HUMANISM

BY

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OF BAJANG (NEPAL)

AND

P. R. SINGARACHAR, M. A.,

VOL. I.

(PARTS I AND II)

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DEDICATED

WITH HUMBLE HEARTS

TO

LOVERS OF PEACE

AND

SAINTLY MINDS

THAT TOIL

FOR MAN'S EMANCIPATION.

J. P. B. S.

P. R. S.

PREFACE.

The only apology for bringing out these small Volumes is, through them, to meet minds of a like character and profit by their knowledge and experience. All helpful suggestions and sympathetic criticisms will be gratefully received and, if acceptable, the views herein expressed will be suitably modified in subsequent editions.

'JAYABHAVAN'
Gangadhara Chetty Road,
Bangalore, S. India.
September 1928.

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

FOREWORD.

BY

COLONEL RAJA JAI PRITHVI BAHADUR SINGH.

It is not without serious misgivings that I venture to bring out this book for the sake of such among the general public who are philosophically bent and who may, now and then, give themselves to the thought as to what Man is and why he should at all suffer in this world.

This is a problem that has been agitating the minds of all great thinkers ever since the dawn of Civilisation. Personally, I do not claim equality with such great thinkers, either in the quality or the volume of Thought which any one of them did or can produce. I am fully aware of my several defects; and yet, if I ventured to bring out my ideas and views on this particular aspect of Humanity —the Troubles of Man and their Remedy—it was more to learn further on the matter from others who may be similarly thinking than to impose my notions upon the rest as facts of ascertained and affirmed value. I am conscious that the conclusions I arrived at are not near perfection and may, in the light of suggestions received and opinions offered, require revision and consolidation. In fact, even during the preparation of this work, I had to revise my views several times as a result of persistent thinking; and, though I may take it that

I have arrived at a particular stage that may merit their publication, I am yet eager that they should receive the full benefit of collaboration of brains similarly working. This is my only apology for bringing out this work, imperfect as it is.

I have refrained from a profuse use of technical terms which a book of this kind demands, partly owing to my personal defect in a knowledge of them and partly to avoid burdening general readers of this book who may not be born or trained philosophers. For the very same reason, I have not also quoted any author whose work or works in the original many, like me, may not have read.

This book has a history of its own. This is the result of a slowly evolving thought, almost from my boyhood, which, as it deepened, brought on several changes in my out-look on the world around.

I quite remember how, as a small boy, like almost every other Hindu boy, I used to believe in the infallibility of the stories given in the ancient Hindu books, particularly the Puranas. It was not till I took myself to the study of Science, limited as it was, that it occurred to me that such puranic accounts were mainly, though not wholly, legendary, and that, round a small grain of truth, there was in them a large amount of the unreal and the imaginary. This set me to think and, before long, I was an agnostic, doubting everything I came into contact with, and denying, with the atheists, the

possibility of truth in the beliefs of the day, including that in a Maker and Maintainer of the wide Universe.

Still, though I am in no way a scientist, even the very little knowledge in Science which I could gather from my school studies soon made me realise that even it, as it is or as it ever will be, does not solve the *Problem of Humanity*. It occurred to me that, though it deals with *Matter* in its verious aspects, it does not account for its origin. I was never taught in any of my Science-classes as to how *Matter* came to be. Hence the thought dawned on me that a subject that cannot trace the beginning cannot solve the end. Science which deals with *Matter*, so I thought, cannot be much relied on for the understanding of the *Problem of Man*.

Class hatred, racial jealousies, communal quarrels, family disputes and a host of others which divide man from man began to impress me more as I grew older. Hence I thought of and sought for guidance in such books as *Vedanta Sutra*, *Bagvadgita* and the like. My studies in them together with my own thinking of the problem have brought me to certain views which, in 1913, I published in a booklet in my own language, Nepalese.

The difficulty of the language and the abstruseness of the subject, however, conspired against its wide publicity; and I began seriously to think of translating the same into the English tongue which is known practicllly all the

world over. In the meantime, the war of 1914-18 broke out, and its appalling consequences furthered me in my desire.

It was not, however, till I came to Bangalore a few years later that I could find enough leisure to bestow concerted thought over it. It was there that I came into contact with MR. SINGARACHARI, M.A., lately Lecturer in History in the local St. Joseph's College, who, on my mention of my desire, readily agreed to do what he could in the matter. Since 1924, the work has been going on, and what was intended to be a translation became practically an independent work, and my original Nepalese booklet assumed the proportion of three small volumes in the English language. The central ideas of this expanded English version are the same as those in my Nepalese original, but they have been very much amplified by the addition of historical and other facts which, I believe, will better appeal to the readers of this book than quotations from the works of others. Mr. Singarachari has been of much help to me in the production of this work, and he is responsible for putting my views into proper English and for amply illustrating them.

'JAYABHAVAN.'
Bangalore, S. India.
September 1928.

J. P. Bahadur Singh.

COMPENDIUM OF VOL. I.

This book, in a humble manner, tries to deal with the Problem of Human Troubles.

It takes for granted, as is indicated in its Opening Chapter, that there is, even among human beings, a class of men who do not feel any misery even in this mundane world. Why the rest of mankind alone should suffer is the Problem that is discussed in the first Two Volumes of this book, while the last is devoted to what, in the view of the book, is a solution for such troubles.

In Part I which is also the First Part in this Volume, Chapters Two to Nine are devoted to the consideration of what generally are treated as the causes of human troubles.

Chapter Two gives a classification of such causes into the *external* and the *internal*, or rather into the PHYSICAL and the MENTAL.

Chapters Three to Seven deal with Pysical Causes. Those that are contributed by the surrounding NATURE are treated in Chapter Three, while Chapters Four

to Seven discuss those supplied by the HUMAN SOCIETY. This portion of the book begins with the *Evolution of Human Society*, passes on to class or caste-distinctions, points out the troubles brought on by such divisions, and ends with the Hindu Caste System.

Chapters Eight and Nine deal with the *internal* or MENTAL CAUSES,—the Eighth touching upon THE NATURE AND THE FUNCTION OF MIND, its place in the human constitution, its materiality or otherwise, and if it is the Real Knower in Man; while the Ninth touches upon the various ways in which the Human Mind can be a source of trouble.

In the view of this book, all such factors as are generally treated to be the causes of troubles are external entities—entities external to what constitutes the REAL INDIVIDUALITY in each. This raises the questions of the EGO in each, its nature, its relation with other Egos, the possibility of a UNIVERSAL INDIVIDUALITY, the function of the Ego in the Universe and the significance of EVOLUTION. These problems are dealt with in chapter Ten. This marks the end of the First Part which treats of *The Causes of Human Troubles* and concludes with the *True Cause* thereof.

PART II.

According to this book, it is the imperfection of the Ego consequent upon its imperfect evolution that is the real cause of human troubles, while entities external to the Ego are but opportunities for that Ego's evolution. It is the Ego's misreading of such entities that makes it miserable. Hence, the Ego has to evalute them properly, or get a correct knowledge of them.

The Second Part of the book therefore deals with KNOWLEDGE AND ITS ACQUISITION.

After briefly reviewing the conclusions of the First Part, it touches upon EDUCATION as the method widely in vogue towards the enhancement of one's knowledge.

It devotes Three Chapters to this subject, the First dealing with EDUCATION IN GENERAL, the second with the MODERN, which is mainly the western, SYSTEM OF EDUCATION, pointing out its merits and defects; and the Third dealing with the EASTERN, (i.e.) the ancient, SYSTEM particularly Indian, incidentally touching upon the *Evolution of Philosophical Ideas in Hindu India*, inferring therefrom the several good and evil factors in the Hindu Society and consequently upon its System of Education that once prevailed. Next, the book passes on to consider SELF-LEARNING or self-culture where, among others, it devotes some space to *Attention* and

its *Concentration* and incidentally touches upon *Prana-yama*, the ancient Aryan method of such concentration.

The book then deals with what constitutes TRUE KNOWLEDGE which is essential for man to avoid his troubles. This is the end of Part II which is also the end of this Volume.*

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

*Similar compendia will be given at the beginning of each of the two subsequent Volumes, with the help of which, it is hoped, the reader will find a running connecting link among the several chapters and parts, each of which, otherwise, is likely to appear to be independent and even isolated.

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PART I.

The Troubles of Man And Their Causes.

CHAPTER I.

INTRODUCTION.

The World as it appears to Poets, Prophets, Seers and Sages—The World, as it is to the general mass of Mankind—Difference of Views, despite World's Uniformity.

The World as it appears to Poets, Prophets, Seers, and Sages.

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. The very same objects, be they of Nature or of Man's production, have given different experiences to different classes of men. To the Poet and 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. The roaring peals of breaking thunder, the scorching rays of blinding lightning, the hanging clouds of a rainy sky, the piercing torrent, the heaving sea, the

shaking mountains and the swallowing earthquakes are sources of Joy to them. In the Squalor and Dirt of the World, in the midst of Starving Masses, in the centre of Fearful Plagues, they have had occasion to notice the same finger of Joy and Happiness. Mountains and caves, forests and animals, in their fiercest chaos and maddened chase, seem not to disturb their minds. As in the gentle dew that opens the petals of a rosy bud, as in the silvery streaks of the early morn, as in the chirrups and twitters of the feathery beings, as in the simple life of the rustic villagers, they see an Invisible Harmony that jars not with the Quiet Music of their hearts; so equally do they see the same Rhythm in the Terrible and the Ferocious. To them, the terror-striking objects do not yield Terror; the ugly ones do not produce their Ugliness. Everything assumes a Beauty and a Form that are at once attractive and pleasing. In all the World, through all its diversities and complexities, they seem to notice one and only thing—

Beauty, the Divinity which yields the Highest Music and the Greatest Harmony possible. To them, Changes of Season or Climate; Natural Surroundings, healthy or unhealthy; the Troubles and Turmoils of the Family Life; the Spite and the Sectarianism of the Society; the Oppressiveness or the Beneficiency of the State;—all are one. Poverty or Luxury, Comfort or Suffering, seem to be equal. Even Death seems to lose its Horror before their eyes.

The World as it is to the general mass of Mankind.

To the generality of Mankind, however,—composed not of the Prophet or the Poet, the Seer or the Sage—the World has a different picture altogether. It is not one of Pleasing Harmony. It has no Music. Its sounds are jarring. It is the Source of all Troubles and Miseries. The Gentlest equally with the Hardest, the Quiet and the Noisy, the Smooth and the Rough—everyone is the same. Everywhere, there is nothing but a Tale of Woe. Squalor, Dirt, Poverty, Plague, Want, Inconvenience, Suffering and

Death—that is the Picture they see all around. They are tired, fretted and pained, ever and anon. Having eyes, they do not see Beauty and Harmony; having ears, they do not listen to the Song Celestial. Their Hearts are hardened or worn out; their Intellect is perverted or dulled; their whole Mentality and Morality is clouded, and they are unable to get out or rid of this world. To them, Misery is perpetual; according to them, 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. They grow apathetic and even antipathetic. Pessimism takes hold of them, and they lose all their hopes and cheerfulness in life.

Difference of views, despite World's uniformity.

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 colors and varied features. Is it correct to think that the World is nothing but a Home

of Troubles, and that Man is a helpless being, living and lying at the mercy of others—Material and Immaterial? Is there no Hope? Has he no chance of escape from this perpetual Slough of Suffering? Cannot he, like the Sage or the Seer, be made to see, in the very same things around him, Pictures of Beauty, Consolation and Happiness?

CHAPTER II.

THE TROUBLES OF MAN—THEIR MAIN CLASSIFICATION.

Human Trouble, its perpetuity—Troubles from Heredity—Troubles, self-acquired—Physical Troubles—Mental Troubles: Illustrations.

Human Trouble; its perpetuity.

Man appears to be born only to suffer. From infancy to boyhood, from boyhood to youth, from youth to middle age, from middle age to old age and from thence to death, he seems to be subject to one continuous round of trouble and turmoil which appears to vary in its nature and intensity from time to time.

Troubles from Heredity.

What, however, is more wonderful than this continuity or persistency of the human trouble is its beginning-point. In the case of certain men, it seems to start even before the stage of their infancy. No sooner does the Proto-plasmic Cell enter the mother's womb, than does the human suffering appear to begin its course. As the Cell

develops and gradually takes its human shape, so do the miseries of that man-in-the-making seem to assume their gradual form and fashion. Anything wrong with the genital organs of the parents; any weakness or fatigue in their bodily constitution; any variation in the temperature of the external air; any over-exertion or want of proper exercise on the part of the mother; any error of hers in her food or drink—in fact, all those that are apt to have an adverse effect on the Physique or the Mind of the mother do seem to produce similar results on the babe in the womb. Heredity seems to be a potent factor in the determination of human ills; and, taking the case of diseases, no better illustration can be cited to prove this fact than that of Leprosy. That fell disease, to eradicate which all human ingenuity is now turned, seems to affect the progeny, even for several generations to come.

Troubles; self-acquired.

Hereditary tendencies, however, are not the only factors that decide the

nature and the course of our troubles. Our own acquirements are equally contributory causes. We suffer, because we neglect. The neglect on our part may be deliberate, or unintentional. But, intentional or otherwise, it is neglect all the same. Any little carelessness of ours may lead to serious troubles. Over-eating or under-eating, or even the eating of anything that is indigestible is a source of pain. Admission of any foreign matter into the system, for which we cannot find a suitable place and function in our constitution, produces results that are poisonous in the end. Some persons, no doubt, may be less affected than others, or not at all. A small quantity of castor-oil is enough to produce the desired cleansing of the digestive organs; but, with some individuals, double or even treble that quantity has no effect; it is assimilated by them into their systems. Some again fall an easy prey to diseases conveyed by certain classes of germs; while there are others

who are adamant against them. These variations in effect of the same contributory causes are the consequences of the variation in the capacity to resist that each individual possesses against forces of attack. But, all the same, it is true that even the strongest do suffer, by some cause or other, sometimes in their lives.

Physical Troubles.

Our troubles are, therefore, due to the faults of our fathers or mothers; or to our own follies and errors. And the few cases cited above by way of illustrations are such as do affect our Bodies directly. They may, in general, be described as 'Physical Pains'.

Mental Troubles.

Physical Pains, however, do not exhaust the list. There are others yet; and these may exist either in company with, or apart from, the Physical ones.

Illustrations.

A much fondled child falls ill; and, despite the efforts of her parents, grows worse. That causes anxiety to the latter. A student, intensely applying himself to his studies, sits for a test

and hopes to come off in colors. He, however, fails to find his name in the list of successful candidates and grieves over it. The bread-winner of a family loses his employment and fails to secure another. That places him in a perpetual mood of hope and fear till he secures another work. The business of a merchant is in a prosperous condition. One day, however, he wakes up to find that it is gradually slipping from his hands. He stands stupefied, and does not know how best he can avert the probable crash. In certain countries, it is a custom to pay heavy prices in the shape of dowries to the future husbands of grown up daughters. Parents of girls who may happen to be poor fret themselves over the question; neither can they afford to pay, nor can they afford to allow their daughters to grow up unmarried. Robbers and men of their like seem to prosper in their nefarious professions; but, despite their unchecked progress, they are in perpetual dread, lest they should at any

time be detected in the perpetration of their crimes by the guardians of law and order. In these illustrations, the parties concerned do undergo trouble and pain. But, their troubles and pains do not arise from the Body or necessarily go to it. They are rather Mental. They may be real or otherwise. They refer to events here and now; or to those that have gone, or are yet to come. Nevertheless, they are Pains still, though they are Mental and not Physical.

CHAPTER III.

THE TROUBLES OF MAN—PHYSICAL. MAN AND 'NATURE.'

(i) What is 'Nature'?

'Nature,' the cause of Man's Troubles—'Nature,' Matter and Force,—Matter and Force, not independent entities—Function inter-dependently—and arise ultimately from the same source, 'Aether'—'Aether' described—Aether and Energy identical—Matter and Force are presentations of Energy in operation. —'Nature,' the result of inter-actions between Matter and Force—Illustrations—Man, a product of the same—The inevitability of Man's contact with 'Nature.'

(ii) The Activities of 'Nature'; Macrocosm and Microcosm.

The activities of 'Nature'—The Solar System—Changes in Planets owing to variation in temperature—Separation of parts of Planets; Moons—Gradual condensation of Planets and the Sun—Sun-spots—Changes in 'Earth'—Foreign Bodies; Comets—Systems other than the

Solar—The Stellar Regions—Newly forming Systems—Macrocosm and Microcosm—Microcosm described—The function of 'Nature'?

(iii) How 'Nature' is responsible for Man's Troubles. (a) Her contact with him.

How 'Nature' is the cause of Man's Troubles—Affected by Forces around him—Changes in heavenly bodies—Sun-spots—Planetary alterations and Comets—The Earth and its phenomena—Changes in the Microcosmic World—How Germs produce diseases.

(iv) How 'Nature' is responsible for Man's Troubles. (b) His neglect of her.

Man's own behaviour in connection with 'Nature' also the cause of his Troubles—The consequences of Man's negligence; Illustrated;

(v). Conclusion.

Man's inevitable contact with 'Nature', and his own treatment of her, the causes of his Sufferings.

———

'What is Nature'?

'Nature', the cause of Man's Troubles.

One of the causes for such of those human troubles as are termed Physical' is Man's contact with 'Nature'. 'Nature', as human beings ordinarily understand her, appears to be the result of the inter-actions between two entities —**Matter** and **Force**. Matter, they construe to be that which is capable of division and analysis into minute particles which they style the 'Atoms,' sometimes so minute as to defy their perception even through powerful, artificial means. Further, according to them, it is such that, when its 'Atoms', are added together, they occupy more 'Space' and increase 'Weight'. Force, on the other hand, they think, is that which, without assuming 'Form' or adding to 'Weight', acts in and through those Atoms, causing them to stand,' move, or change their 'Form' or 'Constitution'. In fact, 'Force' is considered by them to be the 'Driving Factor' that causes 'the Atoms of the Universe'

'Nature.' Matter and Force.

to assume from time to time different forms and functions.

In fact, Matter and Force are not really independent, either in their functionings or in their origin. They act rather inter-dependently,—and Matter without Force, and Force without Matter can never be. Every Physical Body in the Universe and every Phenomenon that occurs therein are brought about by a series of varied and varying inter-actions between them in which Matter serves as the vehicle for the activity of Force. They are ultimately of a common origin too, arising from '**Aether**' which is the basis of the entire Material World.

Matter and Force ; not independent entities.

Function inter-dependently.

and arise ultimately from the same source. 'Aether'.

'Aether' is that which fills the space between me and you ; between me and another person at a distance; between this Earth and the Sun, the Moon and the Stars. It is like an all-pervading, yet invisible, ocean through which the Sun shines and the Moon glimmers, the Stars twinkle and

'Aether' described

Aether and Energy identical.

the Planets move. It is an ever active entity full of potentialities for the production of mighty and perceptible consequences. It is termed **'Energy'** when it gets divided and diversified under differing conditions for different experienceable purposes. When its activities, which are generally imperceptible, are actually perceived by Man as the consequences of Time and Space, or as tangible entities in them, they are termed 'Force' or 'Matter', according to the experiences they produce which may be subtle or gross.*

Matter and Force are presentations of Energy in operation.

'Nature', the result of the inter-actions between Matter and Force.

Illustrations.

What is called 'Nature' is the perceptible out-come or result of the inter-dependent functionings of these two factors. Fire burns and the Sun shines; the wind blows and clouds rain; rivers flow and oceans heave—all because of the actions and re-actions between Matter and Force. The thunder and lightning which one experiences

*Further elaborated in Chapters XX, XXI, XXII, and XXIII.

in a rainy day; the beautiful rosy morn that one observes in the eastern horizon; the water that one notices passing into steam; and the steam which one watches condensing into clouds; are all the effects of the play and the inter-play of that Matter and that Force. The seed sprouting into a tender plant; the plant developing into a mighty tree; and the tree dwindling into pieces and decaying into the earth again, are once more due to Matter and Force.*

Man, a product of the same.

Man lives, moves and has his being in this drama of Matter-Force-inter-play. In fact, he is surrounded by 'Nature' on all sides; nay, he is 'Nature' herself in a particular form. The entry of the human cell into the mother's womb is the result of the action of Force on Matter; the growth of that cell into a human child, and its birth into the world are again due to the

*There is Intelligence behind even Mechanical Acts, as everything is the out-come of the Cosmic Activity. (Refer to Chapters XX to XXIII) Here, however, the question is considered from its purely Physical aspect.

same cause. His life on Earth after his birth, through the successive stages of infancy, boyhood, youth, adult age and old age, are again the results of it. Even his death emanates only from it.

The inevitability of Man's contact with 'Nature'

Being the product of 'Nature', Man cannot separate himself from her. Whether he wills it or not, whatever he may plan, he must come into contact with 'Nature', and cannot avoid her. His prosperity or adversity in life, nay, the very possibility of that life itself here, is due to that dependence of his on her. If for nothing else, at least for the food he has to eat or the water he has to drink, for the air he has to breathe and the heat he needs to warm his body with, he has to look to 'Nature' around.

(ii) The Activities of 'Nature'—Macrocosm and Microcosm.

The activities of 'Nature'.

'Nature' is ever busy; throughout the vast Universe, there is no part of Time when she is inert. Every part and particle of hers are every second

passing through certain changes—in position, form or function. Considering the heavenly bodies, we understand that this Earth is surrounded by several Planets, each like the Earth going through its set Rotations and Revolutions. The Sun is the centre of these constantly circulating bodies; and, as each body goes through its rounds in its usual orbit to which it is perfectly kept by the Force of Gravitation, it is subjected to certain alternating experiences. During certain times, some parts of those bodies are exposed to the heat and the light of the Sun; and, during certain other times, some other portions pass through similar experiences. As each portion of a Planet successively faces the Sun in its rapid heavenly march and passes beyond it, that particular portion is subjected to variations in temperature, and in consequence to some changes in its character and life. The Earth, for instance, has heat and cold alternately, resulting in rain-fall,

The Solar System.

Changes in Planets owing to variations in temperature.

good weather and bad, thereby affecting Life on it.

Separation of parts of Planets.

Sometimes, as the Planets whirl round in their aerial race, portions of them get detached and fly into Space. Some such pieces are kept near the parent-stem and made to revolve round the latter. Our Moon is an instance of that fact, and it is believed that there are similar such Moons for some of the other Planets.

Moons.

Gradual condensations of Planets and the Sun

The Planets again, as a result of their rotatory and revolutionary movements, pass through a process of gradual condensation and consequent shrinkage in size. The Earth is said to have been a big 'Ball of fire' at one time in the distant past. As a result of her rapid march and constant motion through Space during millions of years, some portion of the Gas thereof got cooled down into Liquid, and a part of the latter into a Solid form. This is the origin of the Earth as it now is. Its outer crust is the result of

gradual condensation; and, below it, there is Liquid still; and, in certain places, a constantly burning Fire. Even the Sun which we now see as a huge 'Ball of Fire' burning in the heavens is belived to be passing through a process of imperceptibly gradual solidification; and it is predicted that some time hence, probably some millions of years from now, it will be a dull cold body, much smaller in size.

Sun-spots.

There is another variety of changes to which the Sun and other bodies are subjected. The Sun, for instance, in consequence of the variation in the degree and the volume of its combustion, occasionally experiences 'Sun-spots.' The Earth similarly, due to alterations in its subterranean fires, sometimes produces 'Earthquakes' or 'Volcanic eruptions.'

Changes in 'Earth'

Foreign Bodies; 'Comets'

At times, these heavenly bodies are disturbed by the appearance of strangers in their midst. Foreign

bodies, like 'Comets' for instance, moving in Space apparently at random, happen to pass across the orbits of some of these Planets, and are believed to produce some disturbance in their otherwise peaceful career.

Systems other than the Solar.

The Sun, the Earth and the other Planets with their respective Moons do not constitute the entire Universe. They are but one of several systems—the Solar System; and, beyond this system and away from it, there are others yet. Some of the Stars which we observe during a clear night are said to form, each the centre of a particular system. Such systems are located some millions of miles from us, and the distance of the farthest Star is such that it takes thousands of years for its light to reach the Earth. Those systems too, like the Solar, are believed to be undergoing slow but perpetual changes, leading to their gradual and certain disintegration. Side by side with the systems already existing, others are

The Stellar Regions

said just to be coming to birth. According to Scientists, certain stars or bodies in a nebulous state have already been discovered.

Newly forming systems.

These are some of the facts connected with 'Nature' on her grander or bigger side—the **Macrocosm.** There is another side to her, the smaller or the **Microcosm**, which is made up of bodies that get ever smaller and smaller in size, sometimes so small that even thousands of them collected together appear only as a dot even under the most powerful microscope. Small as they are in size, they too pass through the same processes of formation, growth, decay and re-formation into a new manner. They too are under the operations of the Forces of Adhesion and Expansion, Propulsion, Withdrawal and the like. In fact, they too are as intensively active as the bodies of the Macrocosmic world; only, while the latter pass through their changes slowly and in the course of millions of years,

Macrocosm and Microcosm.

Microcosm described.

the latter complete their careers in a few moments. Certain germs, for instance, multiply themselves a million-fold and then die out.

The function of 'Nature.'

'Nature' in her entirety is thus ever busy——forming Systems of Lives, passing them through persistent courses of varied alterations, leading them to their ultimate disintegration, and re-forming, out of the materials of the older ones, newer bodies and Systems still. This is her work, whether it refers to her grander side or the Macrocosm, or to her smaller side, the Microcosm; and this, her Evolution-Involution-Process, applies as much to the different parts of her several Systems as to her whole Systems themselves.

(iii) How 'Nature' is responsible for Man's Troubles; (a) Her contact with him.

How 'Nature' is the cause of Man's Troubles.

Man occupies but a tiny place in this gigantic factory of 'Nature'. He is a pigmy in the presence of the mighty Forces which alter

whole Systems themselves. Himself a product of 'Nature', he has to depend on her for his very life. Himself passing through the constant processes of birth, growth and death, he is subject to the actions of Forces in the lives of bodies around him. He has to face the results of the mighty changes in the Solar, the Lunar, the Terrestrial and the Planetary bodies. He must submit himself to the huge alterations that periodically take place in the opra-tions of the several Systems that compose the vast Physical Universe. The appearance of 'spots' in the Sun, for instance, produces adverse results on the Earth, and huge tidal waves are sometimes attributed to that cause.* Alterations in the Planets outside him do affect him seriously, while the appearance of Comets in the sky is believed to portend grave consequences. The activities of the Earth

Affected by Forces around him.

Changes in heavenly Bodies

Sun-spots.

Planetary alterations and Comets.

The Earth and its phenomena.

*The tidal waves that destroyed the coastal cities of South America in A. D. 1923 were at the time traced by Scientists to the appearance of Spots in the Sun.

itself are no simple facts, and at times woeful tales are heard of the havoc caused by rains and floods, heat-waves and fires, lightning and thunder. Periodically, earthquakes and volcanic eruptions add to the troubles of Man. Even the 'Smaller World' seems to cause him many evil consequences. Some of the varieties of minute germs that live, grow and die in a few moments are bad. Their capacity to multiply themselves enables them to fill the surrounding space very rapidly; and they force themselves in the food he eats, the water he drinks or the air he breathes. The entry of some kinds of germs into the human system is productive of serious and sometimes fatal illness. Cholera, Consumption and similar other diseases are attributed to them.

Changes in the Micro-cosmic World.

How Germs produce diseases.

(iv) How 'Nature' is responsible for Man's Troubles; (b) His neglect of her.

Man's own behaviour in connection with 'Nature' also the cause of his troubles.

On certain occasions, Man's own ignorance or negligence of even the

ordinary precautions leads him to trouble. He cannot avoid the activities of 'Nature'; but he can prevent the consequences of some of her deeds from affecting him. One exposed to the Sun for a prolonged period will have probably to suffer from Bronchitis and several other maladies, if he suddenly goes in for a cold drink, as 'chill' is the source of several diseases. A man living on a low ground or near a swamp stands exposed to a possible attack of fever. Some ignorant people, closing every avenue for the inlet of fresh air during their sleeping hours, and rendering the situation worse by keeping fire or a burning lamp, cause themselves liable to Asphyxia. Others, trespassing the limits of moderation in food or drink, or in their conjugal or social relations, form a burden unto themselves and to others.

The consequences of Man's negligence. Illustrated.

(v) Conclusion.

Man's inevitable contact with 'Nature' and his own

Man's contact with 'Nature' is thus responsible for a good deal of

treatment of his Sufferings. 'Nature' is ever busy; she is ever busy evolving and involving Systems. Man cannot avoid her operations; but, in certain cases, he can prevent the consequences thereof on him. Either because he is ignorant or negligent, or because he stands in the way of Nature's activities, he must, whether he wills it or not, submit himself to Sufferings and Calamities.

Further, the causes of his Sufferings.

CHAPTER IV.

THE TROUBLES OF MAN—PHYSICAL. MAN AND SOCIETY—SOCIAL EVOLUTION.

(i) Evolution of Human Society:— (a) Biological and Psychological Causes.

Man, being a Social Animal, cannot avoid Society——Society, its origin—Dominant motives of life among Animals—Man, actuated by similar motives—Distinction between Man and Animals -- Man's superiority—The growth of Human Society.

(ii) Evolution of Human Society— (b) Man's Necessity.

Society, another origin—Man's desire to safe-guard himself against Nature's freaks — House—Dress—Food—Etc.—Necessity, the origin of Human Society.

(iii) Human Society:—Its fundamental feature.

Society, no mere number—Binding Interest—Inter-dependence—The nature of the Bond——Status or Contract——Illustrations—Bonds, their violation—Examples—Sanctions to enforce the

Bond—Different kinds of Sanctions—Their comparative strength and weakness—The common aim of Sanctions.

(iv) Society; Its Growth:—

Gradations of Human Society—Family, the Unit—Description of a Family—Husband and Wife—Ideal Family—Parents and Children—Union of men and women that are not families—Examples—(a) Unions for ultramundane purposes—(b) Unions for the satisfaction of Lust—The requirements of a Real Family—(c) Polyandry, Polygamy and Prostitution—(d) Matriarchal groups—Patriarchal groups are Real Families; their demands.

(v) Family and upwards.

Widening of Families through marriages—Endogamy and Exogamy—Interracial marriages—Their possible weakness—Marriages becoming Institutions of Contract—Marriage, taken to be a necessity.

(vi) Growth of Society through other means.

Factors, other than Marriage, for Social Growth—What is a Real Society?—Modern Society, is it Ideal?

(i) Evolution of Human Society:—

(a) Biological and Psychological Causes.

Man, being a Social Animal, cannot avoid Society.

The troubles of Man, such as those which are called 'Physical', may also be accounted for by his contact with his fellow-beings. As it is impossible for him to avoid 'Nature' and her 'Laws' that surround him, so it is impossible for him absolutely to isolate himself from his fellows. He has been well described as a 'Social Animal.'

Society, its origin.

Dominant motives of life among Animals.

All animals, be they of the higher order or of the lower, are moved by two dominant motives in their lives —the motives of Self-Preservation and Self-Propagation. To preserve one's living body inviolate from any injury through attack from any external object or through the operation of any internal cause like illness is the first dominant motive. To every animal, its life is a precious possession, and no animal will willingly court death. Next to this comes the motive to

propagate itself. To produce young ones like itself in form and fashion, and to be surrounded by those young ones which it considers its own, constitute another impelling desire in the life of every animal. No animal is free from either of these motives. Only, the motive for Self-Preservation is the primary one, and takes hold of the animal even from its birth. The other, the motive for Self-Propagation, arises later in life, at a stage when the animal has attained maturity of limbs and bodily strength. Though this motive is the second in the order of origin, it is equally strong with the other and earlier one. Impelled by these two motives, the Animal Kingdom lives, moves and has its being; and, but for them, the whole Race of Animals would early become extinct.*

*The Darwinian Theory according to which the different varieties of Animals including Man are the gradual growths from a single self-active Cell. They progress from stage to stage through continued activity, under the guidance of Natural and Sexual Selections, which bring about developments of, and changes in, their Physical Organs.

Man, actuated by similar motives.

Man is no exception to this Plan of Evolution. He lives and grows, because he is also subject to the desires of Self-Preservation and Self-Propagation. He too, like animals, values his life most, and tries to guard it carefully from all forces that might deprive him of it. He, like the same animals, is moved by the desire to multiply himself, and for that purpose is induced to seek a mate.

Distinction between Man and Animals.

One point of difference, however, between animals and Man is this; while the former act under Instinct, the latter works under the guidance of a far superior Rationalistic Intelligence. Instinct in animals is nothing but well-seated physical Habit. It is therefore a part of their very nature. As such, they act in their lives with great accuracy; but they act blindly also. Most of their actions take place under a force that is unerring, but unreasoning. There is no occasion or even necessity for them to think; they do not ponder over the probable courses

and consequences of their deeds. They do not discriminate; they have no scope for selection ; they are not capable of distinguishing one from another, and argue out conclusions from given conditions or premises. There are, however, certain animals, like the Dog, the Monkey or the Elephant, whose actions do seem to be guided, not by mere unthinking Instinct, but by a wonderful sagacity and even an amount of foresight that are really surprising. They seem to select with precision and intelligently adjust their conduct, so as to suit themselves to their environments. This involves Reasoning; but this capacity of theirs is limited, as it is not capable of easy growth through voluntary exercise. Otherwise, Dogs, Monkeys and Elephants would have long ago out-grown Man. They would have made great inroads into the unknown mysteries of Life and Nature, and contributed much to the advancement of knowledge. This defect of theirs is evidenced enough by their

inability to go against the authority of Man; and, however well-built they may be, whatever the amount of their physical strength, and however keen their Intelligence, they still allow themselves to be easily mastered over by men.

Man's superiority.

It is given to man alone to think, to discriminate between objects, to distinguish those that are beneficial from those that are not. He is capable of selection, not only with reference to his present and immediate needs, but also those of the Past and the Future. He can argue out the possible consequences of his conduct by means of collection and distinction of facts. He is endowed with the capacity of Rationalism that is either absent or poorly present in animals; and in him it is such as to be capable of indefinite growth through repeated and constant exercise. There seems to be no limit to his volitional capacity ; there is no part of Life or Nature into whose mysteries he cannot probe and whose secrets he cannot unravel.

The growth of Human Society.

While therefore Man, like animals, desires to save his life and propagate that life through progeny, he may, unlike them, avoid a state of warfare with his neighbours. Instead of looking on them with jealousy and anger, he can manage to live with them in amity and peace. By correcting himself and correcting others, he may avoid the miseries and uncertainties that would otherwise be the case. Through Self-restraint and restraint of others, he can do away with the predatory condition of life with all its horrors, fears and hopes. He can be certain of a settled and peaceful living in which, through acquaintance and friendship, through willing co-operation and division of labour and its fruits, he can create opportunities for further progress. This is the 'Origin of Human Society'; and, in so far as Man, like animals, loves to live and spread himself, and, unlike them, is capable of doing those things through peaceful co-operation with his fellows,

he has been described a Social Animal.

(ii) Evolution of Human Society.

(b) Man's Necessity.

Society; another origin.

The justification for this title to Man lies in another field also. The first thing that attracts Man's attention, at all events that of the Primitive Man, is his being a play-thing in the hands of the Elements of Nature. Heat and cold, rain and flood, he must secure himself against. Even his hunger and thirst he must periodically satisfy. He is therefore led to a series of experiments and failures in the midst of untold miseries and dangers; and he succeeds at last in erecting a small hut to himself which can better shelter him against Sun and rain than the chance mountain-cave or the top of a tree. Next to the roof over his head, comes the necessity for Dress. At first, Man might have moved about naked. He is, however, no more an animal. The growth of

Man's desire to safeguard himself against Nature's freaks.

House.

his Intelligence leads to a fall in his bodily strength; and in consequence there is an appreciable deterioration in his resisting capacity. The sense of shame also dawns on him in due course, and, for the double purpose of saving himself from cold and covering himself against shame, he has recourse to Dress. Then there is the question of Food. He can no longer like mere animals live on the uncooked, tasteless, raw fruit, flesh or fish that chance might bring in his way. He must be sure of the constancy of the means of his livelihood; and he therefore organises his methods to assure himself of that constancy. Hence, he regularises his fishing, hunting, rearing animals, or agriculture. He also develops Taste; and, to satisfy it, he has recourse to artificial means like 'cooking' his food. By this time, during which probably long ages have passed in the life of the primitive man, he has become well-settled, having learnt to build a 'Roof' over his head, to cover

Dress

Food

Etc.

himself with 'Clothing' against cold and shame, and to work on some sure source of 'Food-supply.' He is no longer an animal, living and dying at the mercy of 'Nature'. He has learnt to conquer 'Nature,' as it were, which ability on his part sees practically no end to itself. Man's brain-power is such that it is capable of indefinite expansion through repetition and application. Hence, he proceeds on the upward path of progress till he reaches the complex and complicated system of modern life.

Necessity thus drives Man to mould his life and its goods, while his mental capacity aids him to achieve his ends. In all his progress from age to age, he discovers in an increasing degree the necessity for his dependence on his fellow-beings. The building of the hut, the weaving of the cloth, the hunting of animals, or the tilling of the soil, he cannot do single-handed. He needs the assistance of others, and those others need his help. This

Necessity, the origin of Human Society.

alliance or co-operation also gives rise to Society.

(iii) Human Society:—Its fundamental feature.

Society, no mere Number.

Society is no mere aggregation of human individuals. Sheer number alone does not constitute a social group. A crowd of people, collecting itself in a market place, in a cinema hall or in the streets of a populous town, is no society. It is no more a society than a pack of wolves or dogs. There must be something more than mere number; there must be some permanent or temporary, but all the same binding, interest between one individual and another; and, where this interest is lacking, there is no society. The binding interest must be such as to cause one individual depend on another. The binding interest may vary in its extent or intensity, and as a result, may cause variations in the degree of the inter-dependence among the several individuals. All the same, that interest there must be, accompanied by its concomitant individual inter-dependence. It is this **interest** that one human being takes in another, and it is this **dependence** of one individual on another that is the real **secret of Society.** It is *the* bed-rock on which the whole social structure is built; and, but for it, Society is so only in name existing like a house of cards.

Binding Interest.

Inter-dependence.

The nature of the Bonds.

The interest that one individual is expected to have in another may arise out of **Status or Contract.** Interests or relations of Status between individuals are due to sentimental considerations; whereas those of Contract, to the Economic Principle of 'Give and Take'. A mother's attachment to her child is one based on status, and that of a nurse hired for tending a child is one of contract. The former discharges her duties without expectations of reward, and continues to exhibit her affections in her darling even when the child grows to manhood. The nurse does her work for pay; and all the

Status or Contract.

Illustrations.

endearing terms and caresses that she bestows upon the baby are limited by considerations of remuneration, and terminate with the period of her service.

Bonds, their violation.

It is, however, not unlikely, that the bond among individuals may, on certain occasions, be violated. All persons are not of similar temperaments of mind, and there may be some who may feel the bond to be irksome. A father is expected to support his children; but there are fathers who mercilessly expose their off-springs to inexpressible sufferings. There are again persons who, in spite of their promises, oral and written, diabolically attempt to deceive their creditors. Again, every one's liberty and property are required to be respected by every other; but rogues and rascals make it a regular profession of theirs to violate that restriction.

Example.

Sanctions to enforce the Bond.

To prevent such a possible disobedience on the part of human beings, to keep each individual under check

and to allow every person enough of liberty, certain **Sanctions** have been invented. Those sanctions are more or less binding on all; but, while some of them are liable to be broken, others are not. They are of various character. They are either Moral or Religious; they may emanate out of useful Customs coming down from ages, or out of Conventions invented by men from time to time. They may also be due to Public Opinion, or, at the last, to the Will of the Political Authority in the land. Moral Principles and Religious Sanctions, Customs, Conventions and Public Opinion are good guiding factors, but they lack coercive authority behind them. Time was in ancient days when those factors were as strong as the fiat of the Political Power of the land. They were capable of imposing punishments on the delinquent members of the community. Orders of Excommunication from the Religious Head, or the Judgment of the Elders of the Village from

Different kinds of Sanctions.

Their comparative strength and weakness.

their Assembly-Hall were in days of yore as powerful as the Statutory Enactments passed in regular manner by modern Parliaments. But, as men emerge from village life to town life and widen their fields of knowledge and activity, coming into contact with different communities and countries varying in manners and customs, no other sanction than that of Political Authority appears to be powerful enough to keep them within bounds.

The common Aim of Sanctions.

Whatever the strength of the sanctions concerned, their aim is the same. They aim at compelling each individual to keep himself in touch with others, without violating the sanctity of the person or the property of those others. In fact, the common aim of all the social sanctions is to create an inter-dependent relation among several individuals, so that each by his labours may contribute to the welfare of all, and, as each lives and prospers, others may

also live and prosper without fear of intervention from intruders.

(iv.) Society; Its Growth.

Gradations of Human Society.

Related and restrained in this manner, the whole of mankind falls into distinct groups, according to the closeness of the relation among the several individuals and according to the nature and the scope of the functions that are expected to be discharged by them. The smallest group, which is also believed at present to be the unit of the Society, is the 'Family'. Above that comes the Clan or the Community; still above that is the Nation; and, at the top, the whole of Humanity. This classification is by no means exhaustive; yet, it may be taken as marking the stages in the evolution of man's relations with his fellows, starting from 'Isolated Individualism' and ending in 'Universal Brotherhood.'

Family, the Unit.

Description of a Family.

A 'Family' is that part of Human Society in which the relation between the several individuals thereof is based

mainly on Status, and where the degree of the inter-dependence among them is the closest. It is the only group where the relations of 'Husband and Wife,' 'Father and Mother,' 'Brother and Sister' exist and persist. Between the husband and the wife, there is no superiority or inferiority of rank; and each looks on the other as his or her help-mate. In a properly constituted family, each to the other is a loyal servant, a trusted friend, an impartial counsellor and a bold critic. The affection, on the other hand, between parents and children is of a different category. The parental affection is one that is based on love combined with authority; and that of the children, on love combined with obedience. Where there is slackness in the authority of the parents, there is room for the perversion of their children; and, where they do not learn obedience, they lose the opportunity to grow up into proper men and women.

Husband and Wife.

Ideal Family.

Parents and Children.

Such is a Real Family; and any other union of human beings is no family. Associations of persons of particular religious order are not families, though in them also each member addresses the other in terms of family relations——like father and mother, brother and sister. Such groups are ultra-mundane in their views and activities, created and maintained by persons of a particular bend of mind, for the perpetuation of *their* views of life. Such organisations are certainly of a *higher* order than mere families; but they are *not* families.

Unions of men and women that are not Families.

Examples

(a) Unions for ultra-mundane purposes.

Mere unions of opposite sexes also are not families. They are only occasions for the satisfaction of the passion of lust. In them the desire is not for the propagation of humanity, much less its training to face the world. They are not made with an intent for their permanency. A real family requires the union of opposite sexes, under the witness of the public eye, in accordance with certain well-recog-

(b) Unions for the satisfaction of Lust.

The requirements of a Real Family.

nised formalities which the Society at large considers as sacred and necessary and which it connotes in the single word 'Wedlock.' Only this form of union enjoins some amount of fixity and permanency in the relation of opposite sexes. Several clandestine methods of union between them have been existing, and Society refuses to recognise such unions, as not being conducive to the stability of the relations between men and women. It does not also recognise, as good to the peace of the society, any system of relations that permit the presence of co-ordinate husbands or wives. Polyandry, Polygamy or Prostitution, it condemns in scathing terms; and it treats that class of people as boorish or uncivilised where the male and the female live apart without any touch of affection, coming together only in seasons of procreation. It also condemns that form of union where the male is devoid of the responsibility for the up-bringing of the off-springs of his parentage;

(c) Polyandry, Polygamy and Prostitution.

(d) Matriarchal groups.

and, in fact, it allocates this form of Matriarchal responsibility to semi-civilised and uncivilised tribes.*

According to civilised Society, that alone is a family which,—under the authority of the father and the care of the mother who have been brought together by means of wedlock, and between whom there are an abiding affection, a willing co-operation and a mutually understood co-ordination and division of powers and labour—is intended, not for the mere satisfaction of lust, not merely for the multiplication of human beings, but for the production of a carefully tended Humanity which, as it increases in number, must perpetuate the same feelings of love and reverence, similar sentiments of tolerance and dependence, and like practices of co-operation and division of labour. For this

Patriarchal groups are Real Families; their demands.

* Polyandry and Matriarchal systems of life are believed to prevail even now among the aboriginal and the nomadic tribes of Central Asia, Australia and of Interior Africa.

purpose, only the Patriarchal system as opposed to the Matriarchal, and only the Family as opposed to any other form of union have been recognised and assigned the first place in all organisations of human associations.

(v) Family and upwards.

Widening of Families through Marriages.

From the 'Family' as its basis, Human Society evolves upwards. The children of a family, trained under certain traditions and practices, grow up into men and women; and, in their turn, contracting marriage relations with others, give rise to other families. In ancient societies in particular, and in many of the modern societies in general, the custom has been and still is to confine such marriages only to blood relations. They are kept strictly to members descending from common ancestors. As, however, centuries roll on, the circles of marriage widen when children of different ancestors contract relations among themselves. Endogamy becomes Exogamy; and, still, certain

Endogamy and Exogamy.

restrictions are observed, chiefly those of Language, Religion and Customs. A time may come, as it has already come, when marriages even without such restrictions may and do take place.

Inter-racial Marriages.

Mixed marriages of different races have not been and are not uncommon affairs. In such cases, either the mere exigencies of circumstances or real love between men and women happens to be the binding force. In such relations, however, there is room for reasonable apprehension whether the sheer necessity of the moment or the mere love between the parties, without the added weight of similarities of Race, Language, Religion and Customs, will be a permanent binding factor. Without the proper back-ground, the landscape may fade in color. The compelling necessity of the moment, that forces a man or a woman of one race to seek through wedlock his or her mate in another race, may bring on miseries to the one or the other, and may very likely end in the break-up of the union,

Their possible weakness.

with the possibility of his or her reverting to the old nationality. Again, the love that is another of the dominant factors leading to mixed unions may after all be a misdirected flush of wrongly conceived emotion of the moment; and it is highly doubtful whether unions based on it will be long-standing. Under such circumstances, marriages become mere relations of Contract, to be taken on and off to suit individual will and convenience. The sanctity of wedlock then stands rebuked by the subtilties of the individual's idiosyncrasy, while Human Society gets built on foundations of falling sand.

Marriages becoming Institutions of Contract.

Whether marriages are of status or contract, whether they lead to permanency of union or otherwise, Society still places itself under the restriction that the union of sexes shall not be clandestine, but brought about in accordance with certain formalities and rituals.

Marriage, taken to be a necessity.

(VI) Growth of Society through other means.

Marriages thus lead to the evolution of the Human Society from the Family upwards to the Clan and the Community, and even to the Race*. Marriages, however, are not the only channels through which the flood of social growth takes its course. There are other factors also that bring about the contact of one individual with another, and create a relation of inter-dependence between them. A common love for the land of birth may be one such; or, the likenesses of racial, linguistic and religious feelings may be some others. Subjection to a common government may be one other; or, in the last, commercial and industrial undertakings may be some more. In

Factors, other than Marriage, for Social Growth.

* A Race is a wider Clan, bound by ties of common religion, traditions, customs and manners. The members therof also claim descent from a common ancestry. It is not, however, necessary that they should live within the same geographical bounds or be subject to a common Political power.

A Nation is a collection of people, with commonness of land and language ,and sometimes religion. They are subject to a common Political authority; but they do not have a common ancestry.

the modern world, all such factors operate, and make the whole world one single human organisation. But, *that* is a Real Society where the relation of one individual to another is based, neither on considerations of benefit to the self nor on mere misplaced or over-drawn sentiments of the heart, but on a real sense of fellow-feeling. *That* is an Ideal Society where each individual, if so needed, will be willing and ready to give up his whole for the sake of the rest. The world is yet full of short-comings; and men and women do yet place their values and considerations on views of Contract, thereby leading to troubles and miseries.

What is a Real Society?

Modern Society

CHAPTER V.

THE TROUBLES OF MAN—PHYSICAL. SOCIETY, THE CAUSE OF MAN'S TROUBLES.

Extreme Individualism, the cause of Man's troubles; Illustrations—Socialism or the total absorption of the Individual in the Society—Individuality and its Ethical significance—Individuality and Individualism—Socialism, its Doctrines and Consequences—Modern Society, how it is the Cause of Man's Troubles—Suppression of the Weaker by the Stronger (1) Women—(2) Different kinds of Communalism; (a) Political Communalism; (b) Economic Communalism; (c) Religious Communalism.

The absolute isolation of a human being from the rest of his fellows is as bad for humanity as the total absorption of the Individual in the Society. Except in the cases of Seers and Saints, extreme Individualism and extreme Socialism lead to one and

Extreme Individualism, the cause of Man's troubles

the same end—Misery; only, in the former it is simple and silent; and in the latter it comes at the end of a wid-espread chaos. Stories of misers are often told us as to how, through insatiable selfishness and uncontrollable fear, they slowly perish, leading during their life-time the lives of brutes, ever timid and ever suspicious. Sentences of Banishment, either of Social Ex-communication or of Political Disfranchisement, have been and still are looked upon with horror, as they practically isolate the person concerned from the rest of the Human World. Cases are often quoted where people, given to persistent physical or mental activity, have become virtually insane through inanity, under orders of prolonged imprisonment of a rigorous type. People of a nomadic order, moving restlessly about in search of food and living on the bounty of Nature, perish miserably through starvation and stagnation when they are abandoned by their

fellow-men. Persons of criminal habits fear to associate themselves with others and, living a much dreaded life, die at last uncared for and unsung. Such are the troubles attendant on man who, voluntarily or under compulsion, lives a life of absolute exclusion.

Socialism or the total absorption of the Individual in the Society.

No less keen are the pains caused by the total absorption of the Individual in the Society. It is essential, from an Ethical stand-point, that every individual member of a social organisation should sacrifice a portion, nay the whole, of his life for the betterment of his community or even of Humanity. Individuals of the ancient Athenian society were taught to improve their respective mental and physical capacities so that through them the community as a whole might develop. It was the fall in the spirit of this deliberate surrender and service of the Individual to the State that led to the decay of the Democracy of Athens and to her final conquest by foreign powers. No individual should place himself above the

Individuality and its Ethical significance.

society or consider himself apart from it. Every individual is an important element in the entire body-politic; and that society alone prospers whose subordinates are loyal to it. Such a spirit on the part of the sacrificing individual constitutes 'Individuality', and it must be welcomed and fostered wherever found, provided the individual's activities are prompted by no motives of self, good or bad, but are discharged out of an unalloyed sense of Duty to others.

Individuality and Individualism.

Individuality stands on a higher pedestal than 'Individualism.' Both are assertions of the Individual or the 'Ego' in the Man; but the assertion of the individual in the former is actuated by higher motives for social progress, and in the latter only for the person concerned. In the first, the man comes up to benefit his fellow-men; and in the second, himself. The one is Sacrifice and the other is Robbery. In the one, it constitutes 'Selflessness;' in the other,' Selfishness.'

Socialism. its Doctrines

In discussing, however, the problem of Socialism, the voluntary absorption of the Individual for the benefit of the Society is not meant. In Socialism too the Individual allows himself to be merged in the Society; but it is the result, not of voluntary self-surrender, but of sheer helplessness. In Socialism, the Society acts as one piece, and individuals do not constitute the units thereof. The activities of such a Society are guided by motives of social improvement, not however through the Individual's perfection and his subsequent sacrifice, but through the common activities of all for the common benefit of all. According to the notions of such a Society, every Individual is gifted with an equal amount of intelligence and physical strength, and every Individual should therefore have equal shares in the goods and the enjoyments of the world. No one should have a greater proportion of the privileges and the properties of the world than his

neighbours; and, if there be one, he must be made to give up his excess share. The votaries of such a Socialistic Deity freely question the rights of the one or the few to rule over the many, and the qualifications of some to possess greater amount of wealth than others. Authority, goods and other things should be enjoyed in common by all. Pushed to logical conclusion, they try to eliminate all differences in Life.

and consequences.

They fail, however, to note that their doctrine is vicious and unnatural. Elimination of differences and absolute equalisation of orders is impossible of achievement. If it can ever be attained, it would deprive Man of all incentives to further activities, thereby leading him to his extinction. If Sparta in ancient days could not achieve any great result like her sister city, Athens, it was because of the dead level of equality which she forced on her citizens and the consequent dearth of capable leaders. The doctrine of

Community of Property is based upon the theory of Equality of Capacity among the several individuals to put forth equal amounts of labour and intelligence. This is untenable in the dispensation of Nature; and the misapplication of the Elizabethan Poor Law by the sincere but sentimental Justices of Peace in the latter half of the Eighteenth Century led to the demoralisation of society and the out-break of popular riots. The History of Socialism has been such; and, wherever it has been pushed ahead, it ended in the display of physical violence to the detriment of the security and the stability of the social order. Man, under the guidance of Socialism, has nowhere prospered, but has brought much suffering on his head, and incidentally on that of the wider Society which, through his doctrines, he has attempted to save.

Modern Society.

Turning from either of the extremes, Individualism and Socialism, and taking man as he happens to be, it is doubtful if even here he is in a haven of Happiness.

How it is the cause of Man's troubles.

The chief source of trouble to the modern man is the 'Suppression of the Weaker by the Stronger.' Women figure most in this as the main sufferers; and it is the result of the position assigned to them by men. It has been forgotten that women constitute about one half of the human population and that they possess as much keenness of intellect and sobriety of views as men themselves. They may not possess as much physical strength, but in all moments which require the subordination of the body to the mind, they equal men and excel them too. If to-day they appear to be less intelligent and less fitted to conceive and execute ideas, it is because of the training and the opportunities which men have monopolised unto themselves. Generations of neglect and centuries of denial, either intentional or habitual, have been responsible for the settled dullness and the growing ignorance of our mothers and sisters with the result that to-day, instead of being a help to men, they are a drag on them. They

'Suppression of the Weaker by the Stronger' (1) Women.

are a dead weight trying to sink men down and not a boat to help them on in the crossing of the Ocean of Life. Men have been and still are who treat their women as parts of their household chattels, and not as their equal partners in life. The only function for which women are retained by them is to pander to their sensuality or to propagate the human species. They therefore guard their women with all the ferocity of the animal, suppressed or expressed. Communities are not unknown which preserve their women-folk in secluded spots and keep them from the gaze of others by artificial barriers. So long as men are under the delusion of this view of their better-halves, the world's progress will be halting, if not retarded. Most of the bickerings and ill-will in family circles, and some of the crimes in public life are due to women who, through men's persuasion or coercion, their arrogance or indifference, easily allow themselves to be exploited, dragging themselves and others with them into the mire of human sufferings.

Different kinds of Communalism.

The 'Suppression of the Weaker by the Stronger' takes another channel also to be a source of trouble to the modern Society. Nowhere does the suffering of the weaker find its expression in so glaring a color as in Communalism. It is a wide term inclusive of several types. It varies in name and character according to the end which it aims to achieve. There is the one which prevails in the Political sphere; another in the Economic field; still another on Religious grounds. Above all, there is yet another type which embraces every feature in its fold.

(a) Political Communalism.

In its purely Political character, it is akin to the 'Party System' prominently connected with modern Democracies. They are forms of government where each individual, with certain exceptions varying according to circumstances of time and place, is privileged to participate in the rights and duties thereof. Since every individual cannot be expected to entertain similar views about the methods and the ends of the

whole or any part of the Constitution, there may arise the necessity for the origination and the maintenance of the division of people into groups or Parties. To avoid clash of aims, to prevent individual temper running high and to abolish the possibility of dead-lock in the working of the State, certain customs and conventions, with or without the legal coercive force, have been invented and are in practice. Despite such ingenious checks, no Constitution going by the name of 'People's Government' is free from imperfections. Be it an electioneering campaign, be it a momentous period for the adoption of a piece of Legislation, it is one full of opportunities for the display of popular resentment. Such occasions give ample scope for the 'Oppression of the Weaker by the Stronger.' Any party, be it the governmental one or the Opposition, that may be the stronger of the two—either because of its popularity, or its number, the support

that it may receive from the Executive or the Legislature, or of its greater cohesion born of racial, communal, religious or economic considerations —tries to coerce the other. The question of unrepresented or ill-represented and intrinsically weak minorities is a great problem in modern Democracies that desire to be Popular, Representative and Responsible.

(b) Economic Communalism.

In the present day order of Industrialism, with its concomitant qualifications of Large-scale Production and Factory System, of highly organised and concentrated authority, the 'Oppression of the Weaker by the Stronger' has become a settled fact. Labour against Capital is an important cause for the economic disorganisation of the modern social order. Capitalists all over the world, probably with a few noble exceptions, do attempt to exploit Labourers in virtue of their command over money, of their possession of greater intelligence and experience, of their union

and monopoly, and of the support that they may, and sometimes do, receive from the State. Labourers, on the other hand, despite their Trade Unions and Conferences, and even occasional strikes, have failed to coerce Capitalists to reason. Of recent date, the State has begun to show some amount of active sympathy on behalf of Labour. Its interference is still in an infant stage; and, beyond arranging for Arbitration Boards and occasionally trying through its influence to bring the contending parties round, it has not accomplished much. Labour is still the suffering party; and, though it has somewhat gained towards its physical comforts through limited work and opportunity for recreation, it has not achieved any tangible results for getting its due share in the earnings of business. It has undergone and is undergoing another evil consequence, far more serious than any other. **It has lost its Human Character.** Under the System of Capitalistic Production and Factory

Organisation, the Labourers are physical and moral wrecks *

(c) Religious Communalism.

The third tpye of Communalism is found in connection with Religion. It takes the form of exclusive groups or orders of men and women following particular Faiths. Induced by an overwhelming zeal for their peculiar dogmas, they become extremely intolerant of other Faiths. They are almost fanatic in their activities; and, in their desire to convert others to their views, they even resort to measures that are oppressive in the end. Islamism in the early stages of its expansive history and European Christendom as championed by Spain in the days of 'Reformation' may be taken as illustrations; while the persecutions of the Buddhists by some of the Hindu Rajahs prior to the

* What is advocated here is not the stopping of Inventions of Machinery or the checking of Large-scale Productions by the Factory System of Manufacture. The hotch-potch congregation of all sorts of men and women, particularly young ones, should be avoided. A proper and strict supervision must be exercised over them for their Physical and Moral development and the necessary arrangements made therefor.

tenth century A.D., and the inter-communal quarrels among the votaries of Siva and Vishnu in medieval days in South India may well be added to the list. Catholicity of views and tolerance of conduct are very rare objects in the armoury of such schools, and the tales of woe to which the general mass of mankind has been subjected fill the pages of the History of the World. It is really painful to note that, despite the spread of Education and the growth of refinement in mind and morals, there still exist men and women of such temperament in all parts of the globe.

CHAPTER VI.

THE TROUBLES OF MAN—PHYSICAL. SOCIETY, THE CAUSE OF MAN'S TROUBLES. THE CASTE SYSTEM; ITS NATURE AND GROWTH.

(I) The Caste System, Universal.

Universality of the Caste System—In ancient Greece—In ancient Rome—In ancient Egypt and Persia—In modern Europe.

(II) Ancient and Modern Caste Systems Compared.

Difference between the modern European communities and those of the ancient World—The basis of the class distinction in modern Europe—the basis of the class distinction in the ancient World.

(III) The Hindu Caste System.

(A) Its Origin; Traditional View.

Among the Hindus of India—The supposed basis of the Hindu social arrangement—The Four main Classes and the Fifth Class—Origin of the Hindu Castes, historic evolution or

personal creation?—Manu and Manava Dharma Shastra—Are the Hindu Castes co-eval with the Universe?—Consideration of the view.

(IV) The Hindu Caste System.

(B) Its Origin; Historic Necessity.

Castes, the out-come of historic necessity—Early Aryans:—the People, the nature of their History and their Character—The necessary Functions of the early Aryans—The rise of the Military Class—the Military Class becomes the Ruling Class—The necessity for and the rise of the Brahmin Class—The Duties and the character of the Brahmins—Causes for their supremacy—The Vaishya Community—Its rise and Duties—The sufficiency of the three classes in early days—Their special sanctity.

(V) The Sudra Class and the Sub-Castes.

Aryan contact with non-Aryans of merit—Their inclusion into the Aryan-fold—The Fourth or the Sudra Class—Its early independence and subsequent gradual decay—The necessity for and the rise of sub-Castes.

(VI) The Fifth or the Depressed Class.

The place and function of Religion among ancient Aryans—The rise of the Depressed Class, through the excommunications of Aryan delinquents—The rise of the Depressed Class, through the enslavement of non-Aryans of inferior type—The modern Hindu Society, the result of historic growth.

(I) The Caste System, Universal.

Universality of the Caste System.

The System of Castes is an arrangement of Society where the possession and enjoyment of privileges are conditioned by birth and inheritance. No part of the world and no section of human history have been free from it. Ancient Greece and ancient Rome, ancient Egypt and Persia, every country of antiquity that left a mark in the history of mankind, possessed and passed through it.

In ancient Greece.

The Greeks based the possession and the enjoyment of privileges on the perpetuation and the maintenance of 'Purity of Birth.' They reserved all

the political freedom, religious liberty and social equality of the land only to themselves, treating and excluding others as Barbarians. This distinction was maintained by them, not only between themselves and non-Greeks, but even among the several sections of their own race. The Ionians represented by the city of Athens would have nothing to do with the Dorians of Sparta. One was the inveterate enemy of the other, not only because of their radically different types of governments and political doctrines, but also of their fundamentally varying customs and habits. In Rome, at all events in the early days of her Republican Era, every benefit to life was reserved for, and perpetuated among, the Patrician families. They would not mingle with the Plebians even in private affairs like marriages, adoptions and divisions and distributions of public wealth. They constituted a close cor-

In ancient Rome.

poration which by weddings confined to its members, preserved and even transmitted through heredity the entire supremacy of the State for the undiminished glory and profit of its own. It was only after centuries of hard struggle by the weaker that the Patricians gave way and that too slowly and grudgingly. Similar were the affairs in ancient Egypt and Persia. How the Egyptian priests that conducted the worship of the Bull, and in what manner the influential and learned Magi of Persia held under thraldom the rest of their fellow beings including mighty crowned heads are matters of historic notoriety.

In ancient Egypt and Persia.

The desire for the exclusive possession of the privileges of life is prevalent even in modern days. In certain countries of Europe, there are hereditary Aristocracies claiming advantages on no other basis than birth. The aristocratic homes, no doubt, have recently been attacked and pulled down

In modern Europe.

by the advancing tides of Democracy and Socialism; but still, the aristocrats hold to their original position with a veiled but almost adamantine pertinacity.

(II) Ancient and Modern Caste Systems Compared.

The modern European class distinction, however, differs from that of the ancient world. Exclusive claims to privileges are not now based on considerations of 'Religious Superiority or Inferiority;' or on peculiar views of 'Profession or Labour.' Christianity prevails over practically the entire continent; and one Christian is as good as any other, irrespective of differences in rank or occupation in life. On grounds of religion or occupation alone, one is not excluded or ill-treated by the rest. Still, differences persist, arising out of membership by birth in particular families, leading to exclusive claims of political and social advantages.

Difference between modern European Communities and those of the ancient world.

The basis of Class distinction in modern Europe.

The basis of Class distinction in the ancient World.

In the ancient world, on the other hand, the classification of human beings was based, not only on heredity, but also on purity of birth. These could be achieved only by the observance of certain religious practices and the adoption of some kinds of occupations or professions. They did not depend on the option of the individual, but were regulated by well-understood and unalterable rules by which professions depended upon religious practices, the various forms and grades of which were in turn allocated to particular families. One born in a certain family could observe the religious ways only of his ancestors and follow those professions which they had done. Notions of 'Dignity of Labour and Equality of Religion' being absent, certain families with their progeny came to be considered superior to others who followed other and different rituals and occupations. Among the members of the several strata, no contact was

permissable; and this led to the isolation and the exclusiveness of the various groups.

(III) The Hindu Caste System.

(A) Its Origin; Traditional View.

Among the Hindus of India

Such divisions into 'the Pure and the Impure,' : the superior and the inferior, are to be found in India too. Among the vast mass of people inhabiting that sub-continent, the majority are of Hindu religion; and among them the distinction is found to prevail. It is based, as in the countries of antiquity, not on the individual's merits and talents, but on religious practices and the attached economic occupations which have descended from the past through channels of family groups. A certain member of a certain group cannot migrate to any other through marriage or adoption; he must be born in it. Rightly or wrongly, this rigid division is believed to receive its sanction and support

The supposed basis of the Hindu social arrangement.

from the basic principles of Hindu Philosophy—the theory of multi-Births and re-Births determined by the theory of the Individual's Activities—Janma and Karma.*

The Four Main Classes

As things stand, there are four main Castes,—the Brahmins, the Kshtriyas, the Vaishyas and the Sudras—representing the Priestly, the Military, the Commercial and the Labouring classes. Each of these is again divided into sub-sections, each sub-section forming an exclusive corporation, avoiding,—under rigid regulations, customs and conventions—contact with others, whether of the same or of a different main class. Inter-marital relations or inter-dinings among them are considered irreligious, offending against the eyes of God and men. Each family of each sub-caste guards its tenets and habits with a great tenacity of spirit, and will not hand them over to any individual outside its

* Refer to Chs. XXIV and XXVI.

circle. It adheres to the 'Theory and Practice of Heredity' very persistently and looks on communities alien to it, if not with active hostility, at least with passive indifference.

and the Fifth Class.

Besides these four-fold classes that have been recognised as forming the Hindu people, there is a vast mass of population that is Hindu only in name. It has been admitted to the extreme fringe of the Hindu circle, but has not been incorporated into any one of the four-fold recognised classes. It is kept at a distance and its members are treated as if their touch or even approach is pollution to those of the upper four. It has no specific term to indicate it. It is in modern days generally known as the 'Panchama' or the fifth class, and in the present day parlance as the 'Depressed Class.' In it, too, there are sub-sections, each with its peculiar and well-guarded manners and practices, both religious and social. The class as a whole is retained beyond

the pale of all moderating and civilising influences and made to live in excluded areas, following avocations of life that are not praise-worthy.

Origin of the Hindu Castes.

The Hindu Caste System is an ancient institution. It finds mention even in the Rig Veda, now held to be the oldest literary record extant in the world. When exactly it originated is beyond the possibility and the capacity of human re-search to discover. That it could not have owed its origin to any particular author at any specific date is patent. That no human institution of a complex and complicated character ever came out of the fiat of a single individual or singular set of persons is an undisputed historic fact. Manu, the great Lawgiver of ancient Aryan India, is sometimes credited with the authorship of the Indian castes. Like Lycurgus of Sparta or Romulus of Rome, Manu might have been the name of a school of successive legislators and administrators

Historic Evolution or Personal Creation?

Manu.

with probably an eminent person of that name at its head, entrusted with the function, in the ancient Hindu body-politic, of maintaining intact the Hindu society with its peculiar classifications and religious practices which had already become established. Manava Dharma Shastra or the Code of Manu appears more to detail the facts as they happened to be at the time of the author or authors than to sanction the origination of newer facts. Hence, the only conclusion that is probable is that the Hindu caste system is a fact of gradual historic evolution rather than of sudden divine or semi-divine creation, beginning with a humble and unrecognised origin and ending in all its rigidity and hereditary peculiarities as at present.

Manava Dharma Shastra.

The very antiquity of the caste system has caused some to claim for it an origin as old as Creation itself. It is averred that its origin is one with the origin of the Universe. It

Are the Hindu Castes co-eval with the Universe?

It is said that the Hindu caste system is *Anadi* or without a beginning. Of the four main classes, only the first three,—the Brahmin, the Kshatriya and the Vaishya,—have been recognised as supreme from a purely religious stand-point. They alone are entitled to receive, at certain prescribed periods of their lives, sacred and secret religious instructions, in token of which they are permitted to wear 'Sanctified Threads.' This 'Ceremony of Investiture' which is symbolic of fitness for religious studies is, as it were, giving them a second birth, the first one being their natural physical birth. They are accordingly termed the *Dwijas* or the twice-born. This sacred trio is believed to have originated out of the natural temperaments of humanity. The Brahmins are supposed to represent the *Satwic* tendency or the philosophic calmness; the Kshtriyas, the *Rajasaic* tendency or the militant character;

and the Vaishyas, the *Tamasic* quality or the features of slowness and patient calculation. Satwa, Raja and Tama indicate the three modes of human emotion; and, since they are believed by some to be as old as Creation itself, the classes of Hindus who respectively represent those qualities must, according to them, also have been beginningless. This view must be respected more for its ingenuity than for its historic possibility. The Hindu caste system is a concrete human institution, and to connect it with abstract psychological principles is to make it un-historic. That it arose out of the qualities of man at a time when the Universe came into being, cannot stand historic tests; and what can be safely vouched is that it is a human institution which grew at some distant age out of economic or historic necessities and which in the course of centuries gathered volume reaching its present conditions.

Consideration of the view.

(IV) The Hindu Caste System.

(B) Its Origin ; Historic Necessity.

Castes, the out-come of historic necessity.

The formation of the caste system in the early history of the Aryans finds explanation in the very character of that history. The Aryans were a nomadic race moving from place to place and coming into contact with other races whom they were obliged to conquer and subdue. But, though a conquering race, they were no barbaric race. Even in those distant ages, they were superior to several other races. They made great discoveries in many mental and material arts. By the character of their lives and by the exigencies of their circumstances, they were compelled to unravel the mysteries of the Objective Reality and of the place of Man in it. They were the first to find out and develop the Sciences of Astronomy and Mathematics, the Arts of Medicine and Agriculture, and even certain fine arts like Music and Painting. They were

Early Aryans, the People. The nature of their History, their Character.

the first to enquire into the origin and the character of the surrounding Physical Nature and her phenomena. They were the pioneers in the theories of Time, Space and Causation. They were the original people to discover the possibility of, nay even the necessity for, an 'Immortal Existence, uninfluenced by tangible changing circumstances'. They were no mere conquerors induced by thirst for land or lust for wealth. They were a race which, when compelled by inevitable conditions to expand, marched from their original homes into foreign lands, carrying with them their peculiar superior knowledge and its elevating and civilising influences into the midst of alien and inferior peoples.

The necessary Functions of the early Aryans.

Two things the Aryans of yore had to do. One was to carry on the work of conquest and colonisation so as to find expanded room for their increasing population ; the other was to preserve from death or decay and, if

possible, to improve their already acquired knowledge in the fields of Mind and Matter. It was found essential, for the discharge of this two-fold function, that there should be allocation of labour to particular individuals or families. A number of people were set apart for military and quasi-military duties. Another set came in due course to be specially intended for the preservation, the promotion and the propagation of their peculiar knowledge. With the separation of these two classes for distinct and definite functions, there arose a third to look after the satisfaction of the Economic needs of the community by attending to Agriculture and Trade.

The rise of the Military Class.

These three classes, however, could not have arisen simultaneously or as a result of any deliberate pre-meditated arrangement. They were the results of the unconscious adjustments from time to time of the Aryan community,

with a view to successfully and efficiently meeting and combating the successive exigencies of the situation arising from within and without. The first consideration that would have attracted the attention of the strange and infant Aryan community struggling for existence and expansion in the midst of overwhelming odds would have been as how best to overcome the rising obstacles and thereby give peace and comfort to its weaker members. Naturally, all the able-bodied male adults of the community must have come forward to achieve and attend to this arduous task. Their offer and presence must have been in course of time permanently requisitioned as wars with hostile races extended to distant lands and over pro-longed periods. Those that have been but temporary warriors to begin with must, in course of time, have become a permanent body of soldiers with no other task than to fight the enemy, both

immediate and prospective. And, naturally enough, they acquired a special skill in the art of warfare and began to constitute a separate class by themselves—the Kshatriyas. Inevitable logic led to the necessity of those, entrusted with the duty of protecting the weak in times of war, assuming the same duty in times of peace also. Hence, the Military Class—the Kshatriyas became the Ruling Class.

The Military Class become the Ruling Class.

In the midst of struggles against hostile forces, the Aryans did not and could not forget the question of the preservation of their knowledge. Their peculiar discoveries and scientific achievements, their special traditions and specific lores were as necessary and important for their very being as the immediate presence and protection of a well-disciplined army ; for, those facts and fancies of knowledge of theirs gave their entire community a strong bond of unity and a separate identity, as

The necessity for and the rise of the Brahmin Class

contrasted with other and alien races with their different and multifarious traditions and facts. But for their special traditions and scientific knowledge, the Aryans of yore would have been absorbed into the inimical races, by the imitation and the adoption of the latter's customs and manners. Fear of extinction and anxiety for maintaining their specific identity thus necessitated them to look to the preservation of their peculiar mental and material achievements. This fact would not have made its presence keenly felt all at once. At first, the only absorbing ideas must have been conquest and expansion. During the course of those operations, stray cases of the Aryans becoming un-aryanised through the adoption of foreign manners must have occured ; and, as these during the lapse of time increased, the Aryans must have got alarmed at the subtle but certain un-aryanising influences. Hence, they

The Duties and the character of the Brahmins.

must have felt the need for the presence of a class of men with knowledge, learning and authority enough who would, by practice and preaching, turn the straying sheep into the fold and keep the community under proper restraint. They were to be preachers and teachers. They were to be censors of the conduct and morality of the members of the society.* To them were handed in due course the duties of the preservation and the propagation of the fruits of knowledge already achieved. They were also, if possible, to promote and increase that knowledge by study and re-search. By their labours and exertions, the new class of men, whose number must have swollen in the course of centuries, were thus to advance the sum-total of the Aryan knowledge; to preserve the

*The appointment of a special and separate body of men with or without the Legal Coercive Authority for watching and guiding the Private Morality of the Citizens was no peculiar feature to India alone. Every Ancient Country had such a Body. The Areopagus of Athens and the Censors of Early Rome serve as Illustrations.

Aryan morality intact; and lastly to administer, if need be to the religious needs of the state and the society. To allow that class to pursue its functions without diversion, its economic needs were arranged to be met by the society at large. To permit it to achieve its ends unmolested or without hindrance, a sacredness and an almost divine dignity were given to its members, to injure or even to oppose whom was to incur the displeasure of the gods and to commit a diabolical sin. This was the Brahmin class which, though it could have been only second in the order of origin, early came to acquire an undaunted supremacy over the entire community. Its culture, its custody over the Aryan knowledge, its censorial duties and powers, its presidency over the religious needs and performances of the community, its freedom from economic struggles and the special sanctity with which its members were

Causes for their Supremacy.

looked up to must have contributed to its acquisition of that social eminence.

The Vaishya Community

Still, there must have been others who must have found themselves unfit for the operations of a military or intellectual character. Either they were of a weaker physical constitution and therefore unable to face the disciplines and the exactions of a soldier's life; or they could not satisfy the required type or standard of brain-power needed for the pursuit of study and re-search; or they felt disinclined to take upon themselves the practical life of asceticism that was demanded of real scholars. They chose to practise more peaceful and less exacting professions than those of a warrior and a student. They began to cater to the economic needs of the community and in consequence adopted the professions of agriculture and trade. They must have in due course become experts in those two arts, and thus

Its rise and Duties.

formed a class by themselves. This constituted the Vaishya Caste.

The sufficiency of the Three Classes in early days.

The needs of the early Aryans, like those of any other community of antiquity, must have been limited; and they were easily and fully satisfied by the gradual rise of the three classes for particular functions. Any community, like the ancient Aryans, if it is only nomadic, needs only three things—security against danger to the lives and properties of the members thereof; plenty of food, so that the latter may not suffer from famine, a fact inevitable in the lives of nomads; and some one to propitiate the gods, so as to give them peace and plenty. In fact, any nomadic race needs protection against its enemies including men and animals, against the erratic course of nature, and against the anger of the gods. The first stands against their movements, the second deprives them of their food and shelter, and the last, according to the beliefs of those

people, may ruin their whole race. These three conditions being satisfied, primitive people are generally happy. And these three were early and easily met among the ancient Aryans when they divided themselves into the three classes—the Kshatriyas, the Brahmins and the Vaishyas—to protect them against their earthly and heavenly enemies and against Nature's disappointments. Warriors, priests, traders and agriculturists were all they needed; and, when they had them, they felt no more necessity for further classification. For a time, these three alone made up the Aryan folk, participating in its privileges and burdens. They alone therefore were eligible even for its religious instructions, in token whereof they were entitled to wear the sacred thread.

Their special Sanctity.

(V) The Sudra Class and the Sub-Castes.

Aryan contact with non-Aryans of merit.

Continuous wars and gradual expansion over the face of the land must have brought the Aryans into contact

with several non-Aryan races and tribes of various types of civilisation and levels of attainment. Some of them must have possessed several commendable points about them, and certain among them must have even excelled the Aryans themselves. It was essential in the interests of the new-comers that such non-Aryan tribes of merit should be preserved, as they would add to their own security by their power and local knowledge, while the admission of the latter's culture and civilisation would lead to the stability and the further expansion of the former's mental and material acquisitions. Conciliation with them rather than their extinction was therefore necessary; and conciliation demanded the inclusion of such classes into their fold. A place therefore must have been created for them in the Aryan body-politic, which could not have at first necessarily been subordinate, as that would have wounded

Their inclusion into the Aryan fold.

The Fourth or the Sudra Class.

Its early independence.

the dignity and the self-respect of the leading members thereof, who formed the ruling classes in their own spheres. Their personal vanity must be respected, and hence they were assigned quasi-political or quasi-military duties Some of them were also allocated to the more independent profession of agriculture or other walks of life connected therewith.* Such non Aryan tribes, while leading by their contributions to the safety and the stability of the Aryans, must also have in their turn derived several benefits. Hence, there was a willing fusion of the two through mutual contribution and inclusion. In days when there was no superiority of one class over the rest and when each class had a definite function for the common benefit of all, the new-comers constituted an independent section among the general Aryan mass—the fourth, the Sudra Class.

* The performance of religious duties was by common consent left to the Brahmins.

General decay in the course of long ages and the deliberate or the unconscious assumption of authority of some over others must have been responsible for the fall in dignity of this fourth class.*

and subsequent gradual decay.

Being an ever expanding race and consequently militant and diplomatic, the Aryans must have found it necessary, in the face of new conquests, fresh colonisations and contacts with new and unknown tribes, to revise their social regulations as often as possible. Constant alterations in the internal management without seriously affecting the fixity of the fundamentals being discovered increasingly essential, need was felt for the division of the already existing four-fold main sections into sub-sections, each being intended for the discharge of a particular function. The numerous sub-castes

The necessity for and the rise of Sub-Castes.

* Some of these later on became rulers. (viz) the Pallavah kings of South India. In the confusion following the Mohamadan invasions, they lost their positions and sank to poverty and indignity with a large body of their followers.

which now prevail in India must have originated under such circumstances.

(vi) The Fifth or the Depressed Class.

The place and function of Religion among the ancient Aryans

Religion among the ancient Aryans as among all ancient races, constituted the foundation for their very being; and every duty of every sub-section and even of every individual was interpreted from this stand-point. Since Religion was construed to lead to betterment 'here and hereafter,' the several duties and the many items of conduct of the various classes came to receive their sanction from it; and anything that Religion did not or would not permit constituted a sin in the eyes of the society. Though many such were pardonable, many others lay beyond the pale of excuse and expiation. Imposition of corporeal punishments, imprisonments of a rigorous type, political banishments for varying periods, and social excommunications were the several kinds of treatment to which social delinquents and religious

perverts were subjected. But of all the punishments, excommunication seems to have been looked upon with great horror, as a person so treated completely lost all connection with his nearest and dearest, being deprived of every chance for participating in things social and domestic. He was practically lost to the world, and his life, uncared for and unaided, proved a burden to himself. Such a course of punishment seems to have been resorted to on a large scale, leading to the social disfranchisement of a large section, depriving it of all chances for the improvement of its body and mind. Denied the opportunity to perform the usual religious rites considered necessary, the excommunicated ones naturally sank to the lowest rung of the ladder becoming social and moral wrecks. They even adopted non-Aryan practices and customs; and a time came when, owing to several circumstances, they began to be considered and even treated as

The rise of the Depressed Class, through the excommunications of Aryan delinquents.

persons whose very approach or touch was pollution.*

The rise of the Depressed Class, through the enslavement of non-Aryans of inferior type.

This, however, was not the only origin of what is at present known as the Depressed Class. Among the non-Aryans, there were several tribes who had not made much advance in civilisation, and, as they were conquered and subjugated, they were reduced to the position of slaves to minister unto the physical needs and comforts of their masters by their bodily labours. The Aryans of ancient India, like their brethren of ancient Greece, were a slave-owning aristocracy ; and, as in the case of the Athenian community, the Indian slaves appear to have been utilised for the discharge of all functions which involved mere physical labour and which, according to the then prevailing notions and standards of dignity and personal self-respect, were considered inferior.

*Chandalas or sinners of the worst type. Brahmins too were reduced to this position.

The modern Hindu-Society. the result of historic growth.

The Caste System of India was thus the consequence of a slow evolution in the course of centuries of Aryan history. Unconscious adjustments of the social machinery to ever changing circumstances, deliberate reforms and repairs from time to time to keep it intact, centuries of unintentional or helpless indifference on the part of those that must have done their duty to their neighbours—such and similar ones seem to have been responsible for the present day Hindu Society.

CHAPTER VII

THE TROUBLES OF MAN—PHYSICAL. SOCIETY, THE CAUSE OF MAN'S TROUBLES. THE CASTE SYSTEM; HOW OPPRESSIVE.

(I) The Castes, based on Economic Principles.

Economic basis of Caste System—The four-fold classification of people in medieval Europe—The difference between the Eastern and the Western Systems.

(II) Modern Hindu Castes; an Oppressive System.

(A) Arrogance of Higher Castes.

The condition of Caste System in ancient India; Liberty and Tolerance—present condition of Hindu Castes—The causes for the change—Higher Castes and their Arrogance—Human Weakness; Historic Instances: in Greece and Rome; the Whigs of England; modern powers

(B) Reservation of Knowledge by Higher Castes.

Did the higher Castes reserve all Learning?—Village Schools—Private Schools—University Centres—Other arrangements—Learned men in Royal Courts—Recital of Religious Stories—Village Dramas—Why Education was not more wide-spread?—Internal causes—Difficulties attendant on travel to Seats of Higher Learning—Financial Inability—The general indifference of the masses for Higher Culture—External cause—Foreign Invasions—The attitude of higher castes towards spreading knowledge—The significance of the of the word 'Veda'—What and why the Brahmins reserved for themselves—Economic Necessity—Parallel Illustrations from India; In Europe.

(C) Other Causes.

Joint Family Life—Village Life—Steps adopted to avoid extinction from alien Faiths—The causes for the present state of Hindu Society summarised—Its Evils.

(I) The Castes, based on Economic Principles.

Whatever else might have been the origin of Castes in India, it is certain that such divisions were based on

Economic basis of Caste System.

Economic grounds.* Similar classification prevailed for similar purposes even in Europe. The people of that continent fell into four-fold groups, chiefly in the Middle Ages; and they were the Clergy, the Barons, the Traders and the Agriculturists. In both the East and the West, the condition of the agricultural classes was Serfdom—a condition of land-tenure by which they were to live within their territories and render bodily service to their lords, in return for a few pieces of land for their private use and for the protection of their person and property. Only, the four-fold division in the East was irrevocably connected with Religion which resolved itself into regulated practices and customs, affecting even the minute

The four-fold classification of people in medieval Europe.

The difference between the Eastern and the Western Systems.

* Of the four-fold divisions of the Hindus, at least the last two—the Vaishya and the Sudra—were the direct consequences of economic causes contributing to the economic provisions thereof, the one through agriculture and trade, and the other through bodily labour. The first and the second—the Brahmin and the Kshtriya—do not seem to have thus originated. They might have contributed to the economic welfare of the community by their brain power or monetary means.

details of the people's daily life. It is at once a merit and a defect of the East that she construes Religion to be the root and the fruit of human existence, embracing it in its entirety and in all its small and several points. In the West too, *time* was when Religion constituted so prominent a factor in the affairs of men. There was no activity of theirs, be it a war or the creation of a constitutional institution or any thing else, that had not Religion for its basis or a religious color. The English parliamentary struggles of the seventeenth century, the European wars of that and the prior periods, and the colonisation movements of the times were more or less religious. Only, of recent years, Religion was deprived of its supremacy and relegated to a section of human life, being practically isolated from the rest of men's actions. But, despite the differences and the consequences thereof between the Eastern and the

Western institutions, there was this much of similarity among them that they were based on and replied to the economic principle of 'Division of Labour,' the utility and the significance of which are recognised and admitted even to this day.

(II) Modern Hindu Castes ; an Oppressive System.

(A) Arrogance of Higher Castes.

The condition of Caste System in ancient India; Liberty and Tolerance.

In Ancient India, there does not appear to have been much prohibition against the members of one caste practising the profession of another. Liberty and tolerance seem to have existed ; and there are instances of members of certain classes having been freely admitted into other and higher ones. Several of the ancient Sages or Rishis were not Brahmins by birth, but were later admitted to Brahminhood. Even Brahmins, whose sole profession was study and the performance for others of their religious

ceremonies, seem to have adopted the duties and functions of other classes, particulary those of the Kshatriyas, taking part in actual wars. No one was treated as an untouchable and none precluded from approach to the learned and the professional classes. The only grounds for the exclusion of certain members of the community as untouchables were depraved moral character and the deliberate practice of what was considered and treated as evil.

Present condition of the Hindu Castes.

To-day, the Caste System is of a different character. Men are Brahmins, Kshatriyas or members of other classes, not because of their respective professions, but because of their heredity and family connections. One can be a member of a particular caste only if he is born in it. Heredity has taken the place of 'Choice of Profession' ; and rigidity, prejudice and even mutual intolerance have come to stay. Professions are confined to particular families and

are guarded with almost adamantine seclusion. Inter-communal migrations through choice, adoption or inter-marriage are completely prohibited, and inter-caste dining is treated as a pollution.

The causes for the Change:

Higher Castes and their Arrogance.

It is pointed out that the present state of isolation and conservatism, and the consequent degradation and indignity of certain castes is due to centuries of deliberate arrogance of and an artificial sense of superiority maintained and practised by certain other castes, which, because of the general utility of their professions, have been and still are considering themselves to be higher. It is not unlikely that a community like an individual, when used to peculiar privileges and undue respect would appropriate to itself all authority and influence. This is but an inevitable consequence of the very imperfection of human character. History bristles with instances where such has been the case all the world over. In ancient

Human Weakness; Historic Instance;

Greece and ancient Rome, immediately after the fall of Monarchy, power happened to reach the hands of such members of the body-politic who, for the time being, were in possession of certain advantages. They alone were the learned and the wise. They alone had legal and religious knowledge. They alone knew the arts of government and warfare. The rest were sunk in ignorance, poverty and superstition; and, by that very cause, they were inevitably led to resign their privileges into the hands of their betters. And those betters, at first conducted themselves in a way that was beneficial to the entire society. They were considered as the best; and their system of government also was the best. They constituted the Aristocracy of the community, and the period of their government was one of the best periods in ancient days. A time, however, came when the once liberal aristocrats became narrow in mind and selfish in

In ancient Greece and Rome;

motives; and this degraded aristocracy or Oligarchy was the source of several ills to the society at large. Similarly in England during the eighteenth century, the Whigs, who were considered to have been the benefactors to the land, were an exclusive group maintaining and conducting the government for their particular benefit through every form of organised corruption. It is the very weakness of humanity that, when once it is entrusted with power, knowledge or wealth, it becoms haughty, jealous and intolerant. It is a matter of common knowledge that even in this comparatively advanced age, classes and races of men are not unknown who, happening to possess authority over others, treat the latter in a manner that will not stand the test of abstract political theories and even common human sense.

The Whigs of England.

Modern Powers.

It is, however, to be doubted whether the arrogance and the artificial

sense of superiority of the higher castes alone could have been responsible for the present-day rigidity of the Hindu society and the degradation of some of the sections thereof.

Did the Higher Castes reserve all Learning?

(B) Reservation of Knowledge by Higher Castes.

It cannot be said that the higher castes of India reserved all knowledge for themselves. From extant literary evidences it is clear that knowledge was widely diffused through several channels. There was in practically every village or hamlet a small school or 'Patta-Sala' kept by one of the villagers and maintained by the rest from certain customary contributions in kind. In it, elementary education was imparted, consisting of the three R's. and some select passages from religious books. Above such general schools, there were special ones located in certain centres and managed by well-known individuals. To them the children of the neighbourhood were admitted; and they were retained there in close contact with

Village schools;

Private schools;

teachers for long periods. In them, the latter derived the means of their subsistence from chance donations of any stray donor, and from a small fee 'The Guru Dakshina' paid by each student at the end of his scholastic career. Above such private schools there were famous University centres like Benares, Ujjain, Navadwip, Nalanda, Thakshasila, Patali-putra, Dwaraka, Kanchi and Madura. In them teaching in higher subjects was imparted, both in Metaphysical and Physical Sciences, so far as they were collected and known at the time. To some of them, as is borne out even by the Greeks that came to India in the wake of Alexander's invasion, people of all classes and communities were freely admitted.* As a result of such facilities, the level of general literacy and the

University Centres ;

* Some of these were distinctly Buddhistic Seats of Learning. The rest were under the control of the Hindus. TheTamil Acadamy at Madura in South India for instance. the 'Tamil Sangam' as it was styled. was purely a Hindu organisation maintained by the Hindu Kings of Madura —the Pandyas. To this were admitted Scholars of all communities—Buddhists. Jains. Hindus and even members of the lowest class of the last. 'Tiruvalluvar the author of the famous couplets the 'Tirukkural' was from that caste.

number of persons of higher knowledge were far greater than at other times—medieval or modern. Megasthenes—the Greek; Hiuen Tsang—the Chinese Buddhist Pilgrim; Alberuni—the famous Mohamadan Historian, and several others who were foreigners to the land bear testimony to this fact. Various other arrangements also were in vogue to keep the average intelligence of the general public at a high level. The courts of Hindu Rajahs were filled with learned men who, with the aid and under the patronage of their royal supporters, produced literary and other works on different subjects, through compilations or original compositions, and through re-editing or translating older ones. Means were also adopted for the periodic enlightenment of the rustics by occasional recitals of or readings from religious texts by permanent or wandering monks, and by the presentation of Puranic stories in the form of 'Village Dramas.' These

Other Arrangements.

Learned men in Royal Courts.

Recital of Religious Stories ;

Village Dramas.

served to convey abstruse philosophy through concrete instances and popular dialects to the uncultured minds of the rustic mass without any distinction of caste or class.

Why Education was not more wide spread?

Internal causes.

If education was not more widespread, the causes are to be traced to inevitable circumstances, both internal and external. Centres of higher education maintained by private individuals or supported by corporate bodies were not within the easy reach of all. Though there seem to have been perfect roads of communication at least between important towns, yet it was difficult for persons of ordinary means and for petty traders and agriculturists to undertake journeys over long distances involving, in the absence of rapid means of conveyance, heavy expenditure and much physical inconvenience. Educational centres and even teachers of private schools were not in the habit of receiving regulated periodic fees from their pupils. It was

Difficulties attendant on travel to Seats of Higher Learning.

Financial Inability.

the belief of the times that to impart education in return for fees was equivalent to selling knowledge, which was considered a sin. They had to depend upon the generosity of the charitably inclined among the wealthy public or the periodic contributions of royal courts. It was really heavy for one or a few to undertake the maintenance of more than a certain number of schools or colleges; and the absence of regular income hindered the further spread of education than what it had reached or could possibly do. The masses too were generally indifferent towards higher culture. The people were assured of elementary education in their respective villages, and to them it was enough for all practical purposes. Education was not a means of livelihood, but was persued only for the sake of knowledge. This needed a particular aptitude and a special mentality; and only those that were endowed with them undertook the

The general indifference of the masses for Higher Culture.

risks and the expenses involved in the journey to, and the stay in, the centres of higher culture. The rest, being content with their primary education, enough for the limited needs of village life, turned their attention from an early age to the earning and the improving of their avocations and means of subsistence, commercial, agricultural or mechanical. Added to these, the country was exposed to foreign invasions, and had to experience frequent political disturbances and untold miseries which seriously affected every native home and all native institutions.

External Cause; Foreign Invasions.

The higher castes are said to have secretly guarded their knowledge, and spread it only among their progeny. They are even believed to have proposed and carried out barbaric punishments against the members of alien castes who attempted to pry into their hidden treasures. While there is truth in this statement, it must be

The attitude of Higher Castes towards spreading Knowledge.

admitted that what the higher castes reserved for themselves was not the whole of the then accumulated store of knowledge, but only a portion of it. It is now held that 'Vedas' refer to the rules and regulations connected with the conduct of sacrifices and religious ceremonies. Vedas do mean these; they mean something more also. The word 'Veda' is a generic term meaning 'Knowledge' in general, including every form and branch of it. There were in ancient India, four Vedas, six Shastras, eighteen Puranas, sixty four Kalas and ninty six Tatwas, in addition to the abstruse Philosophy of the Upanishads and the quasi-historical or the allegorico-philosophical stories of a great variety. All these constituted the 'Veda' in general, and among them were the rules for religious rites and ceremonials. These last alone the higher castes reserved for themselves, while the rest they freely gave to all without reservation or restriction. The

The significance of the word 'Veda'.

What and why the Brahmins reserved for themselves;

Economic Necessity.

reason for this much of limitation too was due to the fact that religious knowledge constituted the means of their livelihood. The higher castes, particularly the Brahmin, according to the then understood code of morality and social conduct, were prohibited, on pain of ex-communication, from following any other profession than those of study and the ministering unto the religious needs of the body-politic. For the purpose of study, where they had to devote undivided attention for several years, they had to depend upon general contributions. These were not always readily forthcoming ; or, if they did, were not enough. Hence they were expected to supplement their income by priestly calling, which brought in but limited return. It was but inevitable that, in the absence of any other profession to which they were eligible, they should guard the only means of their livelihood very zealously and with even vindictive

tenacity. They were not the only class or community given in those days to guarding their professional secrets. Every other art or science which lent itself to practical application and could be used for earning bread was similarly treated. The 'Vaidya Shastra' or the Medical Science is known to have been, and still to be, practised only by certain sections or classes of people who kept or keep all the knowledge thereof carefully to themselves and their children. It was in fact the tendency of the times for the followers of any profession to form themselves into a close corporation, securing and saving the detailed knowledge of it against encroachments from without. Europe in the middle ages had her 'Gild System' where the followers of each profession formed a separate and independent body, guarding their particular avocations with tenacious jealousy imposing severe strictures and punishments upon all trespassers. The

Parallel Illustrations

From India;

In Europe.

castes of India but followed the practices inevitable under the economic needs and modes of the age, not confined to their country alone.*

(C) Other Causes.

Joint Family Life.

Another circumstance also operated towards the rigidity of the castes in India; and it was the system of life prevalent in ancient days. The first factor was the Family. In the Indian family, as in the families of all other ancient lands, the authority of the father was over-whelming. His will was law, and to go against his wishes was to sin in the eyes of the society. There was therefore no room for initiative or individual liberty on the part of other members; and it naturally became habitual for the whole family to follow but the profession of the head thereof who,

*The system of securing the privileges of a Profession or means of livelihood through State-support by legalised Monopolies. Patents and Copy-Rights being unknown, it was left to each class or community to guard its avocations as best as it could. Hence the tales of strictures and punishments, sometimes even barbaric.

in his turn, had got it from his ancestors. Professions in course of time became hereditary where only certain families could follow certain kinds of avocations.

Village Life.

Another feature of the Hindu society was its 'Village Life.' More than three-quarters of the population of India live in villages even to this day. The proportion must have been greater in the past when rapid means of transit were absent, and when people had to cover long distances on foot or on slowly moving carts. Variations of languages from province to province, the presence of inaccessible mountains and unfordable rivers with their vast tracts of forests and deserts, must have deterred any venturing villager from leaving his native soil. Each village was practically isolated and, in the absence of communication with the outer world, became narrow, rigid and even suspicious. Every village grew to be a centre by itself, developing life

on a co-operative basis, dividing and allocating particular kinds of labour to particular families, and, to avoid confusions born of constant changes, fixing them to their progeny.

Steps adopted to avoid extinction from alien Faiths.

One more circumstance probably contributed most to the present day peculiarities and prejudices of the Hindu communities. The caste-system of India is an Aryan institution; and at no time in its career was it allowed a peaceful life. On several occasions in the course of the history of the land, it had to face the danger of extinction. According to its leaders and periodical reformers, its purpose, though economic in the main, was to enable its members to attain Perfection or 'Moksha' by the discharge, without attachment to wordly goods or pleasures and pains, of their duties chalked out by Nature or birth. This is the goal of 'Vedanta,' the ultimate Philosophy of the Hindus. There happened to arise several factors which

shook this supreme Aryan faith to its foundation and incidentally the caste-system also. There was the Charvaka system, followed by its more developed form, Buddhism. Then, there came Jainism, Mohamadanism and Christianity. Most of them had powerful political backing; and, supported by kings and emperors, they attempted to force their respective doctrines upon the followers of Vedanta and even convert them to their faiths, if possible through physical force. In the conflict with foreign invaders for the retention of political supremacy, pure Hindu kingdoms had vanished; while, consequent upon social confusion following political wars, organised Hindu public opinion has also decayed. The few struggling preservers of Hindu religion could but make frantic efforts to keep up their Vedantic faith. Backed by no armed rulers and supported by no friendly public opinion, they were compelled to have recourse

to subtler measures. They took away the liberty of the individual Aryan in matters religious and social, and made the latter mere things of routine, passing them blindly from father to son. The Hindu religion and the Hindu philosophy with their attendant principles of communal 'Division of Labour' then automatically lived and throve. In consequence, the caste-system to-day is no more than a bundle of restrictive rules and practices to violate which is considered to invite the anger of the gods.

The Causes for the present state of Hindu Society summarised.

Thus, the very weakness of humanity and the consequent arrogation of power by the higher castes; the economic necessity of the times which forced the followers of the different professions to keep the secrets thereof only to themselves and to their children; the want of a more widespread education than was at all possible under the circumstances; the rapid succession of foreign invaders

who upset the political stability of the land and even attacked the very foundations of the Aryan society and religion; the systems of 'Joint Family Life and Village Life' that prevailed in ancient times—these were some of the circumstances that changed the once free and tolerant caste system of India into the modern iron-bound and intolerant system permitting of no liberty to the individual. As it now happens to be, millions therein are deprived of even their elementary rights and are compelled to live and grow in mire and dirt, in ignorance and superstition. Having lost its original grace and purpose, it has come to be an instrument of oppression, causing suffering to many and receiving the ridicule of many more.

Its Evils.

CHAPTER VIII.

THE TROUBLES OF MAN—MENTAL. THE CONSTITUTION, THE FUNCTION AND THE CAPACITY OF THE MIND.

Some causes of Man 's Troubles—Man's Constitution, the Body and the Mind—The Inter-dependence of the Body and the Mind—The growth of the Mind depends on the growth of the Body; Stones and Rocks; Plants, Animals—Evolution and what it is—Mind—Mind, material or non-material—The development of the Mind; (i) through Sense-Impressions—the necessity of the Mind for Knowledge—The different activities of the Mind towards the knowledge of the External World through Sense-Impressions—Is Mind the Ultimate Knower of Things?—The continuity of mental activities—How Sense-Impressions lead to Knowledge—Presentation, Re-Presentation and Like-Presentation of Sense-Impressions—Retention and Revival or Memory—Attention; Selection—The development of the Mind; (ii) through

Other Means; (a) Comparison; (b) Thought; (c) Inference; (d) Judgment—Mind's Capacity for Re-Action—The different States of the Mind—Mind, its Location and Function in the process of Knowledge—The Capacity of the Mind for Infinite Growth.

Man, as a product of 'Physical Nature' and therefore living in her midst, is exposed to a variety of troubles, consequent upon her formation and dissolution of the macrocosmic and the microcosmic worlds. As a social being, he lives and moves in the midst of highly organised or partly organised social institutions with varying degrees of individual freedom; and, in the course of his unavoidable contact with his fellow beings, he is subjected to misery and turmoil, anxiety and suspense. He does not feel happy, even if he evades all human company and leads the life of an absolutely isolated anchorite. This is against the nature of humanity; and, in trying to cut himself off from his fellows, he

Some causes of Man's Troubles.

rebels against what is but proper and inevitable.

Man's Constitution; the Body and the Mind.

Physical Nature and human society are entities that, as he thinks, are extraneous to man, causing him troubles. The possibility of their tyranny over him, however, is due to his own constitution. Man's life is the result of the action and the reaction of two factors—the Body and the Mind. Both are essential for the prosperity, nay the possibility, of man's life on earth. The body alone without the mind is akin to a stark or a stone, and is described as senseless and dead. The mind, deprived of the body, is nowhere known to exist and is said to lie beyond human 'Understanding' that must be backed by the activities of the nervous system. Even the 'Psychic school of Scientists' has to work through a living human medium for the exhibition of departed spirits.

The Interdependence of the Body and the Mind

Where the mind or the body is absent, Life's manifestation is absent too; and their very essentiality makes

them inter-dependent. The degree of their inter-dependence determines the state and the stage of progress which any being has made. Where there is a disproportionate development of one of them at the cost of the other, there is a disturbance in the equipment of the being's constitution. Both need equal attention; and both, simultaneous growth and training. Mere increase in the bodily strength makes one equal unto brutes, and the growth of muscles alone leads to the growth of animal character. Enormous development of the mind on the other hand, without a simultaneous and proportionate growth of the bodily vitality renders one a weakling and deprives one of the general capacity to resist physical ills or bear physical exertions. *He* is a *perfect man* in whom both attain a harmonious growth and reach a degree of well-set equanimity.

The growth of the Mind depends on

Stones and rocks are immense in size and very heavy. Yet, they are

the growth of the Body.

incapable of voluntary action and are therefore subject to the operations of

Stones and Rocks;

extraneous forces. Their very origin is supposed to be due to the activities of voilent or silent subterranean forces, while their death or disappearance is brought about by the slow action on them of wind and rain that gradually wear them away. Even during their existence, they appear to possess no feeling or sensitiveness and therefore seem to be incapable of reaction or responsive

Plants:

action. Plants too appear to be as much dependent on extraneous forces for their birth and death, as stones and rocks. But, during their life-time on earth, they seem to feel, at all events possess sensitiveness to touch, which they display in a variety of ways as if to exhibit their likes and dislikes. In

Animals.

animals, though varying from class to class, this capacity to show their feelings is developed to a marvellous degree. It is even prompted by, and it

leads to, voluntary effort and conscious activity; while their birth, if not death, seems to be determined by deliberate physical actions.

Evolution and what it is;

The gradual improvement from a state of unmanifested Consciousness and non-feeling and inaction to one of conscious and voluntary feeling and action is the result of **Evolution.** Evolution is but the gradual unfoldment of the inner nature of beings through their ever varying and ever improving physical bodies. Where the body is undeveloped, the exhibition of the inner nature is either absent or limited; and where the body has reached an almost perfect development, the display of the inner character is really great. In a proto-plasm which has not developed sense organs, there is no means for the open expression of its feelings, though it is capable of some amount of physical activity which is, for that reason, necessarily automatic. As the proto-plasm

gradually increases and improves in size and shape through accretion with or separation from other proto-plasms, it develops the capacity to exhibit likes and dislikes, and therefore the power to act voluntarily. In the long 'Chain of Evolution' with the proto-plasmic cell at one end and Man as the highest corporeal being at the other, the gradual formation of the physical body through the perfection and the distinction of organs has been observed to be the means for the gradually increasing exhibition of the inner nature. In a way, the determination of the character, and therefore the mode, of operation of the physical body seems to depend upon the nature and the quality of the circulating blood. In stones, there is no intelligence, because there is no blood to form flesh, bones and nerves. In plants, there is a certain kind and quality of life-juice; and therefore they live and grow, and possibly even feel

and act. In animals, the life-juice is of a different character, and the result is their increased capacity for knowledge and action. It seems not unlikely that, as the circulating life-juice gets altered in its nature through the formation and growth in it of particular kinds of corpuscles, the body gets developed, and consequently the power of the living being to feel and act also gets favourably enhanced. Among very low types of animals, which have not developed special organs for particular functions and whose life-juice has not reached the needed degree of improvement, even the mechanical actions of life are not distinguished. In jelly-fish, the triple functions of seeing, hearing and breathing seem to be performed by one and the same organ, while it is a matter of common knowledge that snakes see and hear only by their organs of sight. In still lower beings, the proto-plasmic cells for instance, even this much of

distinction of functions is absent, their one and only function being the automatic maintenance of mere Life through the common and undiversified action of the entire body. Only as the chain of evolution gets lengthened and approaches are made towards the emergence of Man through the improvement in the quality of the life-juice and the delimitation of the physical organs and nerve centres, the functions of living beings seem to become varied and specialised. And this development is the result of the gradual increase in the quality and volume of the 'Consciousness' of the animals. The purpose of evolution is to bring the underlying Consciousness out into fuller view through certain physical agencies, including the Mind.

Mind.

The **Mind** is an intangible, invisible entity that is somehow connected with the physical body and that stands responsible for the awakening of knowledge. Cases of mind's absence have

been discovered to be cases of un-consciousness, full or partial, permanent or temporary.

Mind, material or non-material.

The nature and the constitution of the Mind is the subject-matter of Psychology. Whether it is material or non-material is a question of dispute. It is neither visible nor tangible. It does not possess the qualities characteristic of Matter, such as the capacity to assume a particular form and the ability to occupy a portion in space. It must therefore be immaterial or non-material. But visibility and tangibility are not the only qualities of Matter. Even changeability is an important feature, be it one of nature or quantity. In no instance has the Mind been known to be permanent. It increases and decreases in strength and volume, from time to time or circumstance to circumstance; and this means that it is impermanent, at least in its quality. Things that are impermanent are not infinite, and

finite ones are limited. Limitation is a factor of entities that are material; and, since the Mind is impermanent and therefore limited, it must be Matter.

The development of the Mind.

The Mind grows either by the impressions received from the outer world, or by its operations on its own previous states and stores. Every physical organ on the surface of our bodies like the eye or the ear is intended for some physical phenomenon like Light or Sound. By its peculiar construction, the organ in question is capable of receiving or catching the phenomenon for which it is constitutionally fit. Every such organ is connected with a special portion in the brain by means of nerves. No sooner does an organ catch a phenomenon, than does it send it to its particular centre in the brain; and the message, as it were, makes an impression on the brain or produces a fissure. The strength and the depth of the fissure depend upon the strength

(i) Through Sense-Impressions.

and the volume of the particular phenomenon.

The necessity of the Mind for Knowledge.

These physical and physiological processes are necessary for **Knowledge,** but they are only preliminary steps. What is most needed is the Mind, and without it no knowledge is possible. The Mind as an inevitable instrument for knowledge appears to be mostly connected with the brain. That it is unavoidable for the acquisition and the growth of knowledge is proved beyond doubt by the fact that, during deep sleep, one is not aware of anything that may take place around him. His Mind is then at a low ebb, as it were, owing to the dulness of the activity of the nerves on which it depends, and is therefore, for the time being, beyond the reach of disturbance and awakening.

The different Activities of the Mind

While for purposes of merely knowing the particulars of the external world, Mind as whole is enough,

towards the Knowledge of the External World through Sense-Impressions

subtler analysis has discovered different states or modes in its operations. It is calm and unagitated before the receipt of a nervous impression on the brain; it gets disturbed when such an impression is produced; and, out of the general disturbances, it locates the source or the cause of that disturbance, which means that it recognises the impression and knows the particular object which has produced that impression. In its undisturbed and latent condition, it is termed *Manas*; in its awakened but undifferentiated state, *Chitta*; and in its determinative attitude *Buddhi*.

Is Mind the ultimate Knower of things?

Psychology stops with the Mind as the most important part of the human constitution for the knowledge of the surrounding world. But extra-psychological deliberations and deeper metaphysical speculations carry the analysis further and postulate some other entity beyond the Mind, but for which any knowledge would be impossible.

It is *that* which calls the world around, this body of ours and the mind also as '*my* world' '*my* body' and '*my* mind', and of which every thing else is but the possession or the property, the qualification or the thing owned. It is the *bed-rock* of which all others are superficial structures; and it is that *I* or the *Person* or the *Ego* that is the ultimate knower of things. Before *IT*, even the Mind sinks but to the level of a transmitting agency.

The continuity of Mental Activities.

Every moment of our lives hundreds of impressions are conveyed to the different brain centres from the several sense-organs of our bodies; and consequently the Mind, unless it is in a weak state or is totally absorbed, is ever agitated and is therefore always building up Knowledge.

How Sense-Impressions lead to Knowledge.

Every sense-experience, or 'Sensation', caused by an external object produces a picture or impression, as it were, on the pliable material of the brain stuff and through it on the Mind;

and, when such an experience is repeated by the repeated presentation of the corresponding object, the impression gets strengthened with the result that the knowledge thereof built by the Mind becomes clearer and more lasting.

Presentation. Re-Presentation and Like-Presentation of Sense-Impressions.

No sentient being that is born in this world comes with an empty brain; and every sentient young one possesses, even from the moment of its nativity, a bundle of impressions or 'Congenital Tendencies' derived partly through heredity and mostly through other sources.* Starting from that original fund, the young one builds up its knowledge, first by the catching of *similar impressions*; and next newer ones. No impression thus produced is lost on the child. Only, some are vague or become so, either because there is no corresponding impression in the original fund with which it can be compared and classified, or because no similar impression is *re-presented* in

*See Ch XII.

Retention and Revival or Memory.

the future for its further strengthening and growth. The Mind is capable of retaining an impression and calling it back at all favourable opportunities. The latter capacity constitutes *Memory*; and it is possible either because of the *Re-Presentation* of an old impression or of an *Original Presentation* of a *Like-impression*. Retention and memory, and memory through *Repetition* or *Association of Ideas* are features indispensable for the building of knowledge. These, however, by themselves are not enough. *Attention and Selection* are equally necessary. As an impression comes up before the Mind, the latter's first function is to see whether it is an utter stranger or has associates in its chambers. This determination needs attention; and when, on the discovery of the character of the impression, the Mind locates it either among older ones or in a new place, it goes through the process of *Classification* or selection.

Attention;

Selection.

The Development of the Mind.

(ii) Through other means.

(a) Comparison.

The impressions produced by the objects of the external world are not the only sources of Knowledge. Contact of several Minds, communications of experiences and mutual comparisons of the results arrived at, also serve towards its improvement. Every individual, as he meets others, relates his experiences through symbols, the most important of which in modern days is 'Speech' in different languages, spoken or written. Even without such extraneous helps, the Mind is capable of growth through *Revival* within itself of its past experiences. By discovering similarities in the midst of its diversified stores of facts, it connects one with another and even looks at them from a new stand-point. It then builds up *chains of Thought* through *Definition* and *Inference*. In this process, it has recourse to *Imagination* where it works with impressions or ideas, not necessarily the out-come of the immediate

presence of external objects and not even in actual accordance with them. It then arrives at Judgment which enables it to construct grand principles of universal application.

Mind's capacity for Re-Action.

Thus, the Mind goes on working for improving and increasing one's knowledge of the world. The Mind, however, is not a passive receptacle or only a silent architect. It is a dynamic operator capable of producing its own effects and making its own impressions on things that it meets with. No impression that is made on the Mind by the external world goes vain. Sooner or later, it is likely to meet with a response. As a thorn or a needle runs into my finger and draws my attention by causing me pain, I immediately pull it out. Life is an unremitting continuity of experiences, and there is no moment when there is no response or re-action from the Mind.

The Different States of the Mind.

To receive impressions and to re-produce impressions is the one and

only continuous chain of operations, that the Mind is capable of; and, in every single operation made up of an experience and an appropriate re-action, it goes through three different, but not unconnected, states or modes of activity. They are *Knowing*, *Feeling* and *Action*; or **Cognition, Emotion** and **Volition.** None of these can be independent, and every one is at once the child and the parent of every other. I know, I feel I act. I know, because I feel; I act, because I know and feel. I feel, because I know and act; and, so on, the chain goes without a break. The three states are like a triple-twined cord where each is a support to the rest and derives *its* support from them.

Mind, Its Location and Function in the process of Knowledge.

In the constitution of living beings, the Mind occupies an intermediary position, as it were, between the Material world around and an all-pervading Consciousness, which in

particular beings forms particular 'Egos'. It derives its information from the objects of externality by the impressions made on it through the organs of the body, the afferent nerves and the special centres of the brain. It operates in a variety of ways, and rouses that section or portion of the universal Consciousness contained in or forming the being concerned, which then becomes aware of the environments and re-acts on them in an appropriate manner. It is a potent and necessary 'Instrument for the possibility of Knowledge'. On its presence or absence, and on its state of development, depend the nature and the amount of the knowledge of the Ego. A person in a hypnotic state is totally unaware of his surroundings, and to him those moments of his life are a permanent blank. Animals and even human children do not possess higher knowledge, because their minds are yet undeveloped; and idiots, whose brains have become

stunted stand on a par with lower orders of beings, both with regard to comprehension and subsequent behaviour. The level of intelligence among women-folk in certain communities and that of male adults belonging to backward races are far below that attained by the members of civilised nations; and the reason is that the minds of the former have not grown to their full extent owing to denials or absence of opportunities.

The Capacity of the Mind for Infinite Growth.

One marvellous quality of the Mind, particularly that of human beings, is its capacity for almost infinite expansion. In itself it is a pliable and impressionable something that, under the odds and loads of external information, *only bends but never breaks*. It may fag or fatigue; but, so long as the physical body on which it depends for its activities retains its vitality, it is capable of resuming its original strength and even growing stronger than before. No less limited is

the opportunity too for Knowledge. The surrounding Material universe which, at all events in the first instance, supplies us with information through sensations and cerebral impressions is also vast. The more we probe into the expanse of this external world, the greater and deeper is our knowledge of it. Untiring exertions on the part of the individual and the vastness of the Objective Reality together make it possible for human knowledge to attain heights unreached and spheres unseen. Poets and Philosophers, Sages and Scientists display inner powers of an order that is far above the ordinary. Their powers of attention and selection are highly developed, while their capacity for observation and classification of the things of the world is beyond the ability of the average man. All the world-movers, the pioneers of civilisation, those that left a mark in the history of humanity, have attained their respective positions,

because of the dashing brilliancy of their intellect, their unparalleled capacity for sustained effort, and the keenness and the logicality of their judgments. No Mind—unless its physical supports, the body and the brain are distorted or destroyed—is incapable of expansion; and, if it is deliberately neglected or improperly used, it serves as an important cause for practically all the Troubles of Man.

CHAPTER IX.

THE TROUBLES OF MAN ; MENTAL. MIND ; HOW FAR THE CAUSE.

External Universe, the Supplier of the facts of Knowledge—The Necessity for Contact between External Objects and the Human Body—The Nature of the Contact—Contact perpetual—The Function of the Human Body in the Process of Knowledge—The Nerves and the Part played by them in the Process of Knowledge—The Brain and its Function in the Process of Knowledge—Brain's Inability to produce Knowledge—The Real Knower—The Necessity for an Intermediary Instrument between the Brain and the Real Knower—The Mind and Its Function —How the Mind is responsible for Man's Troubles—The Sources of the Mind's Strength and Weakness; (A) ORGANIC DEFECTS; Illustrations (i) Biological Undevelopment: (ii) Disproportionate Underdevelopment of the Brain in comparatively Higher Biological Beings; (iii) Diseases of the Mind due to Diseases of the Body and the Brain (B) FUNCTIONAL ERRORS; Illustrations (i) Organic

Defect; (ii) Absence or Denial of Suitable Physical Environments; (iii) Improper Environment (iv) The Natural Functional Defects of the Mind (a) Mis-directing of existing Impressions or Ideas (b) Creation of Impressions that do not really exist (c) Adhering to Single Ideas. (v) The general Incapacity of Normal Minds—Mind, how far the Cause of Man's Troubles.

External Universe, the Supplier of the Facts of Knowledge.

Of all the *Instruments of Knowledge*, the Mind is the most important and most subtle. The universe that is external to man is in the primary instance *the Source of that Knowledge*, and supplies him with the facts necessary for it. It does this by coming into contact with his body, without which contact no knowledge on his part of that external world will ever be possible.

The necessity for Contact between External Objects and the Human Body.

The Nature of the Contact.

The contact need not be actual; it may even be subtle. When in the dark one's hand touches an object, one recognises that object. When in the dark one's eyes catch the glimpse of some light, one concludes that a lamp is burning somewhere. In the latter case,

the contact is not between any two massive physical bodies; it is the meeting of the rays of light emanating from the flame of the burning lamp with the peculiar mechanism or the particular organ of one's body (*viz*) the eye. Similarly, when walking by the roadside one happens to get a bad smell, one concludes that there must be certain rotten things somewhere in the neighbourhood. The evil smell emanating from the rotten things is carried by wind and, when it touches the membranes of one's nostrils, one recognises those things. In this and like cases, there is a gentle touch of one's body or of some of its specialised portions by the objects of the external world, or by the effects of their silent operations. Touch, however delicate, is a form of contact; and, for the purpose of gaining a knowledge of the universe around, it is essential—be it violent or gentle, be it between a physical body and that of man; or between the effects of the former and man's organs.

Contact perpetual.

Physical Nature is ever active and is ever producing multifarious effects; and, whenever and wherever man's body meets with them, be the meeting sudden or sharp, slow or prolonged, forcible or gentle, he gets a knowledge of the objects of the surrounding world or their phenomena. Nature is thus the manufacturer of the facts of knowledge; and contact between the objective world or its effects and human bodies, a necessary condition for the gaining of that knowledge.

The Function of the Human Body in the Process of Knowledge.

Human bodies are only the receptacles of the facts of Knowledge. Either through their specialised parts—the organs, like the eyes or the ears;—or through their non-specialised portions, like the remaining sections, men's bodies receive certain particular phenomena of Nature like Light and Sound, or some general phenomena, like Heat and Cold. The body of a human being, being only a receptacle, does not and cannot create Knowledge. A man's arms are amputated while he is

under chloroform. So long as he is under the effects of the drug he is not aware of anything that is done to him, though there are contacts of external objects, like the operating apparatus, with his body. Men's bodies are mere instruments for Knowledge; they may, by their special function in the constitution of the universe, lead to the knowledge thereof; but they do not form Knowledge, for they cannot know.

The Nerves and the Part played by them in the Process of Knowledge

In every part of a man's body, in the specialised and the non-specialised, there are nerves. They have a peculiar physical and chemical make. Whenever a particular part of the body is affected by its contact with the objects of Nature or any of her phenomena, the nerve or nerves therein immediately undergo some change in their physical form or their chemical composition, or both. When one's toe is pressed, the nerve or nerves there get compressed, shrink in size at least for the time

being, and sometimes even get distorted in their natural shape. During such violent or gentle alterations, they pass through, in virtue of the attendant variations in temperature, some kind of chemical change as well. By their natural recuperative capacity, or by the repairs that are being constantly effected through the substance of one's food, they immediately or long after regain their original structure and composition. So long as man lives, so long does his body keep meeting the objects of the external world or their effects; and so long too do the nerves thereof keep alternating between fresh physical and chemical changes and their original natural condition. There is no part or moment of the day or night when one's nerves do not undergo such changes; for, some one object of the outer world, or some one phenomenon of hers ever keeps coming into contact with one's body. Such changes —physical or chemical, or both—are important from the stand-point of

Knowledge. As soon as the nerves go through those changes, particularly changes in the chemical composition of their substance, they produce or generate a form of energy like unto Electricity. They are made of such stuff that they are capable of conducting the currents thereof. The result is that, whenever one's body meets with an external object or its effects, the nerves therein get electrified, as it were, its strength, duration and nature depending upon the strength, the duration and the nature of the impact between the body and the external objects or their effects. This is the only function which the nerves discharge, at least from the stand-point of Knowledge; and, as such, they too are but instruments of Knowledge. They *lead* to Knowledge by their structural variations, but they *do not constitute* Knowledge itself. By themselves they do not or cannot know the external world, as during deep sleep one is unware of the happenings in one's environments,

despite the fact that without cessation there are, as in one's wakeful moments, continuous touches of one's body with the objects of the external world or their phenomena, and consequently the unbroken physical and chemical changes of one's nerves.

The Brain and its Function in the Process of Knowledge.

The nerves connect the surface of the body with the brain which is a collection or bundle of nerves. It is at once the origin and the destination of the entire nervous system, and is divided into several sections or centres, each being connected with one particular part of the body. Whenever a portion of the human body is affected by its contact with the objects or the phenomena of the external world, there is an immediate effect on the corresponding centre of the brain, the nerves through their electrification producing an impression or mark thereon. The brain substance is made of delicate and pliable matter, and it easily receives marks, the nature and the depth of which determining the

quality and the strength of the impressions.

To receive marks or impressions on it of the objects of the outer world or their phenomena which may happen to come into contact with one's body is the only function of the brain. It is a physical operation, which can make no knowledge. The impressions are yet disunited and even unrecognised. Even if organised, they will still be merely classified impressions; they have to be interpreted into the facts of Knowledge. Our bodies may, at all times and in several ways, be receiving the impacts of the objects of the external universe or their phenomena; our nerves may without cessation get electrified; and our brains too may be ceaselessly receiving and recording impressions. Still, there is no knowing of the world by us. Our brains too therefore only serve the purpose of the instruments of Knowledge. Only, they are more delicate and act more subtle than the

Brain's I ability to produce Knowled

nerves or the bodies. They are the final receptacles of the facts of Knowledge, as our bodies are the first receptacles thereof. The body, the nerve and the brain are but transmitting agencies, each being and acting in that general process and progress of co-operation in a finer way than its predecessor.

The Real Knower.

The ultimate knower of things is neither the body nor the brain, nor even the nerves that connect them. *That* which knows the external world, *that* to which Knowledge comes, is the *Ego* or the *Person*. Towards *Its* awakening, for *Its* becoming aware of the Universe, the body, the nerve and the brain subserve. It is neither the one nor the other of these; but is connected with every one of them. It is the 'I' that ultimately knows the world.

The necessity for an Intermediary Instrument between

Despite the activities of the several Instruments, there can still be no knowledge. Still the Ego or the Person cannot be awakened. The sense

impressions of the brain have got to be unified; they have to be collected and re-arranged. They have to be strung together in some order so as to give a bearing to them, each in respect of the others. They have to be retained and re-called whenever necessary, even in the absence of the actual physical bodies that are capable of producing those impressions. In fact, the chaotic mass of sense-impressions on the brain have yet to be worked on, so as to fit them for proper interpretation into the facts of Knowledge. The nature and the extent of one's knowledge depend upon one's capacity for the interpretation of one's sense-impressions; while the nature and the extent of that capacity depend in their turn on the ability to collect, select and re-arrange them. Any error in organising the sense-impressions leads inevitably to erroneous or imperfect Knowledge. If great builders and movers of society have become great, it is because of this capacity to organise their sense-

the Brain and the Real Knower.

impressions in a way that is superior to that of ordinary men, and then to interpret them in an equally superior method. Man's sufferings on earth are the results of his imperfect Knowledge, due either to his slowness or hastiness in organising his materials and translating them.

The Mind and Its Function.

In this connection the function of the Mind comes in. Its work is to unify the sense-impressions of the brain. Through Perception and Attention, it collects the impressions together, selects out of the general mass such of them as have a general bearing. It also retains them, even if their physical cause happens to disappear. It re-calls them whenever needed; and then too, without any physical presence, it strings them together so as to give them the appearance of a unified whole. *In fact, its duty is to make fit for Knowledge the unorganised and ill-digested materials of Knowledge.* On the proper fitting of such facts, one's knowledge depends;

How the Mind is responsible for Man's Troubles.

and any imperfection in that direction leads to one's mis-reading of the world and to one's failures and disappointments, and sorrows and sufferings.

The Sources of the Mind's Strength and Weakness. (A) ORGANIC DEFECTS Illustrations.

The work of the Mind, as is the case with the body or the nerve or the brain, depends upon its **organic strength and functional ability.** The former is derived from the extent of its growth which in the first instance is determined by the stage or the scale to which a living being belongs in the order of Biological Evolution. Dogs, monkeys and elephants know more than other animals as they belong to a higher order of growth; yet they cannot equal men, because they are still low in the rungs of the ladder of Evolution. Their mode of knowing the world is much inferior to man's and consequently their knowledge is limited. They act more by instinct than deliberation, and their store of knowledge is limited to a small number of ideas. Their activities are therefore not chastened and useful, and they cannot be judged from ethical

(i) Biological Undevelopment.

stand-points. They have to be left alone as brutal and ferocious.

(ii) Disproportionate Under-development of the Brain in comparatively Higher Biological Beings.

The organic defect of the Mind may also be the result of the disproportionate under-development of the brain as compared with the body. A man is an idiot, because he is unable to grasp the Universe and act thereunto in the same manner as others do. He has a well-developed body, but his brain which is the immediate assistant of his mind in the building of the facts of Knowledge has not grown to proportion.

(iii) Diseases of the Mind due to Diseases of the Body and the Brain.

Again, the same may be traced to the errors of the body or the nervous system, chiefly the latter. Serious diseases to the body or the brain affect the power of one to think and to act. High fever brings on delirium and nervous weakness caused by brain-fag. Paralysis or sun-stroke leads to the weakening of the Mind, and sometimes to its extinction from its legitimate fields of operation.

(B) FUNCTIONAL ERRORS. Illustration,

The functional errors of the Mind are the resultants of several circumstances. They are determined by the organic strength of the Mind. Then they owe their origin to the nature and the strength of the physical environments which supply one with the physical facts of Knowledge. Proper and suitable surroundings being denied, the Mind fails to grow. Members of even certain well-advanced communities are inferior in intelligence, as they do not get or are denied the opportunities to progress. They are ignorant and superstitious, because their education has yet to make headway. Where environments are present but are unsuited, the knowledge gained therefrom is harmful. Many young men and women get perverted owing to their contact with evil companions, and the undesirable impressions they get of them. Sometimes, irrespective of environments, the Mind itself fails to act properly. It misdirects impressions or ideas. Many people take fright on

(i) Organic-Defect.

(ii) Absence or Denial of Suitable Physical Environments

(iii) Improper Environments

(iv) the Natural Functional Defects of the Mind.

(a) Mis-directing of Existing Impressions or Ideas.

seeing a trunk of a tree in the dark, taking it for a ghost. Many are given to hypochondria where they imagine certain things which do not exist, and where they come to grief at last. The Mind on certain occasions creates sense-impressions when no corresponding physical objects are present. Caravan merchants of the sandy deserts take, in their thirsty moments, the distant sands for water and get deceived. Some other times, the Mind unnecessarily sticks to *one* idea and never gives it up. Monomania is a common affair; and it is discoverable even among men who are otherwise great. Among 'normal' Minds also Knowledge is imperfect, as several of them cannot withstand prolonged deliberations and are therefore incapable of proper reflections.

(b) Creation of Impressions that do not really exist.

(c) Adhering to Single Ideas.

The general Incapacity of Normal Minds.

Mind; How far the Cause of Man's Troubles.

The defect of the Mind is equal to its failure to act properly; and this ends in imperfect knowledge. It does not adequately arrange and classify the sense-impressions of the external world;

and it thereby leads to misunderstandings between man and man and consequently to human miseries and troubles.

CHAPTER X.

THE TROUBLES OF MAN; THE TRUE CAUSE.

The 'True Cause' of Man's troubles is...not to be found in the Physical Nature surrounding him, or the Society in the midst of which he moves. It is not even in his Body or his Mind. These are but opportunities for the advance or otherwise of his Knowledge. The secret of his sufferings lies rather in the imperfection of that Knowledge.

(I) Inter-dependence; its Implication.

Dependence, Independence and Inter-dependence—Illustrations of Man's Dependence on others; both Animate and Inanimate—Dependence not Complete; but consistent with Individual Independence—Illustrations of Individual Independence—Individual Independence consistent with Inter-dependence—Illustrations of Inter-dependence.

Progress necessary for Existence—What is Progress?—Progress and

Knowledge identical—Progress comes with the increasing Knowledge of Inter-dependence—What is Inter-dependence?

(II) Unity and Where it is.

Unity in Diversity—The acquisition of Knowledge.....from external sources .....through the Body and its parts..... and the Mind is unreliable as these are imperfect.—Such Knowledge cannot lead to Unity.

Man still has Unity—The Organisation of momentary Sense-Impressions—The Organisation of the Moments—into his whole Life—Man is One, despite Changes in his Body and Environments—The Possibility of Memory and of Progress.

Each Man possesses a separate Entity .....created by special Circumstances .....which are local and impermanent—The different Entities of different men are yet at bottom One—The Universal Individuality.

(III) Universal Individuality; Its Work and Features.

The Work of the Individuality is to give Unity—What is Ego? The

question of Egos? The Ego is the only stable Element—It alone is the Real Knower—It is Consciousness—Consciousness and Knowledge—Knowledge is fuller Expression of Consciousness.

(IV) Knowledge and the Material Universe.

The Factors of Knowledge—The Knower and the Known—The Subject and the Object—The Purpose of the Material Universe with all its multifarious forms and Phenomena—Knowledge and experience—The Necessity of Living Beings to get the Objects of the World into Proximity and even under Control.

(V) Evolution; Its Significance.

Evolution is a Struggle.....but not for Existence—How far Evolution is a 'Struggle for Existence', and how far not—What is Evolution?—Attempt of Beings to gain fuller Knowledge—Attempt of the Ego for fuller Manifestation—Otherwise, Hereditary Influences, Congenital Tendencies and Refinement of Physical Bodies will be purposeless.

Evolution is a continuous Struggle—Man and his Place in Evolution—He

does not mark the End of Evolution—The prevailing Variations in the Human Species—The Trend of Human Evolution—The Object and the Goal of Evolution—The discovery of Unity in the Diversity of the whole Universe, or Identity in Relativity—Perfection of Knowledge is the synthetic Comprehension of the Whole as One, or the Self-Identification of the Ego or the Man—The Possibility of the present age men to reach it.

(VI) Imperfection of the Mind; Its Consequences.

The Consequences of the Mind's imperfect Development—The True Cause of Man's Troubles.....not the Physical Universe or the Society or the Body or the Mind—Imperfect Knowledge sees the Universe as made up of Isolated and Alien Parts.

Imperfect Mental Development and its Consequences.....(i) Relativity and Diversity instead of Identity and Unity .....(ii) Undue Growth of One or the Other of the MentalStates—Summary of the Results of undeveloped Minds.

(VII) Why Man suffers.

Why Man suffers—Knowledge needs Unity and Identity.....and Imperfect Knowledge leads to Limited and Erroneous Unity and Identity.

(I.) Inter-dependence; its Implication.

Dependence. Independence and Inter-dependence.

Absolute isolation is utter abnegation and complete subjugation is sure destruction. Inter-dependence is the order of the Universe, and no part or particle thereof can exist by itself or entirely subservient unto others. Man, the highest of corporeal living beings is an entity by himself; yet, he needs the assistance of the inanimate Nature and his fellow beings, both for the possibility and the prosperity of his life on earth. As, without the co-operation of other human beings and their division of labour with him and the fruits thereof, he cannot make progress from a primitive barbaric condition to the modern system of highly complex and complicated life, as much in the extension and organisation of his physical goods as in the

Illustrations of Man's Dependence on others, both Animate and Inanimate.

rationalisation of his views and conduct; so he cannot live, much less make any advance, in his physical life or in his mental and moral fields without dependence on the physical Nature that surrounds him. The Air that blows, the Fire that burns, the Water that flows and the Earth that bears him and gives him his means of subsistence are the important 'Elements of Nature' necessary even for his barest existence. Nay more; without Air, the production and the conveyance of Sound will be impossible; and without Light, the vision of the objects around will be difficult; the origin and the progress of the Knowledge of the world will thus be at a stand-still. And, as Fire, Air, Earth and Water are the manifestations or the evolutions into differentiated forms of a common underlying material substratum,—the Aether—the latter is as much responsible for the possibility of man's contact with his environments as its more gross progeny. The modern systems of wireless

Telegraphy and Telephone are possible only through such ethereal means.

Dependence not complete; but consistent with Individual Independence.

Dependence, therefore, is an inevitable condition even for the possibility of human life; while for the prosperity of life, it is much more needed. Prosperity is Progress; and for Progress, Knowledge is essential. No phase or sphere of Life can have any advancement unless that phase or sphere is well understood, both with reference to its location, constitution and function on the one hand, and its relation to other phases or spheres on the other. In fact, there can be no progress unless 'Dependence' is also construed as 'Inter-Dependence.' Otherwise, 'Dependence', when carried to its ultimate logical conclusion and practical experience, will inevitably lead to the extinction of the Individual. If Life is to be and to advance, 'Inter-dependence' is the only significance that can be given to it both in theory and practice.

'Inter-dependence', however, means 'Individual Independence' also. Each

Illustrations of Individual Independence.

factor of the Universe is an entity by itself; each is marked off from the rest by circumstances of birth and being which are its own. No two communities or classes of men are exactly alike; no two individuals, even twin-born, bear similar semblance to the last degree. Close scrutiny will reveal some distinguishing marks peculiar to each person or group of persons. Heredity, environment, training and the like, play a great part in determining the individual physical bodies and the individual minds and modes of thinking and acting. What is true of human beings is equally true of the objective world. The Sun is not the Moon; or the Moon, the Earth. Each is as much a part of the material universe as the other; but each is distinct from the rest in virtue of its peculiar formation and function. 'Individual Independence' is a fact and factor of the Universe.

The 'Independence' of the individual, however, is not total Independence.

Individual Independence consistent with Inter-Dependence.

Completion of separation is destruction to the individual. The Earth cannot exist without the Sun; or the Sun, without the assistance of some similar fixed Stars. Each heavenly body is kept in its position by gravitation that subsists between it and others, near and distant. No body can exist entirely isolated from the rest. Self-dependence and a simultaneous dependence on others are essential for life to be.

Illustrations of Inter-Dependence.

Progress necessary for life

For Life to be, Life must go and go on. If the 'going on' is checked, slackened or retarded, stagnation sets in which is decay and death. Progress is Life's expression in an ever increasing degree, as concretely revealed in its motives and activites and its realisation of the fruits thereof. When a poor man acquires wealth, he progresses in prospects; when a patient recovers from illness, he progresses in health; when a student advances in study, he progresses in intelligence.

For Life to progress in any of its conditions and states, Knowledge is

necessary. In fact, progress and knowledge cannot exist, each without the other. Progress of life needs Knowledge, and knowledge needs Progress. When there is an increase of Knowledge followed by the possibility of its application to practical life, there is Progress; and when with Progress come increased opportunities and wider experiences, there is increase of Knowledge.

Progress comes with the Increasing Knowledge of Inter-Dependence.

That knowledge is the knowledge of 'Inter-dependence'. A knowledge of continued 'Dependence' or perpetual 'Independence' cannot lead to Life's progress. A man that is ever obsessed with the idea that he is only a slave loses all incentives to increased activities; he lives and dies a slave. One who thinks that he is and must ever be independent lives and dies in isolation as, not helping others, he is not helped by them in turn. Even from a selfish stand-point, a policy of 'give and take' is necessary. The knowledge and practice of 'Inter-Dependence' is much more essential when the problem

is that of Man, lying away and beyond the petty day-to-day life. The 'Inter-dependence' of Man is his inter-dependence with reference both to his fellow human beings and all others, animate and inanimate. *They* are the greatest men of the world whose knowledge of it is wider than that of the average ones and whose acts are, for that reason, prompted by higher motives and bigger considerations, leading to results that affect a large section of humanity both in their age and for long to come.

What is Inter-Dependence?

Inter-dependence implies both Independence and Dependence. It implies that each individual being is a separate entity particularised by its formation and denomination, and by its situation and function. Each such independent entity is related to other independent entities. Among the several entities, there exists and persists some underlying connection, in virtue of which each holds a relation to the rest and acts in a manner pertaining to it. While each acts on others, each is

acted on by others. While each cares for its own welfare, it has to be careful about the welfare of others also. In fact, Inter-dependence means that the *whole* is not a mere collection of a heterogeneous mass of separate and isolated entities, but a harmonious combination of independent facts, where the activities of each lead to the utilities of all, and the welfare of all depends upon the well-being of each. The whole is one made up of the related many, where there is a meaning and an importance for the each and for the all. Only *then* a man progresses in Life, *when* he knows *his* particular needs and the needs and modes of *others* also.

Unity in Diversity.

The Acquisition of that Knowledge from External Source

The knowledge of Inter-Dependence involves the knowledge of the *Unity in Diversity*, which is difficult, though not impossible, to acquire. The very facts and the instruments of Knowledge are unstable. The external universe which through its contact with the human body makes one aware of its

presence and its activities is at no two contiguous moments the same and similar. Now it is day, and now, night; now it is hot, and now, cold; and now it is sun-shine, and now, cloudy and rainy. Physical Nature is ever busy in virtue of her function to evolve, involve and dissolve her macrocosmic and microcosmic spheres. She is ever rushing through a perpetual course of numerous and maddenning variations and alterations. Whenever, during her never-ending course of changes in her moods and modes of operations, she chances to meet a human body, she produces a series of perplexing and confusing effects. And the body, owing to its peculiar organisation and the particular composition of its stuff, receives and records those impressions in all their confusing disorganisation. Neither the body nor the brain which are the first and the final receptacles of such impressions, nor even the nerves that transmit them from the surface of the body to the brain, are ever the same. In virtue of the effects

through the Body and Its Parts.

on them of the activities of external Nature and of their own peculiar constitution and composition, they are subject to decay and death. Every moment of man's life, some one portion of his body is decaying; and, though by repair and re-placement by food and drink it may be recouped, there yet comes a time to every being when through work and waste the decay is greater than the repair and brings on death. The Mind, too, whose function is to give a coherence and a significance to the otherwise chaotic mass of cerebral impressions, is in no way free. For the materials on which it has to work and for the strength with which it has to operate, it depends upon the vitality of the physical body and its mechanism; and, with the waxing and waning of the latter, it also waxes and wanes. It depends on other extraneous circumstances too—the scale in the biological evolution to which the being belongs; the influences of heredity and the nature and the quantity of

and the Mind

congenital tendencies ; the presence or absence of environments and their appropriateness or otherwise. In itself too, it is subject to aberrations in arranging and organising the nerve impressions whereby it leads to Illusions and the like.* The outer universe which supplies one with the facts of Knowledge ; the body, the nerve, the brain and the Mind which respectively receive, transmit, record and fit those facts—none is reliable. They are subject to changes and therefore lead to imperfections and errors. The knowledge they can bring about is a knowledge of defects and limits. It is incoherent and of detached parts and parcels ; it is a knowledge of divisions and diversities, and not of oneness and Unity.

Is Unreliable as these are Imperfect.

Such Knowledge cannot lead to Unity

Despite, however, such confusions in the facts of knowledge as presented by the physical universe and the inevitable defects of limitation and

Man still has Unity.

* Illusion and Hallucination; Hypochondria ; Monomania and Insanity.

decay in the working instruments.—the body and the like—man still has a feeling and experience of Unity. In virtue of some innate capacity that he possesses, he is able to collect, select and classify his sense-impressions ; and, through their repetition in future or their similar ones, re-call them and improve on them. His natural powers enable him to form ideas and thus give a unity to his otherwise helter-skelter momentary impressions. But for this, he would have no sense of humanity; Man would not be a man. Every human being would then feel and act as though he were made of a number of individuals, sometimes amicable and helpful, some other times conflicting and destructive. Children, whose minds have yet to develop ; aborginal races who are denied proper environments for the improvement of their stock of knowledge ; great thinkers deeply engrossed in their reverie ; and insane persons whose minds are deranged—these have been observed to talk to

The Organisation of Momentary Sense Impressions.

themselves and act as if they were in the presence of others. They have no feeling of unity; they do not experience the sense of continuity of one and the same Individuality.

The Organisation of the Moments.

This 'feeling of humanity' also enables man to unify the different ideas of the varying and fleeting moments into the conception of his *entire* Life. It helps him to form grander ideas out of simpler ones; and finally the grandest of all ideas—Eternity. He arrives at the view that, despite the variations in his environments, he is one and similar. He extends his vision backwards and forwards, and thinks that he is stable. I do not, for instance, feel myself to be made of different individuals at the different stages of my life. What I was yesterday, *that* I am to-day and will be to-morrow too. As I grow older, the range of my physical activity may widen; my body may get into touch with stranger phenomena; my nerves and nerve-centres may bring in an increased quantity of

Into the conception of Whole Life.

Man is One, despite Changes in his Body and Environments.

sense-impressions; my mind, through repeated exercise and constant usage, may get strengthened and work better; while the nature and the volume of my knowledge may also progress. Yet, I am the same individual. My thoughts from day to day or from one stage of life to another may vary. Some of the impressions and thoughts which I had gathered in my youth may be found erroneous in the light of newer and better impressions and thoughts of a later age, and may need correction or re-arrangement. Yet, it is the *I* that corrects or re-arranges them; and the *I* is not a different one. The coloring, the back-ground, the range of perception—may enlarge or diminish. Still, the underlying feeling of the *I* is unvarying. But for this all-pervading sense of Unity, I would be a different person from day to day and from stage to stage. My behaviour would be antagonistic and even conflicting as one day passes into another. Memory too would be impossible; and, if I were to be

The possibility of Memory and of Progress.

divided into different and opposing individuals in the passage of my life, I cannot possibly recollect the past. When I get up from a deep sleep over night, I do not feel any void in my life. With ease or struggle, I bring to my recollection all that had happened to me or all that I had done or undone before I went to sleep; and on such recollected facts, I base and build my future plans and activities. I do not begin quite a new life with absolutely distinct, isolated, and therefore strange, impressions. Progress is nothing but a reshaping of past experiences in view of new experiences. There is always an unbroken continuity between the past and the future. Some there are whose memory of the past extends only to the immediately preceding days or years; or only to certain out-standing or well-marked-out events. Certain others have so developed a memory that they recollect even the things of their childhood extending to minutest details. But for this *Continuity* that

runs through man's life and the unity that causes every little experience a part of a bigger knowledge, man would feel himself different every time he wakes up from sleep or recovers from the effects of anaesthetics which temporarily lull his mind and body. Every day he may have to begin his life afresh, trying to learn even to talk and to walk.

Each Man possesses a Separate Entity

This continuity, however, is not limited to each human being. As I possess a distinct and unbroken individuality that correlates my sense-impressions from moment to moment and combines my several moments into a significant whole extending beyond the immediate present to the distant past and the forward future, so does every man. Each has a distinct individuality which is his own. Every one's life is the effect of peculiar circumstances. Geographical variations, peculiarities of training, differences in hereditary influences—these and similar ones modify and

Created by Special Circumstances

mould one's life. Each individual is the child of his circumstances, involuntary and inevitable, or self-created and changeable. They are responsible for the minutest and the most confusing details in the lives of men, leading to diversities in their physical build and appearance, and in their modes of thinking and acting.

Which are Local and Impermanent.

Still, the conditioning circumstances are not permanent. They lack stability; they vary from place to place ; from age to age ; from person to person ; and even in the case of the same person, from moment to moment. They are only local and hence not continuous in Time or Space.

The Different Entities of different Men are at bottom one

Despite such distinguishing variations, no man feels himself to be isolated from others. As every particle of Matter composing the 'Elements of Nature' is the out-come of one primeval substance,--the Aether—out of which it evolves and into which it resolves ; so, every individual being is but a particle of an underlying **Universal Individuality**. *I* and *You*,

my country-men and those of other lands, the races of this age and those that have gone before and are yet to be born, are linked together and built upon the foundation of a universal Individuality that knows no limits of age or place. But for this unifying, all-pervading and ever-present Individuality, conveyance and comparison, comprehension and evolution of Thought will be impossible. If *You* and *I* are two entirely different entities, mutual understanding would be out of question; while scientists and explorers of each age would have to begin their avocations anew. There would be nothing like building on past knowledge and leaving knowledge for posterity to progress with.

Universal-Individuality.

(III) Universal Individuality ; Its Work and Features.

The work of the Individuality is to give Unity.

This Individuality of Man thus unifies his momentary sense-impressions; gives a unity to his whole life ; and knits all human beings, the

whole world and the entire Universe together.

What is Ego? The question of Egos.

This common Individuality, when confined to a particular material body, forms the **Ego** or the **Person** of that being. I have an Ego, and you have one; every human being has a separate Ego. The Ego of each being is distinguished and differentiated from the Egos of other beings by local circumstances,—the physical body and its environments,—which are limited to certain times and places, and to certain types and conditions of Existence.

The Ego is the only stable Element

Marked off from others, each Ego knows the universe around and acts towards it. IT alone is the permanent element in a being. Compared with IT, the body and the nerve, the brain and the Mind that also compose it are impermanent. They depend for their strength and activities upon extraneous factors. They are determined by the scale in the biological growth; by the influence of heredity; by environ-

ments, physical, social and the like, but for all of which their growth is checked and they would even decay and possibly die. They have no intrinsic merits, and those they possess are supplied by other facts. When they act, they do well or ill; or do not act at all. They are not the real knowers. Their function is that of mere instruments; the body receives, the nerve transmits, the brain records and the Mind manipulates the impressions of the external world. The Ego must attend to them for Knowledge, or, there is no Knowledge.

It alone is the Real Knower.

Knowledge cannot come to one that has not the capacity for it. There must be alertness; there must also be *Awareness* which causes that alertness. And *that* is the fundamental basis of Knowledge. Since in a being the Ego is the only Knower, *It* cannot know unless *It* possessed that awareness. *It* is therefore potentially knowing; or has Knowledge undistinguished, and is

It is Consciousness.

therefore potentially and ever *con-csious*.

Consciousness and Knowledge

Consciousness is unexpressed Knowledge; and Knowledge is Consciousness made clear. It becomes clear only when it is raised from the sub-normal to the normal and the super-normal levels. In other words, it has got to be roused, the Ego which is conscious has got to be awakened.

Knowledge is Fuller Expression of Consciousness.

(IV) Knowledge and the Material Universe.

The Factors of Knowledge

Knowledge comes only when there is one to know and some one else to be known; when there is a *Subject* and when there is an *Object*. Knowledge is the subjective comprehension of an objective existence. The greater the number of presentations of an object, the deeper is the subject's knowledge of it; the greater the variety of the objects presented, the wider is the subject's knowledge of the world around. Hence the necessity for the persence of the material universe, as also the need for the multifarious objects in it and

The Knower and the Known the Subject abd the Object

their momentary and periodical changes. The one and only purpose of the material world is to lead to the growth of the Ego in one, or the increased manifestation of the being's underlying Consciousness; for beings are Egos, and the Ego is Consciousness.

The Purpose of the Material Universe with all its Multifarious Forms and Phenomena.

Knowledge and Experience.

Increased knowledge comes only when more of the surrounding world is known; and no knowledge can come unless there is experience. Increased knowledge therefore is the result of increased experience of the Universe; and living beings have, for the purpose of increasing their experiences of the world, to bring the objects thereof to their proximity and even to their control. The material universe is too vast and confusing to be easily mastered, and the instruments of the living too—their bodies and the like, are too limited for the purpose. Hence the efforts of living beings, during their life-time, to approach, conquer and control the objects of the world

The Necessity of Living Beings to get the Objects of the World into Proximity and even under Control.

around are frantic, resembling even a *struggle*.

(V) Evolution ; Its Significance.

Evolution is a Struggle

but not for Existence.

Evolution, from this stand-point, is a struggle ; but it is *not a 'Struggle for Existence.'* The Ego in the being, as a part of the universal Individuality, is the one and only permanent element. *It* is ever-existing ; and *It* therefore needs no struggle on the part of the living beings to make it exist. The body also with its surroundings can have no 'Existence', except qualified or physical existence which is limited by Time and Space.

How far Evolution is a Struggle for Existence and how far not.

Evolution *is* a 'Struggle for Existence' only when applied to each individual being or set of beings as concretely meaning their physical bodies that last only for a short duration.

What is Evolution ?

Broadly viewed, Evolution is a struggle by each individual living being or set of beings to bring as much of the material world as posible, and that very often, to their proximity and

Attempt of Beings to gain Fuller Knowledge.

control, so as to increase their experience of it and thereby their knowledge thereof ; in other words, Evolution is the attempt of the living beings to raise their underlying Consciousness. Living beings are not their physical bodies, but their Egos ; for, these alone are stable. Evolution therefore is the attempt of the Egos to increase their knowledge of the material world. Since Knowledge is Consciousness made clear, and since the Ego is Consciousness, Evolution is the attempt of the Ego or Egos to express or manifest themselves more and more fully.

Attempt of the Ego for Fuller Manifestation.

If Evolution is a struggle by each living being for the retention of its physical body, its struggle ends when its body falls. Its World then comes to a close, and no necessity or purpose arises for it to transmit its influences. Hereditary transmissions and congenital tendencies will then have no meaning ; and there will also be no purpose if the physical body develops organs and refines them. Congential

Otherwise, Hereditary Influences, Congenital Tendencies and Refinement of Physical Bodies will be purposeless.

tendencies, hereditary influences and the growing refinement of the physical bodies are the records of the experiences of the beings of one age left for those of the successive ages; and they are intended for the latter to continue the struggle from where their predecessors had left it. The struggle is continuous from age to age; and will continue for ever despite the extinction of the physical body of any being or those of the race of any period. Each successive race is better fitted than its predecessors and expresses itself more fully than they. Evolution is therefore a continuous course of operations where the Ego or Egos manifest themselves in an ever increasing degree, as one age passes on to another.

Evolution is a Continuous Struggle.

Man occupies a certain stage in the progress of Evolution; and, as things stand here and at present, he is the highest from every view-point among corporeal living beings. He does not, however, mark the end of Evolution. The chain of Evolution

Man and his Place in Evolution.

He does not mark the End of Evolution.

has yet to grow, and modern scientists are already busy picturing in imagination as to what he would be like millenniums hence. Even in the present age, all men are not alike. Some have stronger bodies; some, keener organs; some, finer nerves; and others, superior mental powers, These individually mark the several stages in Evolution which the human species in general has been and still is making.

The Prevailing Variations in the Human Species.

The general trend of man's evolution, according to scientific prognastications, appears to be, not so much towards the development and the refinement of his physical body and its organs, as towards the slow but certain growth of his mind and its powers. Mind, of all the instruments of Knowledge, is the finest; and its development must lead to a man's more rapid and wider knowledge of the universe, bringing about a quicker and fuller manifestation of the Ego. Even to-day, only *such* persons are able to command and guide,

The Trend of Human Evolution.

The Object and the Goal of Evolution.

whose powers of mentality are of a superior order. The object of Evolution is the gradual revelation of the Ego, and the end of Evolution will come only when the Ego reveals Itself fully. Evolution proceeds as experiences increase and Knowledge widens; and Evolution will reach her climax when experiences become world-wide, and Knowledge perfect. Therefore, the end of Evolution will be only when the Ego attains Perfection of Knowledge; in other words, when the Ego manifests Itself fully. Knowledge, in the course of progress, proceeds from inference to inference or from one part to another; that is, through limitations and relativities. Each part is extraneous to the other, and the progress of Knowledge is the finding of a link between those parts. When it becomes perfect, all parts become one. Unity is seen in diversity, and identity in relativity. The goal of Evolution is the fullest manifestation of the Ego, which, since the *Ego* and *We* are one, means the

The discovery of Unity in the Diversity of the Whole Universe or Identity in Relativity.

Perfection of Knowledge is the

attainment by us of perfect Knowledge; that is, when we reach a stage of self-identity or when we see ourselves in others also.

Synthetic Comprehension of the whole as One or the Self-Identification of the Ego or the Man.

The trend of Evolution at present among human beings is more to lead to the development of the Mind; and, with the several aids now available, through Education and Introspection, the pace of mental development may be quickened and an approach to that state of self-identity easily made.

The Possibility of the Present Age Man to reach it.

(VI.) Imperfection of the Mind; Its Consequences

The Consequences of the Mind's Imperfect Development.

So long as the Mind is not developed, it cannot free itself from incidental qualities and acquisitions,—such as its being subject to emotions, aberrations and the like. Knowledge will continue to be limited, and each object will appear to be extraneous to the rest. The world will be a mass of unconnected beings and things, with nothing but confusion and quarrel. It is but natural that, owing to limited knowledge, man

should have a limited vision and, instead of unity and identity, he should observe diversity and division.

The True Cause of Man's Troubles. Not the Physical Universe or the Society; or the Body or the Mind.

The *true cause of man's troubles* therefore is not to be found in the physical Nature surrounding him, or the society in the midst of which he moves. It is not even in his body or his Mind. These are but opportunities for the advance or otherwise of his Knowledge. The secret of his sufferings lies rather in the imperfection of that Knowledge. Growth of Knowledge will minimise or avert troubles, and it will take place if the working capacity of the instruments thereof is developed. Among them, the Mind is the subtlest and most potent. Its pace of development and manner of progress are marvellous when compared with the growth of the body, the nerve and the brain. Man either does not develop his Mind, or develops it in a wrong direction. Inadequate or inappropriate mental growth will but lead to imperfection or perversion of Knowledge.

Imperfect Knowledge sees the Universe as made up of Isolated and Alien Parts

Rectification through the Development of the Mind.

Imperfect Mental Development and its Consequences.

Majority of mankind possess insufficient knowledge. They cannot possibly increase their means for it, owing to their lethargy; domestic, communal or racial restrictions; or physical obstacles and Nature's impassable freaks; or political subjection or sex disqualification. They cannot by themselves widen their environments; or they are denied by their betters the opportunities for doing so. They possess a dull body and a duller brain, and consequently a Mind that stagnates. Others, having every advantage, make a wrong use of it. They subvert and misdirect their means for mental improvement into wrong channels, and thereby do not acquire any knowledge or get mistaken knowledge. Many a youth, provided with the necessaries and luxuries of life, and freed from its cares and anxieties, has been observed wilfully or inadvertantly to fall into evil company, to the waste of his wealth and the ruin of his health. He has been noticed to acquire habits and manners

that are mischievous and positively harmful.

With the increase of Knowledge comes the increased expression of the Reality of Man, or the fuller manifestation of his Ego. *He* alone possesses complete Knowledge *who* is able to see a connecting link between the several objects of the world, and *that* over the widest range. It is the very process of Knowledge to proceed from Analysis to Synthesis, from a less general to a more general point or from parts to a whole. Men, generally possessing imperfect knowledge, inadequate or inappropriate, are unable to see a unity among the diversities of the universe. Their unity extends only to a limited area, things not coming within that range remaining strangers, and living in isolation from the rest. For a man of undeveloped knowledge, only his family, community or the land of his birth; his body or the wealth accumulated through the exertions of that body constitutes his world. Persons

(i) Relativity and Diversity instead of Identity and Unity

and objects beyond his narrow circle are aliens living in the border-land of suspicion and even hostility.

Knowledge is not mere knowing; it is feeling and acting also. In cases of complete Knowledge, all the three modes or factors—Cognition, Emotion and Volition—exist in a state of equilibrium. Where Knowledge is incomplete, the equilibrium is disturbed, and one or the other of the mental modes gets mastery over the rest. There are persons who possess high intellectual powers; but their intellect is cold; they are devoid of kindly feelings,—Love, Sorrow, Pity, or Charity; and in practice some of them are mischievous and dangerous in the extreme. There are again persons whose emotional side is more developed than in others; and they are given to violent passions, good or bad. Of the several modes or states of the mind, emotion is the quickest to be roused and the easiest to work on and work with. A large section of humanity is

(ii) Undue Growth of One or the Other of the Mental States.

given to faiths and superstitions, anger and jealousy, love, lust and the like. There are yet other persons in whom the volitional side preponderates over and above their intellect or feeling. They are given to much activity; but they reason wrongly and, having no feeling, hurt and ruin others.

Summary of the Results of Undeveloped Minds.

As a result of imperfect knowledge, man sees no unity in others. He sees in them only division and diversity; and in his eyes they form but heterogeneous collections wherefrom each tries to escape through silent insubordination or open rebellion. His vision gets limited only to his immediate surroundings and the present moment. He gives himself up to unequal mental states where he becomes coldly intellectual, meaninglessly emotional or mercilessly volitional.

(VII.) Why Man Suffers.

Why Man Suffers? Knowledge needs Unity and Identity.

Man has not grown in Knowledge: his Ego has not fully expressed Itself. Instead of identifying himself with the

Universe, instead of seeing Unity throughout it, he sees it only as made of limited areas. Knowledge is the discovery of the Unity or the identification of the Self with the objects that had hitherto remained isolated and alien. In the present state of Evolution, Man's Universe is limited to his body and its environments; he identifies himself only with that portion; and that portion of the world he knows is material, and it cannot but change and go. Identification is a symbol of permanency, and man who identifies himself with his limited world thinks them to be everlasting. When as material particles they change and part, he feels hurt.

And Imperfect Knowledge leads to Limited and Erroneous Unity and Identity

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PART II.

Knowledge And Its Acquisition.

CHAPTER XI.

A RESUME OF FACTS.

Chs. i, ii & iii—Chs. iv, v, vi & vii —viii & ix—Ch. x—THE REAL POINT :— The Purpose of Evolution—The Necessity for Evolution—Perfect Knowledge; the Oneness of Relativity, Unity and Identity—The Commonness of Knower, Known and Knowledge—Partial Relativity, Incomplete Unity, Imperfect or misplaced Identity—the Cause of Man's Troubles.

Man is the product of the chain of Evolution which in its embrace includes every variety of animate and inanimate objects. By the very nature of his origin and growth, he is placed in the midst of certain environments which he cannot avoid, if only he cares to live. Among them stands foremost what is generally termed 'Physical Nature'. It is made up of all bodies that seem to come to birth, to grow and to decay, almost unintelligently as it were, under

Chs. I, II & III

the operation of some apparently compelling mechanical laws. As a part of Evolution along with 'Physical Nature, man either stands in the way of the latter; or, because of his negligence or ignorance of her activities, he fails to adapt himself in time to his ever-changing and bewildering surroundings. He is therefore carried aloft to the bosom of the bottomless sea of suffering, or dashed and stranded on her desert shore.

Chs. IV, V, VI & VII

Again, sheer selfishness, or the necessity of his situation, forces man to erect a social structure, with necessary preventive, punitive, and permissive sanctions to keep that structure intact. In the course of centuries, his growth in knowledge and the widening of the fields of his activities necessitate the alteration, the amplification or the nullification of some of the original sanctions. The emergence of the Individual too, as against the Community or the Nation as the 'Unit of Society,' with freedom of thought, words and deeds, leads to the upsetting of some of the earlier

customs and manners, and even laws and regulations. Exploitation, Ambition and Avarice, as much as Philanthropy, Righteousness and Love, alternately dominate the underlying motives of the 'Leaders of Society.' In such an age, when the 'Old Order' is in the melting pot and the new on the forge, man is sometimes suppressed with the inevitable consequences of poverty and misery, disease and death.

Under such circumstances, man is astonished and beguiled, confused and confounded. His body, to a greater or lesser extent, gets worn out or diseased; while his Mind, on account of its dependence on the body and its organs as well as its own intrinsic organic and functional disabilities, gets partially or wholly dislocated from its even course. He then gives room to many a piece of incoherent imagination and erroneous judgment. He becomes a play-thing in the hands of his passions, violent or silent; and, in some or all of his actions, he moves in an aimless path. He walks within the enclosure of

Chs. VIII and IX

a vicious circle which, once creating pain and ruin, grows on the very embers of its destruction, only to spread that pain and ruin farther and wider.

Ch. x. 'Physical Nature' and human society, even the factors of man's constitution—the body and the Mind—are but parts of the universe that is external. They are external with reference to the Ego or the Person in the man which, by virtue of its giving unity and continuity to his experiences and creating the possibility of his unbroken connection with his environments, constitutes the only permanent, and therefore the real, element in him. It is *this which really* suffers ; and pains and pleasures, elations and depressions are so only with reference to It. Physical Nature and human society are but the objects of experience, while the body and the Mind are the instruments for it. In themselves and by themselves, they do not constitute experience ; for, the latter pertains to the subject which is the Ego in the man.

THE REAL POINT

The Purpose of Evolution

The grand march of Evolution, from stage to stage and from one class of existence to another, is only the increase in self-presentation by the Ego of its real character. At every stage of its presentation, it is conditioned by circumstances of varied character ; and, consistent with them, It manifests Itself to a greater or a lesser degree. At every stage, it is backed by the cumulative consequences of Its past experiences, recorded and transmitted in the forms of congenital tendencies, as well as a body and a mind that have reached some amount of refinement and development. At every stage, It is faced with material or quasi-material surroundings which serve as incentives to its further activities. At every stage, as It operates with or against Its environments, It gains new experiences which lead to Its increased knowledge —first, of the expanse and the nature of the material universe, and then, in and through it, indirectly and comparatively, of Its own self. This latter, however indirect, is a revelation unto

the Ego of Its own character; and Evolution may be said to reach its climax when the self-knowledge of the Ego transcends the limits of the indirect and the comparative, and becomes direct and original. There is no more need then for the material universe, either as environment or as means (*viz*) physical Nature and human society, or the body and the Mind, amidst and through which in the lower stages It has to operate.

The Necessity for Evolution

Perfection of Knowledge is the full presentation of the Ego, and limited knowledge is its partial revelation. So long as It stands unrevealed to the world and unknowing Itself, partly or wholly, so long has It to pass and plod through the links of Evolution; and so long also has It inevitably to rely upon the physical world, both for Its facts and means.

Perfect Knowledge.

The Oneness of Relativity, Unity and Identity

The very nature of Knowledge requires it to grow only from point to point or from inference to inference. It is the character of Knowledge to progress by generalisations, from a less general conclusion to a more general conclusion by discovering a connecting link between one fact and another. By finding a relation among unrelated facts and objects, and by seeing a harmonising unity in the midst of heterogeneous diversity, Knowledge becomes fuller. When Knowledge reaches Perfection, there will be no part or particle in the wide universe that will remain unrelated with the rest. Every section will be found to be connected with every other, having a common unifying principle or generalisation running through all of them. The parts thus becoming perfectly united, every part becomes related in the closest manner to every other. Relation is elimination of variations or differences; and closest relation is the extinction of all differences and distinctions. Hence, Unity is also Identity; and in Infinity there is no distinction as *This* and *That*, *Here* and *There*.

The goal of Evolution is the fullest manifestation of the Ego.

The Commoness of Knower.

Known and Knowledge

Evolution, even with reference to each Ego, reaches its end when the Ego, which is Consciousness, attains or develops into perfection of Knowledge. Perfection is unlimitedness and threfore Infinity. In Infinity, there is complete unity and identity; and it is a stage when the Ego which knows and the objective world which is known become one. Since the *Ego is also Knowledge, at the close of Evolution, Knower, Known and Knowledge sink their differences, and what is left behind is EXISTENCE that is One and Vast and Intelligent.*

Partial Relativity, Incomplete Unity, Imperfect or Misplaced Identity

Till then, as Evolution is still in its process, and as therefore complete elimination of differences has not taken place, it is inevitable that distinctions like *this* and *that, here* and *there, external* and *internal,* and similar ones should continue to be, in all degrees and kinds. It is equally unavoidable that the Ego should consider Itself as being separate from the surrounding universe. It is similarly unavoidable that in such a universe, It should

The Cause of Man's Troubles.

see objects as being closely-related, loosely-related and un-related. It is in the same manner unavoidable that It should observe ever-varying degrees of relationship existing between them on the one hand and It on the other, according to the nature, the scope and the degree of experience that It has of them. Man, therefore, still as a *product of Evolution which has not yet reached its completion,* sees some among his neighbours as his friends, and some others as his foes; some, as his wife and children; and some, as strangers. Naturally as a consequence, he considers some of the objects of the Universe as his own, either enjoying them and their fruits, or quarreling and fighting for them with others. Imperfection of Knowledge thus leads to his differentiating ideas of *You* and *I, yours* and *mine.* From the stand-point of perfect Knowledge, *this* attitude is the result of limited unity, narrow relativity and misplaced identity. Man knows as yet only a part of the vast universe; and even

that he divides into sections, some connected and others unconnected.* They appear to be, and act as antagonistic elements. Limitation involves finality; and, as objects of finality, they vanish. In his narrow and mistaken identity, he imposes a permanency on them which they have not; and, when they pass from off his control and experience, he feels hurt in his body and mind grieving over them and their results. Self incapacity leads to one's sufferings; and one's ignorance reflecting itself on others thinks them the causes thereof.

*The Universe includes both the Ego and Physical Nature. Man, in his undeveloped condition knows only the latter and even that not fully. See Ch. xvi. on 'True Knowledge.'

CHAPTER XII.

LEARNING—EDUCATION.

Of the several instruments of Knowledge.....the Mind, is the most important.....it is charged with a function but for which...knowledge would be impossible.....Of the methods prevalent.....for the training of the Mind, none is so easily applicable..... ...as Education. Education is the 'drawing out' the latent powers of a mind with the active aid of.....fellow minds.....The general aim of Education must be to aid the Mind to such a degree as to enable it to.....function properly..... to helping the Ego in its...march; and the end of Education must be the fuller manifestation by the Ego of its latent Perfection.

I. The Significance of Knowledge.

(i) It enables one to know one's position and function as a member of an

organised world and of a well-arranged human society—(ii) It dispels all false ideas and erroneous judgments, and enables one to know clearly the true purpose of Life—(iii) It helps one towards self-realisation—The three-fold purpose of Knowledge—The value of Knowledge ; quality and not quantity of Information—Mind, the most important instrument of Knowledge.

II. Education, one of the Methods for training the Mind.

Geniuses are self-educators—The capacity of general mankind—Every mind is capable of Education—Education, the stirring of the latent strength of the Mind and its possessions.

III. Sources of supply of Information to a new-born Babe.

(i) Heredity ; Physical and Mental potentialities—(ii) The possession of the qualities of the Universal Intelligence—The presence of Universal Intelligence proved—(a) Evolution cannot march from or into nothing. (b) As Evolution is a march from the Gross to the Fine.....so is it also a march from the Fine to the Cross—Life is Force or

Activity—Thought is the finest and first perceiveable Force—Thought is the foundation of the manifested Universe—Evolution marches from Thought which is the expression of Universal Intelligence—Every Child as a part of Evolution shares the qualities of that underlying Universal Intelligence—(iii) Impressions of past experiences—The powers of new-born babes, and explanation for variations.

IV. The Purpose and the Principles of Education.

(A.) Teachers and their Qualifications.

(i) Information—(ii) Capacity for Presentation—(iii) Adaptability—(iv) Ability for Direction—(v) Wisdom—(vi) Character.

(B) Methods of Teaching.

(i) Concrete Illustration—(ii) Abstract Presentation—The necessity for reliance on Concrete Facts more than on Abstract Notions—(iii) Analysis—(iv) Synthesis—The relation between Analysis and Synthesis—The significance of Synthesis—(v) Direction more than Supply of Information—

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(i) SPECIALISATION, Its merits and defects—Distinction between Physical and Metaphysical Sciences—(ii) THEORETICAL AND PRACTICAL KNOWLEDGE—Vocational and Professional training—The necessity for, and the place of, Fine Arts—(iii) THE IMPORTANCE OF PHYSICAL CULTURE and its place in Education—The Character and significance of REAL EDUCATION.

I. The Significance of Knowledge.

(i) It enables one to know one's position and function as a member of an organised world and of a well-arranged human society.

Knowledge brings in its train several consequences of importance. It sharpens one's intellect, restrains one's feelings and moulds one's character. It makes a man wiser than ever and enables him to take a broader and more sympathetic view of the world and its contents. The petty feelings of jealousy and anger and the resultant

hatred and quarrel between man and man would not exist, but for the narrow ideas and the still narrower views which human beings in general possess and entertain. The world would be far better than what it happens to be, if only each member thereof realised his particular location in it and knew the nature and the scope of his relations with others. Each is great in his own place; and, if no one attempts to encroach upon the legitimate liberty of others, the world would sail smooth and life would be worth living. It is the undue assumption of authority, or the super-acquisition of the means of influence, by some over and at the cost of others that is responsible for the degradation of many. Humanity has yet to learn much; and every man, woman and child thereof has got to be appraised of his or her real position in the world and the duties attached thereunto. Human society is a co-operative corporation where, through a judicious admixture of mutual dependence and individual independence, the

comfort of each and the happiness of all may be easily secured. The vision of every one must needs be widened and also deepened; and, while men have to learn much, they have also to unlearn much.

(ii) It dispels all false ideas and erroneous judgments, and enables one to know clearly the true purpose of Life.

An enlarged view of Life and its contents and context also fortifies a man against all odds. Every pleasure or pain pertaining to the Ego and coming through the body or parts thereof acts on the Mind; and every pleasure or pain coming through the mind similarly acts on the body and its constituents, enabling each thereby to affect favourably or adversely the vitality of the other. These are the instruments in the possession of man through whose operation he comes to know the objective world. A greater vision of the Universe man can have, only if he works his instruments of Knowledge to a greater and more proper degree. Through constant and repeated usage and exercise, they gain not only organic capacity but even functional propriety and certainty. The surer

their operation, the more accurate is man's Knowledge of the world; and the greater their activity, the wider is that Knowledge. Increased and increasing Knowlegde dispels all false faiths and beliefs, and enables a man to unravel the mysteries of Life and know it in its true color. A great many deeds of men, even of those that belong to advanced and cultured communities, are prompted by unreasoned and irrational motives that have become well-nigh habitual and deeply set. Law, Religion and even Morality are sometimes dragged down in support of such views and deeds, while conservatism and bigotry are used to add to the persistency of their continuity. Each man would be far happier in his life if, broadening his reasoning capacity, he manages to give up his horrible habits and meaningless practices. Man would in no way be less a man, if he would discard them. He would on the other hand, by the application of rationalistic tests, stand on a

firmer foundation and a more elevated pedestal. This would give him a truer and more significant perspective of Life and its purpose.

(iii) It helps one towards self-realisation.

Knowledge, if it is appropriate and appropriately applied, leads to another consequence that is the most important of all. It enables one to know one's Real Self. The purpose of Evolution is to lead to the increasing manifestation of the Ego; and the goal of Evolution is to establish an all-embracing unity in the vast Universe, when every part thereof becomes identical with every other part. Since Infinity is one and not many, divisions like the Ego and the material universe vanish; and what finally exists is the Unit, undivided and indistinguishable. Of the two factors that appear as the knower and the known in the lower stages, it is the Ego that knows; and, as It gradually ascends the scales of Evolution, It comes to know more of the nature and the

expanse of the material universe. To that extent It establishes an identity between Itself and the surrounding world, for Knowledge is at once unity and identity. And as Its Knowledge widens still further, the field of Its identity also widens until a stage is reached when the identity between It and the material universe becomes complete. What then remains is but *It* and not the other; for, Knowledge is no more than the subjective grasp of an objective existence, and the progress of Knowledge is due to the increased activity of the subject. The subject therefore is the Real; and, as at every stage It knows the objective world, It learns so much of Itself; for, It approaches the stage when It alone is left behind and none else. Manifestation, therefore, is also self-realisation, and Knowledge that enables a man to know everything else but himself is no knowledge. Even in the practical work-a-day-life, that man alone wins and prospers who knows his own strength and weakness and

takes a comparative view of himself and others.

The three-fold purpose of Knowledge.

The purpose of Knowledge is three-fold. It is to enable one to know one's position in Life as a member of an organised world, particularly of a well-arranged human society, and to discharge his duties legitimately pertaining to it; then it is to help one to discard such thoughts and ideas about the world as are the results of false reasonings and erroneous judgments, and to take a clearer view of Life that would stand the test of strict rationalism; and finally it is to assist one to know one's real Self, as much for the benefit of his daily affairs as for the peaceful and harmonious development of his entire life.

The value of Knowledge; Quality and not Quantity of Information

Those which in the first instance supply a man with the facts of his knowledge are the physical universe and the human society amidst which he lives and moves. The actuality,

however, of that Knowledge and the manner in which he expresses it through his thoughts and words, deeds and passions come from the capacity of his body and mind. These are the instruments which have for their function the moulding of the facts of one's experiences of the outer world into the facts of one's easy and proper comprehension thereof. The value of one's knowledge depends not so much upon the vastness of one's information as upon the nature and the quality of it. If mere quantity were to count as the test of Knowledge, the contents of a printed book must be far superior to human beings in character and conduct, while animals which to a greater extent act under instincts and have a still greater scope for sense-impressions than men must have long ago beome the leaders and the makers of the world. Quality and not quantity is the criterion of true Knowledge; and, while the widening of the circle of

man's environments and the fields of his activity is urgent and essential, nothing can be a greater folly than the deliberate or the ignorant neglect of their quality and suitability. Many young men and women have come to naught for want of opportunities and associations; but many more have become positively harmful unto themselves and others by their contact with evil companions and undesirable elements. The fault, however, cannot be laid at the door of the environments as much upon the men and the women who seek, or allow themselves to be deluded into, such associations. A good mental and moral training strictly but liberally administered would weed out all the mischievous over-growths in them and fit them to face the world with all its temptations and hideousness. The instruments of Knowledge at their disposal need to be well tempered and tuned, so as to enable them to receive all kinds and degrees of objective facts without perturbation, for easy

assimilation by their respective Egos and the latters' proper manifestation.

Mind.—the most important instrument of Knowledge.

Of the several instruments of Knowledge which man has, the Mind is the most important. It is very subtle; and it is charged with a function but for which any knowledge would be impossible. Compared with it, the body, the nerve and the brain sink to insignificance. The one, either generally or through its specialised organs, receives impressions, in all their unorganisedness by its contact with the external world; the other transmits those impressions; while the brain finally receives and records them in its particular and specialised centres. As yet, none of these instruments make any attempt to arrange the impressions of the external objects into significant entities. It is left to the Mind to manipulate them in such a way as to enable them to assume a meaning. Absence or weakness of Mind leads to no knowledge or wrong knowledge.

A main-s a man because of his capacity to know and understand the things around him properly. But for this inherent power, he would be in the same position as that of a piece of rock, or that of an animal that lives mostly through instincts, leading a life of impulses. It is the Mind, therefore, that needs an adequate training for any process of building Knowledge, consistent, however, with the vitality of the other and lower instruments, like the body, on which it depends for the supply of sense-impressions.

(ii.) Education, one of the Methods for training the Mind.

Geniuses are self-educators.

Of the methods prevalent and recommended for the training of the Mind, none is so easily applicable on a large scale and none is so widely in vogue at present as **Education**. Education is the 'drawing out' the latent powers of a mind, with the active aid of its fellow minds. Some there are who, in virtue of

certain unique inherent traits at their disposal, are capable of educating themselves with little or no help from their contemporaries. Their powers of attention and discrimination are so much developed from their infancy; their capacity for insight into the trend of events is so marvellously great almost from the time of their birth; their ability to put things together and foresee possible conclusions with regard to men and matters are so much superior from their nativity to those of others, that they do not stand in need of any practical assistance either from teachers or fellow pupils. Even if ever they had had in the early years of their lives any teachers or co-learners, with one bound they rose far above the rest, creating and founding thoughts and ideals peculiarly singular. Such was Alexander the Great, and such Sri Krishna of Ancient India, who, by their almost super-human creative faculty and practical ability, cut

out channels of activity all their own. The history of mankind is full of the careers and the consequences of such intellectual giants who were founders of schools and organisers of society. Jesus and Buddha—the one from a cattle-shed and the other from a royal-seat—command the worship of many and the admiration of all for the width of their knowledge and the depth of their insight into the needs of humanity, in their time and until now. These had no schooling or education in the ordinary sense of the term, but their inherent capacities were so great that they were able to grasp within a few years of their earthly lives all the Knowledge of humanity then and thereafter.

The capacity of general mankind.

It is, however, not given to all to rise to such towering heights by sheer personal merits. Geniuses are born and not made, though in the case of some the qualities of the genius become patent only late in life. The generality of mankind is made of a weaker stuff that it cries halt, after

rising to a certain height. The majority of the men and the women of the world are what they are only after years of plodding and struggling. This too requires much of the qualities of patience and perseverance, and not all do possess them to an equal degree. Unremitting capacity for sustained effort is a trait found only among some, while most people easily give way before the disgust of monotony that inevitably accompanies unbroken operations and continued activities. To them failures are stop-gaps rather than stepping stones to victory, and the first failure they meet with is enough to detract them from their avowed purpose and practice of life.

Every mind is capable of Education.

To such people as these whose mentality is of varied strength that Education through the active aid of their fellow minds is recommended and applied. No mind is so dull as not to catch and grow upon some one fact or factor of the Universe. Exceptions, however, are found in cases of minds of chronic or congenital organic defects.

Advanced insanity or born idiocy, permanent stunning of the mind through serious hurt to the body or the brain may be classified under such a category. Barring such cases, every mind is capable of growth through Education, particularly the human. Even members of the lower order, like the parrot or the monkey, may be and are successfully trained to imitate and re-produce the human voice, speech and deeds, through the repeated presentations of organised sound and sight impressions. Human beings of one or more constitutional defects—the deaf, the blind and the mute—are coached up to a marvellously advanced extent. They are able to read and write, and express themselves in a manner that is really wonderful.

Education; the stirring of the latent strength of the Mind and its possessions.

No human being is entirely devoid of impressions from birth. Every child is born into this world with a fund of latent information that only needs re-opening and re-grouping for its expression, by the presentation of fresh and appropriate information from without.

III. Sources of supply of Information to a new-born Babe.

(i) Heredity; Physical and Mental Potentialities

It is now admitted that we inherit from our ancestors some of their physical and physiological traits. It is also accepted that we get from our forefathers certain of their instincts for some types of physical activity. Instinct is involved reason, and the almost unthinking and involuntary acts of ours were in times past the results of reflection and thought. What we therefore get through heredity is, not only the blind tendency for certain classes of physical doings, but also the mental potentialities at their back. What is termed 'Unconscious Racial Memory' may be referred to such inherited latent powers, but for which the members of even the modern advanced communities may not be doing certain acts, significant but horrible in origin and meaningless and harmless now. Heredity supplies us with some congenital tendencies, both physical and mental; and cases are not wanting where beyond

doubt it can be asserted that children not only possess similarities of physical features with their parents, but even think and act in similar ways.

(i) The possession of the qualities of the Universal Intelligence.

The presence of Universal Intelligence proved.

Next to Inheritance, there is another source of supply to the new-born babe. This vast Universe including man has not come out of Nothing and cannot be said to go into Nothing. Evolution has a beginning and an end, though that beginning and that end may be, from the stand-point of Time, at very remote periods in the past and the future respectively. On either ends of Evolution there is not void or vacuum. Absolute emptiness is not the character of the Universe, and sheer logic necessitates the assumption of some entity out of which and into which Evolution must march. Evloution is the process whereby the Universe, as it is now known and does exist, has come to be with its multifarious bodies and their still more multifarious activities. These are *actual* facts, and they could not have come out of Nothing or end in Nothing. Anything cannot

(a) Evolution cannot march from or into Nothing.

originate from Nothing, and difficulty to comprehend that substratum entity should not lead to its negation.

(b) As Evolution is a march from the Gross to the Fine.

Evolution is a march from the Gross to the Fine. Man has evolved from the animal, and he therefore belongs to a higher scale in the progress of that Evolution. His organs are more definite, better specialised, and therefore finer, than those of the animals out of which he emerged, and whose organs have yet to develop and distinguish themselves.

So is it a march from the Fine to the Gross.

Evolution is as well a march in the reverse order. Man, Animal or Plant is made up of a large number of minute organisms that compose his or its body and that individually and collectively give vitality to the whole body. Every one of such organisms is capable of Metabolism whereby through self-activity, it goes through the processes of assimilation and decomposition. Each such organism is composed of still minuter particles, the '**Electrones**',

Life is Force or Activity.

These also share the quality of self-activity ; and they form, according to modern science, the finest divisible particles of Matter. They cannot, however, be said to form the last of such divisible particles in the process of scientific analysis. Further investigation may bring on a stage when the particles so arrived at may not and cannot be called Matter. What will be perceptible for all practical purposes will be only motion and not material particle. Further observation may, in all liklihood, end in the not impossible and not uncertain conclusion that it is only Force or Activity that is all that is left behind. Starting therefore from Force or Activity, the process may be taken to mount up, as that Force becomes less and less active, through the stage of Electrones, Atoms, Molecules, until a solid material body is reached. Evolution, from this stand-point, is a march from the most active to the least active, from the Fine to the Gross.

Thought is the finest and first perceiveable Force.

Of all the forces, Thought is the most subtle and most powerful. Its influence is far greater than that of any other. It leads to creation as well as destruction. It modifies things both with regard to their structure and their function. Every material alteration that we observe in the world used by man is, to a great extent, due to his thinking capacity and his ability to translate his thoughts into deeds. The Religion of man, his Society, his domestic affairs, his Law, his Morality and everything else that is now keeping man's life intact has been at one time or other the result of man's thinking. Every mechanical invention, every variety of material composition in the forms of houses, conveyances and the like intended for making his life easy and comfortable, every material contrivance needed for dismissing distance and time that is now in vogue, have all emanated from human thought. Some one somewhere thinks out a thought; others catch it, develop it and apply it to material entities ; still others propagate

it, alter it or create a substitute for it. In this way the whole of humanity goes on. This is man's progress; and, first and foremost, it is the outcome of Thought. If Evolution is a struggle by the Ego for its fuller expression in and through the material surroundings that serve as an obstacle to it, no greater instance can be cited in support of it than the way in which man lives, moves and has his being in this world, struggling, falling and going against physical Nature and her phenomena, and finally, though by gradual degrees, subduing her to his wish and will. At last, man's intelligence is the one that shines supreme and stands revealed.

Thought is the Foundation of the manifested Universe.

Evolution marches from Thought which is Universal Intelligence.

Thought is a power; and it is the result of the operations of the Ego, conditioned as it is in every way by material entities. Some one person thinks and directs; others follow him to a greater or lesser degree. Thought creates things; Thought connects persons. Thought brings into contact objects and entities separated by Time

and Space. Thought in fact unifies a group of individuals, all the individuals of a time and of a country, every individual with every other in the whole world, all the communities and races of human beings that have already gone and are yet to come.* Thought is the one important, permanent entity which by its creative faculty, destructive capacity and ability to mend matters, makes life possible, progress practicable, and order and peace achieveable. Everything emanates from Thought; and, but for it, man will not be, things will not exist and the Universe will not go on. On ultimate analysis and examination, Thought will be found to be the foundation of the manifested universe; and It is Intelligence. Everything is the outcome of Thought which is a very subtle force and which, except through its consequences, is not tangible or perceiveable in the physical sense of the term. It is the origin of all and the organiser of all. It is *that* out of which things

*Refer to 'The Universal Individuality ; Chapter X

come, through which they pass and into which they finally resolve. Evolution which is progress comes out of Thought and goes into Thought. As things now are, the vast material universe,—with its lethargic, inactive, dull, cold bodies—is only a presentation or manifestation in a tangible and perceiveable form of that ultimate and final Thought Force. From the stand-point of the Universe as it is, Thought may be conceived to have become less active with regard to certain objects like stones, bodies of men and animals, and the like. Evolution is therefore (from the present state of the Universe) a march from the Fine to the Gross, though from a broader vision and wider perspective, it is only a march from Thought back to Thought and therefore from the Fine to the Fine.*

Every Child as a part of Evolution shares the qualities of that underlying Universal Intelligence.

Every being—whatever its form and function, wherever it may be located and in whichever way it may be related with other beings—is the production of that all-embracing

*Refer to Chs. XX, XXI, XXII, and XXIII.

Thought power. Every being therefore has got at its back that Universal Thought ; nay more, every being has a fund of that original Thought at its disposal which it shows out in various ways and degrees. Only in the mode of its expression, beings of the Universe vary, one from the other; but no being is without it. This is equally true of humanity ; and every child that is born into the world brings with it a certain amount, nay the whole, of that original Thought with it, with all its creative, preservative and destructive qualities. No child is dull ; only certain children have greater opportunities, better material fittings and more congenial surroundings than others ; and these alone in consequence become, during the course of time, great men and women.

(iii) Impressions of Past Experiences.

There is yet another source of supply to children, at least to some of them. Evolution is a play and interplay between the Ego and the material surroundings. It is a series of persistent activities through which the Ego

brings more and more of the material world under its view and to its experience. It is a prolonged course of operations whereby the Ego brings increasing expanse of the material universe into identity with Itself. In fact, it is an attempt of the Ego which, through a protracted course of actions and re-actions, tries ultimately to bring the entire infinite Universe into complete identity with It, so as to lead to Its own final unlimited, unconditioned single Existence. *Its* struggle with the material environments is a stage in its passage to the goal of Infinite Life; and, till it reaches that end, it is unavoidable for It to keep Itself in contact with the material world so as to have a means for Its operation. The length of time which each Ego may require to reach the goal is determined by the experiences It has accumulated and therefore by the progress It has made in the presentation or manifestation of Its knowledge. It is hence inevitable that some Egos should keep themselves in

contact with material bodies for a longer duration than others. Contact with material bodies is a necessary condition for Evolution; they supply the Ego or Egos at once with the facts and the means for Experience that is the foundation of Knowledge. A material body, by the nature of its structure and by the very quality of Matter, is incapable of maintaining its form for an infinite time. It is subject to decay and disruption; and, when it falls down and crumbles to pieces, the Ego that operates in and through it, if It has not acquired enough of experience to know the game and the goal of Evolution, has necessarily to seek some other material body somewhere else for continuing Its activity—a body that will be an instrument fit in every way, for all Its gathered tendencies and accumulated experiences. Several Egos have to do this; and it is not impossible that some of the congenital tendencies of some human babes are the results of the experiences gained by their respective Egos in their

struggles against the material world in and through other bodies in the Past.*

The powers of new-born Babes and explanation for variations.

Every child therefore has got at its back a fund of potential and latent powers and facts. It draws some from heredity; some others from its own past experiences; and still some more from that original Intelligence of which the entire Universe, as it is and as it will be, is the outcome and the progress. Every child displays a passionate appreciation of Beauty and shows enormous proportions of creative faculty. It is practically innocent, being devoid of impure thoughts and deeds. Every child is the same in these respects as every other; aud such qualities are the outcome of the universal Intelligence whence every child proceeds in its path of Evolution. Differences, however, there are, particularly in the capacity to grasp things and to act on them. Such differences are due to variations in the quantity and the quality of the congenital

* Refer to Chapter XXVI. on 'Death and After' and the Note at the end of that Chapter.

tendencies drawn from heredity and from the past experiences of their Egos.

IV. The Purpose and the Principles of Education.

(A) Teachers and their Qualifications.

Potentially every child is capable of expression and progress; and it must be the aim of Education to aid every variety of the struggling Egos to march forward and onward. Much depends upon the method of handling children and untutored adults. The mind of a human being in particular and that of any sentient being in general is a quasi-material instrument. It is pliable and is therefore liable to be bent to any direction and extent. Children and aboriginal races are yet uncontaminated by erroneous impressions of their environments; and they easily take in any knowledge that is given them.

Teachers The cleverness and the capacity of count much towards the progress of the infant and the untutored adult. It will be a happy combination

to have in the same person both scholarship and tutorial ability. Some men possess a mine of information on practically every variety of subject; but they stumble and fail to express their thoughts and ideas. They are devoid of the capacity for presentation and they cut a sorry figure in all undertakings involving expression and explanation. Some others have great oratorical ability; but it is an empty noise and mere foam. Matter is equally important with manner and speech without substance is a jugglery with sounds. It is born of fancy and leads to nothing. Another class of men have learning and ability, but they are incapable of adaptability, to different standards of pupils. They can handle either beginners or advanced students. It is a rare co-incidence to find in the self-same individual both tutorial ability and adaptability; and none else succeeds in the profession of teaching and advancing younger minds as he. A real teacher is he who has also the gift of direction. Education is the drawing out the Mind and fitting

(i) Information.

(ii) Capacity for Presentation

(iii) Adaptability.

(iv) Ability for Direction

it for unsupported self-activity. Every individual has enough intuition whereby he chooses his likes and develops his knowledge. His bias constitutes his aptitude, and it will be the duty of the teacher to watch and work on it. Still better would he be who is also wise. Wisdom is the settled comprehension of the things of the world, It results from a prolonged experience of them and their right understanding. Intellect divested of wisdom is apt to be unsympathetic and theoretical. Knowledge that does not bring an accordance between hearts will lead to tyranny; and, if it cannot be applied to life's details, it is a monstrous nothing. The best of teachers is he who, above other qualifications, is a person of Character. Character is the trend of one's thoughts about others and the possible mode of one's actions towards them. Social stability demands mutual right understanding of one another by its several members. Ideas and ideals inconsistent with the tested standards of morality will but lead to the disintegration of the society at large.

(v) Wisdom.

(vi) Character.

Every one should discard what is improper; and one's thoughts and deeds must fall in a line in this affair. Much depends upon the man who trains the citizens of the morrow; and, by his preachings and precepts, he should be an asset to the community.

(B) Methods of Teaching.

The object of Education is to lead to the strengthening of the structure of the Mind and the development of its functional capacity. Its method of operation is through a careful and organised presentation of appropriate external objects. This is inevitable in the early stages of the growth of an untutored Mind. Concrete facts and tangible objects appeal better to infant minds than abstract ideas and abstruse conclusions. Even adults take a long time and require protracted reflection to grasp the significance of unsupported concepts. In every case, an appeal through the eye and the ear has a greater and better effect than a direct application to the Mind. It is a

(i) Concrete Illustration

(ii) Abstract Presentation

The necessity for reliance on Concrete

psychological necessity that the impressions of the external world should go only from and through the sense-organs of the body. It is an inevitability in the case of every individual; only a constant and repeated practice, renders the process easier and quicker; nay, almost mechanical. The untutored minds of children and of aboriginal races work on their impressions but slowly and gradually. No step in the process of ideation should be missed in their cases. Every system of Education should have for its plans and methods a variety of concrete illustrations for direct presentation. Only by steps and after a lapse of time, it should discard such methods and take to directing the Mind to abstract qualities and abstruse entities.

Facts more than on Abstract Notions

As Concretion has to precede Abstraction in the early stages of Education, Analysis has to go before Synthesis. Undeveloped minds can work only on bits of facts and parts of information. It requires great powers of retention and memory to keep

(iii) Analysis

and recall a long string of ideas and impressions. Minds that have yet to grow are not capable of those operations which involve a strain. They can catch only scattered pieces, and but gradually develop on them. It is essential in handling children that a subject be broken into its parts and every part presented by itself and for itself. Growth of knowledge, however, requires the parts to be put together and shown as parts of a whole. Induction is a necessary preliminary to Deduction, and only a combination of both leads to a logical conclusion. The process of Thought requires a causal connection of facts through known media for the inference of newer facts. No unity can be arrived at without relativity; and the establishment of a relation among unrelated parts is inevitable for the progress of Knowledge. Cause and effect, condition and consequence, contact in Time or Space—one or the other should be used for the erection of a system Analysis leads to an easier acquisition

(iv) Synthesis

The Relation between Analysis and Synthesis

of knowledge; but Synthesis leads to a fuller acquisition of knowledge. Progress comes when Knowledge becomes wider and deeper; and no system of Education which has advancement as its goal can omit the synthetic method of tuition.

The Significance of Synthesis

Education is more of direction than of information. No teacher need take the trouble of supplying information to a learning and growing mind. There is enough and more of it in the wide universe. What the infant mind needs is the capacity to unify and organise the facts and impressions of the external world. It will be the duty of the teacher to show the line or link of connection, rather than pack the mind with undigested or indigestible ideas that will but lead to confusion.

(v) Direction more than Supply of Information.

Patience should be the watch-word ofa Teacher. Young minds can but proceed slowly They require careful and gradual nourishing. Boys and girls are apt to be inquisitive and wearisome. They are certain to be mischievous also. Inquisitiveness is

(vi) Patience

significant of an alert anxiety for knowledge, while mischief is a misdirected symptom of exuberant mental activity. The former requires an unstinted supply of well directed information; and the latter, a calculated guidance into proper channels. Irritability is a likely consequence in such affairs, and every cause for irritation needs careful avoidance. It is an impediment both to the teacher and the taught. In the one, it disturbs concentration of attention; and, in the other, it destroys the creative and the appreciative faculties. Persuasion rather than coercion should be the method of Education; the former wins, and the latter kills, a growing mind. Compulsion, coercion and punishment should seldom be resorted to; they are the parents of fear, and fear has nowhere won where joy did conquer.

(vii) The Avoidance of Irritability.

(viii) Persuasion and the Absence of Coercion.

The correct methods of Education, particularly with regard to youth, require a teacher to unlearn much. He should free himself from all

(ix) Freedom of Mind on the part of Teacher.

predilections and prejudices and keep an open mind and an impartial attitude. Rather than attempt to raise the infant mind to the level of his, he must himself sink to that of his pupil and work him up slowly and gently. Rather than be a master, he must be a co-student with his ward; and *he* is a real teacher who is an *Upa-adyaya*—one who learns along with, and not one who forces things on, his pupil.

(C) Subjects of Education.

Any system of Education must have for its aim the giving of an all-round training. Specialisation in any particular branch of Knowledge—a Science or an Art—is necessary for advancement in that branch in all its details. No amount of specialisation, however, will be of value as a piece of knowledge unless it is viewed as a specific part of the whole of Knowledge. Every branch is related to every other; and any one alone to the exclusion of the rest is an empty nothing. It makes a specialist great in its particular

(i) Specialisation. Its merits and defects. Distinction between Physical and Metaphysical Sciences.

sphere, but likely also fills him with bias against others persuing other branches. Generally speaking, no clevage should be permitted between the Physical and the Metaphysical. While the one tries from different stand-points to unravel the mysteries of the contents and the activities of physical Nature in all her details, the other attempts to show the unity underlying the different forms and acts of the several physical bodies, by explaining the why and the wherefore thereof. While Physical Sciences try to express each form and act of the material universe by itself, Metaphysical Sciences view the entire physical life as but a part of a still wider Existence. While Physics, Chemistry, Biology and the like attempt to view Life as conditioned by Matter and apart from man; Psychology, Logic, Ethics, and similar ones try to establish a relation between Life that is conditioned and Matter that conditions it. They also view at the world not as an entity separated from man, but related to and

one with him. In fact, they show that the world is but one, of which man is a part with a specific location and function. Starting from this assumption, they explain the necessity for, and the nature of, human conduct unto himself and unto others. No system of Education is complete unless it gives a comprehensive view of Life and its purpose, and teaches man his why and whereabouts. The object of Education being to elevate the ideas and ideals of human beings and make them appropriate citizens of an organised society, no branch of Knowledge should be stressed to the cost of other branches. Something at least in general should be taught of all the available and necessary branches of Knowledge, at all events in the preliminary stages of learning. Specialisation must be resorted to only on such general foundations, and *that* too later in life when the pupil is fit by maturity of age and experience, to enter into the technicalities of the specific branch. Early specialisation is prone to be mischievous as it tends

to hasten unnatural maturity of thought and develop partial mentality.

(ii) THEORETICAL AND PRACTICAL KNOWLEDGE.

Theory and Practice must go hand in hand, and no knowledge will be of value unless it is capable of application to Life's details. Science and Art are the obverse and the reverse of the self-same coin; and *he* is a learned man who is able to sink to the level of the vulgar and the weak, and make his knowledge available for their daily routine. Knowledge for knowledge's sake is good; but, devoid of utility, it is apt to be ornamental, entailing cost and waste. Vocational and Professional training will be better than mere Arts or Science; but a combination of both, to some extent at least, will be of still better value for the work-a-day life and the question of daily bread.

Vocational and Professional Training.

The Necessity for, and the Place of, Fine Arts.

Life must be made not only possible but even enjoyable. Joy of Life brings Happiness in its train, and Happiness begets Hope. Many young men and women have withered in their

lives for want of a hopeful outlook. Hope converts Life's possibility into its prosperity and brings success within easy reach. Happiness and contentment are produced by a sense of proportion. The need for each and the place for all must be clearly understood by every human being All quarrels would then cease and petty feelings subside. A deeper and closer outlook into Life will reveal the proportion prevalent in all its contents. Proportion is Harmony, and Harmony is Beauty. There is none in the world who cannot appreciate Beauty. It constitutes the goal of Aesthetics, and it should be the aim of Education to develop the aesthetical side of man to its fullest. Man in general is emotional; and, if the different varieties of human Emotions are not cultivated and elevated, they are apt to degenerate into mean and vulgar feelings, ending in harmful habits and mischievous practices. Emotions may be bettered through appeal to concretised instances that are capable of easy comprehension

by the eye and the ear. Fine Arts come under such a classification; and no Education will be complete that does not provide for Music and Painting, Sculpture, Architecture and the like. Every one of the branches of aesthetic culture is liable to improvement and expansion ; and, unless one wishes to specialise oneself in any particular line therein, one should be taught something of the elements of each and all.

(iii) The importance of Physical Culture and its place in Education.

Finally, though the object of Education is to fit the slumbering Mind—both organically and functionally—for manipulating the facts of the objective Universe as to aid the Ego's evolution, no Education will be of value unless it simultaneously trains other instruments as well. The body and the nerves need as much attention and, if Physical Culture is not encouraged, Education is apt to result in the production of highly cultured physical weaklings and wrecks. The body is the vehicle of the Mind, and both need simultaneous attention. Games, gymnastics and the

like must form parts of daily instruction. The over-straining of the one at the cost of the other is bad; for, while the Mind without bodily culture will end in a physically ruined gigantic intellect, the body without mental culture will lead to the production of a brute, unchastened by notions of humanity. Unless it be the aim of one to enter into such professions as Soldiery that need a high quality of muscular strength for physical endurance, an ordinary course of well-regulated school drill and games is enough to enable one to maintain physical health at its par. This much is sufficient for the Mind's operations, and the tendency among boys and girls to become truants for the sake of inordinate play should be severely discouraged.

The character and the significance of REAL EDUCATION.

A real system of Education needs the inclusion of all ways and means necessary for the training of every instrument of Knowledge in general and of the Mind in particular. No specific section of the Mind should be stressed to the cost of the other, and no

particular section of the Universe should be emphasised to the exclusion of the remaining. These may be done after certain stages of progress have been attained. The general aim of Education must be to aid the Mind to such a degree as to enable it to function properly, with a view to helping the Ego in its onward march; and the end of Education must be to lead to the fullest manifestation by the Ego of Its latent Perfection.

CHAPTER XIII.

EDUCATION (*contd.*); MODERN EDUCATION.

Modern Education appears to be divested of the far-reaching out-look ...into the distant future. It seems to confine itself to the preparation of, and the provision for, man, here and now..... From a broader standpoint, it is doubtful if it does and can lead to Real Happiness—not the happiness born of conquering and utilising the objects of the world..... but the Happiness resulting from a sincere realisation of oneness with... each and all.

(I) The Basis of Modern Education.

The general Aim of Education—Investigation into Modern Education—Modern Education based upon the belief in the Dual Division of Man's Life, the Secular and the Spiritual—The Theory underlying such a

Division—The evil effects of such a Division—The Theory examined—(a) Extra-Cosmic God; (b) Various KINDS of Lives.

II. The Out-look of Modern Education.

Education and its Object—The out-look of Modern Education—Leaders of Science—The interpretation by average men of the Discoveries of Science—Man believed to be the greatest being, to subserve whose pleasure the rest of the Universe exists—Physical Sciences—Exclusive Study of Physical Sciences and its Evils.

III. Modern Education; Its Methods and Benefits.

The ways in which Modern Education is imparted—Backward Countries and Modern Education—The Benefits of Modern Education.

IV. Modern Education and Happiness.

Common Notions of Happiness .....the out-come of the view of Life as a 'Struggle for Existence'—The different ideals of Physical Happiness—Desire, Want and Passions incidental to Physical Happiness—To own or possess the things of the World..... is the universal Principle of Physical Life and of Physical Happiness—The features of Physical Happiness—Modern Education, as fitting one for the Struggle for Physical Life, leads one only to Physical Happiness—The Real Happiness.

I. The Basis of Modern Education.

The general Aim of Education.

NO hard and fast rules can be laid down with regard to methods or systems of Education. Every method or system, however, must work with one aim in common—the gradual development of undeveloped minds to that stage in the path of progress wherefrom they can be trusted to grow onwards unaided. Systems of Education must be varying and variable. Flexibility must be an important feature of theirs, and the organisers thereof must have intelligence and imagination enough to invent or imitate newer methods to suit and benefit all classes of human minds as they come up from time to time.

Investigation into Modern Education.

The purpose of Education being to train the instruments of Knowledge, particularly the Mind, and thereby enable the Ego to realise what It is and ought to be, an investigation in general into the educational systems of the modern world will be of much interest and great value.

Modern Education based upon the belief in the Dual Division of Man's Life, the Secular and the Spiritual.

There appears to be an assumption, amounting almost to an assertion, that man's life is capable of division into two distinct and practically independent sections—the Secular and the Spiritual. According to the prevailing notions, the one refers to man's life *here*, and the other to that of *hereafter*. Education accordingly falls into two groups—one, intended to fit a man to *this* world; and the other, to the *next*.

The Theory underlying such a Division.

The underlying theory seems to be that THIS WORLD is a world of imperfect, impure men; and the other, one of perfect, pure angels. This OTHER WORLD is termed the *Heaven*; and its erection has necessitated the creation of a THIRD WORLD—the *Hell*—whose

inhabitants are neither angelic nor human, but devilish. Man, according to the believers in this theory, is a miserable, pitiable being hovering midway between the other two, and over whose possession there is a perpetual conflict between the dwellers of Heaven and Hell. This world, they say, with all its possessions is more or less under the domination of the Leader and Ruler of Hell; and men desiring worldly goods are certain to fall a prey to his temptations and their consequent sufferings. Much depends, in their opinion, upon the kind of Education that one gets—**Secular or Spiritual**; for, while the former fits one for this world and therefore subjects one to the dwellers of Hell, the latter equips one for Heaven and its pure and blissful condition.

The Evil Effects of such a Division.

Such a division of man's life has tended to fill the human race with false fears, faiths and practices. It teaches man that he is, by nature and birth, impure and imperfect; and it succeeded, by constant repetition, in

producing a psychological apathy and incapacity in the otherwise naturally and potentially pure and capable human beings. By making men understand that a higher order of beings than they do exist in Heaven, it leads to the erection of God, sitting in the clouds, all-powerful and whimsical, unconnected with the world, but making, maintaining and destroying it at His pleasure, causing joy to some and misery to many. It has produced much fear and superstition among men, and degraded them to the position of beggars to pray to and petition both the good and the evil spirits of the upper and the nether worlds, causing them not infrequently to back up their requests by costly and even cruel sacrifices. It has brought about unnecessary and irritating classification of men into different orders or castes—some being considered purer than others by birth or profession, and thereby possessing the key to Heaven and the means to lead their fellow-beings thereunto. The entire History of the Reformation

Movement in Europe and its sanguinary wars and terrible persecutions, the bitter class hatred in India with the almost degrading suppression of nearly a fifth of her total population would not have spoiled the fair face of the Earth, but for the persistency of the doctrines of *this world and the next* and the connected systems of secular and spiritual educations.

The Theory examined (a) Extra-Cosmic God.

To postulate a God that is unconnected with the world and therefore extra-cosmic is to deny the Unit and Unity of the Universe. The world is one, though comprising of different systems within its fold, each one of which, for purposes of understanding and discourse, may for the time being be treated as an independent entity. Every one of those systems, however, is related to every other, and they in common constitute the relative parts of a wider whole. The whole Cosmos is one and there can therefore be no being or beings extra-cosmic.

(b) Various KINDS of Lives.

The division of the occupants of the Universe into the inhabitants of Heaven, Hell and this World, (or the Earth as is evidently meant), is to destroy the continuity or oneness of EXISTENCE and the Unity of Its activities. EXISTENCE or Life is one throughout; and, but for its continuity, mutual understanding including reading of others' thoughts, building of knowledge on memory, action and re-action among the several objects of the world, the relations of Cause and Effect, of Condition and Consequence, connections in Time and Space would be impossible. These are the several facts and phases of that EXISTENCE, and, since they cannot be comprehended without Knowledge or its categories of Space, Time and the like, and since Knowledge too is part of It, EXISTENCE, when deleted of its multifarious concrete conditions and facts, is reduced to an unanalysable and incomprehensible abstraction eqivalent to Consciousness through whose developed form—Knowledge—It comes to be known as the Material Universe

which one sees all around. EXISTENCE is therefore universal and Universal Consciousness, having in It all the potentialities and the possibilities of the vast Universe as it is. The activities of that universal EXISTENCE leading to the multifarious varieties of concrete objects and their phenomena constitute the process of Evolution. EXISTENCE being unlimited, Evolution is equally unlimited; and every being or type of Life therefore—animate or inanimate—in the Universe is equally with every other the product of the activities of that EXISTENCE or the process of Evolution. Different objects belong to different states or stages of those activities, but no object is of a different *kind* of Life from the rest. Fundamentally, all lives are one in quality and character; and, if one life differs from another, it is due to incidental circumstances which are not permanent,—like its particular location or station in the process of Evolution and the specific form and function which it thereby acquires. No such distinction as

perfect Angels and impure Devils with utterly contradictory qualifications can ever be; for, in the process of Evolution, all are one and each is great. Every life is a particular aspect of that universal EXISTENCE, and is therefore the child of the Past and the parent of the Future. Every one is as much an Angel as a Devil, but potentially pure and simple. Life therefore cannot be divided into water-tight compartments, isolated and unconnected.

(II.) The Out-look of Modern Education.

Education and its Objects.

The object of Education must be to reveal to man the Unity and the Continuity of Life, and to appraise him of his condition as it is and ought to be, in view of his location and function and his relation to his environments, near and distant. Life's division into the Secular and the Spiritual is likely to create a clevage where none exists and to give a false perspective to It and Its purpose. Things are at once spiritual and secular; and, while thoughts and deeds pertaining to the future must be

consistent with the present and the actual, the daily routine of human life must be tinged with the contemplative element of a broader vision than that of the petty needs and the pettier feelings of the hour and the moment. Education is futile if it does not widen the vision and better the conduct of the Individual for purposes which lie away and beyond immediate needs and wants.

The narrow out-look of Modern Education.

Modern Education appears to be divested of the far-reaching out-look into the distant Past and the distant Future. It seems to confine itself to the preparation of, and the provision for, man, here and now. Its object is evidently to fit him for his life in *this* world. This world, narrowed down to the planet on which he lives, affords him a picture of '*Struggle for Existence*' and therefore necessitates him to perpare himself for it. Every object that he sees and every living being he meets is a competitor with him in the field, and he must in consequence make the best

he can. He must attempt to get the greatest benefit from the surrounding Nature, in which he includes not only inanimate objects like stones and rocks, the Sun, the Moon, the Planets and the Stars, but even living beings,—plants, animals and his fellow men.

Leaders of Science.

Marvellous in this connection have been the achievements of man, and it staggers one to note the great inventions of the age. No day of the present century passes without some striking invention being made; and one wonders at the keenness of the intellect and the still greater keenness of the inventive capacity of the 'Leaders of Science'. Nothing seems to deter them from their self-chosen paths; and some of them appear to be prepared readily to give up even their lives in the pursuit of their ideals. The Shakleton Expedition to the Antarctic Pole, the surging mass of men successively coming forward to reach the top of Mount Everest and the daringness with which scientists rise to mid-sky to study the condition of the atmosphere in the very

storm centres of the cloudy regions are events replete with anecdotes which fill every reader with awe. The Leaders of Science are absolutely self-less in their activities, and they ungrudgingly sacrifice everything they hold dear on the altar of the Divinity of Learning. Advancement of the sum-total of human Knowledge is their supreme goal, and the thought of benefit to mankind is their only reward. Their real pleasure is the thrill of their intellectual pursuits, and their true objective is utility to Humanity. As a result of their labours, the mysteries of Nature are gradually revealed, and she is compelled to yield her hidden fruits for man's benefit. Glorious are the conditions of the modern man; for, he has learnt to diminish time and distance. He utilises every available invention to the ever varying needs of his life; and he is in a far superior position to that of his age-long ancestors or his primitive contemporaries.

The interpretation by average

The Leaders of Science, however, are little known to the world abroad, and

men of the Discoveries of Science.

their activities are much less intelligible to the general mass. It is the average man that counts much and, for all practical purposes, he is the master of limited localities and narrow doings. He is the immediate guide of a large mass of uncultured and untutored people, and *his* opinion it is that is current among them. Through a process of subtle logic and sophisticated arguments, he interprets the goal and the labours of the Leaders of Science in a way that is different from theirs. According to him, they are engaged in discovering methods to aid man to subdue the surrounding Nature. Man, he thinks, is the highest of all beings, while all other objects are intended to subserve his enjoyment and comfort. They are antagonistic to him as competitors in his field, and it must be his aim to conquer and subdue them to his purpose.

Man believed to be the Greatest Being, to subserve whose pleasure the rest of the Universe exists.

Physical Sciences.

The spirit of man's superiority and the goal of his life, the notion of antagonism between him and the rest of the world seem to pervade the educational schemes of the modern era. Physical

Sciences, dealing with the material world, loom large in modern days. They occupy a major portion in the curricula of modern studies with the result that they but emphasise the perverted notions about man and his purpose. Metaphysical Sciences either are omitted or are relegated to an unfrequented corner. They alone are the sciences that teach man 'the Reality of his Self' and his connection with the rest of the world. Man is no superior being to others, but marks only a certain stage in the march of Evolution. Underlying him and other orders of life, there are certain common traits; and each order differs from the rest only in degree and not in kind. Metaphysical Sciences attempt to trace the origin of the Universe—material and non-material—and fix the duties of each.

Exclusive Study of Physical Sciences and its Evils.

Obstructed by the wall of limited vision, devoid of metaphysical coloring, replete with Physical Sciences and handled by men of average notions of Life, Knowledge is being prostrated for

physical dominance and enjoyment of man. All the inventive capacity and the intellectual skill of the age are being hired for the production of instruments of exploitation and engines of destruction. Vivisection has come to stay with the dumb tales of the protracted sufferings and the excruciating pains of live animals, only to prolong man's well-being and joy of Life. The intricacies of powerful leagues, the dominance of the weaker races by the stronger ones, the break-up of the family and the social solidarity, the assertion of the Individual for exclusive privileges, and the erection of courts of law to settle cases of divorce cropping up like grass under foot, are all indications of the extent to which man is being trained by Education now, while the recent World War* is a proper index to the direction in which the wind is blowing.

III. Modern Education; Its Methods and Benefits.

The ways in which Modern Education is imparted.

Enjoyment of life rather than its fulfilment has come to be the goal with

*The Great War of 1914 to 1918. A. D.

many; while livelihood and not Life is the ideal with many more. Notions of how soon and how best each one can earn that enjoyment and that livelihood naturally begin to prevail, and every attempt is made to fit young men and women as hastily and haphazardly as possible. Artificial systems of periodical examinations by means of ingenious numberings and markings are held for a large number of pupils over a variety of routine schemes of subjects, commonly and uniformly taught. Much attention is not paid to individual merits and aptitudes; and special care is not devoted to encourage specific types of talents. A subtle haste and an unconscious irresponsibility appear to pervade the entire arrangement; while the major part of the progress is through means that are mechanical and automatic. Definite care to the physical development of pupils is much wanting, while schemes for the encouragement of morals are still more rare. The artistic side of man is very much neglected, except in certain advanced

countries in the West. Even there, Vocational Arts seem to receive greater assistance than Fine Arts, by the institution and endowment of Technological Colleges. Music, Painting and the like that appeal to the softer side of man are allowed to struggle in private hands; and as yet organised efforts to improve them do not appear to have been made.

Backward Countries and Modern Education.

Worse are the conditions and the consequences of Education in countries that are backward, either because of the lower type of civilisation of the peoples thereof or the racial diversity prevalent in them. Everywhere, whether in advanced lands or backward ones, the Teaching Profession is economically hard hit and is not properly recognised and remunerated for its labours. It gets all the dignity of life, but is loaded with its disability also.

The Benefits of Modern Education.

It must, however, be claimed for modern Education that it has refined the notions of humanity. It has destroyed

the crude old-world ideas which we inherited from our ancestors, particularly about the physical world. Our knowledge of Physical Laws is far greater than theirs; and we are able to explain, with reference to known and knowable causes, the origin and the consequences of the varieties of phenomena that take place around us. We are not obsessed with fears and notions of hidden and horrible spirits which, to tease man, were believed to cause convulsions and changes in the physical universe. We are rid of several of their superstitions and several more of their horrible and sickening practices. We have been able, by the discoveries through the labours of ardent scholars, to reconstruct the past histories of several countries; and, through anthropological and allied studies, to know the relation between races and to construct plausible and possible accounts of the march of Civilisation. By the advances we have made in Biology, we have known the organic and the functional

continuity that prevails throughout sentient life; and, by our discoveries in Botany and Mineralogy, we have accumulated a store of knowledge, not only for the increase of man's wealth in and through the products of Nature, but even for the cure and the prevention of man's physical ailments. In these and other ways, we have benefitted much to our credit through modern Education, while every one of us is filled with alertness and a sense of individual capacity. We are no longer willing tools in the hands of petty tyrants and selfish schemers, and we have given up sycophancy before more powerful ones for gaining personal ends. Our notions of Morality and Religion are far advanced, and our relations to one another are based upon recognitions of mutual rights and mutual tolerance. Public opinion has begun to raise its voice; and, through a thousand channels, it discovers and condemns the perpetrator of a crime, be it individual or social, moral, religious or political.

IV. Modern Education and Happiness.

Common Notions of Happiness.

The supreme test, however, of Life is its **Happiness**; and, whether modern Education has led to it is a matter open to doubt. Happiness, as is generally understood, is the state of life that is not troubled. It is a feeling, *negatively* of freedom from anxieties and worries incidental to human life, and *positively* of the sense of satisfaction born of the fulfilment of a want or desire. Activity is an inevitable feature of Life; nay, it *is* Life. As such every living being, every being of sentiency, *has* to be active. Of the motives of Life, physical being and well-being are the nearest, the easiest understood and the most strongly appealing. Above all else, therefore, motives for the preservation of oneself and, possibly also, for the propagation of one's species operate best. Every being in consequence is prompted, first and foremost, to act on its surroundings with a view to utilise them to the best advantage for its own purpose. As every being acts on its

.....the outcome of the View of Life as a Struggle for Existence

neighbours, every other being equally acts on it. The whole of the sentient world is thus ever busy, its several members acting and re-acting on one another. No two beings are equipped with the same amount of physical strength and mental qualities; and consequently, Life, from the stand-point of its physical being, is a never-ceasing, ever-growing struggle, offensive and defensive, between the stronger and the weaker. Man is no exception to this order; and in him the physical motives of life operate greatest as, of all living beings, his level of intelligence is the highest and his powers of understanding and acting are the best and the most subtle. With some people, immediate intense sense-enjoyment is the goal; with some others, provision for the urgent necessaries of life is the motto; with still some others, to lead a convenient and comfortable life is the ideal; with some more, gathering and accumulating the goods of the world for the future needs of theirs and their progeny's is the end. All men are alert,

The different Ideals of Physical Happiness.

active and aggressive. Only, some are more alert, more active and more aggressive than others, and they alone succeed better in the battle of physical life than their neighbours. But, whatever the extent of success or failure, every human being who attends, as he must, to his physical being and well-being is, tacitly at least, subject to desires and wants. No human being that cares and has to care for his life can be free, though sometimes in a subtle manner, from the passions incidental to such a state of perpetual warfare. In consequence, every man, woman and child is subject to one common, all-engrossing passion—**Ownership**. To bring an object to one's supervison and to utilise it for one's uncontested and unshared benefit is the motive of all. A high moralist and a wicked scoundrel are the same in this affair; only, the former acts in ways which the Society commends as noble, while the latter operates in a manner which it condemns as wicked. Nobility and wickedness are conventional hall-marks

Desire, Want and Passion incidental to Physical Happiness.

To own or Possess the Things of the World.

stamped by humanity on human conduct. Deprived of conventionalities, the activities of every man come to the same end. This is the universal principle of physical life; and, in the inevitable struggle for it, there are conflict of interests and clash of arms. *He* succeeds at last who possesses better might of body and mind. Happiness comes to him who is able to ward off the actual or the possible attack on his goods and their certain or likely loss. Happiness comes to him also, probably in still greater degree, who conquers his enemies and wins the objects for which he struggles. Avoidance of sure or likely want, or the positive satisfaction and fulfilment of it is contributory to Happiness. *This* is the Happiness of the world and of physical life. Covetousness is its Basis, Selfiishness is its End, and Exploitation is its Means.

is the Universal Principle of Physical Life and of Physical Happiness.

The Features of Physical Happiness.

Modern Education attempts to fit a man for this world and equip him with the necessary knowledge and means for the battle of life. Physical

Modern Education, as fitting one for the Struggle for Physical Life, leads one

life and physical welfare are inevitable; but the purpose of Evolution is a fuller realisation by the Ego of Itself; and the process and progress of Evolution, constituted by the contention of the Ego with what it considers to be External Objective Reality, is a necessary means for that Realisation. The struggle of Man with his surroundings makes up that process, and his life here is therefore only a means to a further end. The Happiness that results from such a life is evanescent. It blurs one's vision for an unending Existence and narrows one's out-look to here and now. The object of Education must be to enable each individual to know his exact position and correct mission which can come only to him who takes a comprehensive view of the entire Universe. Modern Education limits one's ideal to Life *here* and to its relations with its surroundings, immediate and present. From a broader standpoint, it is doubtful if it does and can lead to *Real Happiness*—not the

only to Physical Happiness.

The Real Happiness.

Happiness born of conquering and utilising the objects of the world for Man's purposes, but the Happiness resulting from a sincere realisation of oneness with, and the consequent sympathy for, each and all.

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CHAPTER XIV

EASTERN SYSTEM OF EDUCATION.

Opposed to the view of Life taken by Modern Education, there is another... aspect which.....ancient India—did adopt ... In accordance with it, she moulded her system of Education .....Direct appeal to the Mind ... .. was much resorted to ..... Another feature.... .. is the precedence given to Synthesis as against Analysis .....As for the substance of Learning, the major part was composed of religious texts or religious stories ..... The effect has been to subject the people .....to a religio—mania, with the result that they have been unnerved for successfully battling with the hard facts of Life.

The Basis of the Eastern System of Education

The Eastern System of Education based upon a different view of Life—Eastern View of Life, as one given to

Change—The World, an Illusion—Impermanency of Experiences and Feelings—Life and its experinces, none can escape.

The Rise of Metaphysical Thoughts

Hedonistic School—The failure of Hedonism—Anti-Hedonism or Rationalism and its several Schools—The unsuitability of Hedonism—Complete non-Attachment and self-Abnegation or self-Annihilation—The rise of Recluses spending away their lives in a slow but certain process of self-Immolation; or Negativists.—Mere self-Immolation is a Negation of the Universe——Positivists——Universe, a Kingdom of God—The evolution of the idea of God through the process of Analogy—The rise of a Universal Ruler From minor rulers—Pan-theism—The instability and the incapacity of minor gods—the failure of Pan-theism—the higher cravings of Man—the Ontological necessity for, and the rise of, a single God—Mono-theism—The merits of Mono-theistic solution—The short-comings of Mono-theism—Personality and extra-cosmic character

of God—His partiality and whimsicality—Impersonal, intra-cosmic Principle—The relation between Man and Matter.—Non-dualism or complete Monism—The consequences of Monism—A brief account of the Eastern Philosophical Thought.

The Results of the various Schools of Philosophy. (General)

The results of Hedonism—The effect of Negativism—The effect of Pan-theism—The effect of Mono-theism—The effect of Monism—Various kinds of religious practices and doctrines:

The Results of the various Schools of Philosophy. (Particular)

General results on the Hindu Society—Tolerance—Bigotry—Over-whelming idea of Religion—Superstition—Restraints from Sins—The spirit of Other-worldliness—Neglect of this World and its affairs—A merit and a defect—(A) Charity—Ideas underlying Alms-giving—(i) Man does not need much—(ii) The service of God through Man—Results of liberal Charity—(a) Advancement

of Learning and Betterment of Society —(b) Relief of burden to the State from the troublesome Problem of the Poor —(c) No permanent organisation for the relief of the Poor—(d) Growth of Idleness and Criminality, because of the certainty of food through alms—(B) Meekness; both good and bad—(C) Asceticism; good results and evil ones—Mixed consequences.

The Features of the Hindu System of Education.

Marvellous Mental training to the neglect of other Instruments of Knowledge-Over-whelming Synthetic method —The subject-matter of Learning. The Present Need.

The Basis of the Eastern System of Education.

The Eastern System of Education based upon a different View of Life.

Opposed to the View of Life taken by Modern Education, there is another and different aspect which the East in general and ancient India in particular did adopt in centuries past.

In accordence with it, she moulded her system of Education to train her youth.

Eastern View of Life as one given to Change.

The Eastern races, chiefly those of India, observed the vast Physical Universe to be subject to an important feature—*Change*. It is a fact of the World and of daily experience. No part or particle is permanent. The vast systems of the Solar, the Stellar and other regions appear gradually and imperceptibly, only to dwindle into nothing Even here, in man's mundane vision, objects come to birth only to die, early or late. The Sun rises, to set. The Moon rides the blue, to leave it again. The sun-lit sky gets over-cast with dark and threatening clouds. The rosy morn passes into the scorching day. The wealth one amasses, the relatives one fondles, the friends one trusts—all go away never to return. Even one's Body, the nearest to one, the best of all one's possessions, the slightest injury to which one cannot bear—even *this* lives only to crumble to dust. The

The World, an Illusion.

World is impermanent. It is an intangible, ever-receding something. It is a shadow without substance. It is a mere dream, an illusion, a delusion of the mind, a mirage, a coming and going. Every one here and every object that we see, are but actors in the drama of Life.

Impermanency of Experiences and Feelings

The objects of the World being impermanent, the experience they yield and the feelings we have for them are equally impermanent. Joy and Sorrow, Jealousy and Anger, Love and Hatred, come only to go. When a child is born, we are glad ; if it dies, we grieve. When our enemy prospers, we feel jealous ; when he becomes poor, we feel joyful. No experience is everlasting ; no feeling is certain. Sense Pleasures, Happiness of the Mind—none lasts. The longest road comes to an end ; the protracted life disappears at last. Early or late, Pleasure yields to Pain, and *vise versa*. Things move as if in a circle, which is bewildering. One thing becomes

another ; and that, a third ; and the last, the first again.

Life and its Experiences, none can escape.

The Wheel of Time is ever revolving. Every one, every object, every feeling, every experience is caught in its meshes. None escapes it. It carries some aloft ; throws some adown. The poor become rich ; the rich, poor. Crowned heads are laid low, and peasants are enthroned kings. Prosperity becomes adversity ; and adversity, prosperity. Misery yields to happiness ; and happiness leads to misery. That experiences should change seems inevitable; that Life should go appears unavoidable ; none escapes birth ; and none, death. The Wheel spares no one ; it excepts none, great or glorious, low or hidden.

The Rise of Metaphysical Thoughts.

Hedonistic School.

In view of the persistency of Change and the inevitability of Human Sufferings, several speculations and practices came into vogue. The first was to make

the best of the fleeting moments The Past is not ; the Future is not ; because they are not within human experience. What is known and what exists is the Present. It comes from the unknown and goes to the unknown. Its passage is quick, its stay is short and its life is transient. Utilise it to the best advantage towards such of the experiences as are the nearest, the most tangible and the easiest felt. Spiritual happiness is nowhere ; mental enjoyment is a hazy something ; bodily pleasure is a certainty. *It* alone can be known, because it can be felt and it can be had. Use the moments as they *come*, as they *are*, and *before* they *depart* for the intensest, the most obvious and the easiest attainable pleasures of the senses.

The Failure of Hedonism

Such undiluted Hedonistic ideal of life appears to have been current in ancient days. It had, however, a checkered career ; and now it is dobutful if it has a numerous following in the land.

Anti-Hedonism or Rationalism and its several Schools.

Other Schools of Thought, equally obsessed with the non-permanency of the facts and the events of the Universe and dissatisfied with the consequent sufferings to humanity, set about searching for a solution to the puzzle. They disagreed with the Hedonistic ideal ; for, the Present on which the latter so much insists is itself vague, fast disappearing into the region of the oblivion. Pleasure or happiness built on it is transient, and the hopes of Man pinned thereunto are without foundation. The pleasures themselves are pains in disguise, whether they refer to the Senses or the Mind. Being transient, they leave no actuality behind, except the traces of the sensory or the mental strain and exertion involved in obtaining them. The memory of them alone remains, causing disappointment and sorrow, since they are gone and connot be re-called. Anything connected with the Universe is bad, and the only way to get out of it is to get rid of it. Give up the World ; renounce all your

The unsuitability of Hedonism.

Complete non-attachment and self-abnegation or self annihilation

possessions ; reduce your wants and desires ; nay, evil kill them. Let not Man care for the World ; and let him be unattached. He can achieve this attitude by strenuous self-suppression and strained practices of life, living away and beyond all human habitations.

The rise of Recluses spending away their lives in slow but certain process of self-Immolation or Negativists.

Induced by such ideas of Life, there arose a numerous body of recluses who, without ties and responsibilities, spared no time to worldly affairs but spent and spent away their lives in rigorous practices of slow but certain self-immolation. Such views, however, offered no solution to the riddles of the Universe. At best, they were but an attempt to evade the purpose and the mission of Man on Earth ; and it was a *Negation* leading nowhere, either here or even hereafter.

Mere self Immolation is a negation of the Universe.

Positivists

A positive achievement alone can save Man from the instability of the things around, and the attempt to discover it led to several transcendental

speculations. One of them was the approach to, and the refuge in, a Ruler of the Universe. Man is a member of an organised Society that is kept intact by the authority in its midst of a ruling body. Observance of this fact and the process of Analogy led him to think that the Universe could not come to birth, live, die and discharge its duties, unless it were guided and controlled by a powerful Ruler. The necessity for such an authority was all the greater in the case of the Universe, specially in view of the prevailing Unity and the Uniformity and the consequent absence of confusion and conflict which Man observed in Nature and which, he thought, could not be without a strict watch and guidance.

Universe, a Kingdom of God.

The Evolution of the idea of God through the process of Analogy.

The idea of a Universal Ruler was itself the result of gradual growth in Man's speculations. His attention was first attracted to the phenomena of the Universe, individually and separately.

The rise of a Universal Ruler from minor rulers Pan-theism

Man in his simplicity believed that each phenomenon, being in itself independent and gigantic, could not exist and operate, unless it had a ruler *for* itself and *by* itself. The multifarious phenomena needed multifarious rulers, each being independent of others and acting for himself. Several worlds for the several rulers came to be erected, and Man who sufferred from the changes in the Universe had to propitiate the many elemental rulers. His only chance of escape from the troubles of the surrounding phenomena was through worshipping their respective deities, both to save himself from turmoils here and to gain solace hereafter by entering into their respective worlds.

The instability and the incapacity of minor gods. The failure of Pan-thesim.

Such a course, however, gave Man only a temporary relief. Each phenomenon, being independent of others, naturally limits those others. No true independence is thus secured for the several phenomena of the Universe, and

the result was, according to the believers in this view, that the several gods presiding over the several phenomena began to hate one another and feel jealous also. Mutual intolerance among the several gods became the order of the day, and wars among them were not uncommon. Each one claimed supremacy over the rest; and, in the inevitable clash of arms, Man was puzzled as to which of the several contending gods he was to offer worship. He also discovered, in the course of his speculations, that, because the several gods demanded several kinds of worship, he was placed in a medley of ceremonies and ceremonials which took up his whole time. He found too to his credit that each phenomenon of the Universe, which at first he thought to be independent, was after all only a part of it. Hence, the relief, he could obtain from the particular deity presiding over it could at best be limited and therefore temporary in duration.

The higher cravings of Man.

Man felt himself to be in no way better by seeking the aid of such numerous extra-cosmic beings, whom after all he discovered to be unstable like himself. What he craved for was such a refuge which was stable in the midst of the unstable ; supreme, not over this or that section of the Universe, but over the whole of it : which required of him, not a protracted course of bewildering ceremonials, but a simple form of child-like prayer; and which would vouchsafe for him an eternal peace from the confusing changes and troubles of the world.

The Ontological necessity for and the rise of a single God.

Man's speculations were pushed ahead and he discovered that the several phenomena of the Universe were not independent entities as he originally thought them to be. They are but parts of a bigger whole, and the Universe in its Entirety is one. There is running, among its several parts, a Unity common for all. Every part is independent in so far as its peculiar formation,

particular location and function are concerned ; but, for the well-being of the whole, every part is auxiliary to every other. The different parts are the different manifestations or modes of the being and the acting of the one and only Unit. The several gods, consequently, representing the several phenomena and also the worlds they occupy, are but the varied presentations in multifarious forms and functions of one common supreme Lord, standing for the entire Universe and representing the common Unity. God is one ; Man speaks of Him in various ways because he sees Him so.

The merits of Mono-theistic solution.

Man thought that here he reached the solution to the sufferings of Humanity. The bed-rock was found in the all-pervading and all-embracing common Deity that presides, not over this or that phenomenon, but over all ; assuming several forms and functions suitable unto the several different locations and requirements. He does not

Mono-theism

need the various particularities of worship which each elemental god or the presiding deity of each phenomenon separately demanded. He requires only a simple faith and a still simpler worship. Let Man but seek refuge in Him, and he is certain to be saved from the turmoils of an unstable world.

The shortcomings of Mono-theism

Certain difficulties, however, were still experienced by Man in accepting even this solution. What is the nature of this universal Deity? Where is He located and what is His function? The answer that He is a great Person sitting above and beyond humanity creating and maintaining the Universe does not satisfy Man. It but implies the notion that God is a person in the sense in which Man happens to be. Man is limited; and God, if a person—however big or mighty—must equally be limited, and cannot claim Infinity in Space or Time, or in Intelligence or other Qualities. A God that can create and maintain the Universe must have created

Personality and the extra-Cosmic character of God.

His partiality and whimsicality.

it and must maintain it with all its merits and defects. Speaking from Man's view, God is not impartial; many in His merciful rule still happen to suffer. Next, if God can create the Universe, where does He create it from? To say that He makes it out of His Wish is to attribute whimsicality to Him and no definite purpose. Where was He before the Universe came into being? He must have been outside the Universe. This is to make Him extra-cosmic, and demolish the knowledge of the Unity and the Infinity of Existence which Man by his speculations into the Unknown has already acquired.

Impersonal Intra-cosmic Principle.

Man proceeded ahead with his arguments and finally reached the solution that God is no person, but a non-person or is impersonal. He is not outside the Universe, but is one with the Universe and *is* the Universe. He does not create the Universe; and,

since He *is* the Universe, the Universe is only a presentation of Him with all its materiality, humanity and the like. He does not act out of fancy, because He is perfect Intelligence. But he acts because He is Vitality itself, or He is ever alive ; and the result of that activity is the presentation of Him in the form of the Universe.

The relation between Man and Matter.

Having arrived at this stage of an impersonal, intra-cosmic, unifying Principle, which Man cannot describe even as "He", he is still puzzled. What is the relation between man and the surrounding world? Is the material world around him different from him or the same as he or one with him? What is Matter and what is Man? Man finally discovered the key to the puzzle that, for want of expanded Intelligence on his part, he feels himself to be separate from the surrounding world; that that Universe is no delusion, but as much a fact as himself; and that changes in it are so, only because he

Non-Dualism or complete Monism.

views it as an independent entity from himself; and that such changes do not really affect him as he can in no way affect the Universe around him. Man has but to adapt himself and know his reality, that he is as much a part of that underlying Principle as other things. He will then realise that Life is continuous and does not end with this Body. Man, being a continuity, being Intelligence, has but to make use of them. He will avert his troubles; and pains and pleasures will vanish. Let him but raise his vision, and gaze at the vista of Existence on all sides, during all ages and in every place. He will see himself to be there; and for a man who *knows* this, *feels* this and *acts* likewise, there is no suffering—no change and no instability in his environments.

The Consequences of Monism.

A brief account of the Eastern Philosophical Thought.

Thus passed on the metaphysical speculations of the East from stage to stage. Starting from the stand-point that Man is limited, that Man suffers because of the changes in the World

around, they led him to the conclusion that Man is Infinite, that there is no suffering coming from his environments and that *he* alone is the maker of his joys and sorrows. At the very outset, Eastern speculations, particularly Indian, gave up the idea of sensual enjoyment of the World during every moment of its passage. Turning their attention to the discovery of the 'why' and the 'wherefore,' they passed through the stages of Pan-theism, Mono-theism and finally to Monism in which God, Man and Matter are one and the several divisions which man observes in the Universe are but the necessary results of imperfect knowledge that characterises, not the climax, but the process and the progress of Evolution.

The Results of the various Schools of Philosophy ; (General.)

The effects of the various Schools of Philosophy.

The several Schools of Indian Philosophy, that marked the stages in the evolution of transcendental thought, left their respective marks upon the habits

and manners of the communities of the Hindu Society. There happen to be certain classes who during their periodical religious festivities, betake themselves to the teachings of Hedonism. Sex-restraints and social modesty seem then to be allowed to over-ride the limits of decency, while bacchanalian Worship appears to be carried to excessive zeal. Worship of the members of the softer sex and reverence to phallic symbols form parts of the ceremonials of certain other classes to whom the Motherhood of the Universal Deity and the Origin of the Universe are the central themes of religious doctrines. Strict Puritanic restraints under the threat and practice of severe punishments are enjoined, but the weakness and the cleverness of Man easily discover the key to unnoticed misconduct. Some other people have a distaste for pleasure or pain ; and, induced by a genuine spirit, take to the life of ascetism. They keep wandering about living on public alms, never burdening themselves with

The effects of Hedonism.

The effect of Negativism.

the responsibilities of the family or the society. To them the world is an illusion and the way to salvation lies in its negation. Worship of innumerable gods and goddesses accompanied by varied kinds of sacrifices forms the religion of some more; while all the communities do remember and pray to a God of gods that heads the hierarchy of deities and is believed to be the maker and the maintainer of the Universe. A large number, led by strict logic and metaphysical necessity, also take to an immanent, intra-cosmic, impersonal Principle that is everywhere, including the believer in the doctrine.

The effect of Pan-theism.

The effect of Mono-theism.

The effect of Monism.

Observance of ceremonials to the letter of the Law is the creed of some; and omission of them is the creed of some more. Human conduct with respect to the accepted standards of social morality alone suffices for certain classes, while Man's behaviour unaccompanied by Divine worship is of no use for certain others. Blind and even

Various kinds of religious practices and doctrines.

bigoted faith in God is sufficient for certain men, while the discharge of his respective duties by every man is the doctrine of certain others. Some attempt to attain salvation through the practice of strict penances, involving severe bodily and mental exercises, while some others try to reach the end by enlarging their knowledge beyond the mundane experiences, and knowing and realising the Unity and the Continuity of Existence that is present in all.

The Results of the Various Schools of Philosophy (Particular.)

Despite the varieties of doctrines and practices, the several Hindu classes are united in the belief that such doctrines are but the different paths and means to attain the common end—Salvation. According to the Hindu, no two communities are the same in temperament, intellect or mental and physical capacities. Each type requires a different treatment; and every kind of treatment that human ingenuity can hit on is wel-

The particular results on the Hindu Society.

Tolerance.

comed, if it can but lead to the common goal. In this width or the catholicity of views about human nature and man's needs lies the stability of the Hindu religion. In spite of the medley of practices and preachings, philosophies and doctrines, there is a persistency in the Hindu religion; each faith recognises and tolerates the rest as not hostile but allied methods leading towards the self-same end. Each faith is highly conservative and even blindly bigoted; but its obstinacy is not exercised for encroachment upon the liberties of others. Each one guards its own ground for the perpetuation of *its* particular doctrines among *its* followers; but it never uses its strength against other faiths, not because of indifference or incapacity, but because of the recognition of a similarity of the *end* to reach. 'Bigotry for one's own faith, but tolerance toward others', has been the watch-word of the religious history of the Hindus. There *were* wars of persecution in the past history of India; but, compared with

Bigotry.

other lands, they were far fewer and far less severe. In most cases, they were waged for self-protection against the aggrandising doctrinal policies of anti-Hindu religions.

Overwhelming idea of Religion

The several faiths of ancient India have been responsible to fill every Hindu with an overwhelming idea of Religion. Any kind of work, any type of duty in all its details, is religion. In *its* name and for *its* sake. Man has to live and perform his tasks. The result has been to equip every Hindu with a certain awe and an unconscious reverence even for his daily routine. No Hindu will omit even the minutest part of his daily work here, for fear of punishment hereafter. This has, however filled the Hindus with meaningless superstitions, and burdened them with unnecessary details of tasks. But it has also, in most cases, restrained them from adopting unknown practices and following evil habits.

Superstition.

Restraints from Sins

Going to Heaven being considered the end and aim of Life, and this world

marking only a stage in the passage of the Soul, every Hindu has become filled with a spirit of "other-worldliness." An idle contemplativeness has taken hold of the people with the result that there is a tendency to neglect life, here and now. This attitude has exhibited itself in several ways in the Hindu Society. The desire to unburden oneself as much, and as early, as possible of one's responsibilities and goods has been the merit and the defect of the Hindus. No land is so charitable as India; and giving alms to the poor is considered a meritorious act there. Hindu History is filled with the anecdotes of royalties and of ordinary persons who have even stripped themselves naked in giving away their all to the needy and the poor. The theory with India has been that Man wants very little below and that he has to learn to live not on many, but on a few, things only. Every one is a representative of God; and the poor afford a greater opportunity to serve Him through them-

Neglect of this World & its affairs.

A merit & a defect.

(A) Charity

Ideas underlying Almsgiving.

(i) Man does not need much.

(ii) The service of God through Man.

This tendency to aid the poor has resulted in consequences of mixed character. Many of the leaders of Thought and of the organisers of Society in ancient India were born of poor families; and they could not have devoted their lives exclusively to learning or to their constructive programmes, but for the certainty of unasked help from their contemporaries to the relief of their private wants and domestic needs. Such a spirit of unstinted charity was the characteristic feature of the entire East. Jesus Christ could not have asked his disciples to proceed on their work of propaganda without the necessary equipment even for their ordinary maintenance, if he had not been sure of the charitableness of the public. Private charity as a pious duty also relieved the State of an additional burden. 'The Problem of the Poor' has never agitated the governments in India and never taxed their brains or resources. Things went smoothly on; and they were relieved

Results of liberal Charity

(a) Advancement of Learning & Betterment of Society.

(b) Relief of burden to the State from the troublesome Problem of the Poor.

of one more spoke to their wheel. Evil effects have equally flown from this. The poor have never been permanently relieved of their wants; while the certainty of food through appeal to sentiment has filled many with apathy to work. No country presents a spectacle of such a large number of able-bodied beggars as India, while in several cases idleness has led to the development of criminality.

(c) No Permanent organisation for the relief of the Poor.

(d) Growth of idleness & criminality because of the certainty of food through alms

Another effect of the spirit of "other-worldliness" has been to fill every Hindu with meekness. He is quiet; is generally able to supress his anger and jealousy even under provocation. He willingly yields to service and subordination bordering on slavery too. He is patient and can bear his burden without murmer or complaint. But he has been deprived of his initiative and has become unambitious and non-aspiring. He has been benumbed in his mentality; and, in certain cases,

(B) Meekness, both good and bad

even filled with a tendency to flatter others for winning his points, if he could not succeed through assertiveness and originality. He has become generally passive and indifferent to the things around him and to his own welfare. He is unable to defend himself against attacks from without, and the result has been the course which the History of his Land has been taking—a History of foreign invasions and impositions of alien authorities.

Still another effect of this spirit of "other-worldliness" has been to cause every Hindu to give up worldly enjoyments and pleasures. Asceticism was at one time believed to mark the end of Life and, after a certain age, every Hindu was expected to embrace that system of life and spend his time in meditation and prayer. Several crowned heads have abdicated their royal seats and willingly exchanged their luxurious habits for the hard practices

(C) Asceticism: good results and evil ones.

and the exacting courses of Sanyasi-hood. Many a young man of brilliant intellect and a still more brilliant career has voluntarily sacrificed his all, simply because he felt that he could be of greater service to a wider humanity. Notable examples of such sacrificed talents and willing abdications are not wanting. The cloak of the Sanyasin, however, has also been a refuge to the disappointed and the imbecile, covering sometimes many an ugly deed behind.

Mixed consequences.

The Hindu Society has thus been the parent of noble qualities, and also the mother of evil consequences. High aims and noble ideals, impractical means and unrealised methods have turned passivity into cowardice, meekness into effeminacy, faith into fear, religion into ceremonials. It requires overhauling; and the members thereof need to be taught courage and assertiveness.

Marvellous Mental training to

The system of Education, both with regard to its manner and substance

which the Hindus have been having for centuries past stands in need of urgent reform. Not that it exists in its entirety at present, but that its traces still remain here and there. Direct appeal to the Mind, even in the case of the young pupil, was much resorted to. A classified presentation of varied concrete illustrations through the eye and the ear was not in vogue. By slow practices and constant repetitions, voluminous texts were committed to memory. The powers of retention and reproduction were thereby enormously developed, and it is a wonder that ponderous verses of the entire Vedic and other texts were preserved through the course of ages, by simple oral transmission from generation to generation.* Even

the neglect of other instruments of Knowledge.

* The Art of Writing was, according to Western Oriental Scholars and Indologists, unknown in India prior to B. C. 800. The conclusion is evidently based upon the absence, in the Vedic and other ancient Texts, of words indicative of the Art of Writing or of writing-materials.

It is, however, to be apprehended whether such an evidence is at all conclusive. The tradition that Rishi

to this day, there are men in India who, trained according to the orthodox methods, can pour forth the contents

Agastya who was a contemporary of Rama, the hero of Ramayana, migrated to the South from Northern India and reformed what is now the Tamil Language by giving it Grammar and Writing goes to prove that the Art of Writing must have been in vogue long prior to B. C. 800. Vyasa is said to have got the Mahabharata written to his dictation; and he was a contemporary of and a conspicuous figure in the events of the Mahabharata which, whatever the traditional view, is credited with a date between B. C. 4000 and B. C. 3,000. Rukmani, one of the wives of Krishna of the Bharata days, prior to her marriage with him, is said to have corresponded with him in writing.

The Early Aryans might not have had their own alphabets at the time when they composed their Vedas; but, truly, they at least borrowed their knowledge of writing from India. The name 'Nagari' given to Sanscrit alphabets is suggestive of the source from which they had their Writing Art. The Nagas were originally a powerful and highly intelligent race and, whatever their origin, have been living in India from a hoary past and find a mention in all Aryan ancient works. They had a system of Writing of their own which, when borrowed and used by the Aryans for the preservation of their Sacred Texts, was dignified by them by the title of Deva Nagari, the Nagari of the gods. These Nagas were a very ancient race long, long before even the advent of the Aryans.

of their philologies and dictionaries and can even quote chapter and verse on polemical occasions without reference to printed or written works. The keenness of the Mind has been much developed, but it is to be doubted whether the other instrumeuts of knowledge, the organs and the nerves, do receive an equal and simultaneous training under such a system.

Overwhelming Synthetic Method.

Another feature of the Indian method of learning is the precedence given to Synthesis as against Analysis. It is good to know the whole, but it is

Besides these traditions and other sources of information, an incontrovertible evidence supplied by the recent archaeological discoveries in the Valley of Sind (1923-24 A. D.) according to which the Art of Writing is believed to have been known in India at a date which is at all events not later than B. C. 4000,

If the Aryans had therefore been passing their knowledge orally, either it must have been done long before 6000 years or *that* was the particular and peculiar mode of their learning which, through usage and also passage of time, has come to be considered and treated as sacred, to give up which, for a conservative people, constituted a sin.

better to know it through the several parts composing it. Things are learnt *en bloc* first and then only their significance. This has a tendency to omit the various sections and is not unlikely that it may not give enough time to go back for revision and reconstruction. Many a learned man trained according to the old fashion is a moving Encyclopedia; but ready reference to the point or answer to a direct question is difficult, if not impossible, to obtain from him. He proceeds in a round-about manner, and, only after much time, arrives at the point needed, having in the interval exhausted all his knowledge and mental capacity. A great intellect is a good asset; but a keen intellect is a better asset.

The Subject-matter of Learning.

As for the substance of Learning, the major part was composed of religious texts or religious stories. It is not that in ancient India material Arts and Civilisation were not developed. Indian arts and crafts were world-famous long

before the birth of Christ, and western races poured their treasure into her coffers for the purchase of her refineries and articles of luxuries. But the trades and professions, though of a high water-mark, were confined to a few professional classes among whom alone such knowledge was propagated. The rest were given a general culture with much of religion and religious lore. The effect has been to subject the people at large to a religio-mania, with the result that they have been unnerved for successfully battling with the hard facts of Life.

The Present Need.

The present need is a judicious admixture of the ancient with the modern, the Eastern with the Western. Learning must be based upon a religious back-ground and colored with the metaphysical tinge. The eastern outlook for the *hereafter* must be supported by the western facts of the *here*. The Future must be a natural development of the Present, and Idealism must

accord with Realism. The search for the Noumenon must be through a knowledge of the Phenomenon. Physical culture should accompany mental training, while Philosophy and Religion must follow Science and Art. The object of Education should be to fit a man as much for livelihood as for Life. He alone merits Salvation who knows this world and conquers it. Life *was*, *is* and *will be*, and no *one* aspect of it should be stressed to the cost of the other. Analysis and Synthesis should go hand in hand; the study of the parts must be with a view to a knowledge of the whole, while that of Entirety can come only with that of Relativity. East and West must meet together and, through conjoint labour, build a system of Education that will aid the increased manifestation of the Ego's natural and original Perfection.

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CHAPTER XV

SELF-LEARNING.

Education is the cultivation of the Mind through external aids..... It can .....only lead the Mind to Learning; but it cannot make a person learned. Real Learning comes only through direct perception and actual experience ..... It proceeds from self-activity and self dependence.

Education and Culture.

The short-comings of Education as a method for cultural growth—Culture, the consequence of actual Experience.

Self-Learning and Culture.

The period for commencing self-learning (a) General; (b) Modern Students—The limitations of Schools and Colleges—Post-graduate Studies —Life, the real School and Teacher for personal Experience and Advancement of Self-culture—Self-dependence, the secret of Self-learning

The Facts for Self-learning.

The Sources of Information for a Self-learner—Possible Objections to such sources—Objections answered—World, a source of Information—Antiquarian Ruins—Fossils of Animals and Plants—Archaeological Finds—Natural Phenomena—Books—Forests—Gathering-Places of People

Qualities required of a Self-learner. (General)

Discrimination—Open-mindedness—Alertness—Absence of Desire for Worldly Goods.

Attention.

Its place in the process of Mental Growth—Concentration of the Mind—Some Modern Methods.

Attention—Pranayama.

Ancient Aryan Method—The Pranayama—Breathing and its place—Abstinence from Impurities—The real purpose in regulating Breath—The Object of Concentration—The Consequences of the Practice of Pranayama—Superconscious state where Man sees Oneness in All—Self-learner and Pranayama.

Education and Culture.

No method of Learning is so capable of fitting a man for the proper aspect of the world and its affairs as Self-culture. Education is the cultivation of the Mind through external aids. It leads the Mind outward and forward from fact to fact. It *is* necessary for infants and inexperienced persons. After a certain stage, however, which comes with varying ages in the lives of men and women, it is not essential. All that it can do is, by the presentation of suitable objects or ideas and by the direction of the Mind to the underlying connection among them, to help that Mind towards its growth. It can thus only *lead* the Mind to Learning ; but it cannot make a person *learned*.

The shortcomings of Education as a method for cultural growth.

Real Learning comes only through direct perception and actual experience. *He* is a cultured man who, in addition to knowing things, also has a deep knowledge of them. Knowledge is the result of experiences ; and deep knowledge, of the strength and intensity of

Culture, the consequence of actual Experience.

such experiences. They need constant repetitions and periodical re-arrangements, in reality or in ideation, for the gaining of that strength. They therefore need the increased contact of the Subject with the objects of the world, the repeated revival of their impressions by the Mind and, above all, the passage of Time. Culture grows with the growth of age; it develops with the intensity and the volume of experiences and impressions. It therefore results from the action of each Individual for himself. It proceeds from self-activity and self-dependence, and not from Education which is only the information of, and the direction to, alien objects and external aids.

Self-Learning and Culture.

The period for commencing Self-culture (A) General.

The period for Self-culture may be said to commence with the growth of enough discretion and sufficient discrimination. These are attained by men and women with the first symptoms of physical maturity, though there are cases where, even from a very young

age, one is extra-ordinarily discreet and wise, just as there are instances of persons who, despite advanced age and long life, are found to be extremely dull and stupid. In the case of persons of the modern era, it may be taken to begin with the ending of their scholastic or academic careers. Real Education begins only from there though there is a mistaken notion that, with the close of a course of instructions in Colleges, one becomes learned. Schools and Colleges make only organised effort for supplying enough information and instruction for young minds to grow. They are necessarily imperfect, being limited in their scope and materials. They are institutions for training, but not for experience. The latter can come only by the personal contact of the Individual with the objects and the facts of the World. Elaborate arrangements are, however, being made for the institution of specialised Libraries and Laborataries, for aiding the youth to continue their

(B) Modern Students.

The limitations of Schools and Colleges.

Post-graduate Studies.

studies after the completion of their regular course. Such post-graduate efforts have done much to stimulate re-search and investigation through self-reliance on the part of eager learners. Even *they*, however, are but the first steps in the line of cultural advancement. The reality of culture comes from the actuality of experience which can be had only in the wide world and through the lapse of time. One has to go out of the school—hall and the academic—portals, and deal with the men and the women, the facts and the figures, of the world abroad. One has to face the battle of life to have wider experience and better materials. For a really eager person bent on advancing knowledge, the whole of his life is a course of learning and experimenting. Life is a regular school where, through a proper manipulation of the variegated experiences of the Family and the Society, one can gain more experience, better knowledge and a real culture.

Life, the real school and teacher for personal experience and advancement of Self-culture.

Self-dependence is the secret of Self-training, and there are instances of men and women who, without any education through recognised channels, have attained greater knowledge than even the most brilliant graduates of our Universities. They utilise every minute of their time in advancing their purpose and they are worthy of imitation by many a young man who, for want of adequate financial and other aids, does nothing and wastes his years.

Self-dependence the secret of Self-learning

The Facts for Self-Learning.

For a really eager Self-learner, there is available many a kind of assistance for a low cost or no cost. With the spread of the printing machine and the arrangements for rapid communication and transmission, the means and the methods for gathering information have become cheap enough to be within the reach of all. Reading-rooms and Libraries, Exhibitions and Museums, Lectures and Theatrical Performances have become almost common; and one has only to stir

The Sources of Information for a Self-learner.

oneself up and be out with eagerness and alertness to know and to learn. These are the several media for communicating information, and they have enough materials in them to make a man really experienced and wise

Possible objections to such Sources.

Objection is not unlikely to be raised against some of these, if not all of them. Exhibitions, Museums and Theatrical Performances afford opportunities for mere sight-seeing, and Lectures are only for the moment. They do not produce a lasting impression, and the experiences they yield are but transitory. Books and News-papers are only records of the thoughts and the events of others and, when once they are read, they lose their worth. None of these can influence the Mind strongly and faithfully, and no one of these is capable of producing that feeling of love and reverence which a constant contact with a living Teacher in a school or a college is likely to evoke. Much depends upon the

strength of the impression and the nature of the feeling it arouses, if it is only to lead to the further growth of the Mind. None of these aids are capable of producing such an effect, and reliance on them for Self-education is misplaced and ineffectual.

Objections answered.

Still, Education being only the supply of information and through it an appeal to the Mind to become active, any source of information towards that effect is as good as a Teacher in a class-room. The growth of the Mind results, not from the information supplied, but from the activity of the Mind It is on the strength of the attention paid to, on the capacity for the retention and the revival of, and the ability to organise and re-build, the impressions of the external world that the secret of mental development depends. A person that enters upon a course of Self-education has already at his disposal enough discretion and discrimination. He is therefore in a position to receive or to reject the information supplied

by sources other than the orthodox class-room and the school-master.

World, a Source of Information.

The world is full of infomation for *him* who eagerly seeks for it, and every source is equally valuable as every other. Dilapidated buildings of antique types, the bones and remnants of dead animals and plants, articles of antiquity unearthed from underneath the ground, a passing freak of Nature observed in a starry night, are all silent witnesses of a glorious past and a marvellous future. They speak in a thousand voices and appeal to *him* who has ears to hear and eyes to see. They afford enough materials for the construction of plausible and even correct theories with regard to Life and its experiences. In this connection, Books afford a better aid for the growth of knowledge than other sources. They are the perennial and intelligible records of the thoughts and deeds of great men and women, and they give an opportunity for knowing the cultural story of the Past. For a sincere learner, an over-cast

Antiquarian Ruins; Fossils of animals and plants; Archaeological Finds; Natural Phenomena;

Books;

sky is as much a source of knowledge as a human living teacher, while the awful woods of a primitive forest contain more information than a well-arranged library of books; and the vulgar hamlet as much as the busy town, the desert home of a recluse as much as the meeting place of Parliaments afford enough food for reflection and thought.

Forests.

Gathering Places of People;

Qualities required of a Self-learner. (General)

Certain features are essential for a Self-learner; and his cultural success and advancement depend on their nature and volume. He must possess enough ability to discriminate the good from the bad and discern for himself those that are favourable against those that are not. Some possess these qualities intuitively from their childhood. Others attain them after a certain age. Certain people get them after bitter experiences of life. Generally all obtain them after a course of training and education in schools and

Discrimination

colleges. These are highly essential even for the ordinary daily life and they are inevitable for a self-learner to enable him to distinguish the details, one from another, of the objects and the purposes of his particular study.

Open-mindedness.

Open-mindedness is another important quality. It enables a student readily to receive new experiences It frees him from pre-conceived notions. It aids him without compunction to rectify and re-arrange the store of information already in his possession. It makes him really honest and modest. It renders him capable of gaining easy access to any source of knowledge, however high-placed or strongly guarded, however mean or helpless.

Alertness.

Alterness is still another important feature. At all moments, a self-learner must be prompt. It requires of him unflagging capacity for sustained effort. It develops in him the qualities of regularity and punctuality. It frees him from random deeds and aimless drifting. It improves the keenness of

his perception, the power of his memory and his capacity for correct judgment. Being alert, he is ever ready for observation and experiment, study, discussion, reflection and thought.

Absence of Desire for Worldly Goods

Extreme paucity in the desire for the goods of the world and their enjoyment is another trait needed of a self-learner. To earn and to gather the things of the world, to keep them and to safe-guard them entail more than ordinary care and vigilance. They bring in their train anxieties and even passions. These are troubles enough even for an ordinary person. For a student they are not only deviations, but actual hindrances to the even course of his studies. The fewer his possessions and the less his responsibilities, the greater are his chances for success and the surer is his end. The Mind is then in a comparatively undisturbed state and is ready to function as it is directed. There was a practice in India for students to deliberately embrace poverty and live hard

and strict lives. They were expected to be rigorously celibate*. Many a great poet and dramatist of ancient days was born poor and died poor. Several leading Scientists of the World have no desire for wealth and are unknown to fame. Some of them forget to satisfy even their ordinary physical needs. Extremely difficult and sometimes rigorous, strictly moral and severely exacting are the requisite qualities of a student who has to rely on himself for his culture and advancement.

Attention.

Its place in the process of Mental Growth.

What is most needed of a self-learner is the capacity for Attention. It is the first and the most important factor in all mental operations. It is essential, not only for the steady observation of an object under review, but also for the proper grasp of it.

* This has reference to the Gurukula System of Student—life that prevailed in ancient India. Pupils were left for a prolonged period under the personal care of their Teachers or Gurus and, during the time of their studenthood, they had to pass through a course of strict discipline that permitted of no luxury or temptation. They had, not only to remain celibate, but voluntarily embrace poverty, procuring even their daily bread by begging alms. Princes too, if ever they entered any such Seats of Learning, had to do the same and there are several such instances, particularly during the Buddhist period.

To discern an object, to analyse it into parts, to distinguish each part from the rest, to classify them under proper heads and to gain a comprehensive and significant view of the whole, no other faculty of the mind is so useful and helpful as Attention. It is the one and only function, on the strength of which depend other mental activities. It precedes Delimitation, Definition and Determination. It eliminates hasty and erroneous Judgments, and develops the capacity for Retention and Reproduction. Its cultivation is the most essential, particularly for a student of Metaphysics who has to unravel, not the diversified utilities of the heterogeneous parts of a dumb and mechanical Nature, but the unified equilibrium of the homogeneous totality of a living, pulsating Universe.

Concentration of the Mind.

Attention grows by the concentration of the Mind on any particular object. Several ingenious and artificial methods have come into vogue for this purpose. Gazing at glasses, throwing the mind into a state of trance by music and other means, the practice of Hypnotism and Mesmerism are some such methods. The plans adopted by Faith-healers and Spirit-communists may also be brought under this category.

Some Modern Methods

Attention—Pranayama.

Ancient Aryan Method.

The ancient Aryans of the East have a method of their own for developing mental concentration. It is styled '*The Pranayama*' and has an ennobling and soul-elevating quality about it. It is based upon a system of controlling and regulating the process of breathing. Apparently it is no more ; but it is built upon, and is intended to develop, the physiological and the psychological possibilities of Man. Breath is the outward visible symbol of Life, and the appropriate regulation of it regulates Life itself in all its aspects. To

The Pranayama.

breathe is a necessary function of the human organism, and to breathe properly is to supply an adequate amount of Oxygen for the proper functioning of the different parts of the body. The greater the attention therefore that is paid to breathing and the grater the care that is devoted to the avoidance of irregular and insufficient breath, the greater is the possibility for the improvement of the vigour of the body and, possibly also, of the likelihood for the prolongation of one's life on earth. This, however, is not the main purpose of Pranayama, but is only a result of it. A Pranayamist is required, strictly and rigorously, to abstain from all things considered to be impure or calculated to irritate the body or the mind. His food and drink, dress and manners, words and deeds must be in strict accord with the highest ideals and the best standards of social morality, established by persons of wide experience and deep insight. These practices must become regular habits and they must, for that sake, be actually cultivated

Breathing and its place.

Abstinence from Impurities

under the direction and supervision of such persons. One has to go through a regular course of discipline and be declared fit, before being taught the system of breathing involved in Pranayama. When once initiated into it, one has to perform it, regularly, punctually, at stated intervals, not merely for developing the capacity of the lung or the vitality of the body. The underlying purpose is to aid the Mind towards its concentration. Regularity of breathing is a necessary accompaniment ; for, it develops the body through regulated supply of fresh Oxygen ; and a developed Body is essential for developing the Mind.

The real purpose in regulating Breath.

The Object of Concentration

Location of the Mind on any particular object is an essential condition for its concentration. Towards this purpose, the Parnayamist is required to repeat, silently, slowly and at a measured pace, certain texts indicating the best and the highest qualities of the best and the highest Ideal which is no other than *That* which is the origin of the

Universe, but for which the Universe cannot exist, of which the Universe is a presentation and into which the Universe subsides. It is on such an Object that the Mind is to be centred. Whatever might be the form and the name the particular candidate for Pranayama might choose to give it, he construes it as the one indivisible, indistinguishable something which is *one* with the Universe and which *is* the Universe. By gradual and prolonged practice, his mind easily and readily falls in with the Ideal. That thought and no other being present and that alone being reiterated, the candidate becomes identical with the Ideal chosen. He begins to feel as if he had actually realised it. His words, deeds and thoughts, in fact his whole mentality and morality are one with it, and he becomes a different man from the rest of his fellows. He rises above others; for, by the cultivation of his mind through and to a higher ideal, he is able to construe the things of the

The consequences of the Practice of Pranayama.

world in a manner different from that of others. He is not sub-conscious, because he is not dull ; he is not of normal consciousness, because he is aware of *all* ; he is rather super-conscious, because he sees oneness where others see divisions. He sees calmness where the men of the world observe struggle ; for, *this* is a vanity with him. By concentration and practice, he has gained a full experience of *that One* which is common for all.

Super-conscious state where Man sees Oneness in All.

This is Pranayama and it is highly exacting. For men of average standards of ability, even a little practice in it for a few years is said to lead to a high development of the Mind. * Every student of self-culture may adopt some such method for developing his powers of Attention and Concentration. The method may vary from person to

Self-learner and Pranayama

* Beginners in the Art of Controlling Breath are likely to over-strain their Lungs, thereby bringing about diseases of Lungs and sometimes even disorders of the Nerves. It is therefore advisable that none should practise it except under the guidance of an expert (i. e,) a Guru.

person, to suit individual circumstances and likes. The one common object, however, must be to enable one to improve one's culture and thereby realise one's mission in life.

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CHAPTER XVI.

TRUE KNOWLEDGE.

Knowledge is the result of experiences..... Knowledge which thus arises..... is not mere knowing .....In the settlement of one's... ..Knowledge, one has to consider.....Time and Space, Causes and their Effects.....Hence, the very process of Man's Knowledge and the Knowledge itself are limited. Hence also the world which he knows... .is..... final.

The Universe.....is not a Universe of limitations. That it goes beyond..... his.....perception has ever been the Belief of Man.....Even in his ordinary Conduct ..... he has fixed a standard..... Physical Sciences too.....are not free from that notion of Infinity.

Physical Sciences and Man's ordinary life.....can but ill-succeed.....to .....realise the Infinity.....Only ultra-Physical Sciences that..... teach Man to work introspectively.....can take one to the realisation of a common single Unit.

The Goal of Knowledge must be the discovery of that Elemental Entity..... Reality, not in its Relativity only, but in its Entirety as made up of harmonious co-operative parts, must be the substance and the end of Knowledge ; and that Knowledge alone is true that leads to the conviction that Existence is one and whole.

(A) Knowledge of the External—Its Growth.

Experience, the source of Knowledge—Essentiality of Trial and Experiment for Experience ; Reflex Actions ; Prolonged Muscular Acts ; Acts of Instinct—Experience depends on the strength of Stimulus—Absence of Experience in spite of the strength of Stimulii ; Biological undevelopment ; Abstraction etc. of the Subject ; Aboriginal Races ; Mad men ; Seers and Saints—Normal Minds—The levels of Intelligence of Sub-normal, Abnormal

and Super-normal Minds—Single Experience and Knowledge—Repetition of Presentations — Cumulation — Co-ordination—External Presentation and Introspection or Internal Revival.

(B) Knowledge of the External—Its Factors.

Complete Knowledge and its factors; Knowing, Feeling and Acting ; their proportionate and balanced equipment —Character and Conduct as indicative of Knowledge.

(C) Knowledge of the External—Limited

Time, Space and Causation create Relations among and Limitations to the Objects of the Universe—Man knows the Universe as limited, in virtue of the limitations of the External Objects, the Instruments of Knowledge and the very process of Knowledge.

(A) Infinity of the Universe—Man's Faith and Social Conduct.

Man's implicit reliance on It—In Religion and Metaphysics—In Social Conduct, public and private—The natural Desire of Man to become

'Better' than what he is—Language and Degrees of Comparison—The notion of the Ideal is within Man ; and therefore he is already the Ideal—The Ideal of Ideals—The character of an Ideal—The permanency of the Universal Ideal and the unlimitedness of the Universe.

(B) Infinity of the Universe—Man's Psychology and Logic.

Infinity not a mere Belief ; but a Psychological Necessity and a Logical Inevitability—Man's tendency for Rational Thought—Inference, Relation and Generalisation — Generalisation through Relation is also Unification— The Widest Generalisation is the Closest Unification of all Objects of Knowledge, including the Categories of Existence—The Nature of the Widest Generalisation ; Unity, Entirety and Infinity.

(C) Infinity of the Universe—Physical Sciences.

Physical Sciences too assume Infinity —Physics ; Conservation of Energy and Indestructibility of Matter—Chemistry ; Elements — Biology : Self-

active Germ-cell ; Continuity of Life—Mathematics ; Infinity of Material Existence—Belief in Infinity is ingrained in Man.

(D) Infinity of the Universe—not realisable by Man's Practices and Physical Sciences.

The Defects of Man's Practices—The Failure of Physical Sciences ; (1)They deal with Matter which is only a part of Existence (2) They partition Material Universe into several sections and view it from different stand-points (3) They depend on Instruments limited by Time, Space and Causation (4) The utmost they can realise is only the external Universe.

(E) Infinity of the Universe and Introspection.

Only Sciences not depending on Sense Organs can reveal the All-comprehensive, Permanent Unity—The Nature of the Unity.

True Knowledge.

The Goal of Knowledge—True Knowledge.

(A) Knowledge of the External—Its Growth.

Experience ; the source of Knowledge.

Knowledge is the result of experiences; and that Knowledge is the best which is the result of the best of experiences. Every experience in life is the result of previous ones and every experience leads to others in consequence. Certain experiences are of very little strength and therefore of shorter duration than the rest. They are the results of weaker origin and cannot therefore lead to permanent or prolonged consequences. Knowledge gained through such experiences is naturally insignificant, affecting no wide area either in quantity or quality.

Essentiality of Trial and Experiment for Experience.

The very fact of experience involves in it, as necessary factors, trial and experiment. In all the reflex actions of our bodies that pertain purely to the physical and the physiological levels of our lives, there is no acquaintance with any external object as there is no trial or experiment. A

Reflex Actions.

stimulus and an immediate muscular re-action that is practically automatic is all that is in it. Even in prolonged muscular acts like heart-beats, there is no experience as they are but involuntary and mechanical, leading to and resulting from no attempt, experiment. or deliberation and thought. Acts of Instinct also come under this category, as therein there happens to be no room for any thought or deliberation, though in their origin at some distant past such acts involved reasoning and reflection.

Prolonged Muscular Acts.

Acts of Instinct.

Awareness and therefore Knowledge arises only where there are repeated exertions, renewed activities and even constant failures. No awareness or knowledge is possible unless the stimulus is striking and attractive. The stimulus which leads to Sensation and Experience must affect the nervous mechanism of the body in such a way as to rouse the Mind and set it on agitation and action.

Experience depends on the strength of the Stimulus.

Certain times, however, stimulii of even very great intensity cannot set the Mind of the Subject aglow, owing to the biological undevelopment of the subject or the distraction of the subject. Plants and Animals are only partly aware of their environments, owing to the incomplete and imperfect growth of their nervous mechanism. Even among human beings who belong to a higher order in the scale of biological progress, aboriginal races whose cerebral regions have yet to reach the desired degree of development, insane persons whose brains are deranged, and Seers and Saints who frequently lapse into conditions of oblivion—these fail to be aware of their surroundings, irrespective of the intensity of the stimulii. Knowledge of the external Reality, as composed of distinct and distinguishable objects and events, is possible only in cases of normal development of the nervous and chiefly of the cerebral systems, as judged from the standard of average

Absence of Experience, in spite of the strength of the Stimulii.

Biological undevelopment. Abstraction etc. of the Subject.

Aboriginal Races.

Mad men, Seers and Saints

Normal Minds.

The levels of Intelligence in Sub-normal Abnormal and Super-normal Minds.

humanity. It is not that Knowledge is impossible in sub-normal, abnormal and super-normal levels; but it is insignificant as in the case of plants and animals; erroneous, or out of tune with external order, as in the case of insane persons; and in correspondence with, yet compounding all, distinctions into one significant comprehensive totality as in the case of Seers and Saints.

Single Experience and Knowledge

Even in cases of normal order, no Knowledge of the external objects arises with a single experience of those objects. Knowledge is the outcome of the cumulation of several experiences of a like character. A single experience or even a few such can but lead to a mere awareness, followed by the immediate or the distant disappearance of that awareness. There must be

Repetition of Presentations; Cumulation:

constant and repeated presentations of any experience, either directly of the object in question or indirectly through any other object bearing relation to it.

Co-ordination

Still, however, mere cumulation of kindred experiences is barely enough for the Knowledge of the Objective Reality. Co-ordination is as necessary as Cumulation; and this needs the processes of Elimination, Selection and Classification of experiences. Only then, correct Knowledge may be said to arise; for, Knowledge is nothing but systematised comprehension of the Reality or parts thereof.

External Presentation and Introspection or Internal Revival.

External Presentation, however, is not the only means whereby Knowledge is gained. Internal Revival is equally important and, in certain cases, more important too. Every experience of an external object produces an impression in particular cerebral regions, and these have to be developed and connected through Memory and chains of Thought. Such operations help one in the processes of Judgment or the correct notions of things and events, and the relations among them. External Presentation gets the facts for

Knowledge while Introspection leads to the growth of that Knowledge.

(B) Knowledge of the External—Its Factors.

Complete Knowledge and its Factors.

Knowing, Feeling and Acting.

Their proportionate and balanced equipment.

Knowledge which thus arises and thus grows is not mere *Knowing*. It is Knowing, Feeling and Acting combined. Every bit of Knowledge is compounded of these triple elements, and the highest Knowledge is that where neither the one nor the other is permitted undue preponderance over the rest. *He* has the best Knowledge who, not only clearly *knows* his surroundings, but also deeply *feels* for them and appropriately *acts* towards them. Logic, Aesthetics and Ethics must legitimately and proportionately participate in one's Knowledge; and to the extent to which one or the other is suppressed or appraised, to that extent one's Knowledge is defective. In fact, Knowledge must enable one to think of and to grasp properly the objects of one's environments, with reference to their respective situations in the world,

their peculiar compositions and functions, as also the inter-relations among them on the one hand and between them and him on the other. It must also enable him to discover the best feature in every one of the objects surrounding him and, despite other defects and deficiencies of theirs, feel drawn towards them. It must finally enable him to act voluntarily in such a way as to lead to the correction of their faults and aid their general progress. The determinative factors of one's Knowledge are one's Character and Conduct—one's general and settled attitude towards one's environments and one's subsequent behaviour thereunto.

Character and Conduct as indicative of Knowledge.

(C) Knowledge of the External—Limited.

Time, Space and Causation create Relations among and Limitations to the Objects of the Universe.

In the settlement of one's contact with others and their Knowledge, one has to consider the questions of Time and Space, Causes and their Effects. These are the ultimate factors that are finally responsible for the relation that

subsists between one object and another, and also for one's Knowledge of the objects of the world. Knowledge grows from fact to fact and point to point, and therefore by the discovery of the relations that exist among the several objects that come within one's experience. They, however, create limitations too to the objects themselves. As each object is related to another, no object is absolutely independent but is dependent on every other. Dependence is limitation to a greater or a lesser degree, and every object is therefore limited and has a finality. This is the character of the Physical Universe; and it exists in Time and Space, while its several parts are connected with one another as Causes and Effects.

Man knows the Universe as limited, in virtue of the limitations of the External Objects, the

Man, as a physical being, lives and moves *in* and *through* Time, Space and Causation. The external objects from which he draws the facts of his Knowledge are also *in*

Time, Space and Causation. His Body, his Nerves, his Brain and his Mind which respectively receive, transmit, record and manipulate those facts are equally *in* them and operate *through* them. His Knowledge, which depends for its facts and means upon the surrounding objects and the instruments at his disposal, is also *in* them and *of* them. Hence the very process of man's Knowledge and the Knowledge itself are limited. Hence also the world which he knows and deals with is treated by him as a finality.

Instruments of Knowledge and the very Process of Knowledge.

(A) Infinity of the Universe—Man's Faith and Social Conduct.

The Universe, however, is not a Universe of limitations. That it goes beyond and lies behind his actual vision or perception has ever been the Belief of man. From the dawn of his civilisation and even from the time of his emergence out of the animal stage, man has ever been guided in all his operations by his reliance on such a

Man's implicit reliance on it.

Belief. Only, it varied in its expression through his Thoughts, Words and Deeds from time to time in accordance with the different states and features of his generally advancing Life. In his simple faith and illogical primitivity, he construed the unseen Universe beyond its seen bounds as a Living Super-Power capable of acting for itself and causing the seen Universe also to act. He thus, even in his primitive days, realised the extension of the seen Universe beyond the limits of his actual Perception ; and, in linking the Unseen with the Seen, thought the former to be the dynamic basis of the latter. Only, in his struggling expression and logical invalidity, he could not properly understand it. While he discovered the commonness of contact between the two, he could not see a commonness of quality between them. While he saw *his* Universe to be material, the other he construed as Immaterial or Spiritual. While in his conception the one was dull and inactive, the

other he thought was intelligent and self-active. If the one unlike himself was not personal, the other like himself was a Person, only more powerful and more intelligent. Human Religion began its course from here and man's Philosophy started from this beginning. This unseen Universe as the dynamic cause and support of the Seen and appearing as a Living Super-Power was at first construed by man to be made of the spirits of his dead ancestors or the spirits behind the Elements of Nature. Then in the course of his progressive Thought, he merged these several spirits into a single Deity, more powerful and intelligent than they and therefore controlling a far more extensive unseen Universe than they had ever done. Still, however, he believed this too to differ in quality from the Universe of his experience. Long after, however, after prolonged speculations and deductions, he came to the conclusion that both were of the same feature. If this qualitative sameness was a

Person, *He* was everywhere; if It was a non-person, *It* too was everywhere. This meant that the seen Universe and the Unseen were after all one. The Real Universe therefore was not only the perceived world; it went beyond it; it was unlimited or Infinite. Man's unreasoned Faith has thus become a reasoned conclusion. He has ever believed in it; only he expressed it variously.

It was not in the fields of Religion and Metaphysics alone that Man attempted to posit such Unlimitedness. Even in his ordinary conduct essential for the solidarity of his societies and institutions, he has fixed a standard to serve as a pattern and a guidance. No field of human activity, whether in the Thought world or in the actual, has ever been without an Ideal. In the construction of Political Institutions, in the framing of Constitutional Laws, in the fixing of Economic Codes, in the arranging of Military Regulations and

In Social Conduct: public and private.

in all other similar ones, man's attempt has been to better himself. In his social relations too, he must bend low before certain principles of action accepted to be the source and the course of guidance. In his thought, he must be correct; in his speech, he must be true; in his actions, he must be moral Correctness, Truth and Morality are accepted standards of human conduct, private or public, individual or social. No branch of human activity, no sphere of human thought has ever been and can ever be without a guiding, controlling principle. Even Ambition is no more than a desire to become better, though by its inordinateness and the means it chooses, it is condemned by the society at large. No human being is without aspiration for becoming bigger; no human deed is without a plan for bettering the person. No human institution exists without a goal. The very human vocabulary inclusive of such words as '*Better*' '*Bigger*' and the like ones, and the

The natural desire of Man to become 'Better' than what he is.

Language and Degrees of Comparison.

'*Degrees of Comparison*' indicates that implicitly, if not openly, Man is *after* somethtng, whatever the sphere and the mode of his activity, which he does not already clearly possess and which he aims at and tries completely to realise.

Both the Ideal and the desire to reach it arise from within Man, and to that extent he already owns the goal. Only, he desires to make it fully and explicitly *his* ; and hence he runs after it. There can be no Comparative unless there is a Positive, and Man cannot aim to become better if he is not already in a certain stage of progress.

The notion of the Ideal is within Man and therefore he is already the Ideal.

Humanity as a whole is a totality and is not *this* isolated act or *that* individual word. It must therefore have an Ideal of Ideals, the biggest and the best. As man is a totality, his Knowledge and its contents are equally totalities. The entire Universe which forms the subjct-matter of man's Knowledge is therefore a totality, and

The Ideal of Ideals.

hence the best Ideal of man is indicative of this all-comprehensive totality.

The character of an Ideal.

An Ideal, by its nature, cannot be completely realised ; and the nearer one approaches it, the farther it recedes. Man in spite of progress is after progress still. The higher he ascends, the higher he has yet to soar. The Ideal after which he marches is thus perpetual. The Universe of which Man is a part and which forms the contents of his Knowledge is also perpetual because, like himself, it too is a part of the Ideal.

The permanency of the Universal Ideal and the Unlimitedness of the Universe.

(B) Infinity of the Universe—Man's Psychology and Logic.

Infinity not a mere Belief ; but a Psychological Necessity and a Logical inevitability.

The Infinity of the Universe is not merely a Belief on the part of Man. It is not even a tacit assumption of humanity. It is a logical inevitability and a psychological necessity. Man is as much a psychological being as he is physiological, and it is the capacity to think and to think rationally that at once distinguishes and ennobles him

Man's tendency for Rational Thought.

from and against other orders of beings. The power and the contents of Thought are capable of endless advancement, and the secret of such unlimited progress is in man's tendency for Inference or drawing conclusions.

Inference, Relation and Generalisation.

Inference is no more than the discovery of a relation between objects and events through their known and common features. As man's Inference proceeds from stage to stage, the field of his knowledge widens and his conclusions become more general. This craze for 'Generalisation' in and through Relativities is the very psychological quality of Man and the logical necessity born of his intrinsic capacity for rational Thought.

Generalisation through Relation is also Unification.

Relation between any two objects is also their unification; and, the closer the relation, the nearer is the approach to their complete concordance. Man's attempt for generalisation is his attempt to discover such a Unifying Principle, and the highest of

The Widest Generalisation.

his generalisations must be such as to unify in the closest intimate manner every item of his Knowledge—concrete and abstract, real and ideal, not excepting even the ultimate categories of Time, Space and Causation. The widest Generalisation of man must be all-inclusive and beyond all limitations; otherwise it will still be incomplete and cannot possibly be applied to all and sundry. It must be such of which every other thing shall be a deduction, and in which all shall subside and perfectly settle. It can only be *that Unity* persisting among *all* diversities, *that Entirety* giving a harmonious comprehensiveness to *all* relativities, and therefore *that Infinity* which, because it includes Time, Space and Causation—the items of limitations to and relations amongst objects—rises above *all* finalities. Such an ever-present, all-comprehensive Infinite Unity is the outcome, not of a meaningless faith, but of the inevitable quality of Man for growth in Knowledge through inferences and generalisations.

The Widest Generalisation is the Closest Unification of *all* Objects of Knowledge, including the Categories of Existence.

The nature of the Widest Generalisation.

Unity. Entirety and Infinity.

(c) Infinity of the Universe—Physical Sciences.

Physical Sciences too assume Infinity.

Physical Sciences too, that attempt to explore and expose the secrets of Physical Nature, are not free from that notion of Infinity. Every branch of Physical Science, dealing with Matter and speaking in the language of Matter, assumes, tacitly at least, that Unity.

Physics.

Physics, for instance, whose object is to understand the *why* and the *how* of the changes in the shape and the size of material bodies, has discovered Energy which it has not yet unravelled in its reality and totality except through its diversified manifestations,—Heat, Light, Sound and the like. That Science, however, proceeds with its experiments and investigations on the belief which it considers a certainty that Energy, and Matter on which and through which it acts, are both Infinite. The Doctrines of the Conservation of Energy and the Indestructibility of Matter are the pillars of scientific research and support.

Conservation of Energy & Indestructibility of Matter.

Chemistry.

Chemistry, again, which has for its function the discovery of the manner of

the composition of material particles under varying conditions and circumstances, tries to build its conclusions on the unanalysable Elements that are the same for ever.* Biology, the youngest of

Elements.

Biology.

* Chemistry avers that there are about Eighty Elements, each with its particular and distinguishing features or properties. Every one of these is the radical basis for simple and complicated Compounds in company with one or the other of the other Elements, particularly under the operation, slow or sudden, of some Form of Energy (*Viz*) Heat. Each one baffles any further analysis into separate and distinguishable parts.

While this is or rather has been the conclusion of Science, popular belief, particularly of the East, refuses to accept the Scientific dictum as final. According to it, what can be styled an 'Element' can be but *One* and not many.

This popular belief, however crudely and unscientifically expressed, is but an expression of, and receives its support from, the Eastern Metaphysical View of Life that every thing is the Presentation of some Common Single Entity that, because It is impossible of further analysis is Ever Supreme and Ever Alive.

Leaving aside its Philosophical significance and its derivations and applications as expressed in Religion and Human Conduct, one cannot still afford to miss its importance even as applied to 'Matter'

The fact that there is and can be only one Material Entity at the bottom of all compounds seems to be implicitly believed in by Man, Eastern or Western. His

modern Sciences, through varied experiments on and examinations of animals, attempts to unravel, the secrets of the possibility and the vitality of Life.

Self-active Germ-cell.

It has discovered the Proto-plasmic Cell which, through its specific composition and specialised function, its innate capacity for self-activity and adaptation, leads to the grand march of Evolution from the tiniest worm crawling under the foot of man to the highest and perfected Human Being. It

attempts to make Gold. now considered an Element, by combining other metals, is but a crude expression of that belief. Alchemy is a misdirection of the Real Truth; and it is Man's greed for profit that has narrowed his vision only to Gold.

What Alchemy, through its rough and ready methods failed to achieve, Modern Science, with its exactitude, seems to be drifting towards. At least *one* hitherto-styled Element, Gold, has been accidentally hit upon and discovered to be a Compound during the course of an Experiment in one of the Laboratories in Europe (Germany).

It will be a glorious climax to Research if it can deliberately discover that Single Elemental Matter of which all else are but the Compounds; then, Science and Religion, Physics and Metaphysics will sink their differences, and Monism will become an actual Fact, instead of remaining the Ideal and the Dream of a few Saints and Seers.

tries to establish the possibility of Life's continuity at least in the sphere of Sentiency. Mathematics, the most exact of Physical Sciences, with their function of measuring the quantitative totality of the Physical Universe through conventional figures and symbols, presume and posit the Infinity of Material Existence. Every branch of Physical Science thus tacitly approves of an all-comprehensive Unity in the material diversity and tries to disclose it, each in its own way.

Continuity of Life.

Mathematics

Infinity of Material Existence.

The belief in an Infinite Existence is thus ingrained in the very constitution of man and, impelled by logical necessity and psychological inevitability, he tries to realise it, directly through his Religion and Metaphysics, and indirectly through his several Physical Sciences, through his hum-drum daily duties and his violent or silent passions and desires.

Belief in Infinity is ingrained in Man.

(D) Infinity of the Universe—not realisable by Man's Practices and Physical Sciences.

However, Physical Sciences and man's ordinary life and passions can but

The Defects of Man's Practices.

ill-succeed in their attempt to reveal and realise the Infinity of which they approve and which they assume. Man's daily routine can never aid him in the discovery of It, because he lives at random with plans and methods unorganised and ill-calculated. He deals with a world which, through contact and habit, he has learnt to be one of distractions and of practically independent parts unrelated or loosely related. Even Physical Sciences whose methods are exact can never succeed in their attempts. They deal only with the material side of existence to the exclusion of the other and probably the more important, side of it—Intelligence. Even in their material investigations, they act from different stand-points, in accordance with the immediate ideal that each branch of Knowledge has. They create Physics-Unity, Chemistry-Unity and similar others. But Matter, the subject of their investigation, is indivisible. It cannot tolerate its partition into several exclusive sections. Indivisibility must mean one and not many;

The Failure of Physical Sciences.

(1) They deal with Matter which is only a Part of Existence.

(2) They partition Material Universe into several Sections and view it from different stand-points.

and, unless the several unities created and erected by Physical Sciences are treated as logical Universes of Discourse for the purpose of a clear comprehension of the each, they lose their significance even for material Monism.

Apart from this distraction of Matter and its dissection into several sections, Physical Sciences do still fail to realise the underlying oneness They depend for their Knowledge upon the sense-organs of man which they, however, try to aid by mechanical instruments. These are things in Time and Space, and therefore limited. Limited instruments can but lead to limited Knowledge. Every scientific invention can but take one step farther, and reveal only the magnitude of the external world to a greater extent. It cannot show Infinity. It can but exhibit the Universe still as one of related parts, though of a larger number.

(3) They depend on Instruments limited by Time, Space and Causation.

Even if ever Physical Sciences succeed in exploring all the parts of

(4) The utmost they can realise is

only External Universe

the world, they can still show it only as a world external to man. Externality implies Internality, and therefore the Duality of the Universe, Universe of limitation and finality.

(E) Infinity of the Universe and Introspection.

Only Sciences not depending on Sense-organs can reveal the all-comprehensive Permanent Unity

Only ultra-Physical Sciences, that do not depend upon Sense-organs but teach man to work introspectively and intuitively, can take one to the realisation of a common single Unit. In *It* alone, there is a complete concordance, a comprehensive correlation, a total and unbreakable sympathy. In It, all limitations cease. Time, Space and Causation vanish. *It* is there, absolute, independent, infinite. The entire Material Universe is *in* It; and *is* It. The several parts and systems of the physical world are but the variegated forms of It, performing different and diversified functions, each according to its location and constitution. They live and move in a harmonious co-operation because each is the same as the other,

The Nature of the Unity.

except in form and function. Each is as necessary as any other and each is therefore great.

The Goal of Knowledge.

The goal of Knowledge must be the discovery of that Elemental Entity which is at once the Agent and the Instrument; the Knower, the Known and the Knowledge; the Doer, the Deed and the Done; the Subject and the Object. Reality, not in its Relativity only, but in its Entirety as made up of harmonious co-operative parts, must be the substance and the end of Knowledge, and *that* Knowledge alone is true that leads to the conviction that Existence is One and Whole.

True Knowledge.

THE END OF VOL. I.

ERRATA.

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19	1	Thee	There
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Marginal Note			
39	13	Thrist	Thirst
39	16	Misereis	Miseries
40	18	Raring	Rearing
51	4	Interoir	Interior
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54	14	Subtilties	Subtlities
58	4	Wid-espread	Wide-spread
62	11	Conlusion	Conclusion
67	6	Inidividual	Individual
75	9	Loinans	Ioinans
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115	24	Persentation	Presentation

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148	20	Breakes	Breaks
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192	15	abd	and
Marginal Note			
192	16	ohject	object
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194	24	posible	possible
195	26	Congental	congenital
215	3	Knowner	knower
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217	19	Quarreling	quarrelling
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225	13	will-nigh	well-nigh
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237	5	phisiological	physiological
238	17	Unverse	Universe
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307	2	Intra-Comics	Intra-Cosmic
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311	24	ascetism	asceticism
314	24	hisfory	history
315	7	resposible	responsible
318	20	murmer	murmur
336	6	ot	of
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357	25	Pərsentation	Presentation
365	7	corrct	correct
371	26	be lieved	believed
Foot Note			
374	10	hey	They
Marginal Note			

