—and thereby to produce the many physical phenomena which man observes around him, and to lead ultimately to the formation of newer and probably stranger bodies therewith.

(i) Production of Physical Phenomena and Bodies

On the human body too, similar consequences are being always produced and, if ever there is what is termed 'growth' in man it is entirely due to them. Without heat, light and the like, there would be no digestion of the food, no manufacturing of the blood, no breathing of the air,—in fact none of the several physiological functions. These too though, products of external Energy, are, in their turn, capable of emanating such forms; for, both the internal organs of a human body and the objects external to them are made of material particles and therefore liable to similar conduct and similar consequences.

(ii) The effect on the Human Body: Its Growth

One important result, however, to which the human body and in fact the bodies of all the sentient beings are subjected, unlike other material objects, is the production of highly complex and complicated material particles which, in virtue of their almost unanalysable chemical composition, appear to

(iii) The Proto-Plasmic Cell

Proto-plasm, a Piece of Matter.

stand on a different footing from other material particles. The proto-plasmic cells are but minute atoms of matter capable of self-activity whose presence and quantitative increase are essential for growth. Though they too in the first instance, being fundamentally the same as other material particles, owe their origin and formation to the operations of the several forms of Energy, internal and external, yet, in virtue of their activities of which they appear to be intrinsically capable, they lead to the formation and the determination of the several parts of the body including the nervous mechanism, consistent with and fitting to the stage in the biological scale to which the sentient being in question belongs. Again in virtue of the self-same self-activity, they lead to the further strengthening and the more increased fitting of the organs of those beings for further and newer experiences. In this way those cells lead the bodies of the sentient order from stage to

The difference between Proto-plasm and other pieces of Matter.

Proto-plasm and Evolution.

stage by almost imperceptible and very slow changes in their organs, until enough and striking alterations take place and make the beings appear to be entirely of different types.

Evolutional capacity of the Proto-plasmic cell, how acquired?

The proto-plasmic cells thus seem to be liable to originating, enhancing and prolonging the chain of Evolution. But, they themselves are no better in their stuff and substance than other pieces of matter, and, if they are responsible for the promulgation and the progression of sentient life, they cannot be so because of their materiality. One particle of matter is *like* any other; and throughout the objective universe, Matter is inert and therefore un-intelligent. The evolutional capacity of the proto-plasmic cell must hence come from its ability for self or voluntary activity. Though but a piece of matter like all others, it alone, by its complicated formation and complex chemical composition, becomes fit for the display of that volitional capacity. It alone

Not because of the Commonness with other Pieces of Matter

But because of its peculiar Material Quality

making it a fit Medium for the display of Intelligence that is Universal.

serves to be a fitting instrument and a suitable medium for that Cosmic Intelligence that is omnipresent. If the Universe is one of uniformity, its behaviour must ever be the same, and what therefore pertains to the physical and the physiological must equally well pertain to the psychical and the psychological. Man in his substance and structure is as much physical as any other, and he therefore needs but physical means and instruments for the detection and the discovery of what he styles the non-physical or the imperceptible. Sound or the possibilities of it are everywhere present; yet, only an instrument can discover its presence to man, and a better fitted instrument can reveal it to a better extent. What is true of the Physical Energy is true also of the Cosmic which is universal Intelligence. The revelation of Its presence and the character and the volume of Its display depend upon the fitness of the material means; and only the proto-plasmic

Illustration from Physical Phenomena

Cell—though no more than a bit of matter—still by its physical structure and composition, is that eminent instrument. A fall or failure in its peculiar physical make renders it unfit for that purpose. One in a deep sleep or under nercotics has some parts of his body lulled; and to that extent some primary and important cells in him become weaker for the time being; while a corpse has all the cells completely collapsed. In either case, temporary or permanent, the cells become incapacitated in their physical substance, structure or composition, and, like all other pieces of matter, become inert.

The significance of Human Environments and Human Bodies

Hence our surroundings, in virtue of their intrinsic motion derived from the original Energy of whose activities they are the results, do but yield phenomena or material objects. Our bodies too are no better than they. Still, we gain a knowledge of them in virtue of the display of the universal Intelligence in us which, because our bodies are

composed of proto-plasmic cells, seems to find better and more fitting instruments only therein.

Not identical with Life

Thus, what man calls life is not consistent with the functioning of any or all the organs of his body; much less is it so with what he styles his world—his body and his environments. These are but the instruments of knowledge—the environments to produce the facts thereof; and the body, through its several organs and particularly its organisms, the cells, to lead to the means of making and composing those facts, through the several processes of which Psychology takes cognisance.

Their Impermanency

Again, these so called constituents of man's world are not permanent too. Our environments are not the same at all time. To-day it is sun-shine, and to-morrow rainy. Now it is light, and now dark. Now we are in the midst of familiar surroundings, and now among strange ones. Our environments when

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we are old are far different from what they were during our childhood; and, if at all similar, they assume a different meaning. Our bodies too frequently change—now healthy, and now unhealthy; now possessing the graces of form and beauty, and now becoming ugly and repulsive. The rosy cheek and the cheerful face of the youth change to the withering forehead and the hanging brows of the old. From period to period and even moment to moment, we seem to be altering as much in our mentality as in our looks. The mind of an old man is not apt to work as vigorously as that of a young one. To-day we feel able to solve gigantic problems of an abstruse type, and to-morrow we fail to grasp even the simple facts of familiar affairs. 'Instrumentality' is thus the function of the factors of man's world, while 'instability' is their only feature. They have no originality about them; and, having no fixity, cannot possibly

lead to continuity. They do not possess any significance, and by themselves are no more than a heterogeneous mass of purposeless diversities. They therefore cannot be vouched with the authorship of that freedom which man so much feels to be ingrained in him and which he so much aspires after.

VI. Reality And The Real Man.

The Problem?

What is IT then that gives us Life and vigorous Life? What is IT that supplies Unity to the diversified facts of our world? What gives us the notion of Oneness in the midst of our ever-changing surroundings and never-permanent bodies? What is IT that is animate in the midst of the inanimate, and intelligent among the un-intelligent? Stable in the midst of the unstable, and the One among the many? Whence comes the authour of my health and life, the agent for the collection and the classification of the facts of externality, the knower, the giver of unity to my being, the producer of my conti

nuity with the rest. In fact, wherefrom is my sense of stability, or what is IT that constitutes my *REALITY*?

Reality and Its conception

This Reality is a grand one. It requires very delicate and difficult processes of thought for Its grasp, and a supreme grade of intelligence for Its understanding even in Its barest out-line. To realise It and to convert It into a practical affair of one's daily routine and conduct requires a still higher rank of mentality and a still greater scale of intellect and imagination. Of the varied entities of the Universe, only mankind is in a position to grasp Its nature and, among that order too, only persons of extra-ordinary culture and practice can experience and realise Its being. Uncultured men, animals, plants and other beings have not either the required type of physical equipment or, possessing it, have not the patience to go through the required rigour of thought and practice. This inability of theirs finds mention in the expression that

Have Lower Orders of Existence no Soul?

'They have no Souls'. Not that they do not possess Souls, but that, in virtue of the physical defects of their bodies and minds, they do not realise them as principles of underlying unification.

(i) Reality: (ii) Intellect and Volition: (iii) Mind: (iv) Body: (v) Life

The clear vision of that Reality and the supreme effort needed for the understanding and the application of It depend upon a highly developed intellect and a deliberate volition. But intellection and volition are the diversified processes of mental operations which severally and jointly need a vigorous mind as backed and vouchsafed by a healthy and fully developed body. Still, none among these can be, and much less act, without what is termed *LIFE*.

Their interconnection and oneness

Every factor is thus dependent upon every other factor; and all the factors form, as it were, a long chain of which Life is the root and Reality the fruit; while Body, Mind and Intelligence, the prominent links. Without Life, the body cannot be; and without a healthy

and developed body, the mind cannot be. Without a vigorous mind, Intelligence cannot be; and without supreme intelligence, Reality cannot be. It is an inter-dependent sectional whole of which Life is the fundamental foundation, and Reality the structural pinnacle. In fact, Reality, Intelligence, Mind and Body are the gradual unfoldments or expressions from stage to stage of one common, comprehensive Life. They are the results of the slow but certain evolutional growth or advancement of that single entity.

Each, the fuller development of its predecessor

Illustrated from Evolution

Life is universal, actual or potential. First, It remains unexpressed or unmanifested in what is styled 'in-organic matter', like the elements of Nature, the stuff and substance of the planetary bodies, stones, rocks and the like. Thence, slowly and gradually, in an ever-increasing perceptible manner, It manifests Itself—first in the several advancing grades of plants and trees, then in the lower and next in the higher

orders of animals, and finally in man. As It wends Its way upwards and forwards, It builds for itself a physical medium of expression—the body—slowly and from grade to grade, as it were, refining and re-forming it through the delimiting, determining and specialising of its parts—the organs and the rest. And suitably unto the degree or standard of Its physical perfection, It shows Itself forth as Intelligence and intelligent activity, beginning with single muscular re-actions of a blind type, the reflex actions; and passing thence, through the still involuntary but prolonged muscular acts of the variety of heart-beats, to voluntary acts that become involuntary like habits, manners and instincts; thence, It passes to complete acts of volition that involve deliberation and discrimination, applying to things and events, first of a near and narrow circle, then of an ever-widening area, and lastly of the whole of *Existence*. This last is the touch and

Reality described

experience of Reality where Life stands resplendent, no longer hindered by parts of Time and Space or individual material objects, but identical with *Existence* in general where no circumscribing conditions exist but absoluteness, no hindered intelligence struggling for expression but a fully-expressed Consciousness. Only in man, that gradually unfolding Life reaches that stage, because he possesses a highly complex and complicated physical body to serve as a fit instrument for the displaying and the realising of an unlimited knowledge.

Thus, Reality, Intelligence, Mind and the Body are but the different names given to the varying perceptible forms of the activities of Life or the experienceable consequences thereof. These mark the several grades in the evolution or the gradual increase in the perceptible manifestation of that Life. According to the state or the stage It has reached, It realises Itself and translates Itself.

Each, ultimately a manifestation of what is generally known as Life

which translates Itself into motives and deeds consistent

with the Stage of Biological growth

In the lower order of *Existence*, among animals for instance, It identifies itself with the body; and that is why the animal order is so keen about its preservation and perpetuation. There, the vision and the purpose of Life is dim and narrow, and therefore it is that animals are impelled by no nobler motive than hunger for food and sex, and are made to rely for the achievement of those ends on no higher ethical codes than retaliation and physical might.

Illustrated from the Animal

and Man.

Only in man where Life has evolved Itself into a more fitting instrument and intelligence, such animal tendencies get gradually curbed, and Right is installed where Might once ruled, while the physical retaliation of the individual yields place to the wider and higher acts of social justice and social morality. At bottom, however, there is no difference between Life and the Body it makes, or the Intelligence It exhibits, and the Reality It reaches.

Man examined; (i) Biological

Man is yet a biological growth. Like the members of the animal kingdom of which he is the evolutional development, he too has a body which, because of the stage to which he belongs, is a better fitted instrument for action than those of the animals. He too has in his body different organs for different purposes with the assistance of whose conjoint activities he gets on in the world. Like the animals again, he possesses a nervous system, more complicated and therefore better able to help him in the controlling and the guiding of his several organs and the evolving and the exhibiting of a greater volume and quality of thought. Like the same animals, he has to deal with the surrounding objects, sometimes well and sometimes ill, for the maintenance and the propagation of his life. Like them too, he gets from heredity certain physical and physiological traits, and like the same animals transmits them to his progeny.

The Result

Having thus descended from the animal and maintaining a biological continuity with it, he has naturally inherited several of its tendencies. Though many millenniums have passed since he evolved from the monkey, enough time has yet not lapsed for him to give up those tendencies. Animals, in keeping with their stage of evolution possess an intelligence that is narrow and limited. Destruction with them appears to be easier than construction, and the processes of division and particularisation far simpler than those of addition and unification. No doubt, it is the very ontological inevitability that is at the bottom of such a procedure and that causes a narrow intelligence and a struggling intellect to gather volume and to grow in quality, only by the gathering of bits of facts and patches of experience. Analysis is a necessary preliminary to Synthesis, and Induction an essential condition for the Deduction of a

On the View of the Universe

general principle. Such processes, however, have no significance if they are not backed by full awareness and calculated deliberation. Among animals, the methods of building knowledge are blind, supported and aided by no foresight or insight. Hence, they never grow in experience or in widening their mentality.* Hence also they are not able to see more than parts, heterogeneous and isolated. To the animal mind, the Universe is one of hostile sections. To them, particularly in their undomesticated state, every one is a foe, and none a friend. They are therefore ferocious, offensive and cruel, always on a footing of war with one another. Man, being but a super-fine anima in origin and growth, still clings to his parental qualities. Man hates man; nations struggle with nations and dispute over the spoils of war. Man's life is still identical with that of the

On Human Conduct

* Animals do show sagacity and even grow in intelligence, but so only when trained. (i. e.) when they are guided by a superior mind,

animal and his civilisation is only an out-growth of *its* tendencies. All his attempts for economic domination, political supremacy or religious superiority are no more than steps, sometimes calculated and sometimes not, for maintaining the world a disruption and a division.

Man examined (ii) Psychological and Cosmological

Still, however, though an animal, man is a better animal. He has devoloped certain traits which the animal does not possess or possesses only potentially. He has out-grown the animal in the capacity of his mind. He has progressed in discretion and discrimination in virtue of his enormous possibilities for thinking and deliberation. He is better able than the animal to attend to the objects of his environments, individually and collectively, and distinguish each from the rest. That he should be so able is but the natural and necessary consequence of the very process of Evolution of which

he is a member and which is but the gradually increasing self manifestation of the Cosmic Intelligence. It is also the prognastication of modern Science that the future of the evolutional progress will be more towards the development of the mind than that of the body, and therefore the greater display of Intelligence with an approach towards a better realisation of its truer aspect—the discovery of sameness and oneness in all.

Man and Progress

Man stands on the threshold, as it were, of great possibilities and big achievements. He marks the parting of ways between that stage of conscious existence which sees only divisions in the Universe, and another which perceives Unity in and through such divisions. He marks the culmination of a class of beings whose several members have no sympathy for one another or very little sympathy. He also marks the commencement of a type of existance among whose individuals there

Animality, Humanity and Divinity

will be a growing sense of oneness in head and heart. He marks the top of Animality on the one hand and the beginning of Divinity on the other. *As Humanity is but an evolution of Animality, so is Divinity but a growth of Humanity.* A perfected man is equal unto the gods, and the fringe of Divinity is but the height of Humanity. Animality, Humanity and Divinity are but the different and successive stages in the gradual self-unfoldment of a common, single, intelligent Life that from limitations reaches unlimitedness, from conditions becomes unconditioned, from a stage of seeing divisions and quarrels to that of experiencing sameness and sympathy. Animality marks the first stage, and Divinity the second; while Man but occupies a position in between the two. He is at once an animal and a god and, while biologically a perfected monkey, psychologically he is a potential angel. Standing on the boundary line, he has as much possibility for

Each, the representative to a better degree than its predecessor of the Universal Intelligence

Man, a perfected Monkey but

a potential Angel

soaring higher into the practices and experiences of higher grades of Life, as he has the equal possibility for sinking lower into the realms and usages of Its lower grades. He is eqally able to become a god or a dog.

Man's greater possibility for achieving the Divinity

Man has in him the power to become and to be that Divinity. In virtue of the biological scale to which he belongs and the marvellous psychological traits he has grown, he is far nearer being an actual god than animals in whom this Divinity is only potential, lying embedded underneath a heap of physical and physiological debris. The trend of Evolution too is towards that way—the gradual bringing of the super-man out of the man, as it has brought out man from the still under-man. But the process of Evolution marches slow, and its upward progression takes millenniums and millions of years to rise higher. Its pace is imperceptible, and it requires immense interval of time to bring enough of

changes in the physical and the ultra-physical outlook of a being to make it appear a being of a different order. Man, however, unlike the animal and other beings, in virtue of the enormous actualities and the potentialities of mind he has developed, is in a position consciously to hasten the march of Evolution, and be and become that super-man, sooner and earlier than otherwise. *He alone is the Real Man who opens his vista of out-look to the Infinity of Existence beyond his petty needs and routine-living, and deliberately attempts to realise that Infinity.* It *is* possible for every man, but only a few have attempted and become That, while the rest of humanity is a fumbling and trudging crowd, limiting its vision and action to the things of the hour, the day or the generation, allowing itself to be carried automatically onwards by the imperceptible hands of the slow Evolution.

Who is a Real Man?

Ordinary men, men who live and strive for the moment or for the things of a limited duration, are still animals. They have the tendencies in them of 'yours' and 'mine'; 'this' and 'that.' They have still the idea of and the desire for getting and keeping this one or the other of the things of the Universe. Despite his marvellous inventive capacity and intellectual power, man does not raise himself above the limitation of time and space and the objects and events of their creation. The few, however, that go beyond such petty affairs, make no such distinctions. To them the varieties of objects and events are but the manifestations in different forms and fashions of one only Entity. To them, Life is no longer the physical and physiological entity that keeps the body active and with its departure makes it dead. It is for them a self-aware and self-active vitality identical with Consciousness Itself; and starting from this Consciousness

Ordinary men and Real Men

Real Men's construction of Life, Reality, Mind, Intelligence, Body.

which with them is the first and the fore-most, they construe Reality as none but the self-same Consciousness fully and deliberately realised by man. As the capacity for realising that Reality through an analitico-synthetic process, it forms the Mind. As a mature and active mind, it is Intelligence. As an instrument for the mind's operation, it is the Body; and, as the physical principle, Life. The very same Consciousness, when imagined by man to be a living superior being, appears as God; as a self-active entity present everywhere in the physical universe, it is the Cosmic Energy. As one that sets a pattern to human conduct, it forms the Moral Law, and as an active entity in the slow and automatic evolution of what man considers objective, it is the Physical Law. As an operative cause for the evolution of sentiency or Intelligence that would otherwise remain slumbering, it forms the Soul; and as referring to each individual sentient

Of God, Cosmic Energy, Moral Law, Physical Law, Soul and Ego or the Person

being it is the Ego or the Person. Thus, in the view of super-men, all the factors needed for the being and the going on of the world are one; and each is what it is only in virtue of circumstances or conditions under which the self-same universal Consciousness operates and is.

Illustrations of Great Men. different types

Great personalities have been and still are in the midst of humanity. An Alexander or a Caesar have been such great ones; and, because of their greatness, acquired a name and a fame that have become historic. Their greatness, however, was confined to the field of human actions; and, marvellous and mighty as were the changes they brought about in the shifting and the re-setting of the empires of their days, they are still in rank below a Jesus or a Buddha. Humanity stands benumbed before the deeds of the former, but blindly and sincerely runs after the latter. These latter were personages

of ideas and ideals; and their thoughts and consequent deeds were such that would stand the test of ages and races. While the operations of Alexander and his like were confined to the re-arranging of the material conditions of their times, the thoughts and deeds of Buddha-like persons rose above such material arrangements. The former attempted to teach their contemporaries and the succeeding generations the value and the utility of a more comfortable and more secure life of 'here and now'; the latter tried to put before their fellowmen ideas and ideals whereby they could rise above the needs of the day and the hour. While the former did not aid the natural process of Evolution as they diverted men's attention to the things of the 'here', the latter tried to hasten its march by causing men to ponder over Reality and the possibility of realising It and becoming bigger men.

Real Men (cont).

Man is divine, and God is superman. Man is but an evolutional step towards Divinity, and God is but the fruition of man evolved. Only when man realises this feature of his existence he may be said to have realised the purpose of his being here. It is the very nature and the inevitable function of Existence to become diversified and then to become unified. In its divided state, it is the Objective Universe; and in Its unified, single and singular condition, it is God. Man belongs to that class or state of Existence where having already resolved into the diversified, divided and even conflicting Material Universe, it has begun its involutional course to its original and natural state of oneness where, for want of division and disparity, there is calmness. *He* only is the Real Man that knows this and actively and deliberately acts towards It. Jesus, Buddha, Zoraster, Mohamad and Krishna and a host of others who have not come within historic view have been such.

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CHAPTER XXVIII

THE REALISATION OF THE REAL MAN—RELIGION, ITS ORIGIN, NATURE AND NECESSITY.

Every branch of human knowledge assumes and accepts the possibility, nay, even the certainty of an entire Universe—a Universe which, by the constancy of its being, is infinite; but in its application of that conception to the explanation of human function, it misses the aim and mistakes the goal .....what is termed Religion, despite the variations in the manner of its description or the method of its observance by different ages and races, is based upon the conception of the entirety or the unity and thereby the infinity of the Universe. The Universe being no finality and every member thereof to whichever type of Existence it may belong being therefore fundamentally unlimited, every object or entity can and must act in such a fashion as to vouch for it the realisation of that oneness. Evolution is no more than the progressive manifestation of that conception

of the singleness and the solidarity of the Universe by the different types of beings, each according to the stage or state of materiality it has reached. In man, it has come to a comparatively high grade of progressive growth where .....he can consciously attempt to grasp that universal solidarity, and deliberately adapt his conduct for vouchsafing the same for the rest . . . . . Religion is the attempt to understand the universal oneness and apply that knowledge for the practical experiencing of that oneness. Among the members of humanity, when translated into active human feelings and conduct, the conception of that universe involves the developing and the practising of sympathy and charity for others by each even at the cost of one's own feelings and wants. Religion is a cosmic factor and is ingrained in the very nature of every being. Every one as a member of the Universe, is related to every other; but only a few know it and accordingly act. Every one is religious; but only a few become so.

(i) Universality of Religion

The Universality of Religion—The Origin of Religion; Creation or Evolution?—Man, apparently a different Being—Not so in Reality—As Parts of the Cosmic Feature, All are intelligent, but Man manifests it to a greater degree—Religion, not the consequence of Creation—Creation and the Infinity of the Universe not tenable—Religion, the consquence of Evolution—Evolution and Continuity—Evolution and Involution—No fundamental difference among the various Orders of Existence—Religion, a Necessity and a Cosmic Inevitability born of the very Origin of the Universe—All are Religious.

(ii) Different Branches of Knowledge—Their Conception of the Universe;

(a) Physical Sciences.

Physical Sciences, Philosophy and Theology, their agreement and difference—Physical Sciences detailed—Their conception of the Infinity of the Universe—Their short-comings in the

application of their Theory to Life—Universe, a Home of Pleasures and Pains; and Man, a Superiority.

(b) Philosophy

Philosophy, its conception of the Infinity of the Universe—Draw-backs of the Philosophical Universe—The World, a Production of the Mind—and Man, a shadowy Being.

(c) Theology.

Theological Universe, a Reality and an Entirety—but Imperfect—To escape from which Man has to seek aid from a Perfect World and a Perfect Being. Theological Universe examined—Entirety is Unity where the Parts are not fundamentally different—Theologian Universe involving an Imperfect World and a Perfect Region cannot be a Unity but a Duality, one or the other of which must be false to ensure the Unity of the Whole.

(iii) The Basis and Universality of Religion.

The agreement among the various Branches of Knowledge—Religion based upon the Conception of the

Unity of the Universe—Evolution is the Progressive Expression of that Conception—Every Being or Entity is religious differing only in the manner of expressing that Conception—The difference between other Entities and Man; one, automatic and slow realisation; and the other deliberate and quick realisation of that Conception—Religion in Human Life.

(iv) Religion and Faith

Religion and Conviction—Religion and Faith—Identity of Conviction and Faith.

(v) Faith and Religion are Cosmic.

Faith and Trust—Illustrated from Human Life—and Physical Nature—Faith a Cosmic Factor—Religion, a Cosmic Inevitability.

(I) The Universality of Religion.

The Universality of Religion.

MANKIND has ever been given to Religion. To *be* religious or to *become* so has been the end and aim of every individual member of humanity. Every man, every community, every

race or nation, in all times and climes, has *been* or has *become* religious at one time or other or throughout its life history. Atheists have been and still are in the midst of clusters of mankind; but, instead of interrupting or ruining the general human trend of being or becoming religious, they have, by their contrast, added to and strengthened the general harmony thereof. Nay, the religious history of races and nations bristles with instances where even the staunchest of atheists have themselves become religious and furthered its growth and march by the contributions of their head and heart, establishing and constituting schools of thought, all their own.

The Origin of Religion; Creation or Evolution?

Whence comes this general feature to which practically the entire humanity seems subject? Whence is the glittering, yet almost inevitable, attraction of Religion that seems to spare none, however determined or perverted? Has

it been or is it like the rest of the things and events of the Universe which are believed to be the make of some supreme entity whose commands *must* be obeyed and whose terrible wrath will visit and ruin the disobedient? Or, has it been or is it the inevitable consequence of an inner craving to which mankind in its entirety is inevitably subject? In fact, is Religion the result of creation or evolution?

Man apparently a different Being

In so far as it is known or generally experienced, man seems to belong to a different order of beings from the rest of the entities of the Universe. He owns and builds up features of mentality, which appear either totally denied to some members of the Universe or limitedly present and operative in some others. No object or event of the Universe, however removed in space or time, seems to escape the possible grasp of the human mind, and none thereby fails to serve as the substratum for the construc-

tion of vast and varied articles of human utility or the practically gigantic problems of human intellect. None has been, or can possibly be, out of human ken or imagination, and none can therefore be beyond its conversion to perceptible human entities. Man seems to be able to spread the net of his practical ability or his intellectual capacity over vast and even almost unimaginable expanses of space and time, and catch and hold for his individual purposes or the general benefit of his class, all and sundry that form the contents thereof. In this general capacity and in the particular exhibitions of that ability by individual human beings, mankind appears to be, and has even been understood to form, a different being from the rest of the Universe in which he lives and which he grasps.

Not so in Reality

The difference which man, as against others of the Universe, is credited with does not, however, render him

a really different being. Not only the hazy notions of speculative philosophies but even the definite conclusions of positive sciences believe in, and hold steadfastly to, the view that the Universe is a unity whose different parts are but significant variables of a common whole. Man cannot be an exception to this proved and approved cosmic feature, and the difference in quality which is believed to constitute him a different being is no difference in fundamentals, but in the manner of their exhibition and the mode of their appreciation. Cosmic feature, by the very fact of its being cosmic, is unalterable in its original character which remains the same *in* all and *for* all, except in its experienceable or perceptible manifestation in man and other sentient beings. Appreciation and depreciation pertain only to the mode of the operation of that cosmic feature. Man, being as much a manner of the being of that

cosmic unity as others, does and must participate, as much as other objects do, in the fundamentals of that universal quality. Man differs from others not in possessing Intelligence, but in being able to manifest to a greater degree the Intelligence that all in common own. All the objects of the Universe are therefore the same at bottom, and stones and stalks are but saints and seers in the making. Differing but in the mode and the extent of exhibiting that common Intelligence, every one has feelings similar to every other; and, if Religion pertains more to the heart than to the head, even clouds and rains are as much religious, potentially at least, as members of the human order.

As Parts of the Cosmic Feature all are intelligent: but Man manifests it to a greater degree.

Hence Religion, as found in and described by humanity, is a factor of evolution. In the Infinite Cosmos of inter-linked and correlated parts where each object is a successor to and a progenitor of others there can be no room

Religion, not the consequence of Creation.

Creation and the Infinity of the Universe not tenable

for creation by any authority. Infinity presumes '*all-inclusiveness*', and the Cosmos to be infinite cannot tolerate its being below or outside the bounds of an agency that therefore must be 'extra-cosmic'. 'Extra-cosmic' and 'intra-cosmic', are but relative, based upon and forming parts of a common cosmos that is *in* each and *outside* each, and includes both. An extra-cosmic agency can therefore exist only in the view of a limited on-looker who attempts to evaluate Infinity by measures of finality. Creation therefore by an outer agency is out of question; and Religion, like all other abstract and concrete entities of the Universe, must owe its being and becoming to evolution or a natural process of growth from an imperceptible beginning to a perceptible maturity.

Religion the consequence of Evolution

Evolution and Continuity

Evolution presumes and means 'continuity', where there is no definite beginning and no particular ending. Each point is at once the initial and the

terminal, and all others but proceed from it and to it. Each succeeding point is an evolution of its predecessor, and each preceding point is an involution of its successor. Evolution and Involution are inseparable; and Continuity, which is the feature of Cosmos that is not and cannot be annihilation, has both in it. If man is an evolution of the worm under his feet, the worm which man tries to tread and trample is an involution of that man. If man exhibits intelligence, it is no sudden emergence but a slow out-growth. The jelly-fish is as intelligent as a human being, and the stone is as pious as an angel. One has it in an involved state, and the other in an evolved condition. Religion, not being the product of any one's making, is equally present in all, and man, consistent with his biological and other conditioning events, but exhibits it to a greater degree than others.

Evolution and Involution

No fundamental difference among the various Orders of Existence

Religion, a Necessity and a Cosmic Inevitability born of the very Origin of the Universe.

Religion, being a fact of the cosmic quality, is as much inseparable and therefore inevitable as any other factor of the Universe. All objects of the Universe are equally religious and *have* to be so, while among men none can afford to be irreligious or non-religious. Every man, woman and child, of any age and all ages, of any country and all countries, have ever been and will ever be religious. Religion is no matter of individual option and therefore of adoption or rejection. It is a matter of necessity and of cosmic inevitability. Man is as much the product of the cosmic activity in a particular state as a monkey or a mountain happens to be in other and different of its self-graduated scales or rates. Cosmos being infinite and all coming within its fold, Religion which in man is exhibited to a greater degree is as much a part of it as man himself is. And, if Religion is no more than the attempt by man to realise his

station in the Universe and the consequent significance of and the oneness with other entities, then every one *is* religious. The Cosmos as an Infinity is already an entirety and, while man, in virtue of the special means he has come to own during the long and weary course of biological evolution, but consciously attempts to know it, others of the Universe but potentially own it without suitable instruments for its open exposition or acceptance.

All are Religious

(II) Different Branches of Knowledge—Their Conception of the Universe.

(a) Physical Sciences.

Physical Sciences, Philosophy and Theology; their agreement and difference

None can be without Religion, and atheists are as much religious as theists; and, while physical scientists have *that* for their back-ground, philosophers hold it as their companion, and theologians look to it as their goal. Some *start* from it; others *march along with* it; still others try to *reach* it. For some

it *lies behind*; with some others it *but follows*; and by some more it *is seen ahead*. Scientists, philosophers and theologians are equally religious; only, they vary in their view-points and consequently in their methods. A scientist as much knows as a philosopher that the cosmos is an entirety and, while a theologian tries to depict it in the garb of super-personalities and ultra-mundane regions, a philosopher holds that the entirety is an intra or inner affair which by his intellectual speculations and logical deductions he can aver and assert. Methods vary and means change; and one school of investigation but laughs at others, not knowing that its own means are as much subject to variations and therefore to ridicule by others not given to accepting them.

Physical Sciences detailed

Every branch of Physical Science is but a particular method of the investigation of Matter and its varied

phenomena. Limiting their scope only to that part of universal *Existence*, and sometimes even refusing the possibility of *Existence* in other fashions which, if they are prone to admit, they do as but material deductions, physical sciences presume and work on the notion of material infinity as vouched by quantitative sameness, characteristic identity and uniformity or continuity of operation.* Unallied and unopposed singleness of Matter as at once the cause and the content of the Universe is their dictum, while what non-physical sciences are apt to term non-material are by them treated as but parts of material monism.

Their conception of the Infinity of the Universe

*Quantitative Sameness is 'The Indestructibility of Matter.' Characteristic Identity is the 'Unalterable Sameness' and the 'Unanalysable Simplicity' of the Chemical Elements. Uniformity of Operation is depicted in 'The Physical Law of Uniformity' of the Universe where, under given conditions, the same Cause always leads to similar Results. Continuity of Operation is pictured in the Metabolic Activity of the Protoplasm and the Biological Evolution of Sentient Beings, (See Ch. XVI on 'The True Knowledge.')

Their shortcomings in the application of their Theory to Life

Starting, however, as they do with the notion of unlimitedness of Matter and, though presuming the same at every step of their investigation, they yet limit their ken to the utilisation of the fruits of their re-search for purposes of human benefit. In their view, man looms large to subserve whose ends is ultimately their only goal. Monism and Infinity are thus allowed by them to drop into the back-ground; while the centering of their attention on each material object or variety for extracting the best results thereof ultimately leads to the break-up of the material world into but incoherent collections of isolated parts. The Universe is no longer a unity but a pleasure or pain yielding source, while therein the only function which comes to be discharged by man is to enhance the former and lessen the latter. Physical sciences are thus apt at the end to make man a creature of wants and desires which, by the laws of

Universe, a Home of Pleasures and Pains; and Man, a Superiority

causation and association, do but multiply themselves and never end.

(b) Philosophy

Philosophy; its conception of the Infinity of Universe

Philosophers equally with scientists believe in the entirety or the unity of the Universe, relating every tangible or perceiveable event or entity of the environments to every other and viewing the whole through the vision of the human mind which with them is a certainty. There is an underlying and unrecognised mentality pervading the cosmos which, because of its presence, renders possible the grasp by man of the objective reality, mutual understandings of one another by the individual members of the human order, and the progress in thought by each human being and by the whole human race from day to day and age to age.* Philosophy reduces and resolves objectivity or materiality

Drawbacks of the Philosophical Universe

* Refer to the 'The Universal Individuality' Ch. X on 'The True Cause of Man's Troubles.'

to features and factors of mentality, thereby dissolving the solid reality into the reflections of the pictorial imaginings of mental construction† Intellectually interesting and logically valid, the conclusions of philosophy lack that tangible support which only positive sciences can afford, and hence they share the doubty shades of speculation and conjecture. Man is reduced to a shadowy being and the things of this world are equally so; and a philosopher moving in a region of his own has been aptly described to be and is no more than a dreamer and an impractical idealist. Ennobling as philosophy is and weaning man from plunging himself into the current of worldly pleasures it has yet failed to depict to man the certainty of the objective universe in the midst of which he has to live and with which he must deal even for the preservation of his daily life.

The World, a Production of the Mind

and Man a shadowy Being

†See under 'The Universe of Psychology' in Ch. XVII 'The Universe and its Significance.'

(c) Theology

Theology with which Religion has come to be identified partakes of both the practical conclusions of positive sciences and the logical speculations of speculative philosophies. With physical sciences it admits the reality of the objective world, and converts it into a home of pleasures or pains to man. With Philosophy it sees the certainty of mental operations; but unlike it, still makes man a real being of this world. Man is as much a dweller of this world and is as much subject to its shortcomings as other kinds of dwellers like him happen to be. He cannot possibly cut himself away from his environments and yet he cannot avoid falling a prey to their pit-falls. Nay, being even one with them in the general stuff of construction and constitution, he is himself liable to originate errors and omissions as any of them. By nature and by

Theological Universe: A Reality and an Entirety

but Imperfect

association man is believed not to be perfect and, though living in the world of reality which he cannot avoid, he must, according to theology, yet aim at raising himself above the short-comings both of his own creation and of those that are thrust on him by his surroundings. He has to live *in* the world and yet *above* the world. Theology thus attempts to restrain human conduct and make man a better man. Increasing march towards perfection by timely restraints and repairs administered to human behaviour is the one aim of theology; and failing to see a suitable means for guidance in this world which, though not shadowy, is yet ignoble, it has recourse to seeking aid and guide from other sources. The construed and concluded imperfection of the world and its affairs and the approved human weakness to get on with them has led to the imagination by necessity and contrast of an all-perfect world and the

To escape from which Man has to seek aid from a Perfect World and a perfect Being

habitation of the same by perfect beings. These are and must be at once the source and the goal of human conduct; and only a reliance on them, entire and unconditioned, will save man from the short-comings of his usual abode.*

Theological Universe examined.

Believing with physical sciences in the reality of the objective universe and, like positive sciences and philosophy, granting the certainty of its entirety, theology has yet brought about an inevitable and unbridgeable cleavage in its midst. Entirety concedes singleness of *Existence* and, for any object or event to be whole, every part thereof equally with every other must participate in the same and similar qualities. A whole derives its wholeness by similarity and unity, not by division and contrast. The parts of a whole must have concordance and continuity, and not discordance and division. Sympathy

Entirety is Unity where the Parts are not fundamentally different

* Refer to Ch. XIII on 'The Secular and Spiritual Education' under 'Education—Modern'.

and accordance among the parts of a whole render significant both them and it ; but contrast and apathy convert the all into an incoherent jumble. The theologian universe with its conception of a perpetually imperfect world and of a constantly perfect region is to vouch no unity to the Universe but a duality which, varying in the character of its parts, renders unreal the entirety which it concedes. Either the world habited by man is not imperfect, or a perfect being with a perfect region to which humanity has to look for the source and the course of its actions does not exist. The removal of the one or the other of its parts demolishes the theologian universe including the place and the function of man therein.

Theologian Universe, involving an Imperfect World and a Perfect Region cannot be a Unity but a Duality, one or the other of which must be false to ensure the Unity of the Whole

(III) The Basis and Universality of Religion.

Thus every branch of human knowledge assumes and accepts the

The agreement among the various

possibility, nay, even the certainty, of an entire universe—a universe that is a unity which, by the constancy of its being, is infinite; but, in its application of that conception to the explanation of human function, it misses the aim and mistakes the goal. It is, however, of significance to note that every one of them has the notion of the Infinity of the universe either as the source, the course or the goal of its research. What is termed Religion, despite the variations in the manner of its description or the method of its observance by different ages and races, is based upon the conception of the entirety or the unity and therefore the infinity of the Universe. The Universe being no finality and every member thereof to whichever type of *Existence* it may belong being therefore fundamentally unlimited, every object or entity can and must act in such a fashion as to vouch for it the realisation of that

Branches of Knowledge.

Religion based upon the conception of the Unity of the Universe.

Evolution is the Progressive Expression of that Conception

oneness. Evolution is no more than the progressive manifestation of that conception of the singleness and the solidarity of the Universe by the different types of beings, each according to the stage or the state of maturity it has reached. In man, it has come to a comparatively high grade of progressive growth where, in consequence of the increased capacities of mind, he can consciously attempt to grasp that universal solidarity and deliberately adapt his conduct for vouchsafing the same for the rest. In other and lower orders of beings, mentality being potential or limitedly active, they cannot through deliberation and conscious action know, and much less in practice realise, the fruits of such a conception. Their conduct, unsupported by a mature mind, is necessarily automatic and therefore physical. Their realisation of the experiences of that unity must hence be imperceptibly

Every Being or Entity is religious, differing only in the manner of expressing that Conception

The difference between other Entities and Man; one, automatic and slow realisation and the other, deliberate and quick realisation of that Conception

slow involving ages and millenniums. In the case of man, it can, by virtue of the degree of his mental progress, be quicker and sooner realised. Religion is the attempt to understand the universal oneness and apply that knowledge for the practical experiencing of that oneness. Among the members of humanity, when translated into active human feelings and conduct, the conception of that Universe involves the developing and the practising of sympathy and charity for others by each even at the cost of one's own feelings and wants. Religion is a cosmic factor and is ingrained in the very nature of every being. Every one, as a member of the Universe, is related to every other; but only a few know it and accordingly act. Every one *is* religious; but only a few *become* so.

Religion in Human Life

(IV) Religion and Faith.

Such alone are considered and treated as religious, and the rest are

Religion and Conviction

allowed to share the odium of being irreligious or non-religious. Properly viewed and correctly grasped, there is no irreligion or non-religion except comparatively. The few that *become* religious are not in any manner fundamentally varying from others who do not become so. All are equally religious from a potential stand-point, and the main distinction between the religious few and the ir-religious or non-religious many is one of degree in their respective intellectual grasp of the universal oneness and its conversion by them into practical human feelings and conduct. Intently and with deliberation, the religious few cultivate their minds with but one purpose in view, for the realisation of *that* purpose. They never allow themselves to be deviated or diverted from the self-chosen path to the discovery of the universal solidarity and singleness of

Existence; and, whenever, an opportunity may and does present itself, they translate the fruits of their mental labour and culture for the benefit of the human order. As they grow older both in years and experience, they become increasingly fortified against all errors of understanding and behaving that may be and are born of a limited vision of the world and its contents. In fact, they get strengthened in their own CONVICTIONS which, through steadied examination and constant analysis, they periodically revise and re-shape.

Religion and Faith

Conviction, from a higher stand-point, is no mere intellectual affair. It involves in an equal degree the possibility and the inevitability of the factors of mind—cognition, emotion and volition. A fully and therefore well-convinced person is he who, through self-effort and self reliance has come to own a clear intellect, a deep

feeling and a high order of practical ability No one can ever hope to arrive at this stage of mental equanimity, unless one has FAITH in oneself. Undaunted reliance on one's own self both for the goal and the means to acquire it is the secret of success in any walk of life. Religion which is the gaining and the practising of the experience of eliminating differences among the various orders of *Existence* requires a still higher faith by one in oneself and a still greater conviction. But conviction being no more than faith converted into an intellectual factor and concretely exhibited as such to oneself or the outer world, faith alone is enough material for the purpose. Unbounded faith, heeding no question of opposition or views of criticism and not staggering before obstacles high or deep, alone leads to the fulness of Life.

Identity of Conviction and Faith

(V) Faith and Religion are Cosmic

Faith and Trust

Faith is the absence of distrust and the positive presence of belief. Want of active trust and the consequent absence of mutual right understanding have been at the bottom of human miseries. Slackness in social solidarity as depicted in family squabbles and political wars, economic exploitations and religious persecutions may be traced to that single cause. Physical Nature, albeit her blindness and rigour, seems to display that quality to a better extent and, if the particles of solid matter remain bound one to another, it is due to the absence of repulsion by the each of the rest.

Illustrated from Human Life

and Physical Nature

Faith thus appears to be a quality of the Universe, keeping it bound into a single entity. It seems to be, as it were among sentient beings, a product of

Faith, a Cosmic Factor

growing knowledge. Growth in knowledge, in the language of Evolution, is the approach to the perfection of that knowledge which is Cosmic Intelligence. Religion, as the conscious and deliberate attempt by man for realising in intellect and practice the oneness of the Universe and the faith of one in oneself and others which it needs both for its basis and growth are thus cosmic inevitabilities.

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CHAPTER XXIX.

RELIGION AND LIFE.

Life is an en masse march of all and sundry for a future consummation which is the revelation by the each of the spirit of unity .....A religious man is a seeker after Truth, hastening or not hesitating as much for a march ahead as for a correction behind. Religion is not bigotry; nor superstition, spirituality. It is an intelligent conduct of life for the harmonious growth of its varied sections. It is a continuous operation of wisdom for the avoidance of defects and ills, and for the attainment of a state that is free from them. In the words of man, it is the march of the finite into the Infinite, of man towards God. It needs intelligence; it needs experience. It needs capacity for changing possibilities into practicalities. It spurns none, but tolerates all. It affects the each, changes the each when needed, and aids the all towards a bigger growth. Religion is the whole of Life, and a corrected Life is an ennobled Religion.

I. The Objects of the Universe—Their Manner of Coming and Their Goal.

The Universe and the nature of Its growth—The Bigger coming out of the Smaller—Illustrations—Bodies of Water—Ideas, Thoughts and Judgments—Sentient Life—Macrocosm—The Process continuous—The Solar System—Infinity, the end of such a process.

II. Infinity the End; Its Feature.

Infinity: Its nature—Not an Entity of Sense-comprehension—Not being limited, forms the Beginning and the End of the Material Universe.

III. Existence and Infinity—Existence the Beginning and the End of the Material Universe.

Existence, Its Infinity—Not a Negation—Analogy with Physical Energy—Being Infinite, It is the Origin of the Material Universe—being Infinite, It is also the Goal of the Material Universe—Illustrated from Human Sense Organs.

The Identity between the Material Universe and the Cosmic Intelligence—Why and how they appear different—The Goal.

IV. Existence or Infinity which is the Goal is a natural End.

The Goal, a natural End—The necessity for the Material Universe to reach the Goal—The Cosmic Intelligence and the Material Universe compared—The Test, the Sense Organs—The Nature of the Sense Organs and their consequences—Impermanency—The Character of Impermanency—Human Misery—The Material Universe becoming the Cosmic Intelligence, a natural Act—No special Purpose.

V. The Attainment of the Goal—Its Consequance—How Man terms It.

The consequence of the Goal—All Limitations cease—According to Man, Happiness attained—Man's further interpretation of the same—What are Heaven and God?—The Cosmic Equilibrium—Evolution and its 'Purpose'.—The whole Universe becoming

Divine—Divinity within or without?—Revelation or Realisation?—The Attainment of Happiness.

VI. Happiness—How Attained.

Happiness and Peace of Mind—Peace of Mind, how attained—Proper recognition and interpretation of Environments.

VII. 'Struggle for existence'; What It Is:—Variations and Misery are Natural and Inevitable.

What is 'Struggle for existence'? Variations among Objects inevitable—'Unhappiness' natural—The Cause for 'Variations' and 'Unhappiness'—The very nature of the Coming of the Universe.

VIII. Religion—Its Purpose, Needs and Definition.

Religion, the avoidance of Inequality and Defects—Conscious struggle for existence is 'Struggle for Freedom' which is Religion—The needs of Religion; Intelligent Knowing, Feeling and Acting—Religion is Life—Fuller Definitions.

IX. The Aspects of Life and Religion.

Life and therefore Religion include both the Present and the Future or 'the Here and the Hereafter'.

X. Avoidance of the Future and Its Consequence.

The neglect of the Future and its consequences—Physical Sciences—The World here; no avoidance but postponement or mitigation of Pains.—Man considered Superior and Independent—Human Institutions are Instruments of Oppression—Law and its complications—Living for the Present alone is no Religion.

XI. Avoidance of the Present and Its Consequence.

The adoption of the Future to the cost of the Present—Man's description of It—The Impossibility of a Future divorced of the Present.

XII. The Real and Fuller Life and Religion need Both—Illustrations.

The Universe as a growth demands contact between the Two—The mere Sacrifice of the Present is no Asceticism

—True Asceticism—Illustrated from the lives of Krishna, Buddha, and Jesus—How they preached the Future to be a consistency with the Present—Religion is Life in Totality—To a changed Mentality, even Life here with all its defects appears potential for Good—The Requirements of True Religion.

XIII. The Source of Religion—External or Internal?

Is Religion an extra-Cosmic making?—Religion and Inspiration—The Psychology of Inspiration.

I. The Objects of the Universe—Their Manner of Coming and Their Goal.

The Universe and the nature of Its growth.

The Universe is a significant conglomeration of perceived and imperceptible entities with ever-varying shades of differences among them in form and function, location and constitution, each fulfilling an independent and heterogeneous purpose, as it were, and

yet all being essential for the solidarity of the whole. Divided as they are, they are ultimately based upon a single, significant entity in and through which they derive an all-embracing interrelation, in virtue of which they are prone to sink their respective individual distinctions and ultimately become the undistinguished and indistinguishable parts of a common entirety. To become diversified, to attain, during the prolonged course of operations, separate forms and functions, and finally, though gradually, to lose individual distinctions and merge in a common whole—seem on ultimate analysis to be the manner of the being of the Universe. Separation and isolation into individual beings through a process of self-consolidation of smaller patches and bits, and their subsequent disintegration for re-combination into bigger entities—these appear to mark the general process of the functioning of the varied sections thereof.

The Bigger coming out of the Smaller.

The validity of this fact is as much applicable to what are styled immaterial states as to material beings. No part or section of the Universe is an exception to this general mode of behaviour, and every part thereof, whatever its nature, does and must participate in it. Imperceptible or unperceiveable mass of vapour, under pressure of extraneous circumstances, gets broken up, as it were, into metamorphosed minute particles of water; and they in turn, individually small and self-sufficient, get united together for the formation of the pool, the tank or the river in which they again lose their respective individualities. Out of a confused conglomeration of sensory experiences, each inefficient and insignificant by itself and therefore hardly distinguishable in the first instance from the rest, there arise, gradually and slowly, mental imageries of distinct variables which, by the same process of

Illustrations.

Bodies of Water,

Ideas, Thoughts and Judgments.

growth, sink their respective significance once more and give rise, in progressive succession, to ideas, thoughts and judgments. Out of a mass of inert matter, through a process of chemical composition that increases in complication, there comes the proto-plasmic cell which, through a similar process of advancing complications, develops into the jelly-fish and thence, in the course of millenniums, into the ever-varying gradations of animal life till at last, as events stand now and here, it emerges as that being styled 'Man'. Minute particles of Matter make their appearance out of the simple elements of nature and by mutual combinations among themselves and the sinking of their individual independence, lead to the gradual formation of gigantic systems of immense bodies.

Sentient Life.

Macrocosm

Formation of the bigger out of the smaller ones, in which the smaller at once go through the simultaneous processes of break-up and re-union,

The Process continuous.

appears to be the general order of the universal march—an order of progression that, without any limitation, seems to persist through a monotony of repetition in its operation. What appears to be applicable to the formation of the bigger out of the smaller at particular instances seems to be equally applicable *ad-infinitum*. Consolidation is followed by disintegration for further consolidation—formation, break-up and re-formation. Bigger bodies come out of smaller ones through the latter's destruction and re-combination; but, the bigger ones too pursue the same course to give rise to still bigger entities. The solar system is the consequence of the combination of several smaller systems: but, according to scientific prognastications, it is passing through a slow process of break-up for the formation probably of a bigger system yet.

The Solar System.

The culmination to such a process will come only when the biggest body

Infinity, the End of

is formed that is identical and co-existent with the Universe as a whole. The Universe, however, in its entirety is an entity that is limitless; and the biggest body that is to be the climax of the process of the formation of the bigger out of the smaller must therefore be infinite.

such a process.

II. Infinity the End—Its Feature.

Infinity, however, is a something that cannot be grasped by sense-experiences, but by mental operations of ideations and generalisations. Either there cannot be a single *objective* entity that is infinite; or concretion is but a conventional distinction applicable to fields of finality possible of sense-comprehension. Infinity is a fact of undisputed certainty, openly accepted or tacitly assumed by all the branches of knowledge. There being no doubt about It or denial, It must be admitted to be the goal of the march of all progress. Finality, unless its end be annihilation which is not the case, must

Infinity, its Nature.

Not an Entity of Sense-comprehension.

Not being limited, forms the *beginning* and the End of the Material Universe.

merge itself in Infinity; and that Infinity being unlimited, and because of that very fact, forms as much the *beginning of finality as its goal*. The objective universe, that is perceived by and is perceptible to the human senses, is by the very possibility of its sense-perception a limited something. Being and ending in no annihilation, it must have had a beginning and must have a goal in something that must be beyond sense perception. The perceptible objective universe is therefore a part, as it were, of an endless imperceptible something; or concretion is but a section or rather a variant of abstraction.

III. Existence and Infinity—Existence, the Beginning and End of the Material Universe.

Existence, its Infinity.

Existence in its original state or potential state is neither distinguishable nor distinguished. It is infinite and unperceiveable. It has no separable qualities, perceiveable by the senses or imaginable by the mind. It is therefore an abstract entity or, if abstraction is

treated as a relative conception in comparison with or contrast to concretion, It is *not even that*. It is beyond all possibility of general human comprehension, physical or psychological. Yet, It is not a negation or an annihilation. Physical Energy, which comes within human comprehension only when it presents itself in its diversified forms of Heat, Light and the like, is not for that reason, in its unmanifest and therefore imperceptible state, a negative entity. The Universe is characterised by uniformity of being and behaving; and what is true of the Physical Energy is therefore true of *Existence* in general. As the one acts and comes to human knowledge as entities and events of perception, like Heat and Light; so does the other behave and come to be known to man as the surrounding material universe with its multifarious bodies and their varying modes of behaviour. In fact, both have to reduce themselves, as it were, to a state possi-

Not a Negation.

Analogy with Physical Energy.

Being Infinite. It is the Origin of the Material Universe.

ble of grasp by the human senses before they can be known to and understood by man. In other words, they have to *concretise* themselves to come within human knowledge, and concretion is no more than the possibility and the certainty of sense-perception.

Being Infinite. It is also the Goal of the Material Universe.

Concretion therefore is the resultant, as it were, of a prior abstraction. It, however, does not only *come* from, but does even *end* in it. The criterion of concretion is sense-perception as determined by the structural and the functional validities of the sense-organs.

Illustrated from Human Sense Organs.

Structural validity, however, by itself has no purpose unless it leads to and is responsible for functional validity. By itself, the structural validity of the sense-organs is subject to decay and death and, even during their healthy period they are judged by the volume and the character of their functioning. In a human system, though not necessarily a negligible factor, it is not the mere physical consolidation or strength

of the organs that counts from the stand-point of human knowledge, as the mode of their operations and the quantitative totality and the organisation of such operations. It is only their behaviour towards, or in answer to, the surrounding objective reality that culminates in the ever—increasing manifestation of the underlying Consciousness. But even that organic functioning itself, however essential, is hardly efficient and sufficient for the purpose. The consequences it produces, as it were, need co-ordination through the process of attention, selection and the like. For ensuring these, the organic functioning needs dependence upon another and different entity—the Mind which is not material but quasi-material and therefore partly immaterial. The sense-organs, therefore, from the stand-point of human knowledge, are dependent upon the Mind, while their operations need mental activities. If sense-organs do form the criteria of concretion, their dependence upon the Mind and the

merging of their operations into those of the latter but gradually lead what is concrete into what is abstract. Concretion therefore as much *ends* in abstraction as it *does arise* therefrom. The material universe that is concrete has but ultimatey to *merge* itself, as it were, in the non-concrete or abstract Cosmic Intelligence, as it *does come* out of it.

The Identity between the Material Universe and the Cosmic Intelligence.

In fact, there is no 'merging' of the one into the other or the former's 'rising' out of the latter. The two—the material universe and the Cosmic Intelligence—are not different entities. The one is but the perceptible mode of the other. When it is possible of human comprehension through human senses and human mind, It is the objective universe; otherwise, It is the Cosmic Intelligence. The one becoming the other and *vice versa* is but the consequence of Its self-activity due to Its intrinsic vitality that is co-eval with Perfection. Vitality *must* act and cannot but act; and what is infinitely vital

must necessarily act or have an inherent tendency to do so. It is therefore but a question of the 'being' and the 'becoming' of the one only permanent entity—the Cosmic Intelligence—through Its self-behaving.

Why and how they appear different

Speaking, however, from the human stand-point that is by nature and of necessity limited and looking at Existence from the human pedestal of 'relativity' and 'comparison,' the one may be said to be different from the other. The material universe therefore looks like an entity separate from the Cosmic Intelligence and, as a necessary corollary, needs different terminologies indicative of its particular being and behaving. It is 'concrete' and 'material' when the other is 'abstract' and 'immaterial.' It therefore 'marches' towards the other and 'merges' in that other, if that other forms Its 'source' and 'goal'. From this stand-point and in this language, what is concrete must

The Goal

become the abstract; the final must yield to the infinite; the relative must be absorbed by the entire; the comparative must merge in the perfect; the real must disappear into the ideal; the objective universe should go into the Cosmic Intelligence, and man must travel towards God to become one with Him.

IV. Existence or Infinity which is the Goal is a Natural End.

The Goal, a natural End

This 'march,' as it were, of the limited into the unlimited is but a natural and inevitable feature of the cosmos. Limitedness is but a variant of what is unlimited, and the material universe which is but a presentation of the Cosmic Intelligence must in course of time become that Cosmic Intelligence. Calm activity and variational activity are the only possible alternatives in the being of *Existence* and, if It is not the one, It must be the other. These but indicate the only possible states or

conditions of the being of that cosmic entity, and the change by it of its condition from the one to the other resembles a 'growth' or a 'decadence' or even a 'movement,' as it were, from a certain location to a certain other location. It *passes*, as it were, from infinity to finality and back; and the statement that 'Life here with all its material possessions does but mark a temporary stage in an unending course of pilgrimage' is no poetic picturisation born of man's unsupported rhetoric imagination or the wailing of a sickened heart broken by the tantalising and receding world; it is but the very truth of the natural process of the being and the behaving of *Existence* expressed, however, in terms of finality and relativity to which man is used.

The necessity for the Material Universe to reach the Goal

Every object and event of the world 'here and now' is therefore slowly but surely tending towards that ultimate and inevitable goal. What

is finite becomes the Infinite and what is concrete translates itself into the abstract. Finiteness and concreteness are but the perceptible variants of the Infinite and abstract. What is preceptible must become inpreceptible; and the multifarious objects and events of the Universe known to and knowable by man which belong to the perceptible condition of *Existence* and are, as it were, Its products, must inevitably lose their respective individualities with all their minute characteristics in It. The entire Universe at a particular time and the various objects thereof at different times must become THAT.

The Cosmic Intelligence and the Material Universe compared

Abstraction is the loss or the absence of the possibility of comprehension through the physical senses or the mental imageries created and createable by them. Infinity is that stage of *Existence* that does not and cannot come within the view of man through the ordinary sources of human access to knowledge. It is abstract in the extreme

The Test; the Sense Organs

and therefore devoid of all qualities or features created and maintained by the usual instruments of human knowledge —the sense-organs and the mind depending on them.

The nature of the Sense Organs and their consequences

Such instruments, however, are instruments of finality. Subject to decay and death in their physical structure and subordinate to variations and therefore decadence in their physiological or psychological functionings, those instruments are non-permanent in character; and the knowledge they build up must therefore be of bits and patches, waxing and waning. And this feature of theirs is born of their 'materiality' which is but the very quality of the entire objective universe. Every part and particle of that entity is material and as such is subject to impermanency in form and function, constitution, composition, location and relation. The objective universe therefore, by its intrinsic character and as

Impermanency

known to man also through his instruments of knowledge, is limited.

The Character of Impermanency

Limitation or finality bespeaks of a check, actual or possible, to one's otherwise uninterrupted course of action or progress. It entails by its very character 'struggle' for the very being of an entity, involving conflict of interests and clash of arms. It brings in its train, as but inevitable, all that is

Human Misery

indicative of decay and even death and, when changed into human feelings, it is the authour of all ambition and avarice, jealousy and anger, cruelty and suppression. The material universe, being limited and therefore final, is an open book of such struggles and passions, death and decadence. By its nature it is such and, as known to man also, it is such.

The material Universe becoming the Cosmic Intelligence, a natural Act

The Cosmic Intelligence comes itself to be perceived as the material universe. In Its operation, It is actuated by no motive or freak, and therefore has

no purpose; It acts because It is vital. If the material universe gradually merges itself into the Cosmic Intelligence, it is but the inevitable consequence of a particular phase of the cosmic activity itself that is unavoidable and, for that reason, it has no specific purpose of its own and no particularised motive.

No Purpose

V. The Attainment of the Goal—Its Consequence—How Man Terms It.

The consequence of the Goal

When, however, the material universe becomes the Cosmic Intelligence, then all limitations cease that characterise Its perceptible condition of being, or the material universe as it is otherwise known. All passions and pains incidental to limitation then disappear, and decay and death are no longer known. It is a state of *Existence* where, speaking in man's language of relativity and comparison, there is perennial happiness unalloyed by anything that is mean or defective. And

All Limitations cease

According to Man, Happiness attained

if at all a 'motive' or a 'purpose,' as it were, according to man's understanding, can ever be attributed to the material universe and to its multifarious sections, here at last is one. Every thing in this world *is*, because of the hope in and the certainty of a final consummation, as it were, that eliminates all sufferings and miseries incidental to the life of materiality and therefore of limitedness. All distinctions of 'thine' and 'mine', 'this' and 'that', 'good' and 'bad' cease to be therein; and what *is*, is but the unity and the unit of Existence. Man in his rhetoric and poetic contemplativeness has converted, because of his tendency for relativity, this undistinguished and indistinguishable potential state of *Existence* into a separate entity apostrophising It at the same time as the biggest person after his own fashion endowed with or possessing all unalloyed qualities and capacities of

Man's further interpretation of the same

Infinity in head and heart. If, according to him, things and events of the Universe are as known to and knowable by him, they are ultimately to reach heaven and get immersed in the sight and service of God.

What are Heaven and God?

There is, however, no such separate region as Heaven and no such superpersonality as God. God is but a personification of a state of *Existence* otherwise known as Divinity. This is no isolated entity; but it marks the final unfoldment of the Cosmic Energy which attains a state of self-equilibrium.

The Cosmic Equilibrium

When the equilibrium is disturbed, there ensues agitation, and the whole gets divided into sections where each checks the rest thereby causing among them conflicts and limitations. The material universe belongs, as it were, to this state of the up-set cosmic equilibrium and the only thing it can do is to regain Its lost equipoise. Every entity in that material universe is but,

though unaware, doing the same and, as it regains its lost balance by slow but certain increasing degrees, it moves, as it were, more and more towards that ultimate cosmic equilibrium. According to its degree of attainment, it displays in increasing volume and quality, the intelligence that is characteristic of *Existence*, and is styled 'inorganic' or 'organic', 'animal', 'human' or 'divine'. The whole process of the evolution of the material universe is no more than this; and its only purpose, if it has one, is, through prolonged and strained attempts, the gradual attainment of Its lost balance and Its revelation, as it were, through ascending scales of being and behaving, of Its real and only quality—knowledge or intelligence. Or, to use man's poetic language, the purpose of Evolution is the gradual manifestation of the divinity within, and the end of Evolution will come when that divinity is fully revealed and completely realised. The whole Universe is wending

Evolution and its 'Purpose'

The whole

its way towards that far-off event. Man as well as the moss under his foot, the mountain range and the grains of sand of which it is composed, each in its own way and all together, but participate in the common task of the revelation of their nature divine. All together and each by itself but constantly sing the glory of God who fills the each and fills the all with a significant life supreme. Man therefore construes, and but rightly so, that his only task is to aid himself and to aid others in the revelation of that divinity within. Emerging, however, from the animal and not having given up that tendency yet, he dislodges that divinity from within and places It without, thereby misconstruing his self-revelation into an act of realisation of an outer entity. His object in doing so is to attain a state of *Existence*, freed from the troubles and the turmoils of 'here and now', and to be in a perennial mood and mode of what he styles 'happiness.'

Universe becoming Divine

Divinity, within or without?

Revelation or Realisation?

VI. Happiness—How Attained.

Happiness and Peace of Mind

Happiness, to whichever affair of humanity it may apply, is the resultant of 'peace of mind' born of the latter's state of equipoise in its operations. *Mind* is the finest instrument, as it were, in the constitution of a sentient being, that is responsible for its awareness and activity. It is as much an instrument for receptivity as for originality, and by its functional modes of cognition, emotion and volition, it leads to the being's very life by enabling it to know and act unto its environments. Absolute isolation of beings not being the order of the universe, it is essential for the possibility and the prosperity of Life that each should know, feel for and act towards one's surroundings as best as one may and can. Life demands the recognition and the maintenance of the inter-relation among its several objects and events, and the necessity for the frequent adjustment of that relation. Adoption of the each towards the rest

Peace of Mind, how attained

Proper recognition and interpretation of Environments

for bringing the latter into tune with its individual experiences constitutes the sole means of that adjustment, while the surrender of itself to the rest by the each or *their* subordination to itself is its method.

VII. 'Struggle for existence; What' It Is—Variations and Misery are Natural and Inevitable.

What is 'Struggle for existence'?

'Struggle for existence' is no more than a complicated and protracted series of such inter-connected adaptations, involving the defeat of the rest by the each or its own defeat by them. In the economy of the Universe, comparatively but a few become leaders and makers, while the rest have but to follow or fall before them. Progress is the result of struggle, as fire is but the consequence of friction which means conflict. Conflict involves competition which is no more than inequality which, in matters universal and for the Universe's progress, is and must be wide

Variation among Objects inevitable

and unending. All are potentially capable of immense deeds and vast achievements; but, in view of the persistent inequality that appears almost to be infinite, only a few have the needed equipment to translate the potential into the practical. Majority of sentient lives in consequence meet inevitably with failure or fall in life and are therefore never 'happy'. They are unable adequately to adjust themselves to their ever-changing environments or suitably mend them to accede to their needs. They are ever in want, to whichever aspect that want may pertain —physical, psychical or any other. They in consequence have their minds ever agitated and therefore always in commotion and confusion.

'Unhappiness' natural

Much or little, 'unhappiness', which in its extreme form exaggerates itself into 'misery', appears to be preponderant in this wolrd. It is as much a permanent entity as the objective universe itself and, nay, the very quality

The Cause for 'Variations' and 'Unhappiness'

of It. It is born of the very mode of the evolution of that universe and is necessary for its further evolution. The universe as is known to and knowable by man is no sudden emergence out of 'nothing' or out of the fiat of an original extra-cosmic entity. It is a 'growth,' as it were, from stage to stage, from the element to the compound, from the simple to the complicated, from the single to the multifarious, from the unicelluar to the multi-cellular. It is the gradual translation into perception through self-activity of the imperceptible unity of *Existence* that is intelligent and infinite. And in its voluntary process of gradual amplification, as it were, it gets divided into experienceable events and entities of differing quality according to the gradations of Its activities, and therefore appears as a hierarchy of objects and phenomena, each differing from others in its capacities, physical, physiological and psychological. It is the very method of

The very nature of the Coming of the Universe

the universal progress, and it but inevitably involves variations in the equipment of the several orders of beings that therefore appears to belong to different classes. Life is a continuity which, for that very fact, needs ever-increasing expression by the several objects of the Universe, each of which and the all are but participants in it and parts of it. The each and the all can but express that Life only in accordance with the means for it which they happen to possess. Some express It better than the rest, and they alone in consequence are the final arbiters and winners in the battle, as it were, of life. The rest but fall victims; and it is inevitable that they should have minds that can never reach a state of equilibrium. Disturbance, termed variously as 'pain,' 'want' or 'unhappiness' is thus a very part of the material universe and therefore universal.

VIII. Religion—its Purpose, Needs and Definition.

Religion, the avoidance of Inequality and Defect

Avoidance of this natural inequality and the consequent removal of the defect that has come to be imposed on each is the true purpose of Religion. 'Struggle for existence' is struggle for freedom; and, when it is consciously aimed at and deliberately sought after, then Religion dawns It is but an intelligent grasp by the each of the need for the all. It is the translation of that need into an affair of daily practice. It is consequently the expression of feeling by the each *for* the rest. *He* is a truly religious man who knows himself and others well and who, with a real fellow-feeling for them, aids them and himself in the achievement of a peaceful living and progress. The demands of Religion are a deep insight into the potentialities of the entities of the Universe and a corresponding foresight into the possible development of such potentialities They need

Conscious struggle for existence is Struggle for Freedom which is Religion

The needs of Religion, Intelligent knowing, Feeling and Acting

high capabilities for the sympathetic conversion of such a development into useful and helpful facts; and negatively they require the intelligent avoidance of such causes as lead to the interruption of that living and growth.

Religion is Life

Fuller Definitions

Religion therefore is Life in practice. Life Itself, in virtue of Its inherent nature, being but an entity that must *become* fuller, Religion that is identical with It in practice is also the realisation of that fuller state. If Life therefore connotes, not only the '*being*' now and here, but also the '*becoming*' hereafter, Religion is that '*being and becoming*.' If, as it were, the purpose of Life is, through fuller and better manifestation, the attainment of a state where the short-comings and the defects and consequently the pains and miseries incidental to its limited expressions in its lower stages are entirely absent, then Religion is the consistent attempt for the attainment of that state which, by contrast, is one of unending happiness.

If Life again is no more than the experienceing in an increasing degree of the underlying inter-relation among the several entities of the universe, then Religion also is the experienceing in an increasing degree of that unity of *Existence* which is also Its unit. And if, according to human terminology, the unity of *Existence* forms the Divinity thereof, then Religion is the realisation of that Divinity. If Life's climax is the expression of that Divinity that therefore in its lower stages and limited expressions is embedded in it and is therefore potential, then Religion that is 'Life in Practice' is the external demonstration in an increasing degree of that Divinity which is within.

IX. The Aspects of Life and Religion

Life and therefore Religion include both the Present and the Future, or the Here and the Hereafter.

Life, by its inherent continuity, is both what *is* and what *is to be*. It includes the present; and also foreshadows the future as but a projection of the present. Religion therefore which

is 'Life in Practice' appertains to events and entities both 'here and hereafter.'

X. Avoidance of the Future and its Consequence.

The neglect of the Future and its consequence.

The inclusion of the one alone to the cost of the other makes Life tyrannical and Religion unsuccessful. Concentration of one's attention to the entities of the 'now' alone is apt to blur one's vision of the future and make him and them but limited. Cut off from the future, the things of the present get narrowed in character and volume. Narrowness is limitation which is decay to the object that is experienced and pain to the subject that experiences it. Physical Sciences that deal with the world as it is have also to deal with a world that is decaying and painful. Despite their inventive capacities and their discoveries of articles of utility, they are unable radically to avoid pain and misery. The utmost they do and have done is the mitigation

Physical Sciences

The World Here

No avoidance but postponement or mitigation of Pains.

or the postponement of suffering, by removing the same from the present which they make comfortable or attempt to do so. They are therefore obsessed with a wrong view of man's position and conduct. The world being confined to 'here and now,' man, they say, ought to render himself immune against the vagaries of Nature. He has therefore to impose *his* will on the objects thereof and render them subordinate to his wishes. In other words, according to them, he has to conquer Nature to save himself from the consequential evils thereof. This notion at once elevates man to a position of superiority over the rest of the Universe, which in truth he does not possess. All his energies of head and heart are devoted to that one purpose in view, and every institution and organisation that he hits upon is for that one end only. The truth is patent when viewed particularly from the stand-point of man as a sociological

Man considered Superior and Independent

entity. He is forgotten to be as much inter-dependent as he is independent. The latter alone is stressed to the exclusion of the former. The supposed independence of the individual or a group of individuals has led to the institutions of slavery, tyranny and priest-craft, or their amplified forms of political organisations of imperialism, capitalistic industrialism and the like. Man has become, openly or under garb, a greedy being existing and contending with others only for *his* benefit and that of his associates. Much has been done, no doubt, to mitigate the evils of such a ruthless exploitation by the each of the rest, through the creation and the maintenance of law and legal institutions—individual, communal, national and inter-national. But none of these restraining influences have yet deprived themselves of the notion of man's unchecked individual independence; and, instead of becoming simpler, they get complicated; while, as days pass, they

Human Institutions are Instruments of Oppression

Law and its complications

are farther removed from access to the poor and the needy. Legislatures are multiplying or are changing forms; law is being piled upon law; and statute books do but grow bulkier. Judges and administration of justice get more complicated and more costly and, instead of being the poor people's relief, they become the rich men's luxuries. They do not eradicate the wrong notions of man's being and behaving, but only restrain their evil workings which, by their very wrongness in origin and growth, ever grow wrong by amplification and complication. They perpetuate and multiply man's disconnection with man and but give a cue to the growth of his vindictive spirit. Wars have not ceased; exploitation has not ended; and the weaker are suppressed by the stronger in an organised and subtle manner. Man thinks that he is great and desires others to yield. He looks not ahead to Life's continuity beyond the 'now and here,'

and is consequently ignorant of the unity and the ultimate equality of the all and the sundry. To him, the world is the world of the present which, by that narrow imposition, is one of distractions where each has to contend against the rest for its being and growth. If Religion is 'Life in Practice,' and if Life is a continuously increasing recognition of the need for the each and the place for the all, then living that is confined to the present and the immediate is ir-religion and anti-religion Moralists and preachers of Truth have condemned the things of the present, only for their potentiality to narrow man's vision and make him inhuman.

Living for the Present alone is no Religion

XI. Avoidance of the Present and Its Consequences.

The adoption of the Future to the cost of the Present

The avoidance of the present and the things connected with it is, however, sometimes advocated as the only certain remedy to get rid of its evils and ills. Man, it is said, should raise

his vision to the future and work only towards *its* realisation. Or, to use the poetic language of man and to speak in terms of relativity and comparison, he must work while on this earth only to go to heaven and reach the presence of God *That* is the only certainty, and all others are mere fumes and foams. To live for God and to discharge His duties alone are therefore thought to constitute Religion. Ennobling as this view of one's life is, it too is not free from certain irremediable evils of its own.

Man's description of It

The impossibility of a Future divorced of the Present

XII. The Real and Fuller Life and Religion Need Both—Illustrations.

The very idea of a future which alone is certain is based upon an erroneous reading of real Life. It is a continuity and its future is but a growth of its present. To isolate the 'hereafter' from the 'here' is to erect a castle in the air. 'Heaven' must be the super-pinnacle of an under-structure which

The Universe as a growth demands contact between the Two

is after its own fashion. God must be the final unfoldment of a Life that advances without cessation. Between the inorganic and the organic; between the plant, the animal and man; and between humanity and divinity; there ought to be no clevage. The Universe in its entirety is a growth and none in it is an emergence out of nothing. He who centres his eyes on a 'heaven of the hereafter' alone aspires for a region that is unsupported. An ultra-mundane God is like unto the water of a sandy mirage. He who lives for heaven alone or God alone lives for the unreal and the unfounded. His life that is lived for that sake is a life that comes out to be a waste. It is anti-evolutional and an indirect check through pious but certain self-immolation. Self-sacrifice is an asset only when the matured energies of the individual are diverted for the benefit of the things 'here.' Asceticism has value and becomes ennobled only when the ascetic lives *in* the world

The mere Sacrifice of the Present is no Asceticism

True Asceticism

and works for *its* amelioration. Krishna, Buddha and Jesus are admired and even worshipped, not only because of the intensity of their spirituality, but also because of their interpretation of that spirituality as a goal that can be reached even by persons of *this* world. With God overhead and feet walking the earth, they spread their hearts of sympathy and words of wisdom even for the men of then and now to become divine. They preached, and practised what they preached, that God is within all and that every one who desired Him can know Him. Otherwise, they would have been mere contemplatives and men of impracticalities. That their teachings were not unreal is evidenced by the tremendous upheavals that swept over the subsequent histories of humanity, which elevated and dignified every field of human activity—art, philosophy, politics and religion. Their sermons that God is a reachable entity

Illustrated from the lives of Krishna, Buddha and Jesus

How they preached the Future to be a consistency with the Present

but not unconnected had welled up the slumbering possibilities of man, causing him to build up new organisations of a wider and deeper nature. They have sown the seeds for the knitting together of a bigger human society, and made possible the earlier realisation of the unity of humanity. That God is man developed, and humanity is divinity yet folded has been the burden of their song. They taught man that heaven is even *here*, provided one's view of the present and one's activity thereunto are altered.

Religion in Life in Totality

Religion in reality is thus Life in totality. It is not the advocacy of one or some of its sections to the exclusion of the rest. Man is to neglect neither the present nor the future. He has to take things as they are and convert them into instrumentalities for a brighter future. He has to consider not himself alone as the natural and necessary being. Every one is significant, and every one has a purpose. He has, by

culture and contemplation, alone or in company with others, to discover the merits of the each for the discardance of the defects of the each. He has to look upon all as but potentialities for universal good. Obsessed with no self, he has yet to develop the SELF for its sacrifice for others.

To changed Mentality, even Life here with all its defects appears potential for Good

Life is an *en masse* march of all and sundry for a future consummation which is the revelation by the each of the spirit of unity. One who is really religious needs no secluded spot for his operations. It is his mentality that needs change, not his location. Chnging his view of things, he can remain in the world and work in the world. Divinity is through service to humanity. Every act and work of man he can alter by his preaching and practice. He can be an anchorite, or even a man of wealth. He can have family ties, political burdens or economical loads. Only, he has to deprive those socio. logical organs of their human greed or

The Requirements of True Religion

ambition for power and pelf. He has to spiritualise politics and sociology and deify economics and domestic features. He has to enthuse a spirit of sanctity into every instrument of operation and work with them for the total enhancement of the total world. Being a man of culture and wisdom, he can easily detect where reforms are needed, and he can weed out the over-growth, without touching the fundamentals. A religious man is a seeker after Truth, hastening or not hesitating as much for a march ahead as for a correction behind. Religion is not bigotry; nor superstition, spirituality. It is an intelligent conduct of life for the harmonious growth of its varied sections. It is a continuous operation of wisdom for the avoidance of defects and ills, and for the attainment of a state that is free from them. In the words of man, it is the march of the finite into the Infinite, man towards God. It needs intelligence; it needs experience. It needs capacity for changing possibilities into practicalities. It spurns none, but tolerates all. It affects the each, changes the each when needed, and aids the all towards a bigger growth. Religion is the whole of Life, and a corrected life is an ennobled religion.

XIII. The Source of Religion—External or Internal?

Is Religion an extra-Cosmic Making?

Religion and Inspiration

Psychology of Inspiration

Religion is no inspiration from above. A voice speaking from heaven, the appearance of a form in the sky or the earth have never been and can never be the origin of Religion. Religion is no extra-cosmic affair, as God and heaven are not. It is an inner growth, and the inspiration that has served for some as a call to duty has really been an expression from within. What man thinks, and deeply so, he sees or hears as events of externality. The mind of man is a pliable instrument that is capable of indefinite growth. Growing

without limitation, it is able to discover new truths; and one given to this concentrated mental effort arrives at that stage himself unaided. He but waits for an opportunity to give an organised expression to his thoughts. Psychological progress in certain cases needs symbolical aids, and a bird or an animal that by coincidence happens to be there gives a clue to the pouring forth by man of his welled-up thoughts. As dreams are but the reviving of past ideas or the forecasting of coming events by the mind that works in the calmness of sleep, so are cases of inspiration. It is from within that Religion arises; and it is a mental defect that needs concrete symbols for its open expression. Every one therefore *is* religious; and while only some *become* so, others do not.

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CHAPTER XXX.

RELIGION IN PRACTICE.

Personal God is but the personification and therefore a very subtle materialisation in human conception of the incomprehensible unity of the universe. Personification is the creation of duality for the easy progress of an expanding mind which for that purpose has to become the knower of something else that is knowable. What is thus but an inward mental process translates itself into an outward material certainty; and God who but indicates a state of existence, the divine state, which man can realise and become, gets erected as an external person of the highest human fashion. Every ability and quality come to be ascribed to Him; and, being the biggest of all, He is considered the author of all. The term 'Father' used in addressing Him is significant; and, as the father of humanity, He is thought as much to admonish His children as to award them. He is therefore supposed to have passions; and as such, to avert His anger and jealousy as well as to win His good graces are considered to constitute the end of man. His God must therefore be ever kept in good mood.

.....Man, by nature independent, has changed to a dependant; and, instead of facing and realising the Unity of the Universe and his oneness with the rest by bold steps, he has recourse to petitioning and begging a something that is no reality but symbolical, wasting his energy and his all for the satisfaction of a figure which truly is nothing.....

x x x

Religion in practice has thus deviated from its real course, and while the whole of living is the whole of Religion, (the object in common of both being the aiding of man to realise his sameness with others), practical religion has converted man into one of fear and superstition where his supposed faith is but fanaticism and piety is timidity.

I. Real Leadership and Religion.

The Secret of Man's Greatness—Religion—not mere Intellect—or Feeling—or Action—not Power and Wealth—The Instability of these—and their inglorious careers—Illustrations—(i) The Roman Empire (ii) The Macedonian Empire—Contrasted with Persons

like *Aristotle—Plato—Socrates—Sri Krishna—Buddha—Jesus*—Real Leadership and its Features.

II. Religion As Generally Understood

The failure of the so-called Great Men—Their attitude towards Religion—Religion as generally understood—Its Consequences—Physical Sciences and Philosophy—Their discovery of the Unity of the Universe—Their Methods—Monistical View of Existence—No necessity for God—Atheists are Logical Products of growing Knowledge—Atheists of Physical Sciences—Atheists of Philosophy.

III. Atheists—Their Views and the Causes of their Rise.

Men in general are Believers in God—Reason—Their attitude towards Scientists and Philosophers.

The Evolution of the Idea of God among Men in general—Their Logic—The Evolution of the Attributes of God—God, the Giver of Plenty and Avenger of Wrongs—Man's Conduct towards God—Religion is but Man's Relation to God—Such a Religion is divorced from Ethics—Illustrations.

Image-worship, a Necessity—Shankara—Monism and Dualism, their relation—Jesus Christ—The Puritans of England.

VII. Symbolism Misunderstood—Its Evil Consequence

Symbols are mystical—and therefore each Material Object is likely to indicate only itself and no more—Hence, Images lose their symbolic significance and are taken for Actualities.

Geometrical Diagrams—Their Individualities and ultimate Oneness—As an Individuality, each gives rise to a separate Theory and Treatment—The same in Religion—The Need for, and the Rise of, Varieties of Symbols—and the Origin of different Systems of Worship and Classes of Worshippers.

Image-worship abused—Consequences—(i) The Rise of Priests and and Priest-craft—The Evil Influence of Priests—(ii) The Division of Men into Superior and Inferior Ones—Its Consequences—(a) Proselytisation and (b) Religious Wars: (iii) Another Evil Result—Loss of his Natural Independence by Man—Sacrificial Worship—Piety is smoothened Timidity—The Elevation of Ceremonials to the dignity of Religion—A Retrospect of Theism abused.

I. Real Leadership and Religion.

The Secret of Man's Greatness.

Humanity has been rather slow to realise the reality of the significance of Religion. Only a few have managed to attain that state of mental equanimity which enables men to become the unquestioned leaders of society. To them, the entire course of their respective lives has been one uninterrupted series of experimentations for the realisations of the meaning of Religion, both in theory and practice. The understanding of the truth of Religion and the unflinching application of it to one's life has ever been the secret of the greatness and the permanency of real leadership. No other aspect of life

Religion.

Atheists and Theists—Atheistical view of the World and of Man—The Real Character of Man—An Inter-dependent Being—The Necessity for the Mode, and the Consequences of, Man's practical development of his Inter-dependence.

IV. The Results of Atheistical Views.

Atheism misapplied—Consequences: (i) Hedonism—(ii) Tyrants: Illustrations—(iii) Impractical Philosophic Monists; Self-Isolation and Self-Immolation—(iv) Agnostics—A Retrospect of Atheism abused.

V. Theism—Its Comparison with Atheism—the Ultimate Identity of Both.

Theists—Higher Theism—Its view of God—Symbolical—Symbolism and its Psychology—Every Symbol is ultimately Material—The Best of Man's Symbols—God, a Personified Material Thought-Symbol—No clevage between Man and God—God, not-extra cosmic and therefore not Superior—Higher Theism and Higher Atheism compared.

VI. A Study of Symbolism in Religion

Symbols and their significance—They indicate the Unity of the Universe—Illustrations-(i) The sound OM—(ii) The Serpent.

The Relation between Symbols in general and Personal God who is also symbolical—The Sanctity of Symbols—The Necessity for Man's proper Behaviour—Human Ethical Coduct—Buddhas *etc.* are but Patterns of Conduct—They are living symbolical Representatives of God.

The need for grosser Material Symbols—Explanation—Illustrations—The use of Clay, Metal, Stone and Wood.

Human Civilisation and its Growth—The inter-dependence of Economic Demand and Ethical Character—Morality and Human Institutions—Aesthetics and Fine Arts—The Form and the Nature of Religious Symbols determined by the leval of Civilisation—Illustration—Race-Memory. another determining Factor—Illustrations—Material Forms are symbolical—A Philosopher and a Philistine compared.

not mere Intellect. or Feeling

or Action

not Power and Wealth

The Instability of these.

has ever led or can ever lead to greatness that is unshakeable. Marvellous display of intellectual brilliancy or tremendous ovation of unstinted feeling has by itself brought men to no everlasting haven of bliss; nor has the accumulated store of human practical ability ever gained for man results that can remain unimpaired in the womb of time to come. Power and wealth with their concomitant pomp and pride, despite the high order of organising capacity and intellectual keenness, have but ended in nought, either then alone or thereafter. Wealth, and power to which it leads, in whatever degree or character, are but ephemeral and, though inevitable for life in the world and its prosperity therein, have invariably disappeared from off the hands that toiled for them, always ending in the disappearance beyond recall of those hands themselves. If perchance they left any behind, they but left the mere traces of their memory in the

accounts, recorded or otherwise, accurate or not, of the race to which they belonged and of which they formed the progenitors or interim makers and magnifiers. Very often, such memories are sickening and saddening, either because of the very magnanimity of the failure and fall of the leaders concerned, or of the meanness and lowness to which they sank for achieveing their inglorious ends. They have led or lead futurity nowhere, except to a new order of confusion and struggle amidst stranger environments which History has recorded in its pages, styling it as 'Human Progress.' The Roman Empire has arisen; but the Roman Empire has also fallen. It has arisen, no doubt, through the might of mind and body of her sons and servants which History records as notable patriotism and inimitable valour. Justly they are praised beyond limit for their material qualities or diplomatic skill, and justly

and their inglorious careers

Illustrations

(i) The Roman Empire,

are they praised too for their philanthropic deeds or acts for imperial solidarity. But the glory of Rome and the grandeur of her eagle were built and based upon the mightier power of Carthage, and the still more glorious civilisation of Corinth, whom ruthlessly she burnt down to ashes, reducing their population to slaves, orphans and widows. The greatness of Rome was not unsoiled by the helpless blood of innocent foreigners or unmingled with the calculated deceit of her warrior children. Nowhere in the realm of human History which records the making and the passing of empires is there a place free from the organised and even high-handed display of human haughtiness, cruelty and man-slaughter. To what extent and to which region of human bliss such onslaughts for empire-making have led yet remains to be discovered. The mighty son of Macedon flew like a tremendous hurricane over

(ii) The Macedonian Empire

the placid life of the unorganised East, only to leave behind the ruins of Persia and, along with it, the ruins of Greece too. In destroying the vaster Eastern Empire, the quieter and humbler Hellenic cities destroyed themselves also. No permanent result was ever achieved except the fusion and the confusion of races, leading to the rise of ambitious leaders and insatiable marauders of foreign lands. Man has never benefitted himself to an ever-lasting degree by these makers and displayers of wealth and power. The philosophy of Aristotle has been far more lasting than the sword-cuts of his pupil Alexander, while Plato has influenced humanity to a far greater extent than his preceding citizen-emperor, Pericles, of the Athenian golden days. Socrates with his teachings has revolutionised human thought and thereby the civilisation of man to a greater degree than those who, in the haughtiness of their imperial possession,

Contrasted with Persons like Aristotle

Socrates.

Sri Krishna.

chose to sit in judgment on him and kill him. Sri Krishna of ancient India is remembered more for the teaching of his Bhagavat Gita than for his other deeds as a ruler, ambassador and what not. Buddha would rather give up his kingdom than be *in* it, while Jesus would allow himself to be killed rather than kill others for the achievement of his ends. These are the real leaders of men, and the secret of their greatness has lain in their simplicity and sincerety, as contrasted with the pomp and glory of others. They alone have realised that Life is a reality whose ends may be reached, not through the destruction of others but through their construction; not through the idea of their individual separateness that needs the subordination of others for its growth and maintenance, but through the thought of oneness with the rest which, by non-injury and active help, ends in the harmonious evolution of the all.

Buddha

Jesus.

Real Leadership and its Features.

II. Religion As Generally Understood.

The failure of the so-called Great Men

Their attitude towards Religion

The secret of the failure of a Caesar to rise to socratic heights in the estimation of posterity and to mould and guide its life has been due either to the denial of Religion *in toto* or its relegation to particular portions of human living. Such an attitude has been and become practical, not only in the lives of historically great personages, but even in those of humbler run. Mankind has in general been given to thinking that, either Religion is unnecessary or, if necessary, it ought but to occupy a limited section in human thoughts and deeds. The denial of Religion or its devolution to a narrow corner has been due to the way in which it has been understood by man or applied by him to his life. The worship of a super-human entity, in accordance with methods which tradition and culture have sanctified, is and has been understood to formulate religion proper. Naturally enough, it came to be denied

Religion as generally understood.

Its consequences, Physical Sciences and Philosophy.

Their discovery of the Unity of the Universe

Their Methods.

or degraded by man. This followed the growth of knowledge, either in the realms of physical sciences or in those of philosophical ones. The former, through their ever increasing experiments with the objects of Nature external to man, and the latter, through introspection and logical discussion concerning man's internality, have gradually led to the increasing conception of the unity of the Universe. The former have discovered that Matter which comprises external Nature, is at all times and everywhere one and similar, and that the several objects perceived and perceiveable by man are but the distinguishable consequences of its functional variations. The latter have found out that non-matter, which they term variously as Soul, Spirit or otherwise, constitutes the sole combining entity in the entire Universe, and that all things and events which man knows or can know are but *its* manifestations, consequent upon its

self-active energy which causes it ever to act. Scientific practicality and philosophic speculation, though through different ways, have thus led to a common monistical conception of the being and the becoming of the Universe in which man, tacitly or openly, discovers himself to be one with the rest. All are one, whether in the realm of Matter or in that of non-Matter; and the Universe in its entirety, being thus unified, needs no extra-human entity to keep it intact and to keep it going. Atheists are thus but the logical products of a growing knowledge, and their denial of God or gods is inevitable in the light of the ever increasing conception by man of the Universe *in* him and *around* him. Not alone Physical Sciences, but even Philosophies, have produced deniers of God; and, while a Huxley, a Tyndall and a Darwin have, through their scientific knowledge in modern days, refused to accept a heavenly Father who made the Universe at

Monistic view of Existence.

No necessity for God.

Atheists are Logical Products of Growing Knowledge.

Atheists of Physical Sciences.

Atheists of Philosophy.

His pleasure and keeps it according to His will, a Krishna, a Shankara and a Buddha in the ancient East have done the same through their introspective realisation of the oneness of their individual selves with the universal Self Such stalwarts of Science and Philosophy have denied, not only the God that is super-human, but even Religion as composed of methods and deeds of worshipping that God.

III. Atheists—Their Views and the Causes of their Rise.

Men in general are Believers in God.

Men in general, however, have not been, or could not afford to be, such total unbelievers in an over-ruling Power. Either they have had no intrinsic merits of their own or they were denied the opportunity to develop the same through study and contact. In either case the result has been similar, in that they have fallen far short of the level of mentality reached by the protagonists of Science and Philosophy. They could not soar to

the heights of the analytical scientific glory or settle in the meshes of the mystical philosophic disquisitions. Men in general as yet are but undeveloped children; and, like them, possess a mentality that has yet to grow. The human world is still in its infancy and cannot therefore well grasp the importance of the unity of the Universe. Material Monism or Spiritual Oneness lies beyond the possibility of men's very grasp, and they cannot help looking at the world as a confused mass of heterogeneous parts. To them every being or event is an independent something, having nothing in common with the rest. Scientific conclusions and philosophic inferences are but gibberish to them, and they are prone even to ridicule, if not to punish, thinkers and scholars. Galileo was persecuted by the medieval Inquisition for his astronomical theories, while Socrates was forced to drink the fatal hemlock for

Their attitude towards Scientists and Philosophers.

his transcendental philosophy. Buddhistic monism was looked on as heretical by the ceremonial brahmans, and several pioneers of Science were burnt down as wizards and false teachers at the time of the Reformation in Europe. Men are unable to follow the growth of thought that sees the Universe as but one, and cannot but be antagonistic to the rational Atheists of Science and Philosophy.

The Evolution of the Idea of God among Men in general

Looking at the world as but a jumble of independent bodies, they yet see among them an all-pervading order and proportion, both in their being and behaviour. If that harmony is not consequent upon the self-activity of a single entity, material or non-material, whose varied presentations the several parts and objects of the Universe are, the absence of confusion among them must then be attributed to the fiat of another entity. In the simple logic of uncultured brains, that entity cannot be *in* the Universe and *of* the Universe, for

Their Logic.

the very simple reason that, if it but formed a part of the latter, it must like the rest share in their intrinsic chaos vouchsafing no peace and order. It must hence lie *outside* them, unconnected and uncontaminated, watching them and guiding them and even coercing them into an acceptable and agreeable course of mutual co-ordination and co-operation. Successfully to fulfil its function in the ordination of the Universe, it must be stronger than the strongest and more intelligent than the most among the objects of the world. The latter being thus *under* its control, it but easily followed, in the logic of untrained men, that the superior and super entity would as much encourage the parts of the Universe in their peaceful conduct towards one another as it would even coerce them into it. Encouragement and compulsion would, in the material conception of the infant human race, easily and early take the forms of concrete awards and punishments, either as prosperity and misery

The Evolution of the Attributes of God

while alive, or as heavenly bliss and hellish suffering after death. The controlling entity thus came to be looked on, not only as the ordainer of the Universe, but also, from the standpoint of Life here, as the giver of plenty and the avenger of wrongs. Being more powerful both in mind and might than the several objects of the Universe, its gifts to them would be as abundant as its punishments terrible. Man, not being equal to that supreme entity, could not intelligently know when and how he could be right or wrong in his conduct; and the only course open to him was to rely upon that superior entity for light and leading, not by exciting its anger, but by pleasing it.

God, the Giver of Plenty and Avenger of Wrongs.

Man's conduct towards that God.

Such has been and is still the attitude of practically the entire human race; and Religion, according to this conception of the Universe, is but the relation of man to an extra existent entity, and the mode of maintaining that relation in fact. Man has ever, if he

Religion is but Man's Relation to God.

desired for prosperity and happiness, to keep that supreme entity in a pleasurable state of mind, by doing such acts towards it as will not irritate it. Hence, man's behaviour towards God alone came to constitute his religion, irrespective of the nature and the mode of his conduct towards other entities connected with his life. If one has committed a murder, but only took care to please his God by gifts and prayers either before or after his heinous act, he was certain to be forgiven by, if not actually to win the good graces of, his guiding and protecting deity. The Thugs of India, it is said, used to pray to their tutelary goddess in advance to take them safely through their contemplated act of ignominious high-way robbery. Religion has thus come to be narrowed down to a God and to worshipping Him; and, no wonder, that men of that attitude have not become Buddhas and Christs.

Such a Religion is divorced from Ethics.

Illustrations

Atheists and Theists

The idea that Religion is but the worship of a god that is superior to man has divided mankind into two broad divisions—atheists and theists, unbelievers and believers in God. Positive Science and practical Philosophy, through their discoveries and conclusions, have brought in the notion that the Universe is the consequence of the presentations in varied forms of a self-active, single entity which, by that very fact, is immanent in the Universe and is therefore the Universe itself. It

Atheistical view of the World and of Man

is present in and one with every individual object and single event that go to constitute that Universe. Every object, therefore, by the very fact of its birth and being, shares in the qualities of that entity, and potentially possesses immense capacities of mind and body. Man is everything and, provided he exerts himself, he can develop and display marvellous powers of thought

and practical ability. There is nothing which he cannot do and achieve. *

The Real Character of Man.

Man is both independent and inter-dependent. He is as much a single individual as he is a member of a social order. The evolution of the Universe

An Inter-dependent Being.

in general, and of the human society in particular, needs the simultaneous development of both these aspects of man's being. He cannot suppress the one for the growth of the other, nor

The Necessity for the Mode and the Consequences of Man's practical development of his Interdependence.

can he over-develop the former to the cost of the latter. He is to improve his mind, body and material means to the best degree possible, and convert them into instruments for the improvement of his fellow-men, consistent with the unsullied maintenance of his own self at its highest. The sacrifice of the former alone has produced isolated imbeciles, while the enhancement of only the latter has ended in the chequered careers of socialistic movements.

* This is the view of Higher Atheism and it accords with that of Higher Philosophy.

Man must be both himself and other-selves. He must be one and the other at the same time, and, if Religion in reality is co-existent and consistent with one's entire Life, he must see to the co-ordinate growth of both his aspects. He must be a master and a servant in one and, if he but recognises the fact of his being one of the several presentations of a single, universal entity, he becomes a truly religious man and a real leader of humanity. He can then convert the immense potential capacities of his mind and body into suitable instruments for the betterment of the world at large that includes himself. He develops as much keenness of intellect and practical ability towards the wants and the sufferings of others, as to those of his own. He becomes a man of marvellous intelligence and of unlimited experience and wisdom, imbued with an infinite amount of active sympathy. He will then not consciously lend himself

to any thought, word or deed that will be averse to the growth of himself or others, or positively harm them or him.

IV. The Results of Atheistical Views.

Atheism misapplied

Sophistical arguments and self-complacent theories have, however, lent their hands to the abuse of this noble ideal by mankind. Man has to improve his self in all its spheres for the improvement of the rest; and this he *can* do, because he is everything. Self-improvement has meant with many the improvement of the body and its belongings and, with many more, the unalloyed enjoyment of that body through those very belongings. Man lives that he may be perennially joyous by tickling, and even administering to, the physical senses. Men are not wanting who live a round of piggish life of shameless contact with women and wine. Hedonism has been the soul and goal of their lives; and hedonism, at its worst, their only prop. They have been worse than brutes and not

Consequences (i) Hedonism.

(ii) Tyrants.

unoften, have they turned to be tyrants, whose very names humanity would soon wipe off the pages of history. Every age and every country have had their Neros who would sing to the tunes of orphans' cries and widows' tears. Military strength and political authority have but added to the means of their ruthless exploitation and, even among royalties entrusted with the safety and the prosperity of humbler people, there have been more Tamerlanes and Tauglaks than Asokas and Aureliuses.

(iii) Impractical Philosophic Monists.

Some others from among the atheists, rather than be arrant materialists living and dying for the enhancement of their material accumulations and material pleasures, would turn their quest, as they thought, to the discovery and the self-experience of that immanent, infinite entity whose presentations the several objects and phenomena of the Universe are. These are philosophical monists who would perceive an

intra, non-material unity in the entirety, rather than accede to and follow the worship of an *extra* powerful, personal God who makes and mars the world at his pleasure. Its discovery has been found to be possible, only through the enhancement of the power of the mind. Concentration and contemplation are the key-notes for mental improvement and, successfully to pursue them, escape from the troubles and temptations of the world is a necessity. Meditation of a high order and absorption of the deepest nature alone can reach the tallest pinnacles and cliffs of mentality. But, the real teacher and guide for the growth of the mind is the world itself. Withdrawing the mind from its environments and successively allowing it to meet and face them would alone hasten its growth. Ever to remain shut up is to close the avenues for the feeding of the mind, while ever to remain *in* the world is to

over-feed it with ill-suited and unsuitable stuff. A Buddha and a Jesus were recluses; yet, recluses in the midst of their fellow-men. Vyasas, Vasishtas and Agastyas with their like, who sang their Vedas in ancient India and recorded their impressions in the Upanishads and Puranas, were *of* the world and yet *above* the world. Several, however, have there been who would shut themselves up in caves and forests for all their lives; and several more would even pass through a calculated and protracted course of self-inflicted physical tortures for the purpose, as they deemed, of rendering impotent the organs of the body and, with them the carnal desires they would emanate. They were recluses of the severest type, *beyond* the world, but not *for* the world and *in* the world. They were useful neither to their environments nor to themselves; and their lives, though well-meant, were mis-spent. Closing the channels for their minds' information,

Self-Isolation.

and Self-Immolation.

they had no prop for its growth towards their intended goal. Their lives formed a monotonous round of gradual and voluntary self-immolation, taking them or their world nowhere.

(iv) Agnostics.

Still another class of atheists there have been who are no more than mere doubters. Denying with the highest scientists and philosophers the necessity for and the possibility of a super-human personal deity, they have yet not proved themselves capable enough to understand, much less to realise, the immanent material or non-material entity which is the Universe. They know neither the origin of the world nor the means of its growth. They would not know their own birth or the ways of their own behaviour and end. They have no source, course or goal. All the accepted explanations and theories serve no purpose with them because of the dullness of their mentality or its perversion. Through gullibility or

false logic, they get landed in a never-ending course of doubts. They see certain reasonings to be plausible and some explanations to be possible, but they refuse to import certainty into their belief. While following the different schools of thought, they themselves hold steadfastly to none.

A Retrospect of Atheism abused.

Refusal to accept religion and its ways as generally current has thus produced monists of science and philosophy, as also arrant materialists and hedonists who have not shrunk to assume the roll of tyrants. It has produced self-torturing and self-killing recluses who try to know and realise the immanent origin of the Universe, but deny it to themselves and them to it. It has led to the rise of agnostics who doubt their environments and doubt themselves also.

V. Theism—Its Comparison with Atheism—The Ultimate Identity of Both

Theists.

Turning, however, to that class of mankind that has contented itself with

the belief in God, one does not find it too to have gone far in aiding the being and the growth of humanity. But this also, like the higher atheism of science and philosophy, produced good and true men. They have been as rational and logical as the leaders of the atheistic school. To them, a personal God that is super-human is not a master coercing into obedience a world below. He is not the maker and the maintainer at will of that world. He does not dispense awards or punishments to men according to their good or evil deeds. He is not responsible for the world's beginning progress and culmination. He just fulfils a psychological purpose in the growth of human knowledge. Symbolism is an inevitability for man's mental progress. Human mind needs aids for its growth. Impressions, concrete or abstract, alone can lead the mind to its expansion. Thought, however, can progress only according to the stage to which a living being belongs. Psychology and

Higher Theism.

Its view of God.

Symbolical

Symbolism and its Psychology.

Biology are in the ultimate bound together, and in consequence one is limited by the other. A dog can think only in ways to which its race has become used, and the dog's thought-power is ultimately limited by the cerebral arrangement of the dog-race. Man is no exception to this general order and, like unto other beings of the world to which he belongs, his thinking capacity is barred by the structural arrangement of the human brain. Psychology depending upon Biology, and man's environments being made of Matter and its formations, the symbols which he necessarily needs for the development of his mind can but be material. Certain times, abstract notions too aid the evolution of his thought; but abstract ideas too are ultimately of concrete entities, deprived for the time being of their concrete origin. Matter is thus in the extreme the stimulant of, and the supplier of

Every Symbol is ultimately Material

facts to, human knowledge. The highest and best material formation that man can use as a symbol for his mind's progress is the one that is nearest to him and with which he is best acquainted——his own body. It is but natural that he should have hit upon the conception of the most abstract philosophical notion in terms of the best material symbols of his acquaintance. The Universe as he sees and knows is but the presentation of a self-active Existence. As It acts in one way, It appears as the variegated bodies and events of the world; and, as it acts in another, It cannot be known or grasped. *It* is the Universe; and the material world, as it were, originates from It. The only way by which man can even think of It in Its imperceptible condition can be in terms of concrete symbols which he *can* know. The highest and best of such symbols is his body. Hence, he creates in his imagination a

The Best of Man's Material Symbols

God, a Personified Material Thought-Symbol.

corporeal being to represent that imperceptible entity. He conceives of It in terms of his own being, personifying It in his imagination and endowing It with the best of qualities which he knows or is to aim at as his ideals. A personal God is thus not different from that immanent, impersonal entity which manifests itself as the Universe. God is but a material symbol, invented by the material man, after his own best material fashion, for the understanding of an immaterial something.

No clevage between Man and God.

Man is made in the image of God. Between them there is no distinction. Each resembles the other, and, when mythologically God is the author of man, psychologically man is the author of God. "Our Father who art in Heaven;" "I and my Father are one."

God not extra-Cosmic and therefore not Superior

The first means God an extra-cosmic being; and the second refers to the unity between man and that which is the author of all. The father is not different from his son; God is not different from humanity. Reference to Him as a father is only to understand the immanent, impersonal entity through the well-understood symbol of a known human relationship. The greatest of theists have thus understood God; the highest of atheists have discovered the unity of the Universe in terms of an intra-cosmic entity, Matter or Spirit. While the former emphasize the psychological inevitability of interim recognisable symbols for man's conception of an abstraction, the latter attempt, if possible, to grasp it direct.

Higher Theism and Higher Atheism Compared.

VI. A Study of Symbolism in Religion.

Symbols and their significance.

An identical fact of Psychology underlies the use of every other symbol in Religion. A stone figure or a wooden block, a building barbarically crude or architecturally beautiful, an element of nature or a planet of the heavens is by itself nothing, indicating no more than what it actually is. But, as a symbolical representation of an almost infinite

They indicate the Unity of the Universe.

Illustrations.

(i) The sound 'OM.'

inter-relation in a set of multitudinous objects and events and of the possibility of a basic unity among them, it becomes highly significant. The sound 'OM' is obviously no more than a sound of human articulation; but analytically viewed, it assumes an immense meaning. Divided into its component parts of A, U, M,* it indicates a combination of two vowels and a consonant, of which the former stand for significant vocalisation, and the latter for a meaningless sound. Sound arises from within through the manipulation of the vocal apparatus; and, while A. originates from its basis or internal commencement, U. comes from its middle, and M. from its exterior terminal through the closing of the lips. A. U. M., representative of articulate sound and its possibility, thus indicate its beginning, middle and finality; and the amalgamated 'OM' therefore stands for the origin, the

* A is to be pronounced as 'u' in *Sun*; U as '00' in *Foot*; M, only as a Consonant without the Vowel 'E' sound preceding it.

progress and the end of all significant sounds. Articulate sound is the vehicle of thought, and thought is but a developed expression of Consciousness which is Life. If Life is to progress, thought must progress too, which cannot be without audible expression that in turn needs sound and its articulation. Life is vitality which, in its limited aspect, causes the possibility of an individual to be, and, in its general aspect, of the entire Universe. 'OM' is thus indicative directly of the possibility and the progress of human thought through articulation and audition, and indirectly, in and through it, of Life which is limited and infinite. Ultimately, it thus stands for the Universe and its very cause and source. No wonder that this word is used at the commencement of all the ancient literature of India, particularly the Vedas, which for long ages were preserved through transmission by oral repetition and therefore of audition. No wonder too that this

symbol is referred to as the 'Lord of Speech' or 'Vachaspati' in India, which is significantly used in apostrophising the immanent, intra-cosmic entity of the Universe.

(ii) The Serpent.

The Serpent, with certain exceptions, is the biggest among the creatures creeping on earth for their prey. It is popularly believed to be endowed with keener powers of hearing and seeing than other creatures and, in conduct, with greater sagacity than that of man himself. Every country has its serpent stories and, among the semetic races, it is said to have been the first tempter of the first woman into the ways of sin. In India, it is symbolical of the Universe. It is accustomed to lie in coils while inactive, which reminds one of circles. A circle has neither a beginning nor an end, or is one whose commencement and finality coincide. Infinity is of the nature of a circle. A straight line produced endlessly either ways makes a

perfect circle. In Mathematics, which measure the values of objective entities and phenomena, a circle indicates a zero which is not nothing. It is immeasurable whose value can be gauged only by comparison through limited quantities. It has to be added to a symbolical figure to know what it actually is. It assumes an ever increasing value or an ever decreasing one, as it is affixed to the right or the left of a figure. It becomes either bigger and bigger or smaller and smaller. It either expands or contracts, but it never becomes nil. As it expands, it has still room to expand; as it contracts, it has still room to contract. It leaves a residue that is endless; and, if made the divisor of a known figure, it has, for its quotient, infinity itself. A circle is thus unlimited in its quantitative valuation; and, the more is taken from it, the more it has. The serpent that resembles a circle reminds one of an immeasurable infinitude of which man

and his environments are but measurable finite parts. It is therefore adequately named in India 'ANANTA, the endless; and, consistent with the nature of endlessness that, despite reductions from it, ever leaves a remainder behind, it is also called 'ADISESHA,' or the primal or permanent residue, which otherwise means 'the ever existing One'. Allied symbollically with *Vishnu* and *Siva*, the constructive and the destructive forces of the Universe, the serpent indicates the endlessness of the Universe or the continuity of Existence through evolution and involution.

The Relation between Symbols in general and Personal God who is also symbolical

Individually nothing, except being an object of well or ill-understood bundle of physical struggles during a short span of time, every entity of the Universe, animate or inanimate, viewed through a broader perspective, assumes immense potentialities for infinite significance. Each has behind it an unlimited store of facts that, cumulatively and

properly set, indicate the infinity and the unity of the Universe. Each is symbolical of an endless amount of inter-relations that persist among the objects and the events of the broad world binding them together into a common entity that is *in* all and *of* all and is *itself* all. If man has materialised this into a symbolical person of the highest type—God—every object or event that he sees and perceives forms part of that personal God. It, therefore, at once assumes a sanctity that calls for reverential admiration and is worth all the awe and respect that man is capable of. No object will then brook a light-hearted treatment at his hands as, affecting it adversely, he affects others with which it is inter-related and, thereby, disturbs the just equipoise of the Universe and the means of its and their progress.

The Sanctity of Symbols.

The Necessity for Man's proper Behaviour.

Hence arises the necessity for the ethical conduct of man which in its train includes his words and thoughts

Human Ethical Conduct

also. In none should he commit a blunder; and only *those* are saints and sages who are ever and fully alive even to the details of the modes of their thinking, speaking and acting. Ordinary humanity is subject to slip-shods either through innocent ignorance or deliberate perversity; and to them a pattern of conduct is set by the lives of Buddhas, Christs and Mohamads. These have realised the underlying oneness of the Universe and the tremendous consequences that would follow their evil conduct. Directly their fellow-beings and indirectly the rest of the Universe, the doers of evil set back for ages from their otherwise peaceful careers of being and going. Buddah-like personalities have developed and exhibited deeper insight into the actualities of the world, and, while by persuasion, pressure or even punishment they corrected wrong-doers, by preaching and precept they became models for the good in their time and long after.

Buddhas etc, are but Patterns of Conduct.

They had immense potentialities for the rectification of the world and its march onward.

Such mighty personalities too are worth imitation and adoption, and they too must be remembered by humanity that, despite its capacities of head and heart, is prone, consciously or otherwise, to errors, harmless or dangerous and mischievous. These men lived and died for the good of the world; and every man, if he but cares for the simultaneous progress of his and that of his environments, cannot but be and become one like them. They too are worth all the respect and admiration that man is prone to show to the objects of the Universe at large. They are only the articulate, as the objects of the world are the inarticulate, symbolical representatives and reminders of God who in turn is a personification of the most highly generalised material thought-symbol of the unperceived and

They are living symbolical Representatives of God

imperceptible Cosmic Intelligence which, through its self-activity, is the Universe in its unity and universality.

The need for grosser Material Symbols.

The elements of nature like the powerful wind, the bright fire or the broad firmament, the sample lives of great men of conduct and thought, however material in their constitution, are yet too subtle for the thought-capacity of ordinary men and women. They are too delicate for the undeveloped minds of the general run of humanity for the revelation of their inter-relations with other objects. They stand as but themselves, and not as significant symbols of an all-pervading unity. Further materialisation of that entity therefore becomes essential, and its further reduction in space and time in importance. A more direct appeal to the senses and through them to the mind, is inevitable. As in the case of children, so among adults, more grossly materialised entities affecting the human eye and ear,

Explanation.

easily and quickly convey greater significance, and that more immediately too. A piece of stone or a small building in a narrow familiar piece of ground, with the stories and traditions connected with it, better appeals to the imagination of untrained men than the deep waters of the blue ocean or the dark clouds of the vast sky. Ideas work in bits and patches better than when presented in long strings; and smaller material entities have a better educative value. Infants and untrained adults stand on a par in this respect and the use of limited material forms does hence gain a significance in a system of symbolic religion. God had to appear in the form of a bush-fire in Sinai to convince Moses of the necessity of his personal action for the redemption of his race from its thraldom in Egypt. A Cross in wood or metal more easily reveals to ordinary people the life of Christ and all he stood for than the learned lecture of a capable scholar. The sight

Illustrations.

of a temple surges up feelings of the sanctity of human conduct more quickly than a well-written essay on the subject. Reference to a master-piece picture better reveals the grandeur of the Himalayas to a set of home-bred rustics than a descriptive speech about the same by a world traveller. If Religion is no disparity from the whole course of human conduct and if it is but the grasping of the contact between man and his environments, the unity of the Universe and the need for respecting it cannot better be conveyed than through grosser symbolic material forms and events. Hence there has arisen all the world over and in every age, the use of clay or metal, stone or wood into what constitutes the Religion of man.

The use of Clay, Metal, Stone and Wood.

The growth of civilisation, and consequently of culture and wealth, have had much to do both with the nature of the material used and with

Human Civilisation and its growth.

the form given to it. As man passed from the stone age to the metal age, as he successively wended from his life in caves and on the tops of trees, through the hunting and fishing stages to that of agriculture, and from thence to the modern industrial era involving living in urban areas, he has developed, both by instinct and necessity social tendencies and the means for their perpetuation. Even as early as the primitive condition when he was still in his hunting and fishing stages of life, he learnt the inevitability and the utility of wealth for the enhancement of peace and order, both for the individual and the society. The form and the volume of wealth varied from time to time, and its token has successively changed from the shell and the feather of the barbaric community to the well-planned and minted coins, of silver and gold, of the present day civilised races. Such successive variations in the quantity and the quality of wealth and its tokens bespeak in a

The inter-dependence of Economic Demand and Ethical Character.

Morality and Human Institutions.

Aesthetics and Fine Arts.

silent voice the increasing demands of people, both for the necessaries and the luxuries of life. Increase in life's demands is increase in human conduct, affecting both the moral and the aesthetical sides of human living. Increasing demands of morality transform themselves into concrete institutions for human discipline, like schools and colleges, the machinery for government and its departments—the police, the courts and the like. The growing requirements of aesthetics produce changes in the individual and the communal tastes which exhibit themselves in all arts that cater particularly to the eye and the ear. Herein develop the arts of music, painting, architecture and sculpture that, to a great extent, depend also upon the climatic conditions of a country and the political status of a people. Each race has therefore its own notions of culture, as determined for it by the level of civilisation it has reached. In accordance with it, it exhibits its likes and dislikes in varying

The Form and the Nature of Religious Symbols determined by the level of Civilisation.

concrete forms, rude or refined. If Religion is an attempt to understand Life and its purpose, and if, in *its* system of education as in every other, concrete symbolisation is psychologically essential, then the out-ward material forms needed for a people's religious training cannot but be in accordance with the general social needs of that people, as shown in the level of their civilisation and the peculiar modes of its outward expression. If the civilised man of Europe builds his Saint Paul's and Saint Peter's with all the pleasing embellishments of the highest and the most critical architectural and sculptural productions which a great civilisation and stored-up wealth can purchase, the poor and weather-beaten, the brutish and insecure boor of South Africa contents himself with but a few bamboo walls and leafy coverings which he can simply and quickly erect under a way-side tree near his community's settlement. If the medieval Hindu monarchs devoted all

Illustrations.

their wealth in making silver vases and golden tops for their costly temples and their luxurious paraphernalia, the homeless sanyasin and the humble villager as quickly and successfully carried on their worships with their unadorned shells and unornamented clothing. If one place of worship can boast of a golden image embedded with precious stones, another has no more to speak of than its crudely shaped and worm-eaten image of wood. Weather and wealth, culture and civilisation have thus conspired to fix the character of the kind of material chosen and the particular form given to it.

Race-Memory, another determining Factor

Above all and underlying all, there are the traditions and the stories of the past, real or otherwise, simple or exaggerated, persisting in the hereditarily transmitted race-memory of a people, and affecting the inclinations of its civilisation as also the mode of its expression including Religion. If one country gives a monkey's shape or a

Illustrations.

lion's face to the form of its material deity, another land places a lamb in the hands of its greatest sage with pigeons hovering over his head. The monkey and the lion, as much as the lamb and the pigeon, have acquired a traditional sanctity through long ages of race-memory, which is an accumulated store of psychological sub-conscious factor in moulding one's out-look on life and its significance. But, whatever the form and the paraphernalia, every shape is but a symbolic reminder of something beyond the ordinary human conception. If the most transcendental philosopher, by the mere concentration of his mind, realises the significance of a common entity in the Universe, the African Hottentot pours forth his heart before his fetish image to give peace and plenty to him and his world. Varying in methods and differing in the conception of the nature and the vastness of the Universe, both equally attempt to realise the unperceived beyond the perceived. The philosopher

Material Forms are symbolical

A Philosopher and a Philistine Compared

and the philistine are on a par; but, while the one has learnt, if possible, to dispense with the intermediary symbols, the other, as of necessity, adheres to them for his mind's onward march.

Image-worship, a Necessity

Image-worship has thus acquired a place and a significance in the practical religion of humanity. It has become almost indispensable; and, for the matter of that, even the highest of philosophers could not totally evade it.

Shankara

Shankara, the greatest of monists in medieval India, was himself the worshipper of the image of Siva. Despite his intellectual, grasp of the oneness of the Universe, he had yet to transform it in practice, first into a subtle material thought-symbol, then into a grosser one. He had, to begin with, converted it into an unseen personal God whom, in thought, he could more easily hold communion and relation with; then, to realise that God better, he had to give Him a visible concrete material

form, and transform it into traditionally accepted shapes and figures *. The monism in him had thus to descend to the levels of dualism for its own better appreciation and realisation; and, while oneness is the ultimate truth and reality of the world, its possibility can be understood only by the significant grasping of its manyness. Jesus Christ, who was God himself in the form of His Son, yet addressed Him as a different entity located in a different region, the Heaven; and in his last days, while he but cleansed the temple in Jerusalem of its crowd of idle gatherers and shopkeepers, he did not advocate the destruction of the temple itself. The

Monism and Dualism; their relation

Jesus Christ

*People, who have realised the Unity of the Universe do not need Image-worship. If they still continue to do so, it is through repetition of processes to strengthen their grasp of the Unity which would otherwise likely slip from their minds. It may also be to set an example to the men of the world that Image-worship, which means the recognition of Duality, is an inevitability to know God, or the Monism or Oneness of the World.

The Puritans of England

Puritans of England, in the post-Reformation days, pulled down the churches and the pictures thereof, which the English till then had used in their worship. They thereby brought about alterations in the externalities of the Church and, probably to some extent, also ended church-going. But they did not and could not dispense with symbolic worship. They might have simplified the Prayer; they might have done away with the church officials; they might have destroyed even the churches. But, they still adhered to offering prayers to a God in heaven, in addressing whom probably they invariably and automatically turned their heads and hands upwards towards the sky with which, and somewhere in which, they sub-consciously connected their heaven and, along with it, their God too. The God of men is himself a symbol, and his location in, and therefore identification with, the sky over-head is but further symbolisation. Symbol, subtle or gross,

is a necessity and, while the degree and the mode of its concretisation may vary, by itself it cannot be dismissed. The abstract must be made the concrete; the fine must be converted to the gross, the subtle transformed into the dull; the impersonal changed into the personal; and the intra-cosmic elevated to be the extra-cosmic. Man grows from multiplicity to duality, and thence to unity. Monism is the pinnacle of dualism and of multi-dualism. *Existence* can be grasped only by its conversion into a God after the best human fashion, and His subsequent transformation to more easily graspable material forms. Unity is identity, and the path leading to it is relativity. Relation is the recognition of union in separation, and the all-pervading imperceptible Cosmic Intelligence can be known only in and through the limited, perceptible material objects. Hence, every object is symbolical, and the image which is but an object in a

particular form erected by the genius of the race is equally symbolical.

VII. Symbolism Misunderstood.

Symbols are mystical

Symbolism, however, is Mysticism. To treat an object as but a symbolical representation of something else is to go beyond the perceived and dive below the surface. To know a known isolation as potential with unknown inter-relations, to see in the seen final a re-production of the unseen infinity, is to learn more than the actual and the real. With sentient beings, including man, which, by the nature of the constitution and function of their physical organs that for them serve as the means for their knowing their environments, only a limited section of the Universe can be known at a time. Those very beings, as well as their organs and the entities of their environments, are things *in* Time which, like Space, though a continuity, is divisible into sections, seeming to succeed one

another in a never-ending series. Continuation through Succession is the very quality of Time; and as, but for Continuation, Succession is impossible; so, but for Succession, Continuation is impossible. Inter-related, however, as they are, Succession, of the two factors of Time, is the immediate; and Continuation, but the distant and ultimate. The object of the Universe and that Universe itself, owing their very beings to Time, cannot therefore but be isolations and inter-relations. Isolation is the immediate, and inter-relation, the ultimate. That the objects of the Universe should at first sight appear as made of separate beings is therefore inevitable, and it is but consistent with the very nature of man's being that, first and foremost, he should take himself and the entities of his environment as but isolated individuals. The organs of his body are but the same and, being in the first instance the means of his knowledge, cannot but emphasise the

and therefore each Material Object is likely to indicate only itself and no more.

heterogeneity of the Universe. Men in general are prone to content themselves with the information of their senses, and not all do use their mentality to its highest pitch. Relying on the organs of the body for its substance and operation, the mind but, in its early stages as among children and aboriginal races, conveys, though broader and better than those of the organs, yet limited significance of the entities of the Universe. Mind depending upon the organs can but traverse outwards, and its journey among the externalities can but convince it of their limitations. Only introspection and concentrated self-attention can reveal to the mind the inter-connections among the hitherto separated individuals of the external. Only a few among men are capable of this self-revolution of the mind; and the generality of mankind, not given to practising this arduous task, is prone to take each object of the world for what, according to the senses, it actually

is. To them, therefore, to see the unknown in the known is almost an impossibility, and to read into a thing more than what it apparently conveys is a hard fact. The infinity beyond the finite, the ideal behind the real and the one through the many, is therefore dark to them—a mysterious something which their limited brains and habitually unconcentrated minds cannot grasp. Images therefore lose their significance for them, and, instead of being but symbolical, become the actual.

Hence, Images lose their symbolic significance and are taken for Actualities

Geometry measures the unseen and invisible Space through the surface and the volume of the seen and visible material objects; and, to achieve its conclusions better, it makes use of diagrams. All its diagrams are ultimately for the common purpose of the revelation of Space; but, each is different from the rest, as presenting a particular aspect of that Space and, therefore, needing a separate treatment.

Geometrical Diagrams

Their Individualities and ultimate Oneness

A circle may be inscribed in and escribed about a square; but a circle has properties which a square has not. A triangle is different from a rectangular figure, though the very formation of the latter is due to two triangles of a particular variety placed in juxta-position. A triangle, a square and a circle are different entities in Space, though all of them are *of* Space and lead to it. Each requires a different consideration, and each has therefore given rise to a singular set of theories and practical operations. In Religion too which, out of the necessity of man's mental constitution, makes use of material symbols, each symbol presents Infinity, according to the traditions and culture of a people, from a particular stand-point. Each therefore is different from other symbols, and each requires a separate set of arguments for grasping its significance. Understanding sometimes involves practical physical action, and each set

As an Individuality, each gives rise to separate Theories and Treatments

The same in Religion

The Need for, and the Rise of Varieties of Symbols

and the Origin of different Systems of

of such actions, has given rise to a different class of thinkers and doers. Symbolism, already mystical, has thus given rise to further mysticism, through the multiplication of symbols and the complications of actions accompanying their thought-appreciation. Abstract unity has thus come to be concrete symbolic diversities, and simple logical thought has translated itself into a complicated set of physical deeds. Symbols form the emblems of religion, and the actions connected therewith, its ceremonials. There are ever so many symbols in use among men as the aspects of the Infinite, and ever so many systems of ceremonials as the vastness of the human mind. Hence, there are prevalent in the world multifarious sects, classes and races, even from the religious stand-point.

Worship and Classes of Worshippers

Humanity, either because it is ever engaged in the acquisition and the accumulation of the material means of

Image-worship abused.

Life or because it has become idle through habit or heredity, finds it difficult to raise the level of its mentality and to see the Infinite through the images of worship and the ceremonials connected therewith. These have become actualities with it, and their mystical significance has therefore come to be centred in the hands of a few. The struggling and confounded humanity naturally looks to them for guidance, and these latter soon acquire the roll of inter-mediaries between the men of ignorance and their symbols which to the latter have become their gods. Thus has arisen the priestly order which, because it is supposed to know the mysterious significance of symbols and possess in detail the knowledge of the practical conduct of ceremonials, has come to be looked on with reverence, while its position, as the only channel for ordinary men to reach their gods through, at once elevated it to a status far beyond that of

Consequences

(i) The Rise of Priests and Priest Craft.

the humbler run. Naturally enough, the priest with his mystical craft gained an influence over his society and, not unoften, converted it to his personal advantage. Even to this day, though waning, the priest in India, who forms a class by himself both by profession and birth, wields an authority which is at once subtle and unquestionable. In Europe, during the Middle Ages, the Papacy was a source of awe throughout Christendom, and a papal bull could, not only ex-communicate, but even set up, monarchs on thrones and pull down crowns.

The Evil Influences of Priests

The image and the mode of worshipping it having come to be looked on as real, instead of as but symbolical, some races have come to consider their gods and ceremonials to be superior to those of others, as they themselves have improved in the externalities of their physical civilisation over others. Hence, there arose the desire for the conversion of the weaker to the religion

(ii) The Division of Men into Superior and Inferior Ones.

Its Consequences

(a) Proselytisation and (b) Religious Wars.

of the stronger; and, not infrequently, proselytisation accompanied political ambition. Coercive as well as peaceful methods have come to be adopted; and, while the latter has given rise to bands ot missionaries who have not shrunk to reach the darkest and the most distant corners of the world, the former has led to organised persecution and religious wars. Asoka sent his preachers even to distant Macedonia and Egypt, while the modern expo- nents of Christ have gone and do go into the homes of the Negro and the red Indian. Mary Tudor earned the title of 'bloody', for having burnt alive even scholars for their Protestantism, while the Inquisition became notorious for its engines of torture against the heretical anti-catholics. The crusades were a series of wars between the Cross and the Crescent, while every war of the Reformation days was religious in cause and consequence. Islamism, in its early expansive days, grew rather

fanatical and, offering no other alter- native to its conquered population than death or conversion, did not shrink to carry fire and sword into the homes of its infidel subjects. The increasing needs of inter-national security and the growth of civilisation and culture have in modern days sheathed the sword of Religion; but they have yet done nothing to end the process of proselyti- sation. Adoption of a particular system of religion or ceremonials must be only through one's self-conviction which but comes along with high cul- ture and wide experience; and the preaching of a religion to an alien people through a specially intended and highly organised body, though peaceful, is yet not generally through conviction. There are religions still which seem to depend upon the numeri- cal strength of their followers, and proselytisation is probably a necessary means with them for their life through quantitative expansion.

(iii) Another Evil Result.

Still another evil consequence has followed the conversion by man of his symbolic means into a real end. Personal God is but the personification, and therefore a very subtle materialisation in human conception, of the incomprehensible unity of the Universe. Personification is the creation of duality for the easy progress of an expanding mind which, for that purpose, has to become the knower of something else that is the knowable. What is thus but an inward mental process translates itself into an outward material certainty; and God, who but indicates a state of Existence, the 'Divine State', which man can realise and become, gets erected as an external person of the highest human fashion. Every ability and quality come to be ascribed to Him; and, being the biggest of all, He is considered as the author of all. The term 'Father' used in addressing Him is significant; and, as the Father of humanity, He is thought

as much to admonish His children as to reward them. He is therefore supposed to have passions; and, as such, to avert His anger and jealousy as well as to win His good graces are considered to constitute the end of man. His God must ever therefore be kept in good mood.

Loss of his Natural Independence by Man

Sacrificial Worship.

The logicality of this thought soon came to be transferred from the single personal God in heaven to the multifarious symbolic images, each one of which, in the limited knowledge of men, constituted a reality. It hence came to be essential that these also should be worshipped *for* themselves and *by* themselves. No mode and amount of sacrifice was considered enough; and, from the simple prayer to the most sickening blood-sacrifice, all came to be added to the intricacies and complexities of religious ceremonials. The nature and the amount of such sacrifices are considered to determine one's piety, and instances are not

wanting where even monarchs have stripped themselves naked in satisfying, as they thought, the demands of their image-god. Horrible practices and immense wastes of lives and wealth are its only conclusions, while the piety that leads men to them is no more than timidity that has become smoothened. Man, by nature independent, has changed to a dependant; instead of facing and realising the unity of the Universe and his oneness with the rest by bold steps, he has recourse to petitioning and begging a something that is no reality but symbolical, wasting his energy and his all for the satisfaction of a figure which truly is nothing. Some others, considering their particular images and ceremonials to be the only correct ones, take to strict adherence to them as a necessity and, in their observance, have become almost fanatical. They adhere to the letter of the Law more than to its spirit; and, while with some the

Piety is smoothened Timidity.

The Elevation of Ceremonials to the dignity of Religion.

regular attendance of churches and temples alone constitutes religion, with others the loud repetition of a prayer with not an intonation left out becomes that. Among Hindus, with whom religion is hereditary, every detail forms part of it, while, owing to the supposed purity got through heredity, "See me not" and "Touch me not" form an integral part of it.

Religion in Practice has thus deviated from its real course; and, while the whole of Living is the whole of Religion, (the object in common of both of which being the aiding of man to realise his sameness with others) Practical Religion has converted man into one of fear and superstition, whereas his supposed faith is but fanaticism and piety is timidity.

A Retrospect of Theism Abused.

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CHAPTER XXXI.

RELIGION AND SIN.

A sin..... is any deed—including even the promptings thereunto, words, thoughts and even emotions——that affect adversely man's membership of the entire world.

* * *

Sin.....is not perennial, nor is one a perpetual sinner from birth or by profession. Virtue is not the monopoly of any particular individual, nor can any one assume the roll of leadership over others for making them better. Virtue and Vice are relative in character and conception. They are like light and darkness, each seemingly different from the other, but each gradually merging into the other and also emerging out of it. Darkness that is inconvenient and even obstructive to human vision is convenient and helpful to owls and their like.

* * *

The highest of practical morality..... is the unceasing practice of Truth——truth in thought, word and deed——fearlessly and without favour——under all odds; and none

can be greater or more moral than the seeker after Truth, as he is in the long run useful to all and pleasing to all. He is the truly religious man also, as he is at ONCE FOR *all, and* ONE WITH *all, and therefore above the each and beyond the each.*

The Act of Taking Human Life—Different Interpretations according to Circumstances.

Security and Defence as Condoning Facts—Public Opinion, the Deciding Factor—Ultimately, Civilisation.

Civilisation, a varying Entity—The Stability of Modern Civilisation—Its Possibility.

Civilisation, the Expression of Man's Conduct—Man, a Growing Entity—Growth is Change—The Necessity for Change.

The Slowness of the Changes of Civilisation—'The Epochs of Civilisation' or Striking Periodical Changes—Consequences.

Interim Periods and Life's Automatism—The Stability of Modern Civilisation explained.

Modern Civilisation, not the Beginning of Human Civilisation—Recorded History is recent—Modern man, the Product of Phases of Civilisation, millions of years old—The descent of Modern Institutions and Opinions from Ancient Barbarism.

Defence and Security, as Condoning facts of certain Human Acts, are Relics of Barbarism.—Human Barbarism due to Man's Animal Origin —Animal and its Character—Its Rationalism, undeveloped—Its Social Nature, very limited—Its Life, Isolation —Its Suspicion and Hate of Strangers— —Self-preservation and Selfishness, its chief Motives.

Man, an Animal; but with greater Mentality—therefore more Social—yet, Human Society, narrow—Universal Brotherhood, only an Ideal—Humanity divided into Groups, each distinct and separate—Whole Mankind, One Society; not possible—World Court and World League, but problematic—The Unworkability of the League of Nations—Each Human Group lives in Isolation—Necessity for Offensive

and Defensive Attitudes—Nations are on a Footing of War—'Disarmament' Movement, a Failure—Arbitration Courts and Binding Treaties, ineffective—War and Its Universality —Days of Peace are Days of Exploitation—Various Economic Devices—Races and Nations, like Individuals, are Selfish—International Altruism and Philanthropy, out of question—Modern Man still Barbaric and Animalic—Self-preservation, the Chief Motive of each Group of Men—Defence and Security, as Condoning Facts of Human Acts, based upon that.

Higher Ethicality and its disapproval of Defence and Security—Defence and Security, Pleas to retain Man in his Highest Animal Stage and prevent him from becoming more Animalic—The Demands of Ethics—How to attain them—Modern Institutions, their inability to train Men for Ethicality—Courts and Laws are Restrictive and not Reformative—Their Ineffectiveness—Their main Purpose—Their descent from Barbarism—Capital Punishment, a Relic of Barbarism.

What is an Offence?—Illustrations; Murder and Suicide—Offence, any Act affecting the Social Welfare—Illustrations; Ancient Greeks—Aboriginal Tribes—Parliamentary Acts of Indemnity—Drinking.

The notion of an Offence, depending upon the notion of 'Society'—Politics, the basis of Modern Society—Religion and Private Conduct, the bases of Ancient Societies—Ancient Institutions.

Offence, a Human Act in Man's Collective Aspect—In reality, Man neither Collective nor Individualistic—Man is both, because he is Infinite—Yet, the Progress of Knowledge needs Division—therefore Man has Two Aspects.

Offence and Sin compared—Sin, a Human Act in his Individual Capacity.

Sin, a Human Individual Act affecting the Wide Universe—The necessity for Human Activity—How Man is equipped for Action—(I) BODY, determined by (a) Biological Stage, (b) Heredity, (c) Environments—

(II) MIND, determined by (a) Evolutional Order, (b) Nature of the Body, (c) Character of Associations, Animate and Inanimate—(III) PAST EXPERIENCES, operating as Congenital Tendencies (a) from Immediate Past (b) from Distant Past or Previous Births.—(IV) ORIGINAL INTELLIGENCE that is limited by (a) Biological Status; (b) Heredity; (c) Karma; (d) Environments—Every Man acts according to the varying strength of his different Equipments.

No two men are the same in Equipments—Motives and Acts of men vary.

Motives and Actions are judged by Results—Results are experienced differently—Motives and Actions are therefore interpreted variously—Actions and Motives are constant, but differ in Significance—Virtue and Vice, Good and Bad are due to interpretations of Motives and Actions.

Sin, not perpetual—Virtue and Vice are relative—Illustrated.

The Theory that Sin and Virtue are permanent—Creations of Satan and God—Each is Absolute—Therefore Good and Evil, Absolute—The Theory considered—The Law of Causation and the Unity of the Universe—There cannot be Two Absolutes—The Universe, no Creation but an Evolution—Satan and God are Thought-Symbols—Evil and Good, neither permanent nor created—They are Thought-creations of Man—Evil is not Universal—Illustrated (i)Children; (ii) Insane Persons; (iii) Animals; (iv) Inanimate Nature—Intelligence and Discrimination, the Roots of Evil—Conception of Evil determined by the Mode of Discrimination.

Another Origin—Conscience, said to be the Author of Sin and Virtue—The view considered—(i) Conscience, not Universal (ii) Conscience, a Guess by Instinct—Its Acts, in the first instance, are mechanical—Automatic Deeds, neither virtuous nor vicious.

Third Origin—Sin and Virtue believed to have been made by God—The Theory discussed; (i) God does not

exist; (ii) Sin, incompatible with His Nature; (iii) Unreasonablesness of His Punishment of Evil Doers.

Sin and Virtue, the Relative and the Comparative Conceptions and Interpretations by Man of Human Conduct—Yet, they are Facts—Their Efficiency with regard to Human Life.

Leaders of Thought fix Regulations for human Progress—Illustrations; (i) Ancient Rome; (ii) Ancient Greece; (iii) Ancient India; (iv) Nineteenth Century English Parliament—The Limitations of such Regulations dealing with Human Nature—Doctrines, Tenets and Commandments—Moses; Asoka; Krishna—The Greatness of their Regulations—Their effect on Generations—Sin comes to be the disobeying of those Regulations—Yet, they produce an Instinctive Sense to recognise Evil.

Sin and Virtue according to Leaders of Thought—The 'Moral' and the 'Immoral' determine Virtue and Vice—Morality and Immorality cannot be good Judges—The Possibility of the 'Non-moral'

Is Morality restricted to Sex-relations?--The View discussed--Man is more than Biological.

Does Immorality mean 'Creating Loss?'--Various degrees of Loss--Loss is Injury--Different Kinds of Injury --Morality is non-Injury—The Practicality of non-Injury considered--It ends in Automatism—It leads to self-exclusion or Isolation which is Self-decay.

Morality, as Active Help—Charity, however, not a good Moral Guide—Explanation.

Morality is Truth—Truth is Correctness—Truth is Good—Truth is Pleasing —The Good and the Pleasing need not be True—Illustrated—They are limited by Desires--Ideal Morality is Ideal Truth—It is Beauty and Utility.

Practical Morality is the Practising of Truth--Who is a Truthful Man?

How Truth is suppressed—The several Ways are Untrue—Untruth is Many.

Truth is That which is One—Its Features: (i) Sameness; (ii) Naturalness; (iii) Simplicity; (iv) Plainness. (v) Innocence—Who is a Truthful Man?—The Fate of Truthful Men—Their Greatness.

Common Humanity cannot realise Abstract Truth—It needs Guides. (a) Religious Dictates: (b) Moral Tenets: (c) Laws of the Land—The Defects of such Guides—Their Practical Usefulness—Truth for Ordinary People is to follow those Guides—The End of Truth.

I. Civilisation—The Ultimate Interpreting Factor of Human Deeds.

The Act of Taking Human Life

A man kills his neighbour and by the decision of his peers, is ordered to be hanged. One, attacked by robbers, wards them off by striking a few of them dead; but he is condoned for his act. A soldier in a battle-field spreads death among his enemies; he

is praised and even awarded. The same act—that of taking human life—is viewed differently in different circumstances, and is therefore accorded different treatments. He who kills the robbers that attack him is excused on the ground of self-defence, while the soldier in the battle is similarly treated. The latter is even supposed to be authorised to commit his man-slaughter, and that for the security of his crown and country from whom he derives his authority. Those that sit in judgment over the murderer and order him to be hanged are no better than the condemned man in the consequences of their respective deeds; but, while the one is supposed to act in the name of Law and Justice, the other is considered to act beyond them and therefore to lie beyond them.

Different Interpretations according to Circumstances

Security, and therefore Defence either of an individual or of a community, during ordinary days or under an emergency, is a sufficient pretext for

Security and Defence as Condoning Facts

the condonation of the 'act of killing,' while the want of it leads to its condemnation. Public opinion, expressed either through varying popular institutions that differ according to the civilisations of times and places or through the fiat of the varieties of executive heads that change from age to age and country to country, is the final authority that sanctions and even defines that security and that defence which place a man beyond the odium of being a 'murderer'. The civilisation of a community and therefore its needs and modes of behaviour, however, are the ultimate determining factors that operate very slow and very subtle in the formulation and the expression of that public opinion.

Public Opinion, the Deciding Factor.

Ultimately Civilisation.

(II) Civilisation :—A Changing Entity

Civilisation is a varying and variable entity, and groups of people therefore bound by certain ties, natural and artificial, and calling themselves

Civilisation, a varying Entity.

communities, races or nations, are still in a state of fluidity with regard to their opinions and the modes of their effective expressions. But civilisation, at least with what are now known as advanced people, has, in the light of their experience of the past and their knowledge of the present conditions and those that are probable in the future, has reached sufficient certainty and stability, and therefore has given to the opinion of such people and the modes of its expression and execution enough strength and conservatism that will not allow them easily and suddenly to change, to suit either the fancies or the panics of those people. Still, however much bound by a growing conservatism as expressed through increasing respect for precedents, conventions and customs that have become well nigh irremoveable, the respective civilisations of the different peoples of the world are yet altering and alterable.

The Stability of Modern Civilisation.

Its Possibility.

III. The Explanation for the Changing Character of Civilisation.

This fact finds its explanation in the very nature of man himself whose being and behaving, both with reference to himself and the objects and events of his environments, go to make up what is generally and vaguely called his 'Civilisation.' Man is an ever-growing entity; and the objects in the midst of which he lives also partake of that feature. Growth is change; and every day of one's life and even every moment of it, there is change. The moment such changes cease, that very moment there is death, cessation of life's activities. If life is to be, it must act; and activity necessarily involves alterations in every one of its aspects. Hence, man changes and cannot but change; and hence his civilisation also changes and must change.

Civilisation, the Expression of Man's Conduct.

Man, a Growing Entity.

Growth is Change.

The Necessity for Change.

IV. Change Perpetual, but Noticed Occasionally.

Occuring as they do during every moment of human life, the changes are

The Slowness of the

Changes of Civilisation.

yet not striking enough to attract man's attention. They gather volume and strength only in the course of long ages and, when sufficiently momentous, they become marked enough to make the community, the race or the nation assume, as it were, a new garb and appear in a different perspective. Such vast and periodical changes, occuring at long intervals, mark what are styled 'The Epochs of Civilisation'; and not unusually do they synchronise with the emergence of striking persons who, by the tremendous qualities of head and heart, usher in the new era. The rest of humanity, belonging to contemporary time and place, but vaguely and slowly realises the significance of such persons and all they stand for, handing over to its progeny its struggles and attempts for the fuller realisation of what it itself has left but ill-realised or unrealised. By the time general humanity comes practically to know and adopt the consequences of the

'The Epochs of Civilisation' or Striking Periodical Changes.

Consequences

epoch changes, mighty alterations take place through the fusion and the confusion of races, leading to the birth, as it were, of an entirely new race which supersedes the older ones, but still stands on and builds itself over those extinct ones. Human civilisation is like a perennial stream that knows no end, but changes its course from time to time and land to land, absorbing innumerable minor streams on its way, and accordingly changing the color and the taste of its waters. Men may come and races may go; but civilisation goes on for ever. And its only parallel and similarity is Life itself, individually and collectively, whose expression that civilisation happens to be, and which evolves and ever evolves from form to form and function to function.

Interim Periods and Life's Automatism.

The interim periods between two such 'epochs,' are marked, as it were, by the automatic activities of Life. Such automatism gives rise to systematisation of Life's operations leading, as

it were, to the stabilisation of the channels of its expression, indicated by the several concrete institutions of man. Driven through such recognised paths, Life runs smoothly, as it were, involving no mighty effort on the part of man to keep it going, except putting in a patch here and a bit there in its otherwise sound barge. Modern advanced races belong, as it were, to one such systematic and automatic interim periods, marked on the one hand by the emergence of personalities like Buddha and Jesus and the rise and the fall of the Macedonian and the Roman Empires, and on the other by what is but in the womb of Time and which none as yet can foresee and foretell.

The Stability of Modern Civilisation explained.

How many such interim periods there have been in the life of man and how many such new epochs at long intervals marked the successive advancing stages, it is beyond the capacity of any one to say. History as it exists but takes one to a few thousand years

Modern Civilisation, not the Beginning of Human Civilisation.

Recorded History is recent

beyond the birth of Christ, and its recorded events are therefore comparatively recent. This much, however, is certain that man, as he is at present, is but a cumulation and a culmination of all the several successive phases of civilisation that commenced its career with the very commencement of humanity itself, millions and millions of years ago. He has therefore in him embeded, as it were, through ever accumulating hereditary transmissions, all the experiences of the several phases and types of civilisations to some of which, if not to all, he gives expression in a manner that is consistent with the needs of his times.

Modern Man the Product of Phases of Civilisation, millions of years old,.

V. Interpretation of Human Conduct Changing According To Changing Civilisation As Derived From the Past.

Man, therefore, is a changing entity —changing, however, only in line with the past and the mode of its living. The opinions therefore which the

The descent of Modern Institutions and Opinions from Ancient Barbarism.

modern man expresses and the organised institutions through which he expresses them are but the children of his past, tracing their origin to and variously building themselves from the ancient peoples of the world who comparatively with the present-day races, are spoken of and even treated as 'barbaric,' rude and crude. Man therefore is yet not free from the touch of barbarism, and the way in which he treats 'the act of killing' a fellow-man, varying as it is under different circumstances, is also barbaric.

VI. The Animality in Man Usually Determines And Interprets His Deeds.

Defence and Security, as Condoning Facts of certain Human Acts are Relics of Barbarism.

Defence and security that serve as enough grounds for the condonation of such an act are themselves traits that have persisted to this day from the time of the primitive man. He, as he was just emerging from the animal in the distant past, was not far removed from it in his acts and in the motives that induced him to such acts. The animal

Human Barbarism, due to Man's

Animal Origin.

Animal and its Character.

to whichever stage of evolution it belongs, has still mentality that has not developed to its fullest; and it therefore cannot view and review its deeds from an ethical stand-point. It is not, in virtue of this natural defect, in a position calmly to calculate the consequences of its operation as affecting a wider class of its kind. It is limited in its vision only to itself or its immediate dependants, and the latter too only for a time. Even animals that belong to a higher order in the scale of evolution, however sagacious or rational, are hampered by automatic habits or instincts in their general behaviour, and therefore have their sagacity and rationalism limited to a few deeds that but cover an infinitesimal section in the entirety of their lives. Each animal therefore has its attention directed solely to itself and the objects immediately needed for its own maintenance. A tenacious adherence to its individual life and a persistent, though practically automatic, series of attempts towards

Its Rationalism undeveloped.

Its Social Nature, very limited.

that end mark the be-all and the end-all of an animal's goal. It therefore does only such acts as will instinctively take it towards its end; and, every animal being and operating under and for similar purposes, no animal has a notion for joining and being in company with other animals, except, and in such measures only, as are needed for maintaining its immediate end intact. Deprived of social tendencies, or having them as yet undeveloped, the animal lives, more or less, a lonely life. Having no companions or having only a very few, it develops an attitude of suspicion and even active hostility, all through its dominant instinctiveness, towards animals that are strangers to it. It is induced by the notion that *they* live only to deprive *it* of *its* means and mode of life. Hence, it is ever watchful, watching its own self and watching others from aggression against it. It is therefore, more or less, ever in a state of war with its neighbours; and, in the interests of its self-preservation, it is always both on the offensive and on the defensive. Selfishness is thus its prominent motive; and man who has evolved out of the animal has imbibed all its qualities and modes of activities.

Its Life, Isolation.

Its Suspicion and Hate of Strangers.

Self-preservation, Selfishness, its Chief Motives.

Man, however, in virtue of his greater mentality than that of his ancestral animal, and in virtue of the possibility for its further growth, has developed tendencies and habits for greater gregariousness and, in consequence thereof, has found himself in the midst of his fellow-men with whom he feels bound by ties of varying strength and grades. This is the commencement of human society which, according to the needs of times and of individuals, differs in its quantitative and qualitative aspects. Wider and ever wider, both numerically and in character, has that society grown; but never in the history of mankind, not even now, has it included the

Man, an Animal; but with greater Mentality;

Therefore more Social.

Yet, Human Society, narrow,

entire humanity. Despite the practical efforts of socialistic movements and of wider democracies which the world has, from time to time, adopted and practised, Universal Brotherhood has always been and still is only an ideal which man has ever aspired after, but never did reach. Though therefore man has never been in isolation and though in consequence he has found himself in companionship with others, he has yet discovered his associations to fall into partly or fully distinguishable groups, always into smaller or bigger *groups* only. Each such group has a distinct individuality; and as such has interests and ideals all its own. Not that a few of such groups cannot and have not come together; but that, in virtue of the temporary character of the binding interests, the wider association has always, after the lapse of a period, resolved itself into its original parts. Mankind is still divided into races and nations, each with its particular and

Universal Brotherhood only an Ideal.

Humanity divided into Groups each Distinct and Separate

Whole Mankind One Society, not possible

peculiar interests; and no effort to create a world court or a world league, that can exercise a common beneficent and restrictive influence over the entire humanity, has as yet attained a successful or satisfactory fruition. The League of Nations of the present day political world is still in a state of liquidity and experimentation; and whether, in virtue of its constitution, its functional incapacity or ultimately of the animalic character of man, it will ever attain enough cohesion and coercion is a matter only for conjecture. Mankind therefore, however gregarious in nature, yet finds itself divided into groups, each one of which, like unto its animal ancestor, considers itself, and even acts, as being individualistic and in isolation. Each one therefore is prompted by no higher and wider motive than that of its own preservation; and necessarily in consequence, to procure and guard the means for it, it assumes an offensive and defensive attitude, looking upon and

World Court and World League but Problematic

The Unworkability of the League of Nations

Each Human Group lives in Isolation

Necessity for Offensive and Defensive Attitudes

treating other groups with suspicion and even suppressed hostility.

Nations are on a Footing of War

The feverish haste with which nations have been and still are equipping themselves with armaments which ever increase in number, variety and quality, and which cover and include land, water and even air, is but an indication of their mutual suspicion and their readiness to run against one another at the slightest provocation or cause. Despite the agreement and arrangement among certain major powers for 'disarmament', despite even the move towards that direction begun by them, the arrangement is still in its 'infant stage,' either because of the suppressed unwillingness of the parties themselves or because of the narrowness of the field of its application and practical operation. Several ingenious plans are adopted from time to time for the prevention of actual conflict among them; but, while inter-national arbitration courts lack the legal coercive authority for the enforcement of their decisions,

Disarmament Movement, a Failure

Arbitration Courts and Binding Treaties Ineffective

treaties are considered worth not even the paper on which they are recorded and attested to. Wars have therefore not been infrequent; and, while some of them are limited in their areas and volume, others become practically world-wide, engulfing the entire humanity within their destructive meshes. Even during days of peace, systematic devices are adopted for the economic exploitation and the economic suppression of the each by the rest. Break-neck production of physical goods, dumping of markets, clubbing of the smaller into bigger organisations, obtaining of monopolies and patents, impositions of prohibitive taxes and ruinous tariffs, are a few of the methods of modern competition for the economic enhancement of some at the cost of others, leading to the unrest of many and the anxious dissatisfaction of all. Peace or war, man is generally the same, ever selfish and, if possible, ever ready to pounce upon others to enhance

War and Its Universality

Days of Peace are Days of Exploitation

Various Economic Devices

Races and Nations like Individuals are Selfish

his own interests. What are but the characteristics of individual men do also form the characteristics of groups of men, of races and nations.

International Altruism and Philanthropy of question

These therefore, by what appears to be but their intrinsic quality, cannot and do not afford to be altruistic towards one another. Every beneficent act and every charitable motive which each group of men exhibits towards others are limited by considerations of its own interests; and international philanthropy, as mankind is at present constituted, is therefore out of question.

Modern Man still Barbaric and Animalic

If the animal shows its claws and teeth against its enemies, real or imaginary, if the primitive man makes use of his rudely chiselled and roughly shaped weapons of stone and wood, modern races display more horrible and more destructive instruments of metals, devised in accordance with scientific exactness and practical culture.

Self-preservation the Chief

In such a state of affairs where each nation, by the very inheritance of its animal parentage and aboriginal barbarity, has necessarily to suspect others, self-preservation becomes the driving doctrine of life, and therefore self-defence serves as the only means for attaining its end. Hence, acts done by individuals, either for themselves or for others, provided they lead, even if it is at the cost of others, to the safety and stability of their own selves or that of their kith and kin, are looked on as not constituting offences. Therefore, he who kills the robbers that attack him and the soldier that kills his enemies in the battle are no offenders; and their deeds, viewed from the angle of the individual man or that of the individual nation, are hence pardonable. Similarly, judges pronouncing capital sentences against murderers stand above reproach, as they discharge their functions in the name and for the benefit of the individual societies whose security and stability they are appointed to safeguard and enhance. Defence therefore is a passport that

Motive of each Group of Men.

Defence and Security, as Condoning Facts of Human Acts based upon that.

takes a man safely through all acts that would otherwise appear to be heinous and render the doer thereof a criminal.

VII. Ethical Demands—How They Vary From The Animal Instincts In Man.

Higher Ethicality and its Disapproval of Defence and Security.

Higher ethicality, however, does not justify 'Defence' as a plea for the condonation of certain acts. Ethics demands human conduct to be raised above its animal origin and animal taint, and turned towards divinity which is humanity developed. Man is a potential god as he is an improved animal; and his way, as it has ever been in the course of evolution from stage to stage, must still be upwards and onwards, and not downwards and backwards. Defence and security, set up as pleas for the forgiving of certain deeds under certain circumstances, are at the most but pretexts for maintaining man *in tact* in the highest and most refined animalic stage which he has

Defence and Security. Pleas to retain Man in his Highest Animal Stage and prevent him from becoming more Animalic.

already reached. They only prevent him from falling into his native ferocity and brutishness; and they are, at the best, but negative in character. They do not aid him towards the unfoldment of his potential divinity that demands love against hate, patience for anger, and deliberate self-sacrifice in the place of subtle or open selfishness. These must come and will come only through the self-examination and self-training of an individual by himself, aided and guided, if need be, by a carefully planned education of that individual by an external agency. As things are, very few among men are prone to self-culture through self-discipline, while external institutions for the training of men are more restrictive in character than educative. Courts and laws exist more for restraining than reforming, and punishments are imposed with a view to deter humanity rather than discipline it. Deterrents and restrictions can have very little effect upon

The Demands of Ethics.

How to attain them.

Modern Institutions. their Inability to train Men for Ethicality.

Courts and Laws are Restrictive and not Reformative.

Their Ineffectiveness

men that really love freedom, while stone walls and iron bars sometimes become stepping stones to popularity and martyrdom. Restraining an individual within a prison-house and subjecting him to restrictive measures therein are intended, on the one hand, for terrorising others of a like tendency from repeating the crime and, on the other, for vouchsafing a peaceful living for the rest of the community. This system, however, may be traced to the days of human slavery, and linked with the selfishness of such in those days in the society who, in virtue of certain possessions, regarded themselves and were even looked upon as superior. The punishments now imposed by courts and laws have had some such origin, and this is clear from the persisting practice of 'capital punishment.' However smoothened in its execution, however carefully arrived at through deliberation and argument, it is yet barbaric in character, having

Their main Purpose.

Their descent from Barbarism.

Capital Punishment, a Relic of Barbarism.

begun in the cry of the primitive man for retaliation, expressed through his demand for 'an eye for an eye and a tooth for a tooth' and his vengeance for splitting the blood of the offender in turn.

VIII. "Offence" Determined by Changing Civilisation.

Right through the several phases of human civilisation, beginning with the days of man's emergence from the animals, passing by his barbaric and semi-barbaric states of life, and ending in his modern advanced status, an "offence" has always been construed as an act which in the opinion of the public as expressed through its ill or well organised institutions, checks, retards or destroys the safety, the liberty and the stability of any community, or of any individual looked upon and treated as a member of any community. One is not only not authorised to kill his neighbour, but is

What is an Offence?

Illustrations; Murder and Suicide.

not even permitted to kill himself. To kill another is to deprive the society of a useful member, and to kill ourselves is to debar the community from any benefit that it may likely derive from us. Suicide is as much a crime as murder, and society has, through its legislative and coercive authority, set its face against both.

Offence, any Act affecting the Social Welfare.

The welfare of a society and its possible or certain enhancement is the criterion in the definition of an offence or crime; and acts that are not conducive to the social peace or promotion do come under that category. The ancient Greeks and Romans thought it an offence to kill or ill-treat one among themselves, but they themselves with impunity killed or ill-treated strangers and slaves. Certain aboriginal tribes are said to offer their girls in marriage only to such young men of their communities as present the largest number of the skulls of their enemies, gathered through the valour of their personal

Illustrations; Ancient Greeks;

Aboriginal Tribes;

swords. A minister of a government or a justice of peace that orders a threatening mob to be fired at is excused for his deed by a parliamentary Act of Indemnity. Some countries treat 'drinking' an offence against their laws, while others do not consider it as such on the score of economics and individual liberty.

Parliamentary Acts of Indemnity.

Drinking.

The notion of the constitution of a society and of the deeds of offence against it has not been the same in all countries and ages. Generally speaking, the modern basic principle of a society is politics and that alone is now a society whose individual members have a right, in some measure, to participate in the management of its affairs through its organised institutions. Anything that falls outside this is not a matter for the society to deal with, and one who does not, like his neighbours, regularly attend the church, does not on that score lose his social privileges.

The notion of an Offence depending upon the Notion of, Society.

Politics, the basis of Modern Society.

Religion and Private Conduct, the bases of Ancient Societies.

Times were in ancient days when the order of excommunication from the religious head worked as severely against an individual as the modern decisions of exile or imprisonment, in depriving one of one's rights to participate in one's society's privileges. What is now generally treated as the private conduct of a man or woman, and which for that reason is recognised to be beyond the law of the land, at one time formed the subject of strict scrutiny and even punishment by the courts of the country. The Areopagus in Athens, the Rex Sacrorum and the Censors of Rome, the Kula Guru or the family priest of the Epic Indian days formed regular parts of their respective governmental machineries, discharging in some measure the functions of watching and checking private morality, which therefore came to constitute an inevitable qualification for society's membership. While modern law which punishes one for his ill-treatment of his life-mate cannot compel one to marriage, ancient India,

Ancient Institutions.

save under grave and limited exceptions, considered it a crime on the part of one to remain unmarried and even coerced one to become a house-holder. Thus, sometimes religion and sometimes not; at times private conduct and, at other times, it being omitted; and now politics, pure or quasi; have formed and do form the bases of social structure, and have accordingly colored men's understanding of 'Offences' and 'Laws.'

Offence, a Human Act in Man's Collective Aspect.

Varying from time to time and country to country as the meaning of 'Offence' has been in accordance with the different conceptions of 'Society' and 'Social Laws,' one common trait has persisted throughout, and that is that an offence has ever meant the deed of an individual in his collective aspect as adversely affecting the collective group, and of which the rest of the group take note for the condemnation of the deed concerned and of the perpetrator thereof.

IX. Man's Dual Aspects.

Man, however, has as much an individual aspect as a collective one; and, while courts and laws take note of and check only such of his deeds as arise from the latter and retard it, no concrete institutions have yet been devised to correct him in his former view. Really speaking, his acts in his purely individual guise as much affect him and others as those of his in his collective guise. In fact, no clevage is possible between the particular and the general aspects of humanity, and it is beyond the capacity of man to set a boundary line to mark where the one ends and the other begins. Every object of the Universe is linked in a variety of ways with every other, and ultimately all are but the different presentations of a single, self-active entity. Man therefore, either immediately and in a tremendous manner or in ages to come and in imperceptible ways, affects helpfully or adversely

In reality, Man neither Collective nor Individual.

every object of his environments, both near and far, by his conduct which includes as much his thoughts and words as his deeds. Man is an Infinity in himself and a Cosmic Representation; and, in virtue of his resultant potentialities that are unlimited, he can as much affect the most distant star of the vast firmament as the tiny worm that crawls under his foot. It is not that *he* alone has that capacity. Every object, both animate and inanimate, has that power in it, and the Universe is but an Infinity of interconnections of deeds among multitudenous varieties of objects, wherein each affects the rest and is in turn so affected, forming at once the originator, the receptor and the transmitter of an endless series of deeds and their consequences. It is impossible therefore to distinguish one from the other, or the acts of one from those of the rest. Individualism easily and early merges in collectivism, and a collection is as much the qualitative

Man is both, because he is Infinite.

fusion of individual features as it is the quantitative totality of isolated entities. The human society is but a reproduction of this universal feature in a particular form, and man therein is at once individual and communal. Consistent, however, with the nature of his progressing and progressive knowledge whose outward manifestations in a concrete manner constitute human civilisation, man advances in life by grasping it in a gradually increasing way, which to him therefore appears as particulars and generals, simple and compound, the more limited and the less limited. Though every particular is but a part of a general, every species a part of a genus, yet progress in knowledge is no progress, unless it is through the recognition of limitation and the conversion of a narrower limitation to a wider limitation. Hence, the Universe appears as being made of different and distinct objects, each characterised by varying amounts of limitations in its conception by man. Hence, in his purely

Yet, the Progress of Knowledge needs Division.

human character also, he appears to be and treated as an individual being that is distinct from his communal or collective being. Only this latter, society generally notes, and calls such acts 'offences' as arise therefrom and affect it in an adverse way.

Therefore, Man has Two Aspects.

X. Offence and Sin Compared.

In accordance with this dual division of man, individual and communal, every offence is a sin; but not every sin an offence. Both are deeds which are construed as evil, and both lead to consequences that are restrictive or adverse. While, however, an offence is an evil deed which the general society through its specially appointed institutions takes cognisance of and even checks, a sin is an evil act which the society may not and does not so note and punish. An offence emphasizes the collective aspect of man, while a sin brings to prominence his individual aspect. While one is equally free to commit an offence or a sin or

Offence and Sin compared; Sin, a Human Act in his Individual Capacity.

both, in the case of the former he stands answerable to his neighbours or their authorised representatives; and in that of the latter, to his own self which, in other words means not the world of man as commonly meant, the world of human society. While therefore in the former he stands to face the restrictions of seen and seeable mundane entities—his neighbours or the institutions they make; in the latter he has to meet an unseen and invisible entity, his SELF, which he styles his Soul, God and what not. While an offence takes its origin in the definition of it by the collective will of a goup of people—the laws of a land; a sin as such originates from the consideration of man as man, a member of the wide universe, and not alone of a race, a community or a nation. While the former is intended to keep one a useful organ of a human body-politic, the latter stands to fix unbroken man's connection with everything that lies in and outside man's

society. The former is for preserving the stability of a group of men and women, and the latter for keeping the morality of every man or woman. The former is judged in view of the safety of a human collection, and the latter is determined according to the right or the wrong of the ultimate human conduct. While an offence comes from the animal origin of man in which he tenaciously guards his person and property against his neighbours whom he views with suspicion and hostility, a sin originates from the ethical end of man wherein he tries to raise himself above the limitations of the world to become an unsuspecting member of a concordant Universe.

Sin, a Human Individual Act affecting the Wider Universe.

A sin, therefore, is any deed—including even the promptings thereunto, words, thoughts and even emotions—that affects adversely man's membership of the entire world. Man, like the other entities of the Universe, is here to mark a particular stage in the

The necessity for Human Activity.

highly organised evolution or the increasing self-manifestation of an intelligent and voluntarily acting, single Cosmic Intelligence. All are here in virtue of Its activity and all therefore equally participate in It. But, each manifests that activity to the extent, and in the manner, to which it is equipped, in virtue of that very evolutional or the ever increasing, self-manifesting cosmic movement.

XI. Man's Constitution—External and Internal.

How Man is equipped for Action.

Taking the case of man, he derives his needed equipment from several sources, for the outward presentation of that cosmic activity of which he himself is a product. He has a BODY that is in general determined for him by the biological stage to which he belongs, and in particular affected and modified by such physical traits as are on the one hand conveyed through hereditary transmission both from his immediate ancestors and ultimate mankind, and on the other as made by his environments, near

(I) BODY determined by
(a) Biological Stage
(b) Heredity;
(c) Environments.

and distant, such as his food and dress, and such also as the physical features of the place of his living, wind and rain, sun-shine and others. He also has a MIND which in trun is the product, generally of the order of evolution in which as a member of mankind he is located, and particularly of the nature and quality of his body and of the character of his associations, both animate and inanimate, human and non-human, which therefore to him serve as training agencies, active or dull, organised or otherwise. He is, besides, affected in his life and the modes of its expression, as formulated by his thoughts, feelings, words and deeds. In fact, he is affected by his STORED-UP-EXPERIENCES which have become or are becoming well-settled and therefore provocative or motiving tendencies. These come down to him from the immediate past that he can vaguely or well remember; or, [if in the Universe, despite the passage of long ages, nothing is lost and if

(II) MIND, determined, by
(a) Evolutional Order,
(b) Nature of the Body,
(c) Character of Associations, Animate and Inanimate,

(III) PAST EXPERIENCES, operating as Congenital Tendencies.

(a) from Immediate Past.

Evolution is no more than the unlimited, ever increasing concretised outward expression of an endless Intelligence through ever more finely altering and therefore adjusting physical means] from the most distant past also. Then, with other bodies and shapes, he had played his evolutional part as a member of an organised Universe, which facts he cannot possibly remember and which for him technically constitute his previous births.* He has, in addition, as a presentation of the Cosmic Intelligence, an UNLIMITED FUND OF INTELLIGENCE which lies embedded and is therefore potential, because of the restricting influences of *biological growth* that in general fixes his physical body and the degree of his mentality, of *heredity* that brings for him his peculiar physical and mental traits from parental or ancestral source, of *karma* that

(b) from Distant Past or Previous Births.

(IV) ORIGINAL INTELLIGENCE that is limited by
(a) Biological status.
(b) Heredity.
(c) Karma-
(d) Environments.

* Every one need not have had Previous Birth or Births. (Refer to Note at the end of Chapter XXVI.)

gets to him the accumulated store of his own experiences and tendencies gathered by him personally in the past, and of *environments* that at present serve as agencies for the moulding of his body and mind, and their further play for the gain of further experiences. Every man therefore is the product of the play of the Cosmic Intelligence, of Biology, of Heredity and Karma, and of Environments. Of these, the first is the manifesting agency that is common for the entire Universe, and the rest are limiting entities that are essential to make its expression gradual and graduated. Upon the nature and the strength of the limitations depends the extent of the cosmic manifestation which, for those very limitations, sometimes may and also does meet with an almost impassable check to, or even a virulent set-back in, its otherwise peaceful and gradually increasing outward expression.

Every Man acts according to the varying strength of his different Equipment.

XII Why Human Beings Vary.

No two men are the same in Equipments.

In no two individuals are the transmitted parental influences the same, and in no two individuals are the biological settings of the nerve and the organ, the body and the brain similar and exact. No two individuals meet with identical environments, and no two individuals are affected even by the same environments to a similar or equal extent. None among men brings or possesses a similar quality and quantity of congenital tendencies like his neighbours, and none therefore is karmaic or motive-influenced towards action by such tendencies in the same manner and to the same degree as his fellows. There are therefore ever-varying modes of expressions by men of themselves through their thoughts and words, deeds and feelings; and the variations are as innumerable as the members of the human totality, or the fleeting moments of a single or collective human life.

XIII. Human Motives—Their Variations.

Motives and Acts of men vary.

Hence, the motive of one is not the same as that of another, nor can one act in a similar manner to an exactly similar end as another. People act with different and differently colored motives, towards various and variously viewed ends, with unlike and dissimilarly affecting consequences.

Motives and Actions are judged by Results.

Motives and the actions they may lead to are, however, judged by the nature and the extent of their results that are felt and experienced; and, since this feeling or experiencing differs in character and degree from man to man, such results together with the motives and actions behind them are interpreted in various ways by different men and different peoples. The effect that an action produces and the consequent significance or interpretation that it acquires are therefore, in the ultimate, the determining factors of its happiness or otherwise, pleasantness or its opposite, rightness or

Results are experienced differently.

Motives and Actions are therefore interpreted variously.

wrongness. What therefore renders one happy may be unhappy to another. An action that is pleasant to me may be painful to you. A deed that is construed as right or wrong by one country or one age may be deemed to be the opposite by different lands and different times.

XIV. The Nature of Human Actions dependent on Interpretations.

Actions and Motives are constant, but differ in significance.

Actions by themselves and the motives leading to them are therefore and will ever be constant, but for their variable and varying significance. No action therefore is by itself virtuous or vicious, good or bad ; and, consequently, man who motives that action and does it, is by nature, neither pure nor impure, except as judged by his neighbours. The ideas and ideals of a people, as expressed by their cultural attainments, in accordance with their needs and modes of life, suitably unto their country and age, are in the ultimate the agencies that decide and settle what is or is not right.

Virtue and Vice, Good and Bad are due to Interpretations of Motives and Actions.

XV. Sin, not a permanent Entity ; but varying according to Interpretations.

Sin, not perpetual.

Sin therefore is not perennial, nor is one a perpetual sinner from birth or by profession. Virtue is not the monopoly of any particular individual, nor can any one assume the role of leadership over others for making them better. Virtue and Vice are relative in character and conception. They are like light and darkness, each seemingly different from the other, but each gradually merging into the other and also emerging out of it. Darkness that is inconvenient and even obstructive to human vision is convenient and helpful to owls and their like.

Virtue and Vice are relative.

Illustrated.

XVI. The Common Views of Sin Considered.

I

The Theory that Sin and Virtue are permanent.

Belief of man, however, is to the contrary. Some hold that sin and virtue are separable, and as such are absolutely antagonistic to each other. They are constant entities, each trying

to submerge the other, but each in its turn gaining the upper hand through the assistance of its creative agency. In the opinion of some, sin originates from Satan as virtue comes from God. Everything that man construes as good is due to the beneficent graces of the latter, and everything that in his view is evil is produced by the mischievous machinations of the former. According to them, as God is absolute and unlimited in His existence, so is Satan; and virtue and vice, or good and evil, which are the results of their respective operations, are, they say, equally permanent entities. The world, according to that belief, is an endless battle-ground between the two, and *he* is a *sinner* who falls under the influence of Satan, as the *virtuous* man is *he* who manages to meet God and His ways.

Creations of Satan and God.

Each is Absolute.

Therefore Good and Evil are Absolute,

The idea that the Universe is an absolute bifurcation is untenable. The Law of Causation is a scientific assertion

The Theory considered

of the continuity of universal operations, and therefore of the unbreakable touch or relation among its several parts. Relation in Space, Time and Causation, and therefore in intrinsic qualities, is the characteristic feature of the several sections of the wide world. The possibility or even the certainty of continuity bespeaks of a basic unity; and as such the Universe is one and, only as a whole, absolute. Scientific investigations and philosophic conclusions aver, on the strength of this argument, that one only without a second can be absolute, and that the Absolute can be but one. To divide the world into two independent sections and to ascribe their origin to two unlimited entities is to go against the tested knowledge of man. Neither is the Universe in its entirety a creation, nor are its parts. Evolution or the increasing self-manifestation of the Cosmic Intelligence is what appears as the Universe. Neither God nor Satan is therefore a reality, except as a personified and

The Law of Causation and the Unity of the Universe.

There cannot be Two Absolutes.

The Universe, no Creation but an Evolution:

Satan and God are Thought-Symbols.

highly subtle symbol of man's thought-creation for the aiding of his thought-progress Satan as much as God does not in truth exist; and, with the removal of these agencies, are removed permanent Evil and permanent Good. Evil and Good, deprived of the absoluteness of their existence, sink to the level of the comparative and the relative. Comparisons and relations are also thought-creations for thought-progress, and nothing therefore is evil or good, except as meant or understood as such by man under certain circumstances which are therefore varying and limiting. If Evil is an ever-existing entity, even children and people of unsound mind cannot escape its meshes. Invariably are these considered to be beyond sin, while animals and others of the animate existence as much as the objects of the inanimate are never thought to be or become sinners. These have either not developed their level of mentality or have not become discriminating enough.

Evil and Good neither permanent nor created

They are Thought-creations of Man,

Evil is not Universal Illustrated. (i) Children, (ii) Insane Persons; (iii) Animals (iV) Inanimate Nature.

Intelligence and discrimination are the deciding factors of one's knowledge, and he who does not know his surroundings cannot possibly feel for them or act towards them. Knowledge, feeling and acting are the affairs that make a man, and Evil and Good are such only to those who grasp them as such. Human Intelligence therefore in all its phases is the determining agency; and as the level of intelligence among the several races and classes of men have varied and do vary from land to land and age to age, Evil and Good have equally varied. Variation eliminates constancy, and implies abstention. Evil and Good therefore are not permanent and do not even implicitly and therefore ultimately exist. The world is neither good nor bad, and it is either the one or the other as it is varyingly grasped, felt and acted on.

Intelligence and Discrimination, the Roots of Evil.

Conception of Evil determined by the mode of Discrimination.

II

Still another origin is ascribed to Sin and Virtue. What makes a man

Another Origin.

Conscience, said to be the Author of Sin and Virtue.

shrink from that which is treated as evil? '*Conscience*' is the general answer. It is my conscience that is said to prompt me to know that which is good.

The View considered

(i) Conscience not Universal.

'Conscience,' however, is an indefinable something that cannot be trusted to operate, much less to be universal. Hardened criminals and those that are given to high-thinking perpetrate their crimes or execute their ideas, not in virtue of their conscience, but as a result of their deliberate thinking and planning. At the most, conscience is but a guess by habit, though sometimes a guess in the direction understood and treated as right. It is instinctive in character, being more or less the result, as it were, of inherited race-tendencies and submerged race memories. It may prompt a man to action but, not being due to deliberation, the action it prompts is mechanical. Automatism cannot involve sin or evil, as an engine that smashes one to death is not responsible for its deed.

(ii) Conscience, a Guess by Instinct

Its Acts, in the first instance, are mechanical.

Automatic Deeds, neither virtuous nor vicious

Conscience by itself therefore cannot have the authorship for Good and Evil, though in the light of later interpretation the act may be construed to be good or bad.

III

Third Origin.

Yet another origin too is ascribed. God who is said to have created the Universe is also said to have created both Virtue and Vice; and He is believed to punish wrong-doers, as He is believed to award those that do good. The Universe, however, is not the product of any one's making; and so are Good and Evil. Even if it is such, why He who is good should have made Evil that is incompatible with His nature, and why He should punish evil-doers for what they are not responsible, are questions awaiting solution.

Sin and Virtue believed to have been made by God

The Theory discussed

(i) God does not exist

(ii) Sin, incompatible with His Nature,

(iii) Unreasonableness of His Punishment of Evil Doers

XVII. The Beneficent Influences of Virtue and Vice.

Thus, owing their origin to no extra-cosmic entities, and depending

Sin and Virtue, the Relative and the Comparative Conceptions and Interpretations by Man of Human Conduct

Yet, they are Facts,

Their Efficacy with regard to Human Life.

finally for their existence upon the relative and comparative conception and interpretation by man of human conduct, Sin and Virtue are yet facts which humanity cannot afford to ignore. They are the restraining and the promoting agencies in the conduct of man towards his environments; and, but for the fear of Sin and the love of Virtue, the human society would be a scene of confusion, interrupting its peaceful and onward march. Aversion to the one and attraction to the other have become, through heridity and similar circumstances, almost embedded, as it were, in the very constitution of the human mind; and, but for these practically natural and general tendencies, human courts and human laws, however organised, will have very little restrictive and, if so, reformatory influences towards the maintenance of man's social safety and stability.

XVIII. The Social Value of Doctrines Etc.,

A certain man or a set of men, with experience and wisdom superior to

Leaders of Thought fix Regulations for Human Progress

Illustrations; (i) Ancient Greece; (ii) Ancient Rome; (iii) Ancient India; (iv) Nineteenth Century English Parliament.

those of the rest, after deliberation and discussion, set up a series of deeds as evil, and others as good. They easily learn, through the aid of their knowledge and contemplation, what will help and what will not help the peaceful living and the orderly progress of the men of their age and country and, if possible, of those of coming ages and other lands. Thus, Solon gave his economical and constitutional principles to the growing democracy of Athens, and the Decimvirate set up their Twelve Tables for the guidance of the early Republican Rome. Manu, Yagnavalkya and Parasara instituted their property, marriage and other regulations which practically govern the Hindu Indian society to this day. The English Parliament of the Nineteenth century passed a series of Acts to alter the political, the industrial and the religious aspects of the English-men and English-women. Laws and Regulations thus passed attempted to fix the location of each individual and

The Limitations of such Regulations

his relation towards the rest, restricting and punishing him if he violated them. Such laws and regulations, however, affect only what is known as the material side and are restricted to particular societies, with man as a causal and contributory element in an organised human body-politic. Other regulations and other laws too have been set up from time to time for the lead of man, not in his aspect as a human social entity, but in consideration of his nature as man. 'What is man and what is his function here? Whither does he go and what are his relations, if any, to the rest of the Universe?' Such and similar questions, touching the source, the course and the goal of man, have received their solutions too, and were set up as doctrines, tenets and commandments. In the name of God, Moses gave his Ten Commandments to the Israelites, while Asoka set up his Buddhistic doctrines on stone pillars throughout his empire. Sri Krishna gave out his

Other Regulations, dealing with Human Nature,

Doctrines, Tenets, and Commandments.

Moses

Asoka

Krishna

famous 'Song of the Lord' or the Bhagavat Gita on the eve of the Battle of Kurukshetra. These are wider in scope than the property laws and the constitutional principles of Manu of India and his like, and are therefore not unlikely to be far more lasting and effective. For that reason, they gain an importance unequalled by others and, while Solons and Parasaras may be forgotten or at least altered, Krishnas and Christs, Buddhas and Mohamads will be remembered for ages to come. The significance of their utterances are caught by *their* generations and handed to future ones. They become part of the mentality of the race which in consequence, and in view of sub-normal memory, instinctively discriminates, according to the tenets of their leaders, between what is good and what is bad. With such races, Sin is the disobeying of the regulations of their leaders, while Virtue is their strict observance. Fanatical elements are at times imported into their execution, while their spirit

The Greatness of their Regulations

Their Effect on Generations

Sin comes to be the disobeying of those Regulations

Yet they produce an Instinctive Sense to recognise Evil

is allowed to be over-shadowed by their letter. But the race gains an instinctive sense in general, as it were; and, without the ability for ratiocination or explanation, to a certain extent shuns the evil and adopts the good.

XIX. Is Sin identical with Immorality?

Sin and Virtue according to Leaders of Thought

What then, according to leaders of thought, is a Sin? And what, a Virtue? What actions do they bring under the category of wickedness and what, under that of the good? What are the deciding factors whereby they discriminate between the one and the other? Generally and vaguely, all virtuous deeds are construed as moral, and others as immoral.

The Moral and the Immoral determine Virtue and Vice.

Morality and Immorality cannot be good Judges

Morality and its opposite appear to be the guiding entities in the judgment of the nature and the character of human activities. These, however, are not and cannot be good guiding lines, as they are not mutually exclusive and do not between them exhaust the list.

The Possibility of the 'Non-Moral

They admit the possibility of types of existence which are 'non-moral', like the objects of the inanimate world and those entities of the animate that have not developed enough discrimination. Even the things of the objective world do act, automatically it may be, and even sentient beings like animals and human children do work, intelligently though instinctively. These and their operations are construed as 'non-moral', and are consequently excepted from the praise of morality or the odium of immorality. Only, conduct that is the consequence of discretion and therefore of deliberation is above the 'non-moral'; and mature humanity alone comes to be moral or immoral. The greater the civilisation and the culture of an individual or a race, the greater are his or its chances to be moral and immoral. For the same conduct and by the same deed, the civilised races of modern days commit a greater crime than their primitive contemporaries or barbaric ancestors; and, if they do good,

they affect beneficently a wider circle of men and women.

XX. Immorality: Its Various Interpretations.

—I. Sex Relations.

Is Morality restricted to Sex-relations?

Applicable as they are but to deliberative conduct, morality and immorality, according to some, convey only a narrow significance. They are generally construed to be acts or deeds connected with human relations on sexual basis. Excepting details of ceremonials or customs, the general human practice has been strictly to avoid sexual contact between a man and a woman as being sinful, unless they have been brought together in wedlock. Even polyandry and polygamy that prevail among aboriginal races have to pass through that necessary, though formal, procedure for their public recognition and permission. Among more civilised races monogamy alone is a virtue; while even then certain consanguineous marriages are treated as incests and condemned as sins.

The View discussed Man is more than Biological

Man, however, is not merely sexual. He has greater functions than biological propagation, and his relations therefore must extend to a wider circle beyond the opposite sex. He has a wider human society to deal with and a still wider universe. He is at once sexual, social and universal; and his functions, even for his personal existence, must embrace all these to a smaller or greater degree. He must bring to play, not only biological promptings, but even psychological motives; and, the wider and deeper the latter, the wider and deeper are the extent and the character of his relations. Morality and immorality must therefore apply to the entire range of human deliberative conduct, lying above and beyond his biological sexuality.

XXI. Immorality—Its Various Interpretations

II. Injury.

Does Immorality mean 'Creating Loss'?

Immorality, with some others, indicates acts leading to loss. One

Various degrees of loss

who kills another or himself brings about the loss of life to the other or himself. A robber robbing another of his goods creates a loss to that other. These are vicious people, and their acts are wicked. The loss indicated need not be real or positive. Any indirect way leading to it gets tainted with vice. One who directs another to commit his wicked deed is also immoral. Another, who knows the possibility of the occurrence of an evil deed but does not prevent it by the exposure of the event or by personal interference is also wicked. Not only timely deeds, but even words that lead to the loss of another are construed as evil. Deeds and words being but the children of thought, even to think of loss to a neighbour is sinful. Thus, the active committal of loss, or the aiding of the perpetration of loss either by physical assistance or by the suppression or misdirection of information, or the failure to check it—every one is a sin.

Loss is Injury

Different Kinds of Injury

Whether by deed, word or thought, loss is injury. Injury may be material, as when one is robbed of his goods; it may be bodily, as when one's arm is removed ; and it may be mental also, as when one feels hurt if abused by another. That the last is an injury leading to loss receives ample support from the practice of the institution and the execution of defamation suits before the courts of the country. Therefore, loss in any manner is injury, and injury in any way is loss. Injury and loss are bad as they lead to suffering—suffering in one's goods, one's body or mind. Hence, to cause suffering to another is considered to be bad, while not to cause suffering by intention, speech or action, is good. Non-injury is therefore moral, and injury is immoral.

Morality is non-Injury

The Practicality of non-Injury considered

Non-injury as the important moral tenet of life is observed by a wide class of humanity. Morality and immorality gain significance, only when they pertain to acts that are premeditated

It needs in Automatism

or fully deliberated on. Otherwise, human acts are neither, but mechanical. Those, with whom non-injury is a tenet, seem at times to be automatic. They will not commit even acts, apparently injurious but ultimately helpful. They will not permit a medical man to amputate the arm of another, nor would they administer the needed admonition even to their naughty children. They would not walk or sit on the ground for fear of unknowingly killing an insect; much less would they kill creatures that are wild and harmful. Their conduct is not the result of deliberate love for the objects of existence, but of blind observance of 'non-injury', practically carried to its mechanical end.

It leads to Self-exclusion or Isolation which is Self-decay

'Non-injury' is at the most negative. Carried to its ultimate conclusion, it ends in non-interference. Not to interfere with others absolutely is to cut oneself entirely from one's surroundings. Isolation of one to the extreme end is death to one, which is not progress but

check to progress. The Universe is an ever progressing entity, and so are all its parts. They need, it is said, not non-interference but active interference that is not injurious. Not negative inactivity, but positive activity of a helpful nature is alone, it is believed, can be in keeping with a world that is evolutional in its character.

XXII. Morality identified with Charity.

Morality, as Active Help

Help therefore, without the possibility of injury to the helped, is the moral tenet of some more. Charity, philanthropy and their like come under this category, and he who spends his all is treated as virtuous. Excess of zeal, however, sometimes mistakes the needy and misdirects the help. Desire to do good, without the discreet choice of the proper recepient or the useful channel, has many a time spoiled him that gives and him that takes. Charity must be proportionate to the actual demand for it, and those are not helps which do not aid the getting on of the needy. Money

Charity, however, not a good Moral Guide

Explanation

poured into the Ganges is a sentimental vanity, and alms given to the able-bodied is sometimes the indirect training of criminality. No motive other than 'real help' will render charity charitable; and those that make it for the emblazoning of their names on stone or paper are bargainers rather than philanthropists. They are not charities that count their quantitative aspects, and even a little given with a genuine feeling does a thousand-fold aid the suffering world. Common-sense and practical wisdom should guide the rendering of help, and he who starves his kith and kin while pouring his wealth on costly temples does more harm to the cause of humanity than he who does nothing. That 'Charity should begin at home' is a homely saying, and practical morality cannot be blind to it, though, if possible and practicable, it should extend beyond one's home and country. Many a land has ruined itself by mistaking 'Idleness' for 'Poverty' and wasting its otherwise

useful earthly life in channels of philanthropy that are barren. As 'non-injury' in its excess leads to inanity, over-developed charity ends in misdirected activity; and both, as methods of practical morality, have checked the world, if not spoiled it. Unorganised plans and unbridled zeal easily and early enter into the translation of morality into practical operations, rendering it immoral or non-moral, by clouding man's deliberation and darkening his judgment.

XXIII. Truth is the only Morality—All Else is Sin.

Morality is Truth

Springing from mature thought and guided by wisdom that is the result of deep and wide experience, practical morality must coincide with its ideal. In TRUTH, both the ideal and the actual are one; and, where and in so far as there is disparity, it is UNTRUTH. *Truth* is what is *correct*, and correctness implies *non-deviation*. What is true need not

Truth is Correctness

necessarily be the spoken or the written word. It includes both thought and action—its parent and child. Thought, word and deed must be in strict accord with one another; and, where they are one, there is what is GOOD.

Truth is Good

TRUTH IS THE GOOD, but the *Good is not always the Truth.* A statesman, suppressing the dangerous state of his land, might intend to do good. His action, however, is not truth; for, the good which he aims at is based upon falsehood or is to be attained by the subordination of his enemy. Words and deeds are the outward expressions of thought, and, where the highest thought leads to the greatest truth which is the ideal good or the best, words and deeds also must end in practical good that is the widest and not the limited. The statesman may lead to the good of his country or, by what may be his political blunder, to the good of his

country's enemy. His good is limited good, not extending to the entire humanity. Where the good coincides with Truth, it is MAN that is beneficently affected, not this particular individual or that isolated race.

Truth is the Pleasing

TRUTH IS THE PLEASING; but *the pleasing is not always the Truth.* What is pleasing involves what is painful. Pleasure may affect or come through the senses or the mind. Sense pleasures are in the ultimate irritating in their nature and ruinous in their result. They get confined but to one individual and, if they are to be the greatest, they must be had from moment to moment. They lead to the isolation of the person craving for them, and cause him to overlook the past and the future. Thought of any one else or of any other moment but the present interferes with the intensest enjoyment of the senses which is the ideal of their pleasure. Man is no longer a man, social are universal;

but single, like a suspecting or a suspected animal. After the moment of pleasure, the sense organs, in virtue of their nature and constitution, lead to reaction which is decay or death. Even mental happiness, temporary like sense pleasures, leads to the isolation of the individual. I cannot be happy unless, as I generally think, I ward off through force, strong or subtle, them whom I suspect to be agents of pain to me, or deprive them of their goods or sources of pleasure, and make them mine. Either way, separation of men ensues, but not their union; and, while one is happy, others are unhappy.

The Good and the Pleasing need not be True; Illustrated

The statesman that speaks the truth and he who takes to his sense pleasure or the so-called mental happiness, do not lead to real good or to any benefit, because the scope of their conduct is limited. Limitation involves exclusion, and while the statesman desires to do good at the cost of his enemies, the other attempts to achieve

his at the cost of his fellow-beings. Pleasurable to the one, their actions involve pain to the rest. Their good is qualified and, while the statesman's patriotism is based upon the hate of his enemies, the enjoyment or happiness of the other is raised upon his lust or greed for the goods of the rest. Human conduct is in general marred by such entities, and it cannot therefore extend its goodness or benefit to all. Lust and hate, tacit or open, divide man from man, creating exclusion, separation and isolation.

They are limited by Desires.

Desire breeds temper; and temper mars the vision. Human vision cannot be raised to its farthest unless man rises to his tallest which is his highest moralism. Lust does not come in where love is practised, while hate disappears if charity is developed. Love and charity cannot operate if inclusion is not permitted, and inclusion means merging—merging of the many into the One. Man must feel for others,

feel unreservedly, which is universal sympathy.

Ideal Morality is Ideal Truth

Ideal morality therefore has for human conduct that where truth, happiness and good are not different or divided. Truth is correctness; and, in correctness, the parts settle well and proportionately without deviation or interruption. Homogeneity or harmony is the result which is pleasing to the senses and happy to the mind. Highest truth is highest harmony, and therefore the greatest pleasure and happiness. Happiness is the result of no want or imperfection, which is the possession, potentially at least, of all the benefits or the good of the world. Truth, happiness and good are thus ultimately one; and while Truth is harmony or beauty, it is also good or utility. It is ornamental and utilitarian, both in one.

It is Beauty and Utility

XXIV. Practical Morality is the Practising of Truth.

The highest of practical morality, therefore, is the unceasing practice of

Practical Morality is the Practising of Truth

Who is a Truthful Man?

Truth—truth in thought, word and deed—fearlessly and without favour—under all odds; and none can be greater or more moral than the seeker after truth, as he is in the long run useful to all and pleasing to all. He is the truly *religious* man also, as he is at once *for* all and *one with* all; and therefore above the each and beyond the each.* His actions are therefore barred by no adverse passions or mean motives; and he attaches no significance to the results of his deeds, as they are induced by no limited desires and petty feelings for the person or the party. He is world-wide, and his actions are equally broad.

How truth is suppressed

By ways that are dull or by means that are clever, mankind attempts to hide that which is true. Study of Criminology or that of Child-Psychology will reveal the methods

*Religion is the recognition and the practical realisation of the Unity in the Universe and therefore the fundamental commonness in all.

and plans which human ingenuity concocts for the avoidance of truth. From the highest blasphemy of an inveterate atheist to the humorous foolery of a gladdening buffoon; from the deliberate murder of a hardened criminal to the harmless pranks of an ignorant child, all are ways for the twisting of truth. Disobeying the law, the breaking of a promise, deliberate robbery ending in immediate loss or injury, or by subtle ways leading to it, every one is for the same purpose. Such ways have for their common end, in some degree, the suppression of truth. Varying comparatively as they may be in the extent of their deviation from truth, either in their unseen motives or their seen consequences, they are one and all equally untrue. Since such ways are numerous and even innumerable, those which are untrue are many, and consequently that which is true is and can be only One.

The several ways are Untrue

Untruth is Many

Truth is That which is One

Truth therefore is that which is One; and since un-truth is multifarious

as much in its number as in its character, Truth is that which is One in number and quality. Since it cannot deviate in its quantitative totality or qualitative features, it must be the same for ever. Differences of clime or variations of time do not affect it, and it can therefore apply only to the intrinsic or the natural, and not to the superfluous or the artificial. Everything else, compared with truth, is not only impermanent as changing according to countries and ages, but is also the non-intrinsic or the unnatural. Untruth is pretence; and, not only criminality of the worst type, but even the harmless vanities of life and its blinding customs and conventions, are equally pretences and therefore untruths. That which is true is hence that which is simple and plain; and, being devoid of artificialities and artifices, it is also that which is innocent. Being the simplest and the plainest and therefore the most innocent,

Its Features:

(i) Sameness;

(ii) Naturalness

(iii) Simplicity;

(iv) Plainness

(v) Innocence

it can harm none. Being one with the intrinsic or the natural, it hates all externalities that attempt to smother it, and it therefore as much attacks the vanities of life as it criticises and condemns criminality in word, thought or deed.

Who is a Truthful Man

A truthful man therefore is he who is not blinded by his country's customs or bigotted by his race's conventions. He is free from fanaticism, subtle or clear, and with unbending energy gets above life's tempting fashions or its detracting passions. He leads a simple life and, consistent with the relation between plain living and high thinking, concentrates his mind on noble thoughts and high ideals. Become used to simplicity, he sees through the pretences of others and, appealing to the intrinsic in them, he speaks words that are for all, for all ages and lands. The intrinsic or the natural is that which is the simple and therefore unalterably single; and, since

the single is the same for ever and everywhere, words spoken *for* it or *about* it are such as can stand the test of ages and races. In his attack on his contemporary men and women, he sometimes gets mishandled; but he stands above reproach and boldly faces the troubles hurled against him, knowing them to be the out-come of frenzied pride or blinded prejudice. Christ had to face crucifixion, and Mohammad had to flee the country; but, the words they spoke and the lives they led stand as the firmament's shining stars for the guidance of an erring humanity that treads the pathless woods of a confounding and entangling world.

The fate of Truthful Men

Their Greatness

Ordinary humanity, however, cannot raise itself to the expected height and much less, practise the austerities of a simple life. It has neither the intellectual capacity nor the mental fervour of the really true men, and its experiences and actions are in consequence narrow and mean. It cannot therefore

Common Humanity cannot realise Abstract Truth

It needs Guides

(a) Religious Dictates;

(b) Moral Tenets

(c) Laws of the Land

but follow the religious dictates of its age or the moral tenets of its race, or at least its social customs and manners as embodied in its country's laws. These are not always perfect; nor do they yield the highest truth or the widest good.

The Defects of such Guides

They are narrow in their scope and limited in their application, and are therefore not unlikely, in course of time, to degenerate to dogmatism and bigotry. They need change from time to time; and yet, within the limits of their age and country, they represent the best thoughts of the age and the collective wisdom of the race.

Their Practical Usefulness

In themselves, they speak the truth, modified it may be; and, to that extent, they serve as good guides for the conduct of the common men and women. They are restrictive in their consequences; and, by the inculcation of the fear of hell or the disgrace of prison, or the promises of awards here or hereafter, they restrain men from follies and faults which would otherwise be ever on the increase. Most people are good, not because they

consciously realise the merits of abstract truth, but because they fear the police-man and the church-priest. The tenets and the laws of a people are educative also; and, indirectly but well, they put into the people's minds the practical ways of good citizenship, both of their country and of a wider world. We learn many moral facts from the birds and the beasts of "Aesop's Fables", or the catechism-lessons of our primary schools. Even the mob of a land become reasonable citizens, if and when permitted active participation in the government of their country. Religious tenets and moral lessons as well as the laws of a people are therefore not despicable entities; and, despite their imperfections and likely deviations, contain seeds of truth. Like symbols in Religion, they serve as helping guides and stepping-stones for the understanding and the practising of real Truth in all its sublimity and simplicity. A good citizen may become a good man, and patriotism for the land of our birth

Truth for Ordinary People is to follow those Guides.

may open the door to the love of a bigger world. A man that loves his home and lives there well is also the man that can appreciate other homes and lead them to a better life. Humanity has to go, but does go only by steps; and, if it but treads well and truly, it can early reach its goal which is HUMANISM—the character resplendent of the Real Man.

The End of Truth

CHAPTER XXXII.

CONCLUSION.

Misery is of man's making, arising out of his wrong perspective of the world and his wrongly directed action.....

x x x

The remedy for human miseries therefore lies in man's altering his view of things around him and purging himself of the notion of his self-importance. His psychological outlook needs change, not his physical contact which is inevitable. His knowledge of men and matters needs correction and guidance; and in consequence his mind needs coercion, correction and elevation . .. ...Then, his self is no longer narrow; his relations with others are not for his personal benefit; and his feelings are not tainted with mean motives or limited views.

I. Animal Life.

An Animal's Life Described—The Conscious Wants of Animals—'Pleasure' or 'Satisfaction,' the knowable Ideal of Animals—What is Animality?

II. Man and Animal Compared.

Man's Similarity with Animals—Man, more Animalic—Man's recognised Purpose of Life; Happiness—Man's Methods of realising that Happiness, Animalic—The Methods and Views of Men and Animals compared.

III. Why Man Suffers.

The Causes of Human Misery—(i) The External Universe and its inevitable Activity; (ii) Man's Misconception of the Significance of her Externalities—External Objects, as they operate, place Limitations against Man—Activities and Limitations cannot be avoided; but, their consequences may be modified—Illustrated from Human Experience—The Real Cause of Man's Sufferings—His Psychological Misconstruction of the World—Narrow View of his own Self and Distortions of his Feelings and Actions.

IV. The Real Construction.

The True View—How to attain It? Its Result—Real Love.

V. How to Avoid Misery.

The Remedy for Human Miseries—Change of Man's Outlook—Through the Correction and Elevation of Mind—Its Consequences—Recognition of the Unity of All—Attainment of Real Happiness—Broadening of One's Self.

VI. The Real Method Illustrated.

Some known extraordinary Experiences quoted, which result from Mental Strength and Diversion—One can similarly cure one's Bodily and Mental Pains.

VII What is Humanism?

Humanism and What it is—Sages and Saints; their Lives described—The Conclusion.

I. Animal Life.

An Animal's Life Described

THE animal eats well, sleeps well and, whenever induced or inclined, gratifies its sexual passion also well. It is supremely satisfied if it gets these wants without exertion or trouble. It may be that it acts instinctively; but, instinct or deliberation, it feels pleased. Enough food for the time and undisturbed repose as long as it needs, even without well-thought-out

motives on its part, ensure for it, automatically it may be, the prolongation of its life; while, under the same mechanical planning, the gratification by it of its sexual passion leads to the multiplication of its species.

The Conscious Wants of Animals

The entire animal kingdom lives and progresses under the same dynamic factors of Preservation and Propagation which, among practically the whole animal race, operate without much of conscious recognition on the part of its members. Animals do not and cannot concern themselves with such ultimate and basic principles of life; but, they do know what they want—namely, the immediate means for satisfying their hunger and passion, alternately with enough time and convenience for rest and sleep.

'Pleasure' or Satisfaction, the knowable Ideal of Animals

To be pleased, therefore, is the only affair of which the animal is conscious, and which in consequence serves with it as at once its motive for

action and the end to reach. Pleasure, resulting from the satisfaction of its physical cravings, is the animal's be-all and end-all; and all its activities, at times even with a certain amount of deliberate thought, limited it may be, are directed only towards *its* achievement. To go in search of prey, to find a suitable place for rest, and to secure a mate for copulation are its only operations; and the height of its pleasure is reached if it gets these without exertion or danger, or the possibility of their deviation or loss. All animals are of the same type of mentality and motive; and every animal, in its attempt to obtain the greatest pleasure, tries, and also knows how to try, to evade obstacles, real and possible, arising from every other animal. It therefore, as a natural result, develops suspicion and hate, jealousy and anger, and also enormous might of body, every one of which it uses, whenever needed, to the utmost extent, as much to secure the means of

its pleasure as to avoid the obstacles against it.

What is Animality?

This constitutes animality or brutishness, which is compounded of ferocity of temper, strength of body and violence of action, all being instinctively directed only for the procuring and the maintaining of the means for the satisfaction of carnal desires and cravings.

(II.) Man and Animal Compared.

Man's Similarity with Animals

Humanity also is practically of an identical nature with animality. Man, like an animal, is equally desirous of food and rest, and also of a mate. He, like the same animal, likes to satisfy, without detention or defect, his hunger for food and sex, and his need for sleep. In him also, as among animals, they operate towards the preservation of his life and the propagation of his race.

Man, more animalic

Man, however, in consequence of his greater mental powers, acts, in his animalic operations, with keener

knowledge and surer success. He goes at times even beyond the animal in the volume and the nature of his exertions, as also in the quantity and the character of the means he needs. He develops tastes and fashions, creates conventions and luxuries, and consequently multiplies wants and desires. He develops and utilises his mind in every possible manner and, as much through mildness as through wildness, as much by direct attack as by indirect ones, he generally secures the things he needs which, in virtue of the same improved mentality, he makes and moulds into every conceiveable form and fashion of beauty and utility. He is at times actuated, in the procuring of such means, to procure them inordinately, to serve *his* demands alone for a long time, or to serve those of his *kith and kin* also, then and thereafter. He thus grows enormous in his desires, in his plans, and in the quantity and the quality of the things he needs. He is thus actuated, not only to procure the

things of the world, but also to secure them against their loss, present or future.

Man's recognised Purpose of Life;

To earn and to own, to earn enormously and to own perpetually, are therefore the ultimate dynamic motives of the generality of men; and their actions are consequently directed and moulded in accordance with ever varying and better suitable plans and means. In their attempts for the inordinate procuring and securing of worldly goods, practically all are impelled by similar motives and passions, which by them are ultimately intended for undisturbed living. Life that is not disturbed by want or deficiency is life that is pleased which, in accordance with higher human mentality, constitutes and is termed 'Happiness.'

Happiness

Man's Methods of realising that Happiness, Animalic

To be pleased or to be happy is thus the goal of man; and this he tries to get by unquestioned ownership of the entities of his environments. Every

man individually living and moving for that purpose, and every man trying for himself to be supremely happy, each has to work in isolation and naturally sees in every other a competitor and an obstacle. He therefore tries, if possible, to get rid of him by destruction, or his influence by subordinating him; and, if it is not possible, by conciliation and a clear understanding with him for the mutual division of labour and the fruits thereof. Every human being therefore naturally develops selfishness and its concomitant passions of greed and lust, which now and then manifest themselves in open acts and visible methods, but are generally subdued, operating unrecognisedly and subconsciously.

The Methods and Views of Men and Animals compared

Humanity generally is only animality amplified. The same desire for being pleased, the identical motive to procure the means therefor and a similar intensity of desire to keep them

under control, operate equally in both. Only, while man works in an organised manner for a more prolonged pleasure or happiness, the animal lives and acts singly, from a limited duration to a limited duration. In the generality of mankind, no unalloyed love or sympathy can be traced; and every charity or pity, every affection or service is accompanied at least by a subtle and distant motive of selfishness, either for the satisfaction of the individual's vanities or for his preservation and perpetuation. In both animal and man, there is thus the same ultimate basic notion of the individual self for the satisfaction of which each equally attempts to exercise a perennial control over the entities of its surroundings, which both of them,—the one instinctively and the other deliberately—take to be permanent.

III. Why Man Suffers.

The Causes of Human Misery

The causes of human misery are thus two-fold. One is the store of the

perpetual and perplexing activities of the entities of man's surroundings; and the other is *his* peculiar construction of the significance of such entities. The universe that is external to man is, from his view-point and according to his particular conception, composed of what he terms physical nature and human society. In the former, he is prone to include what he conceives of as inanimate nature, under which he brings all such things and events which he credits with non-intelligence or limited intelligence, and which to him appear to operate regularly but rigorously, systematically yet automatically. Under the latter, he brings the various types of human associations which, bound in several modes according to the necessities of times and places, exhibit themselves outwardly in the multifarious institutions of man that, by their varying methods of operations and fulfilments, bespeak of what he styles the civilisation of the different races and classes

(i) The External Universe and its inevitable Activity

(ii) Man's Misconception of the Significance of his Externalities

of the world. Both these, physical nature and human society, *do* act; and by their very intrinsic character of participating in and forming parts of the cosmic constitution and purpose, *have* to be active. Each section of the Universe, thus operating and impelled to operate, yet functions and can function only according to the peculiar conditions of its being and the consequent needs arising therefrom. As it operates, and, as an inevitable result thereof, it comes into contact with others and, consequently and necessarily, limits those others. The limitation varies, in degree and result, and accordingly helps or hinders the each. If the limitation is suitable to the needs of the times and the locations of the several objects, it helps them and leads them to their progress. If it is otherwise, disproportionate and unsuitable to their varying conditions, it hinders their onward march, bringing about their decay and even death.

External Objects, as they operate, place Limitations against Man

It is not within the capacity of any one to check the activities of one's externalities, nor is it possible for any one to avoid the limitations that each object is compelled to place against another. Functionings and their resultant limitations are of the necessities of the Universe; and, in fact, the means for its presentation and evolution. Each can, however, modify to a great extent the consequences of the limitations imposed on it by others. Each object does seem to possess the needed ability for altering those consequences in some degree to its favour, which would otherwise be disastrous and even fatal.* In man, it shows itself to the utmost as his several inventions and discoveries whereby he converts the rigorous physical nature to his use and changes the warring elements in human beings to one of peace. His Medical Science

Activities and Limitations cannot be avoided; but their consequences may be modified.

Illustrated from Human Experience

*The Earth, for instance, by exerting counter-attraction, escapes from being consumed by or falling into the Sun.

in particular has made marvellous strides in its progress and utility, and has changed from being curative to being preventive. Diseases, considered incurable and fatal, have been eliminated or brought under control ; and man has learnt, not only to live in health, but also to live long. Death and disease, till recently thought to be inevitable punishments on man for his sins to which he must submit, are now known to be otherwise. Growth of knowledge and the consequent removal of ignorance are at bottom responsible for the human ability to convert the limiting and opposing entities of man's surroundings to his purpose and progress.

The Real Cause of Man's Sufferings

His Psychological Misconstruction of the World.

The real cause of man's miseries, however, is not totally his ignorance of the physical effect of the contact of the external on him; it is rather his own psychological misconstruction of that contact. The contact, he thinks, exists for his personal benefit; and,

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induced by this view, he treats external objects as entities separated and antagonistic which, if he cares to live and be happy, he must subdue and control without contradiction or counter-claim. Hence, he subvents all his knowledge to purposes of exploitation and conquest. Material nature, by the very quality of its materiality, is changing ; and, when it does change or disappear, he feels hurt, looking on all his previous exertions and preparations with disgust and despondency, and construing his life to have been a regular waste. Man appears to live with others only and ultimately for himself; and every feeling he expresses or action he does appears to arise from this fundamental human misconception. Man desires to procure and save the things of the world ; and even affection, love or sympathy does not seem to be free from that desire. The bread-winner of a family dies; his near and dear ones weep. They weep as much for the loss of

Narrow view of his own Self and distortions of his Feelings and Actions

their head for whom they had affection as for the loss of their own supply of food. Love is tainted with the love for earning, and sympathy gets based upon selfishness. Many a man that does charity is imbued with a notion of vanity, and likes his name to remain on marble or appear in print. Man suffers because he places himself above others. Neither those others whom he desires to control for ever nor the super-position which he likes himself to occupy is permanent. Every one is the same as every other, and all are changing and must change.

IV. The Real Construction.

The True View

Man's misconstruction of the Universe needs correction. He must know that he is not superior to others; he must realise that others do not exist for enhancing his pleasure or happiness. Everything exists for itself and by itself; and each one should realise its own powers, which it must develop, not

for conquering or exploiting others, but for helping those others. Real happiness comes, not when one is in the midst of plenty, but when one is in peace. Peace is the consequence, not of destruction or exploitation, but of construction and help. The first engenders disruption and hate; the second brings forth union and oneness of hearts. Man in general is for increasing his material means to have, as he thinks, peace for himself and for ever. This peace which he covets is not unmixed, and invariably what is peace at the beginning is pain at the end. Neither is man to be selfish, nor is the material universe permanent. Both are errors, error about the goal and error about the means. Consequenty all human actions, also the entire human life, are erroneous. Man is wrong, living for a wrong end and striving in a world which he wrongly views. Happiness, as the unagitated course and condition of life, is *Its* real end; but, the means for

achieving it are not through the actual or tacit narrowing of the individual and the mistaken fixity of the material.

How to attain it

Its Result

To broaden the individual, to raise one's vision, till the individual and his vision reach the utmost extent and possibly include the Universe in Its entirety, must be the aim of life. Then petty vanities cease, small motives end, and mean desires die. Individual Good gives place to and forms the basis of the Universal Good; and man, no longer living and acting for himself, has no competitor to face, no enemy to thwart. He has none to fear, none to suspect, none to hate. Anger and jealousy which are the inevitable feelings of thwarted individualism then fail to operate and, along with their death, also die greed and lust. The only feeling then

Real Love

prevalent is LOVE—love for all and sundry, love unsullied by any subtle or open collateral emotion of a narrower type, love which has no wounded pride

or spoiled victory to complain of and regain

(V.) How to Avoid Misery.

The Remedy for Human Miseries

The remedy for human miseries therefore lies in man's altering his *view* of things around him, and purging himself of the notion of his self-importance. His psychological out-look needs change, not his physical contact which is inevitable. His *knowledge* of men and matters needs correction and guidance; and in consequence his mind needs coercion, correction and elevation. Animals and other beings cannot possibly do this. But man, in virtue of his higher scale in the biological evolution, can himself raise the quantity and the quality of it. Mental elevation leads to the quicker grasp of the things of the world, and to their wider grasp also. It even brings about a deeper grasp of them; and man knows, not only more things than before, but also more of the same

Change of Man's Out-look

Through the Correction and Elevation of Mind

Its Consequences

things than before and ultimately he knows everything of all things; which means the reality of the each and the all. That reality is the fundamental unity of the all; and, knowing this, he knows that his happiness lies not in conquering others, but in conquering himself; not in checking others, but in checking his mind and its perspective about the Universe; not in subordinating others, but in elevating them to his own level and recognising their fundamental equality with him. Then, his self is no longer narrow; his relations with others are not for his personal benefit; and his feelings are not tainted with mean motives or limited views.

Recognition of the Unity of All

Attainment of Real Happiness

Broadening of One's Self

VI. The Real Method Illustrated.

The strengthening of one's mind and its practised diversion from the usual and the routine is ultimately the only cure. That it is capable of producing physiological and psychological remedies is evidenced well by certain

Some known Extraordinary Experiences quoted which result from Mental Strength and Diversion

common experiences. Soldiers in the front with their attention fixed on the enemy get impervious to the noise of the bursting bombs or the hissing cannon-balls; while some of them, actually hit, know nothing about their wounds, however serious, till by chance or deliberation their attention is drawn to them, when they feel the pain and even swoon. A person of strong will stuns the mentality of another through hypnotisation or is able to probe into the secrets of others by the process of thought-reading. One of self-confidence induces others to confide in him and rids them of their physical ailments by prayers and faith-cures. A man of mental powers, a leader of thought or action, does impose his will on others and cause hundreds and thousands to follow his direction and even fall prostrate at his feet. There is nothing which man, with the help of his developed and steadied mind, cannot do. It is not impossible for one of that nature to direct his body to his liking,

One can similarly cure one's Bodily

and Mental Pains

train it and even cure it of its ills. Even pains which are psychological can be dealt with in a similar manner. Every feeling of man is complicated by several simultaneous or subsidiary ones, all pointing to the benefit of the narrow individual self. No greater grief can come to one than the death of his near relatives. Let man rid himself of any possible or real personal concern hit by that event, and let him but view at it calmly as an event sooner or later inevitable, then all sorrows and miseries incidental to it vanish.

VII. What Is *HUMANISM?*

Humanism and what it is.

The training of the mind is a protracted course of self-correction. *

*A liberal Education by a properly organised agency, or study through self-culture, is one of the paths of Humanism, provided the Education so imparted or the culture so acquired leads to the acquisition of the knowledge of the fundamental Unity of the Universe, and consequently to purging the student or the scholar of his pride or the notion of self-superiority. Observance of the moral tenets, the religious doctrines, and the customs and manners of one's society, as also the laws of one's country, also leads to the same end; but one should be careful to note that they do not make one fanatic to any degree. Tolerance for others, adherence to truth, humility of conduct, a real sympathy for all, and readiness to help others without any expectations in return, are some of the practical means of Humanism.

Every man is capable of it and none should neglect it. Such a course of Life constitutes and leads to HUMANISM, which is higher humanity akin to divinity itself, far removed from animality. Animality developed and modified is humanity; and humanity cherished and chasened is Divinity. Man is already divine, and it only needs an opening and an opportunity for expression.

Sages and Saints; their Lives described

Sages and saints are God-men who have, by self-effort and self-discipline, gained the experiences of the divinity within them. They *act* without motives of self, *speak* without attachment, and *think* for the benefit of all. They have no pains and no miseries; they have steadied their minds through the realising of man's commonness with the rest. To them, petty feelings do not appeal, and mean motives have no attraction. They live and move as leaders among men, claimed by all and revered by all. Social bickerings have

no weight with them, and worldly possessions have no value. They are content and happy, as they live as much for others as for themselves. Physical pains get rejected by them ; while their bodies subjected to their will become adamant against opposing causes.

The Conclusion

Misery is of man's making, arising out of his wrong perspective of the world and his wrongly directed action. Humanism is a cure to it, certain to rescue mankind from the petty quarrels and competitions of society, and raise it above all causes of physical ailments. Man under it becomes happy—not happy by subordinating and owning others; but happy by conquering and correcting his mind, and looking on the world as but the presentation of a common intelligent Entity that is in *him* and *them*. Realisation of that oneness leads to real happiness ; but the idea of separateness brings about happiness that is painful in the end. Man has the means in his own mentality ; and, if he but uses it steadily and steadfastly,

he can render himself and others also really happy. The world then would be a better world, not the world of quarrels but of peace ; not of hate but of love ; not of division but of concordance. Each will be a brother unto others, and each developing his powers and possessions to the utmost and utilising them for himself and the rest, all would make slow but certain progress. The world would be a fitter place to dwell in; and humanity, weaned from animality, would be and become a truer divinity that, from being smothered and subdued, will shine resplendent, SHEDDING FROM WITHIN EACH ITS RAYS OF PEACE ON ALL.

THE END OF VOLUME III.



ERRATA.

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Page	Line	*For*	*Read*
794	Marginal note	Unattianed	Unattained
797	12	Man therefore,	Man therefore
810	11	Materality	Materiality
810	24	Multitudenous	Multitudinous
815	16	Environments therefore,	Environments therefore
821	7	Nercotics	Narcotics
821	7	body;	body
821	17	invirtue	in virtue
824	21	authour	author
835	24—25	existance	existence
861	13	beeause	because
862	17	him,	him—
878	2nd heading	Natnral	Natural
905	12	celluar	cellular
916	7	clevage	cleavage
926	19	clevage	cleavage
933	11	lands Man	lands. Man
956	Marginal note	clevage	cleavage
969	10	tendenies	tendencies
999	2	Unreasonablesness	Unreasonableness
1004	18	however	however,
1009	11	embeded	embedded
1014	Marginal note	Goupsr	Groups
1025	Marginal note	notion of,	notion of
1029	16	Multitudenous	Multitudinous
1035	5	trun	turn
1036	15	INTELLIGENCE	INTELLIGENCE
1058	10	no-	not
1067	29	Criminalogy	Criminology
1076	12	her	his
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