HUMANISM

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AND

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VOL. II

(PART III)

BRIGHT AND COMPANY
PRINTERS,
COMMERCIAL STREET, BANGALORE.
(S. INDIA)

First Edition 1,000 Copies.

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Price Rs. Two

PART III

MAN AND THE UNIVERSE

COMPENDIUM OF VOL. II

In Part I of Vol. I the several so-called causes of human troubles were first dealt with, and then what this book considers to be the True Cause was elaborately discussed.

In this section it was pointed out that the True Cause of man's troubles is to be found, not in the environments—both inanimate and animate—of an individual, but in the imperfect evolution of that individual's Ego. We suffer because we improperly evaluate our surroundings, ourselves, and the relations that do and must subsist between the two.

Proper evaluation of our surroundings and ourselves naturally and necessarily leads to the appropriate adjustment of the relations existing between the two. This is presumed to be the sure means for avoiding human troubles. Proper evaluation can result only from a proper knowledge of our surroundings and of ourselves. Hence, the Second Part of Vol. I. deals with "Knowledge and Its Acquisition"

In this section, the various modes of acquiring Knowledge are first dealt with, and then what constitutes True Knowledge is pointed out.

With reference to True Knowledge, this book avers,

> "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."

That *Existence* is One and Whole is the conclusion with which Vol I ends.

If, however, *Existence* is really One, then how is it that there are so many variations in this Universe, and so much conflict of interests and clash of arms among its several members?

This question leads one to the consideration of the Problem of the Universe in its several aspects; and hence the Third Part of the book which is the same as Vol. II. deals with "Man and the Universe".

The First Chapter attempts to understand the meaning of the term Universe, by discussing in detail the view-points of the various branches of Knowledge, incidentally pointing out how this book interprets the term.

After thus attempting an explanation or rather an elaborate definition of the term Universe, the book considers its origin and growth.

It first takes up the time-honoured and widely believed view of the coming of the Universe, *viz* " The Theory of Creation by God. "

If the Universe has really been created by God who is all-merciful, then the several incongruities therein belie His mercy. The book deals in detail with many such incongruities, and then, in the following chapter, discusses the theory of Biological Evolution as promulgated and developed by Darwin and his successors. Interesting and even convincing as this theory is, it has many short-comings about it which render it, not only an insufficient explanation, but, in certain respects as the book thinks, erroneous explanation.

After thus discussing the two views of the origin and the growth of the Universe—one, ancient and theological; and the other, modern and scientific—the book gives its own account of this question.

It deals in detail with this problem in four different chapters, entitled.

(i) The Cosmic Energy

(ii) The Cosmic Energy and *Existence*.

(iii) *Existence*—The Cause and the Nature of Its Activity.

(iv) The Activity of *Existence*—The Coming of the Universe.

In these chapters, starting with certain observed and obvious facts, the book deduces certain conclusions, thereby tracing the origin of the Universe, the elaboration of its contents, and the various modes whereby such contents come to be.

To quote the words of the book,

> " Verily, it is no creation by an extra-cosmic entity ; it is only the appearance, the presentation or manifestation of a common immanent factor——the *Existence* and, because the process resembles a growth.....the entire course may be termed Evolution ; but it is a bigger and grander evolution than the one implied merely in the growth of the biological species. "

To quote again from another chapter in the book.

> " Everything of this Universe is thus the outcome of a single Energy. Now as the innumerable Forces of the physical Universe, acting and behaving rigorously and uniformly, producing through their activities the qualities of Materiality, Particles of Matter, Material Bodies and Systems of Worlds ; now as the multifarious factors of a growing Conscibusness, by whose symbols of Thought and Sounds and Deeds that Matter and the Material World come to be felt, experienced, known and acted on ; that supreme ultimate Energy *is* and ***does*** and *goes on.*"
>
> " Verily, that Energy is cosmic ; and it is the maker, the maintainer and the destroyer of all and sundry. It acts and shows itself now as Matter and now as non-Matter. These are not opposed and independent entities ; they are but the different states or modes of It.

This Cosmic Energy is not to be identified with the Physical Energy—the Energy known to Physical Sciences, acting rigorously and blindly. It is intelligent, capable of self-activity.

To quote again from the book,

> " What is left behind on furthest analysis of the several entities and events of the physical world is but Consciousness ' Annihilation ' not being the end of the Universe and ' Nothingness ' not being its root, the manner in which that basic Consciousness can be conceived of is only that '*It Is. Is-ness* is '*Being*'; and '*To Be*' is to be '*Vital*.' '*Vitality*' not being '*Deadness*' is *Activity*, actual or possible; and the Universal Consciousness therefore is and must be active. Being the root of all and hence none setting It to act, It acts of Its own accord. "

Again, to continue the quotation,

> "The Universal Consciousness is hence Self-active, Self aware Vitality in Bliss and, not being in definite identity with any known or knowable entity that has a particular Name, It can, if it is to be in any manner designated, be only in general called *Existence*. "

The Cosmic Energy above referred to is a part and parcel of this *Existence* whose qualities are Activity and Intelligence.

Activity of its own accord involves Inactivity. In the case of *Existence*, however, which is ever vital inactivity can never mean deadness. It can only mean 'Variational Activity'—activity varying in its pitch, from the highest to the lowest possible pitch. Since again that *Existence* is also intelligent, the gradations in the rise and fall of Its activity are proportionately gradual and are properly set.

In its state of supreme activity, like any ordinary material machine, that *Existence* is absolutely calm and beyond perception ; and as It becomes variational, it gets agitated, slower in pitch and comes within perception, the more and more so as it becomes less and less active.

To quote once more from the book,

> " Being variational in the mode of Its intrinsic Activity, coming to perception in the forms of Systems of the Universe like bubbles in certain parts of Space ; spreading Its activities in Cyclic wave-like fashion and therefore leading to Cycles of Lives and Systems of bodies ; being more intensively active in certain states and less so in certain others, and consequently exhibiting increasing or decreasing levels of Intelligence ; the all-comprehensive

Existence or the basic Universal Consciousness has become the Material World."

In Its state of supreme activity, this *Existence* is named by this book as the *Cosmic Intelligence*, and in its variational character as the *Cosmic Energy*. The latter is the cause of or presents itself as the varied contents of the Material Universe with their multitudinous and ever-varying gradations of physical and mental equipments and exhibitions.

Man belongs to this order, being the presentation of the Cosmic Energy in a particular pitch of Its activity. He is therefore no different *kind* of Life, but a different *type* of the same Life.

Thus, this book traces the beginning and the elaborate growth of the perceived and perceiveable Universe, and fixes the location of Man therein.

Then, turning its attention to the sufferings of Man, the book considers that they are due to his own activities and the responsive reactions whose combined consequences gradually form his experiences and tendencies that guide him and goad him to particular channels of thinking and doing. Since Man is but a presentation of the Cosmic Intelligence in Its agitated pitch of activity, he or his Ego is ever-alive. Therefore, his agitated

activities are continuous—continuous even beyond the time-limit of this one single body-existence.

These questions—Action and Re-action, and Continuity of Life are therefore treated as the natural inferences of the chapters dealing with the origin and growth of the Universe.

The question of "Action and Re-action" is dealt separately in a chapter called "*Action, Re-action and Karma*"; while the other question of the continuous character of Life is treated in two chapters entitled (i) "*Life and its Continuity*" and (ii) "*Death and After*".

Man, therefore, according to this book, suffers because, though a regular part of the same ever-active and all-knowing *Existence*, he considers himself as separate from the rest of the world, treating them as alien and inferior, looking on them with suspicion, hatred and haughtiness. And this inferenc, is arrived at by a detailed and elaborate consideration of the coming of the Universe and the location of Man therein. Such are the facts dealt with in this Volume.

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

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CHAPTER XVII.

THE UNIVERSE—ITS SIGNIFICANCE ; THE NEED FOR A KNOWLEDGE OF IT.

The term 'Universe' is of different connotations, depending on the view that is taken of it.

The Real Universe is a Reality of all realities and the highest Idealism of all idealities.

The Universe is a dilemma. Everything in it is given to decay and death; yet, every man thinks himself to be permanent. Wherein is the explanation for this contradiction ?

The significance of the term 'Universe' according to Normative Sciences —Logic, Aesthetics and Ethics—The Universe of Psychology and its Nature —The meaning which Physical Sciences give to the term 'Universe' —The Universe of certain Schools of Metaphysics—What Theology means by 'Universe'—The Real Universe—Conditions of Disappearance and Permanency need explanation.

'Universe'—Normative Sciences.

The significance of the term 'Universe' according to Normative Sciences—Logic, Aesthetics and Ethics.

The term 'Universe' is of different connotations, depending on the view that is taken of it. In Logic, whose function is the establishment of a '*Norm*' in the realm of human thought and judgment, it indicates 'Universe of Discourse'—a particular class or type of Existence under discussion, without reference to its actuality or otherwise. In the other Normative Sciences of Aesthetics and Ethics, it signifies that which is Beautiful or its reverse and that which is Good or its opposite. Normative Sciences are Mental Sciences and, dealing with the function of setting up a 'Norm' or pattern in the respective Cognitional, Emotional and Volitional aspects of the Mind's activities, they naturally confine themselves to a limited view of the Universe. They stand on the assumption of the existence of 'Mind' and its possibilities and potentialities. They do not concern

themselves with the *what* or the *why* of the Mind and, much less, with the nature of the external world, except by an indirect and subordinate reference to their particular ends.

'Universe'—Psychology.

The Universe of Psychology and its nature.

Psychology, which attempts to explain the various concurrent or consecutive processes involved in the acquisition of Knowledge by any particular sentient being, starts from the assumption of the existence of 'Mind' and, as opposed to it, that of 'Matter'. It feels out of bounds to discuss the origin and the nature of those primal factors. It, however, discovers an inexplicable inter-dependence between them, and mutual action and re-action. It is a Mental Science and, consistent with its goal of tracing the means for the growth of Knowledge, it signifies by 'Universe' so much of the facts of the external world as are gathered by

each sentient being for itself through its individual experiences. The 'Universe' of Psychology is therefore co-existent with the knowledge of it; and, consequently, anything that may lead to the suspension or the extinction of that knowledge is not unlikely to lead to the disappearance of the Universe. A human being under hypnotic influence or that of anaesthetics or even in deep sleep loses, for the time being, his knowledge of the external world; and, as such, the Universe for him does not exist. Similarly, when a man dies, his Universe comes to an end once and for all. The Universe of Psychology is therefore a Universe for, and during the life-time of, each individual sentient being; and, occuring to each being through its experiences and knowledge, it is more of Idealism than of Realism, having no permanency or continuity in the current of Space and Time, behind and beyond the limits of the intellectual grasp of each conscious living being.

'Univrese'—Physical Sciences.

The meaning which Physical Sciences give to the term 'Universe.'

Physical Sciences have for their 'Universe' *that* of Matter. Their purpose is the investigation, by each Science in its own way, of the function of Matter which, according to them, is the ultimate cause of the Universe as it is. Starting from the assumption of the existence of Matter and believing in the ultimate sameness of its quantitative totality through all time, they proceed to the explanation of the various bodies composing the Universe. According to them, the several parts distinguished into 'systems' are the outcome of the combination and the separation of minute particles. Each such particle has inherent in it, or is subject from extraneous sources to, some power which they term Energy or Force. They also explain the nature of this power through its several manifestations and their

consequences.* They, however, are silent with regard to the origin of Matter or of Energy. Even Mathematics, the most exact of Physical Sciences, deal, however accurately, only with the quantitative measurement of the material bodies in Space and through Time; and, though they assume the possibility of 'unlimitedness' in material existence,† they do not probe into the question of the genesis of Matter. The Universe of Physical Sciences is, on ultimate analysis, a bundle of causes and consequences, designated in common 'The Laws of Nature' which act systematically and automatically. Everything is the result of the operation of such Laws. Even Consciousness,

* Like Heat. Light. Sound. Electricity and Magnetism and the various alterations they bring about in the Shape. the Size. the Composition etc. of Material Bodies.

† For instance. when no definite values are assigned to Algebraical Symbols, they are assumed to have the value of Infinity or are said to be carried or raised to the power of Infinity.

according to them, is but a product of theirs, while its intensity or volume depends upon the growing refinement of the material bodies. ‡

'Universe'—Metaphysics.

The Universe of certain Schools of Metaphysics.

Certain Metaphysical Sciences have for their aim the discovery of a common basis between Mind and Matter. Proceeding from the assumption that they, antagonistic as they are in character, are yet capable of inter-action, they explain its possibility as due to their descent from a common source which they style 'the Substance' or 'the Thing-in-Itself'. This is neither mental not material; neither the one nor the other of the several qualities belonging to either. It is a bundle of negations, yet giving a comprehensive

‡ This is the belief, though now much given up, of a certain School of Scientists according to whom, as Blood is the product of the Heart's action, so Thought is the product of the activities of the Brain. As Blood is material, so is Thought.

This is tacitly assumed by the Evolutionists of the School of Darwin. Refer to Ch XIX.

affirmation to all. It has no specific features for itself; it does not own any quality known to or imaginable by man. How the 'Universe of Mind and Matter' which is full of qualities has arisen or can arise from something that has no qualities is left to speculation. If ever 'Affirmation' can be the product of 'Negation' is undecided. If the 'Substance' possesses no features through which it can be comprehended, it must lie beyond all comprehension. It must be unknown and unknowable, and must therefore be as good as non-existent. Even the relation that it brings about between Mind and Matter is equally inexplicable. The theory of 'Psycho-physical Parallellism' is no more than a statement of the fact that mental and material processes are concurrent. The Universe of such Metaphysical Sciences is one of an underlying 'Thing-in-Itself' which, by its 'negativeness' and the consequent impossi-

bility of its description or definition, leads to its being doubted and even denied. It is agnostic and nihilistic.

'Universe'—Theology.

What Theology means by 'Universe'

The Universe of Theology is neither entirely the product of the operations of Mind* nor solely the result of the activities of Matter.† It is a comprehensive totality due to the conjoint actions of both, independently and inter-dependently. But, neither Mind nor Matter is an 'agency' by itself. Neither is capable of self-activity, much less of self-existence. Both are the creations of a self-active and self-existing Being which, unlike the metaphysical 'Substance', is neither *in*

* Like the Universe of Psychology which is no more than the mere Knowledge of the External World gained through Sense Impressions and their allied operations.

† Like the Universe of the Physical Sciences which try to explain everything by reference to Matter and Energy and the mode of their operations which they designate 'Laws of Nature'.

Mind nor *in* Matter‡, but lies outside both. It is not the root out of which both Mind and Matter originate, but It makes both out of its free-will. It is termed 'God' and is referred to as 'the Spirit'. Its Universe, as understood by Theology, is divine or spiritual. If, however, the Universe of Mind and Matter is the product of the creation of a self-active, self-existing and therefore Infinite Being occupying all Space and Time, how It can remain outside the Universe, Theology does not explain. The Theologian Universe may be a divine Universe, but it is not an entire Universe.*

The Real Universe.

The Real Universe.

The Real Universe is a Reality of all realities and the highest Idealism

‡ The *Substance* or the 'Thing-in-Itself' which is neither mental nor material, but *that* out of which both arise. Because it is neither, it is un-understandable; and the way in which it brings about action and re-action between Mind and Matter, the 'Theory of Psycho-Physical Parallellism' is equally un-understandable. It is a 'Negation'; yet it is the origin of all (*i.e.*) gives affirmation to all.

* God is the Original Entity. He *was* before He *made* The Universe. If by 'Universe' is meant the World as is seen and known (*i. e.*) as is understood through Sense-Impressions (*i. e.*) as is understood by positting the conditions of Time, Space and Causation, then, 'God' must have been *before* Time, Space and Causation; (*i. e.*) *beyond* them. God is said to be Infinite. Infinity cannot be all-exclusive but must be all-inclusive. Therefore God who lies beyond Time, Space and Causation (*i. e.*) excludes the Universe or, in other words, who is extra-Cosmic, either does not and cannot exist as God or must be finite.

of all idealities. It is neither agnostic nor nihilistic[1]. It is neither entirely Spiritual[2], nor wholly Mental[3], nor completely Material.[4] It is a combination of all where neither the one nor the other stands in dignified isolation to the exclusion or the extinction of the rest.[5] It is one where the union

1 Like the Universe of the *Substance* or the 'Thing-in-Itself.'

2 Like the Universe of Theology or the one made by God.

3 Like the Universe of Psychology.

4 Like the Universe of Physical Sciences.

5 In Psychology, 'Mind' is everything. In Physical Sciences, Matter is the root of all. According to Theology, God is the originator of the Universe and He exists beyond it (*i. e*) to its exclusion ;

of all is the result, neither of an inexplicable alliance*, nor of a pressure from an extraneous source.† It is a comprehensive totality of Spirit, Mind and Matter where each lives and acts in harmony with others, because each recognises sameness in all. It is a Universe where all are identical, acting and appearing variously because of varying conditions and circumstances. The real Universe is also the apparent Universe or the Universe as it is seen and known. This latter is no more than a variegated presentation in varying degrees and types of different forms and functions of the self-same living, pulsating, intelligent Vitality which knows no limits of Time and Space.‡

*As explained by the Theory of Psycho-physical Parallellism according to which as Mind acts the Body also acts and *vice versa*, (i. e.) both are parallel.

† Like that of the authority or the commandments of God.

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

The Need for a Knowledge of the Universe.

Conditions of Disappearance & Permanency need explanation.

The Universe as it is known to man and seen by him is perishable. Huge boulders of rocks crumble to grains of sand. Countries teeming with population share the fate of Saharas. Mighty empires disappear from off the face of the earth. Societies with undaunted authority leave but traces of memory in the pages of history. One's children, friends and relatives die before one's very eyes, leaving one to misery and sorrow. The wealth on which we so much rely slips into other hands, making us sadder and poorer. Ambition and Avarice, Elation and Depression, Jealousy and Anger, Charity and Wickedness which play a prominent part in one's character and conduct are but transitory. Emperors of might whose cohorts march to the blasts of trumpets fall before the invasions of the Angels of Death. Our hearts which are troubled and turmoiled, confused and

confounded, no more reverberate to the tunes of chasing passions when the chill hands of Death are laid on them. Man's bustle and jostle, crying and weeping, joy and amusement—none accompanies him to the other shore. He brings nothing with him into this world and takes back nothing at the time of death. Still, he is vain; full of joys and miseries and hopes; he gives himself up to quarrels and fights for the possession of earthly goods.

Life is a puzzle. The Universe is a dilemma. Everything in it is given to decay and death. Yet, every man thinks himself to be permanent. Wherein is the explanation for this contradiction? What is this Universe? Whence is it? Whither does it go? What is the purpose of Man? Why is he here?

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CHAPTER XVIII.

THE ORIGIN OF THE UNIVERSE—CREATION BY GOD?

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It is believed, and widely so, that the Universe as man sees and experiences is the work of God.

The very theory of the origin of the Universe through Creation.....owes its life to man's progressive Thought.

The application of that theory to human life leads to the understanding of God as fanciful and finite, and to the possibility of His being denied by man.

The 'Creation' Theory.

The puzzle of Life and the Knowledge of the Universe—the story of Creation.

The Evolution of the Idea of God; (A) Ancestor Worship.

God is an Idea owing its origin and growth to human Thought—Primitive man and his precarious life—Necessity

for Union and the Origin of human Society—The preservation of Society demanded Obedience to Authority—Father of the Family and his Influence—Belief in the continuity of his Authority even after his Death—The rise of a number of Departed Spirits as Guardians of the Family Interests—Ancestor-Worship—The Mediterranean Races—The Egyptians—In India—Among aboriginal people.

The Evolution of the Idea of God;
(B) Elemental Spirits.

Man's Incapacity to understand the Objects of Nature and their Activities—Belief in Hidden Spirits.

The Evolution of the Idea of God;
(C) Analogy with Human Society.

The Uniformity of Nature and the Regularity of some of her activities—Impossibility of Nature's Uniformity without Guidance—Analogy with human Society.

The Evolution of the Idea of God;
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The Rise of innumerable Deities—The gradual Growth of a Supreme Deity—The erection of the God of the

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The Theory of 'Creation',
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The Theory of 'Creation'
(B) The Design Theory.

The Design Theory—God as a Painter or an Architect.

The Theory of 'Creation'
(C) A Study.

Man's Loss of Freedom and Initiative—God's Indifference, Partiality and Cruelty—Freak—Want of Explanation for the Origin of Matter out of which God made the Universe—The

Mutability of God and Matter—The Theory of Creation contradicts Scientific Conclusions—Inadmissibility of the Creation Theory.

The 'Creation' Theory.

The puzzle of Life and the Knowledge of the Universe.

The emptiness of Life and its meaninglessness will disappear on a proper understanding of the origin and the growth of the Universe. The problems of the *why* and the *whither* will solve themselves on a grasp of the *how*.

The story of Creation.

It is believed, and widely so, that the Universe as man sees it and experiences is the work of God. Man, Beast and Bird; Rocks and Stones; Trees and Plants and all the aquatic Animals are of His deed. The Sun, the Moon and the Stars; the Firmament above us and the Deep Sea below were created by Him. Light and Darkness; Pleasures and Pains; Joys and Sorrows; Virtue and Vice are His handiwork.

He thought of Light, and Light came into being. He thought of Animals, and they made their appearance. He made Man and breathed into his nostrils the Breath of Life, and he came to life. He gave him a mate for replenishing the earth, making her out of his flesh and bone. He gave him his Language and taught him his Conduct. He gave him Rules and Regulations and placed before him Commandments for his guidance.* Or, like unto a potter who whirls his wheel and moulds his pots out of a lump of clay, so does God. He is constantly making and unmaking, unmaking and re-making the varieties of objects in this wide Universe out of Matter and gives them life.† Some such is the story given by man, and he who does not conform to such a view

*This is the theory of the Jewish and other ancient West Asiatic Races, as recorded chiefly in the Book of Genesis of the Christian Bible.

†This is the popular and mythological origin as held by certain classes among the Hindus. Brahma is said to be making the Universe in this manner.

is treated as impious, irreligious and atheistic.

The Evolution of the Idea of God; (A) Ancestor-Worship.

God is an Idea owing its origin and growth to Human Thought.

Primitive Man and his precarious life.

The idea that the Universe is of God's creation is itself the creation of man. When, in days of yore, man was still in a state of primitive barbarity, he developed one virtue which stood him in good stead It was an inevitable necessity for the preservation of his life. Despite his ferocity and his innate tendency for exploiting the weaker, he discovered the value of 'union' as being responsible for strength. A combination of a number of individuals was found to be of a far greater utility to the security and the stability of his generally precarious life than a blind or confident reliance on his own mental or muscular power. Exposed to danger from the outbursts of the Elements of Nature, attacked in his forest home by beasts roaming for prey, deprived of

Necessity for Union, and Origin of Human Society.

his simple wealth by his predatory neighbours, he felt compelled to seek the company of others both for protection against, and for attack on, his several enemies. His instinctive social tendency also, as against Individualism and individual rights which are of a later origin in the progress of man, aided him in his activities towards creating a 'Society' for himself. When once created, its preservation, against disintegration and for vouchsafing progress, was discovered to be equally essential and equally difficult. Unquestioned obedience to a paramount authority was of vital necessity for the achievement of that object. The father and the mother, the master and the mistress, the chief and the king were, in his eyes, the visible symbols of that controlling power. In smaller circles, the father of the family exercised that superior influence. His authority extended even over the lives of other members. The safety and the

The preservation of Society demanded obedience to Authority.

Father of the Family and his Influence.

prosperity, the ruin and the adversity of the rest of the family depended upon his wish which was Law. Even after his death, he was thought, by some inexplicable faith or fear, or by the psychological process of 'Association of Ideas,' to watch and guide the deeds of those living and belonging to the family. Every calamity that overtook it was ascribed to his wrath; and every happy occurrence, to his good wishes. He was believed to be living in an invisible manner and presiding over the household and its destiny. By an unwritten Law, it became customary for the next male adult to step into the void created by the deceased father and represent him on earth in flesh and blood. When he also died, succeeded in turn by the next male kinsman over the domestic circle, he also was elevated to the rank of an unseen guiding genius like the original father. Even womenfolk, after their death, were permitted to share the

Belief in the Continuity of his Authority even after his Death.

The rise of a number of Departed Spirits as guardians of the family interests.

same dignity; and, in course of time, thus came to exist a long line of departed ones who were beneficial if they were pleased, or hostile if they were displeased, to those on earth. In this list, those that died earlier were given higher ranks than those that died later; and the consequence was the establishment of a hierarchy of unseen good and evil lives, with that of the original father at the top of all.

It was necessary, for the benefit of the living, that the dead ones should be kept happy and pleased. They were to have no occasion for any irritation; and, since they were believed to have the same feelings and cravings as those on earth, their hunger, thirst and the like should be permanently or periodically satisfied. They should also on all important occasions, if not ever, be remembered and reverenced. The result was the rise of several customs and practices among the living.

Ancestor Worship.

The Mediterranean Races.

Among the Aegean and other Mediterranean races of antiquity, the bodies of the dead were buried in specially prepared under-ground chambers, in all honor and with all articles of utility and ornamentation, for which the dead had, or were supposed to have had, a liking while alive. In Egypt, arrangements were made, in addition to depositing articles liked by the dead, for the preservation of their bodies against decay and the hand of Time. In India, periodic symbolic worship of the dead accompanied by offers of sacrifices, alms-giving and ceremonials has been instituted and is observed to this day. Among other such races of the world as have a claim to a hoary past, worship of the deified spirits of the dead as protectors of families or villages is a common custom.

The Egyptians.

In India.

Among Aboringinal People.

The Evolution of the Idea of God ;
(B) Elemental Spirits.

Man's incapacity to understand

The imagination of man and the process of analogy furthered the growth

the Objects of Nature and their Activities.

of the Idea of God. Man was struck with awe and wonder at the objects surrounding him. The stupendous mountain, the deep valley, the mighty torrent and the thick forest, as also the milder and the finer things of Nature, like the Moon in the cloudless blue, the fertile field, the beautiful feathery beings—all these attracted his attention. Their might or gentleness, their destructive character or their pleasing nature appeared to baffle his native muscular strength or his simple power of understanding. Those which he could not conquer and subdue, those which he could not grasp and describe, must be beyond his region. How did they exist? How did they operate? What was the secret of their strength to destroy or their gentleness to please? In his incapacity to understand Physical Laws or by his simple faith that would not tolerate argumentation and discussion, the primitive man really and sincerely believed that

Belief in Hidden Spirits.

there must be some one like him or more powerful than he, behind each one of those objects of Nature which he saw and felt. Else, how did they work? Evidently, it was possible for such a being or beings to remain invisible; for, did not the father of the family, even after his death, continue to act for the weal or the woe of those below? It was therefore equally necessary, as with the dead members of the family, that the beings behind the objects of Nature should also be propitiated through worship, sacrifice and ceremonials.

The Evolution of the Idea of God
(C) Analogy with Human Society.

The Uniformity of Nature and the Regularity of some of her Activities.

Still another observation and its inevitable conclusion led the early man to decide the existence of God. What struck him most in his observance of Nature was the regularity of the occurrence of her activities. Day in and day out, the Sun would rise in the

east at dawn, rise to the zenith of the sky at mid-day and set in the west in the evening. At night, the Stars would put in their appearance and twinkle all the night in the sky and disappear with the rise of the day. The Moon would regularly wax and wane from humble beginnings to great light and then to gradual darkness. The Spring and the Summer, the Autumn and the Winter with their characteristic features would come and go at regular periods. Day and night, sun-shine and rain, heat and cold and everything else occurred, each in its time and performed its task automatically and silently. How did those dumb, life-less objects operate? How did the human society go on? How was it that every member recognised the necessity for, and the rights of, every other member? How did it happen that among men, confusions and conflicts were absent and, if present, were easily and early set right, so as to allow each man to live and

Impossibility of Nature's Uniformity without Guidance.

Analogy with Human Society.

work smoothly. ? Was not men's conduct towards one another due to the authority of a King or a Chief whose wrath would fall on disobedient and wrongful persons ? It is no wonder why surrounding Nature too should not have what Man had. Like a King or a Chief for men, there must be a King or beings of authority for the world at large. Else, the objects of Nature could not work so quiet, so regular and so punctual. These Beings of influence must be commanding the different sections and phenomena of the Universe.*

The Evolution of the Idea of God ; (D) Exercise of Might and Compromise.

The rise of innumerable Deities.

Thus, through fear for his dead ancestors, through awe and reverence for beings whom he supposed to dwell behind the Elements of Nature, and through his own argument that the

* Refer to Ch. XIV.

world could not get on without control and guidance, man gradually built up a series of invisible and silently operating persons, more powerful and more intelligent than he, watching and directing him, and demanding worship and reverence in turn. Every primitive family or clan had its own guiding deities whom it respected as the makers or the destroyers of its happiness or sorrow. As, however, each community or race came in course of time to be merged in others through defeat or alliance, its deities also shared the same fate as that of their votaries. The result was that, as the human society widened from the family, through a clan and a race, to a nation, the gods of the defeated were reduced to inferior ranks or relegated to the region of oblivion. The deities of the more powerful races occupied their places and the total number of really powerful gods gradually dwindled before the

The gradual growth of a Supreme Deity.

The erection of the God of the most powerful race to the disappearance of those of the defeated and the suppressed.

Metaphysical Compromise.

more advancing ones.† Metaphysical speculations, in certain cases, intervened at this stage of the struggle for supremacy among the gods and settled the problem by recognising the greatness of each in its place and representing all as but the different presentations of one only Supreme God.* A God of gods thus came to be erected either by the dictation of the sword or the decision of philosophy. Man's further progress in thought and deed aided him to add many qualities to his God of gods, indicative of absolute greatness. He was made omnipresent and omniscient, all-powerful and all-merciful.

The growth of Qualities for the Universal God.

† This was how the God 'Jehovah' came to supersede the 'Bull' and other deities of the races whom the Jews conquered. This was also how at first the Aryans came to erect thier God over those of several non-Aryan gods.

*This was the final Evolution of the Aryan Transcendental Thought now generally known as the VEDANTA.

The Theory of 'Creation' (A) Man's Need for 'Explanation'

The Theory of God's creating the Universe

Evolution in human thought thus led to the erection of a supreme God, while man's unquenchable desire for explanation later on converted Him into the *maker* of the Universe including all objects and every human being. Man by nature is inquisitive. He must know the *why* and the *wherefore* of all he observes and experiences. This natural dissatisfaction with things as they are, this native prompting to know more, this congenital restlessness till the very bottom is probed, is the root of all human progress. It appears as mere prattles of meaningless questions on the part of children, as vain and wasteful discussions among uncultured adults, and as reasoned arguments and acceptable conclusions in the midst of the educated and the refined. But for this innate insatiety, thirst for knowledge would not exist and man would

Man's natural craving for explanation.

degenerate into a state of animalism. The way which he adopts to satisfy his inborn curiosity is to find out, what he styles, an '*explanation*.' Explanation is finding a place for new experiences among older ones. It is the bringing of the unknown along the line of the known. It is the discovery of a cause, that which is the known potential root of a later unknown product. Man's knowledge progresses from stage to stage by the finding of a cause for every event or by the explanation of every occurrence or experience through reference to a well-known or general experience or piece of knowledge. Man's curiosity is such that it never sees an end till, passing from the petty needs and deeds of his daily routine and immediate surroundings, it reaches the utmost extent of his life and the widest possible area of his thought and imagination.

The difficulty of Man to discover a

The biggest of all problems that appeared to the primitive man and has

since repeatedly shown itself is the problem of Life. It is full of difficulties and pains. It is a bundle of contradictions, baffling all attempts to discover an easy explanation accessible to human comprehension. He feels this difficulty in understanding his own life, in that of his neighbours, and also in grasping the significance of the surrounding material world. He has, however, never ceased putting the question. But, to his dismay, he has again and again discovered that anything known to him or knowable by him is incapable of offering a satisfactory explanation. Out of disgust or sheer logic, he turns his attention to something unknowable by human experience. He concludes that Life and the surrounding Universe must owe their origin and being to some super-human activity. And whose activity can it be except that of the God whose very positing and recognition he has, through the evolution of

suitable Explanation for the Problem of Life.

That which Man cannot know must be due to Super-human Agency.

his ideas, already arrived at ? The Universe *is* and *goes on* because of *His* will and deed. Man is prosperous or adverse, because it is *His* wish.

The Theory of Creation ; (B) The Design Theory.

The Design Theory.

That a God should have been responsible, through His making, for the Universe and its phenomena, man also concludes by his craze for planning and pattern. The house he dwells in, the cloth he wears and everything artificial that ponders to his want and taste owe their origin to some one person's device and work. The beautiful pictures hung in his hall, the carved and decorated furniture used by him could not have come to birth without the planning and the acting of a master-painter or a capable architect. How much more should the grand panorama of natural beauty owe its source to a Painter of painters and an Architect supreme among architects. The grandeur of the blue in the sky and on

God as a Painter or an Architect.

the sea, no human brush can paint ; the symmetrical blending of the several variegated colors on flowers and feathery beings, no man's hand can produce. There must be One, all-intelligent and all-capable, to whose planning and work the entire vista of Nature's beauty and symmetry must owe its birth and being.

The Theory of Creation ; (C) A Study

Man's loss of Freedom and Initiative.

Man is a progressive entity, and the notion of his being subject to the guidance of an extra-power is a doubtful impetus to his instinctive tedencies for growth. Under the dispensation of a universal divinity on whose providence he is made to depend, as much for his living as for his birth, he loses all freedom to think and to act for himself. He is deprived of his potentialities for initiative and volition. He becomes a pliable being, lying between hopes and fears and depending for his deliverance on the mercy of a superior authority

whom he has to please and satisfy by his prayers and petitions* *That* God Himself, who creates man according to his wish, is either indifferent to his troubles, or not impartial in the distribution of His gifts. Under His merciful rule, as to why even one should suffer passes one's comprehension. *This* is more compatible with the quality of 'Cruelty' on the part of the maker; while the term 'Mercy' as applied to Him is a misnomer, if not a mockery. To attribute the origin of the Universe to the wish of some one else is also to admit the possibility of 'Freak.' This is an entity full of the possibility for confusion; but the Universe in all its details is, beyond controversy, a Cosmos and not a Chaos. Again to state that God made this world from Matter like unto a potter is more of a poetic imagery than a fact of real value; for, while it traces the origin of the Universe as it is known and seen, it leaves untouched

God's Indifference, Partiality and Cruelty.

Freak.

Want of explanation for the Origin of Matter out of which God made the Universe.

*Refer to Ch. XIII.

the question of the genesis of that original Matter. If it had been primordial, owing its birth to none and existing of its self-accord, it forms a duality by the side of God who likewise is self-existing. Things which have no beginning have no end; for, 'beginning' and 'ending' are but relative terms where neither would exist withou tthe other. Both God and Matter are therefore Infinities—in Time, Space and Causation. Infinity can be but One, * and the admission of a second limits both. Limitation is finality, and God and Matter are thus not endless. A God that is to die cannot commend himself to man; and, for the unquestioned, unconditioned existence of a single Unit, either God should go or Matter must depart. To remove God is to cut at the root of the theory of Creation, while the disappearance of Matter will leave God to make the Universe out of nothing. After all, to posit that the

The Mutability of God and Matter.

*Refer to Ch. XXI.

The Theory of Creation contradicts Scientific Conclusions.

Universe had an origin is to locate a time limit, explicitly in the Past and implicitly in the Future. Things with a beginning must have a finality, and a Universe that is to end is against the scientific Infinity of Existence and opposed to the doctrines of the Conservation of Energy and the Indestructibility of Matter. *

Inadmissibility of the Creation Theory.

The very theory of the origin of the Universe through Creation thus owes its life to man's progressive thought. Beginning with the crude fear and the simple faith of the primitive man, receiving its strength from metaphysical speculations and poetic imaginations,

*The Universe is not solely material. Meteriality indicates the possibility of Division; and, when Matter is divided to its utmost, it loses all capacity for further division. A Material Body for instance is such on account of its Dimensions which on ultimate Analysis will be discovered to be made up of Points. These, according to Geometry, have no specific location and as such have no separate existence apart from the Consciousness of a knowing Subject. Matter in that state is indivisible and is therefore non—Matter which is ever-Existing.

human ideas have strung a long story which, owing to man's habitual logical incapacity and his consequent unquestioning faith, has become a settled fact and a confirmed conviction. The application of that theory to human life leads to the understanding of God as fanciful and finite, and to the possibility of His being denied by man. The world then becomes a miserable place to dwell in, as it depends for its continuity as for its origin, upon the wish of a God, inaccessible and mutable.

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CHAPTER XIX.

THE ORIGIN OF THE UNIVERSE—BIOLOGICAL EVOLUTION?

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Opposed to the Theory of simple Creation..... there is the Theory of Biological Evolution .....

Biological Evolution, however, seems to explain only a part of Life—the sentient Life. It does not concern itself with the whole of Organic Life... ... ; much less does it deal with the Universe as a whole.

(A) Biological Evolution Explained.

The Theory of Biological Evolution and its strength—Explanations of Biological Evolution—Evidences of Biological Evolution—Man, as super—fine Animal—The Endlessness of Biological Evolution—The Growth of Intelligence dependent on the Growth of Nervous Mechanism.

(B) Forces helping Biological Evolution.

Forces aiding the Biological Evolution of Sentient Life—(A) *External* (i) Geological ; (ii) Geographical ; (B) *Internal* (i) Heredity ; (ii) Natural Selection ; (iii) Sexual Selection—The Cumulative Effect of the several Forces—The Development and the Differentiation of Organs.

(C) Biological Evolution ; A Study.

The Merits of the Theory of Biological Evolution—The Limited Scope of the Theory of Biological Evolution—The Origin and the Growth of Intelligence assumed to be due to mechanical Operations—The Inadequacy of Natural and Sexual Selections and the like to serve as dynamic forces for the Progress of Life—Omission of '*Involution*' without which '*Evolution*' cannot operate.

(A) Biological Evolution Explained.

Opposed to the theory of simple Creation by the fiat of an all-powerful or merciful Being who is extra-cosmic, there is the theory of Biological Evolution to explain the origin and

The Theory of Biological Evolution and its strength.

the progress of the Universe.* It brings to its support much scientific learning and knowledge. It is based upon a large variety of carefully collected and closely tested testimonies of an incontrovertible character. Observations made at random and under well-planned experiments have been brought to its proof. Many modern scientists of note have devoted their time and skill towards its exposition. Incontestable conclusions of every branch of Physical Science have been applied to test its logicality and vindicate its inferences.

Explanations of Biological Evolution.

Each variety of Sentient Life† is no separate or isolated entity. Between

* The Theory propounded by Darwin and developed by his School of Scientists.

† Sentiency is indicative of the capacity for Volition or Willing and the ability for Voluntary Action. These, according to modern Science, are confined to Animal Life of all types including Man, varying, however, in volume and quality according to the refinement and the development of the Physical Body. According to this view, those that are not Animals, such as Plants, Rocks Elements of Nature etc. are insentient.

one type of animal and another, there is a link; and all types of animals are connected by a single chain of a common Life. Each order of animal differs from the rest only in the possession of a peculiarly formed body, composed of parts which have developed much or little of definiteness and particularity. According to the grade or stage of bodily progress, animals are divisible into various classes; and the distinction between one class and another is one of imperceptibly gradual upward gradation, from a lesser to a greater specialisation and differentiation of the physical organs.

Evidence of Biological Evolution.

There is a close similarity in the structural plan and the formation of the bodies of the several types of animals including that of man, applying even to minute details like the bones and the muscles. Man's internal organs—the heart, the stomach and the rest—resemble those of other animals;

while the plan of the nervous system is the same in both. Even the stuff and the substance making the blood, the flesh, the nerve and the bone are not different. Diseases, considered contagious, spread easily from animals to men and *vice-versa*; while similar curative and preventive treatments produce similar results on man and beast alike. Alchohol and anaesthetics have been observed to result in the same kinds of actions and re-actions; and diseases arising from one and the same causes produce the same consequences upon both. The human embryo, in its early stages, resembles in its outward form those of other animals; and certain organs useful to the latter are discovered in men also, though they have no purpose to serve in them.

Man, a superfine Animal.

Human beings are only super-fine animals, differing in no way from the lowest worm under their feet. They have the same physical formation and

the chemical composition of the animals. They have come to be what they are by slow and gradual transformations in the bodily structures of the lowest type of animals. The order of progress is from the JELLY-FISH to the different kinds of AQATIC BEINGS, thence to Reptiles, BIRDS AND BEASTS to MAN.* The nearest ancestor

* Evidently, the theory of Biological Evolution is implied in the Hindu belief about the Ten Avatars or Incarnations of Vishnu—their Deity that preserves and protects the Universe. Whenever VICE prevails and VIRTUE subsides, their God is believed to visit this Earth for saving the virtuous against the wicked. Such Divine visits are held to occur at prolonged intervals and nine such have already taken place. The first was in the form of a Fish: the second, that of a Tortoise; The third, of a Boar; the fourth, the Lion-Man; the fifth, the Dwarf; the sixth, the seventh, the eighth and the ninth being. Parasu Rama, the Brahmin; Rama, the Hero of Ramayana; Rama, brother of Krishna or Krishna himself of the Mahabharata fame, and Buddha, the founder of Buddhism.

The Fish, the Tortoise, the Boar, the Lion, the Dwarf and the fully developed Man, Priest or King—this is the order of the Avatars, and there is implied in this narration a gradual ascent of Life from the lowest to the highest type—from a purely acquatic being to a semi-acquatic one, thence to a land animal of a low type to the strongest one, thence through Man undeveloped to Man fully developed.

to humanity is the Monkey, with whom Man has close correspondance in every detail*. Prolonged interval of Time must have lapsed before sufficient and striking changes could have taken place in the form of an animal, to distinguish it into a separate class; and before that animal, MAN, could have emerged from the original FISH, several millions of years must have passed. He too has been progressing since, and already thousands of years seem to have gone. There appears to be no finality yet; and scientific speculation is busy conjecturing his possible outward form and mode of life in the distant future. Verily, Biological Evolution is an unending chain passing from stage to

The Endlessness of Biological Evolution

*Even now certain aboriginal races, particularly in Central Africa and in the Islands of the Pacific, are reported to have small tails.

Rama, the hero of Ramayana, is said to have led an army of monkeys against Ravana, the king of Ceylon. Can it be that they were aboriginal tribes, just evolving from the animal stage to that of man?

stage till where it will cease it is impossible to foretell.

The growth of Intelligence dependent on the growth of of the nervous mechanism.

Biological examinations and researches of Experimental Psychology have brought to light that, with the increasing particularisation of the several organs of the body, there is a gradual change towards increased definiteness in the nervous system. The nerves get divided and distinguished while the brain slowly forms itself and develops. In man, who has the best, the most complicated and the highest specialised physical organs,* the nerves and the brain are fully grown. On the nature and the extent of the development of the nervous mechanism depends the level of the Intelligence of any being; and a gradually increasing volume of mentality is discoverable as the scale of Biological Evolution ascends upwards

*As Life is at persent known to be here, on this Earth.

and approaches man. Even in any particular stage, beings differ among themselves in their mental powers, according to the strength of their respective muscles and nerves. Defective bodies and stunted brains are responsible for weaker minds and flimsy knowledge.

(B) Forces helping Biological Evolution.

Forces aiding the Biological Evolution of Sentient Life

(A) External (i) Geological

Certain extraneous circumstances have been observed to bring about alterations in the form or the activity of the organs of animals. Geological changes, slow or sudden, account for some. Examinations conducted underground in the desert of Sahara have revealed a current of water containing aquatic animals similar in structure to that of animals in the open seas. As, however, they were brought out, they were found to be blind. Cataclysmic changes in the past must have covered with sand what at one time must have been a sea ; and animals therein, thus obliged to live in darkness for a long

period, lost the use of their organs of sight. Toads are found in cavities in the heart of rocks, and they die as soon as they are exposed to heat and light.

(ii) Geographical

Geographical alterations too seem to affect the use or the disuse of organs. Fossils of animals discovered in the Arctic regions reveal the presence of certain parts in their bodies which are either superfluous or extinct in their live kith in the other parts of the world. Climatic changes in the past must have forced the migration of the inhabitants of the colder countries to the warmer South, and in their new homes the settlers could not evidently find a use for some of their earlier organs.

(B) Internal

Inherent features too appear to produce alterations in physical appearances and bodily build. Heredity is a potent factor in the determination of such consequences. Parents have an innate capacity to transmit some of

(i) Heredity

their physical characteristics to their progeny. Study of Pathology has revealed that diseases have a tendency to persist and pass from generation to generation. Experiments conducted in breeding animals have brought to light that young ones, particularly hybrids, do inherit some or all of the physical features of either or both of their parents

(ii) Natural Selection

Natural Selection is another important factor in forming the habits and the organs of animals. Every animal has by instinct 'Love for Life'; and every one is particular about the search for and the storage of food. Birds of certain countries, at the approach of the time of scarcity of food during the Winter, are observed to move to a warmer land and return home with the coming of the Spring. Bees and Ants are known to collect enough of food against a bad season, while the examination of the holes of Rats reveals the storage of grains. The same Love

for Life against decay or death from famine or a possible attack from a hostile race has caused even human societies to move from country to country and has led to the development of inventive capacity in them. This, in varying degrees of instinctive or rationalistic application, is found among all classes of animals. In man, it shows itself in the forms of manufacturing tools and weaving cloth, in the building of houses and the like.

(iii) Sexual Selection

Sexual Selection also seems to have a modifying effect. Certain types of animals have been noticed to develop, either for the breeding season or permanently, some organs in thier bodies for the catching and the holding of their mates. Some others also grow secondary or derivative features, like an attractive color, a fine feather or a tempting voice. Jealousy against possible rivals and the necessity for defending their mates have, among

some animals, led to the growth of certain specific organs.

The Cumulative Effect of the several forces

The combined effect of such extraneous and inherent causes has been to induce the members of the animal kingdom to use some particular parts of their bodies in preference to some others. This in course of time has become a settled habit with the result that the frequently exercised parts got strengthened. They became gradually specialised for certain types of functions and thus got differentiated from the rest. Simultaneously, parts that were connected with them also, though at a slower rate, grew and perfected themselves; while some others were arrested and became extinct, to drop off in time.

The Development and the Differentiation of Organs

(C) Biological Evolution; A Study.

The Merits of the Theory of Biological Evolution.

The theory and explanations of Biological Evolution have done much to remove the meaningless superstition and the horrible practices of worship to which man has become used under

the belief that the Universe is the making of a God that is extra-cosmic. Life, at all events animal life, is the result of simple laws which can be easily grasped and reproduced. Man is not superior to other animals, but is similar to them and one with them. There is a continuity of life and therefore a certain unity among all sentient beings. The necessity for the lapse of ages before the undifferentiated physical mass of the Jelly-fish could have made enough transformations in its bodily formation so as to pass through the several imperceptible gradations of animal life to that of man, and the possibility of the latter's further development into an unknown and much conjectured being of the distant future, have revealed **Time**, one of the conditions of Life on Earth, to be immense and possibly unlimited. Under Biological Evolution, man is the maker of his destiny and, for the ills and sufferings of his life, he has none

to blame except himself. He has abundance of freedom of movement and action which, under an extra-cosmic and all-powerful God, he cannot have.

The limited Scope of the Theory of Biological Evolution

Biological Evolution, however, seems to explain only a part of Life—the sentient life. It does not concern itself with the whole of organic life such as Plants; much less does it deal with the Universe as a whole. It does not account for the solar, the stellar and the terrestrial regions, nor does it touch upon the origin of Matter. Further researches have already revealed a connection between plants and animals, as that already revealed between animals and human beings*. Probably in course of time a link might be traced between Stones and Plants too. Scientific proofs might in future establish the unity of all EXISTENCE, varying and appearing, as among the members of the animal kingdom, in

*This too has been established by the researches of Dr. Sir J. C. Bose in ways not necessarily Biological.

different forms with differing functions. The conclusions so far arrived at may have to be revised in view of the enlarged field, so as to fit in with new discoveries and additional knowledge. The factors of Natural and Sexual Selections, so far considered to be the dynamic forces for the progress of Biological Evolution through the preservation and the propagation of life, may not apply to rocks and plants; and a new motive power may have to be discovered for progress from one stage to another. The theory of Biological Evolution, as it stands, is under great limitations with regard to the scope of Life and its application; and, as an explanation for the origin and the progress of the Universe as a whole, it is very meagre.

The Origin and Growth of Intelligence assumed to be due to Mechanical Operations.

It appears to assume that growth, even in sentient beings, is the result of mechanical and well-set laws. It is, however, to be doubted if mechanical

and therefore material laws and operations can ever bring forth Intelligence which is identical with Life and, according to modern scientific parlance, non-mechanical and immaterial. Purified blood is the product of heart's action; but whether, by analogy, Thought may be styled the issue of the brain's activities is a matter for consideration. Consciousness *may* be conditioned by the physical body, but whether it emerges out of the latter is open to doubt.

The inadequacy of Natural and Sexual Selections and the like to serve as dynamic forces for the Progress of Life.

Natural and Sexual Selections are stated to be the potent causes for the adaptibility of animals and the consequent transformations to their respective physical bodies. Biological Evolution, however, is silent with regard to the agency which causes them to select one thing in preference to another; and to say that they are due to 'heredity' is not to explain the real dynamic power, but to attempt to put

it off by pushing it backwards to parents and ancestors. What made the latter do certain kinds of deeds? 'Heredity' cannot explain unless it be to push it further backwards. Instinct and congenital tendencies said to cause the peculiar behaviour of particular types of animals are no better than the explanation through heredity. Instinct is the name given to certain kinds of prolonged acts which are almost involuntary. These, however, are not mechanical, but only habitual through constant usage. They involved much reflection and thought at their commencement in the past and they carry with them great mental potentialities at their back Intelligence is thus at the root of acts of Instinct; and whence this Intelligence has originated in animals, Biological Evolution does not say. Congenital tendencies mean no more than tendencies from birth, and therefore are no explanations for the

how or the *why* of the activities of animals.

Omission of Involution without which Evolution cannot operate.

Above all, Biological Evolution is silent about a co-existing and simultaneous change. Every physical body, chiefly that of organic life, is undergoing double transformations at one and the same time. One is expansion, outward and forward, a multiplication, a divergence; the other is contraction, inward and backward, a concentration, a convergence. On the one hand, there is a slow outward progress in the form of development and distinction of organs; on the other, there is a collection of the quint-essence of the whole being. This latter is the concentration, within minutest form and space of all the physical and the mental potentialities of that being. Ordinarily, this is known as the production of the Seed—the concentrated essence of the whole. Without this simultaneous, backward, collective movement, there can be no

forward, expansive progress. The tree comes out of the seed and produces seeds again. The former is Evolution; and the latter, Involution. Both are essential for the march of progress, and an attempt to explain the growth of Life only by Evolution is partial and incomplete.

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CHAPTER XX

THE COSMIC ENERGY.

Everything of this Universe is..... the out-come of a single Energy..... Verily, that Energy is Cosmic; and it is the maker, the maintainer and the destroyer of all and sundry. It acts and shows itself now as Matter and now as non-Matter. These are not opposed and independent entities. They are but the different states or modes of it.

The General Question.

The Problem of Problems.

Energy—The Basis of Life

The Instance of a growing Plant; Water, Earth and Air; Sun's Heat and Light; the Seed—The factors necessary for the growth of a Plant; the Natural, the Dynamic and the Additional Vitalities, or the Primal, the Immediate and the Supplemental Causes.

What is true of Plant Life is also true of all Sentient Life—the Fact explained.

Energy and Matter, the ultimate Factors for Life's growth—The Interdependence of Energy and Matter.

Energy is One and Infinite.

The ultimate One-ness of the triple Energies needed for Life's growth—The Principal and the Auxiliary Energies—The Doctrine of the Conservation of Energy and the Need for the Identity of all kinds of Energies as a Single Energy.

(i) Matter—What is It? Physical and Chemical Properties, the Results of Energy.

A Material Body is the result of Material Particles kept intact by Force—A Material Body is the result of Physical and Chemical Properties produced by Force.

(ii) Matter—What is It? Atoms and Energy.

Material Particles: Molecules and Atoms, their difference conventional—Possibility of Analysis *ad-infinitum*. Electrons—The Possible Final Stage—Force, the Cause and Maintainer of Matter.

(iii) Matter—What is It? Ideation by the Subject.

Material Quality of Space Extension, Psychological and not Physical; the Geometrical Point.

(iv) Matter—How Produced?

The Dual Agencies for Material Existence—Matter, a bundle of Phenomena—the Results of the Activities of Force—Illustrations—The Reality of the Phenomena.

Energy and Sentiency.

The Causes of Material Existence—The parts played by Energy and Sentiency respectively; The Material Universe, a Reality and an Ideality; The Stability and the Instability of the Material World.

Sentiency—Its Gradations.

The several Levels; Subliminal, Subconscious, Conscious, Super-conscious—Knowledge, the outward Manifestation of Consciousness—Thought, the Representative of Knowledge—Thought, a Power or Force.

Identity of Energy and Sentiency:—

The Cosmic Energy.

The *Sameness* of the Dual Agencies of Material Existence, Energy and Sentiency—The Supreme Energy—The Unity of the Physical and the Human Worlds or the One-ness of Physical Forces and Human Thought—*THE COSMIC ENERGY*—Matter and non-Matter.

The General Question

The origin and the progress of the Universe have been the Problem of problems with Man. What are all those things which he sees around him? How do they operate and whither do they march? What are those heavenly bodies,—the Sun, the Moon, the Planets and the Stars? What are Trees and Plants and Animals? What are Fire, Air, Earth and Water? What is Matter and what is non-Matter? What is Life, what is Consciousness and what is

The Problem of problems.

Knowledge ? Are they different or one ? How did they originate ? Have they been made by any agency beyond them or have they come into being of their own accord ?

Energy—The Basis of Life

The Instance of a growing Plant.

Let a man watch the growth of a plant. It sprouts out of a seed and by stages gradually progresses into a mighty tree. The growth of the plant is no more than the addition of further matter which, in the case of plant life, comes from the water with which it is fed, the soil on which it grows and the air that surrounds it. The plant thus gets its needed matter from matter already present, and it is enabled to absorb and assimilate the latter by the help of the sun's heat and light.

Water, Earth and Air.

Sun's Heat and Light.

No amount of water, earth and air and no amount of heat and light, however, can produce a plant unless there were the SEED which is the essence of the whole of the future mighty tree.

The Seed.

The factors necessary for the growth of a Plant.

Three factors are thus needed for the growth of a plant ;—the concentrated essence of the vitality of the future tree which takes the form of the seed ; the sun's heat and light which rouse the dormant vitality in the seed ; and the surrounding air, water and earth which supply the materials needed for the structural formation of the tree ;—or, the natural Vitality of the Seed, the dynamic Vitality of Heat and Light, and the additional Vitality supplied by surrounding Matter ;—(viz) the primal cause, the immediate cause, and the supplemental cause.

The Natural, the Dynamic and the Additional Vitalities or the Primal, the Immediate and the Supplemental Causes.

What is true of Plant Life is also true of all Sentient Life.

The fact Explained.

What is true of plant life will on analysis be discovered to be true of animal life including that of man. The primal cause is the Seed injected by the male parent into the womb of the female during the physical act of mating. The immediate cause whose purpose is to rouse the slumbering vitality of the Seed is supplied in the first instance by the warmth

of the mother's body produced therein by her food and her physical acts and exercise; and later, after the birth of the young one, by Sun's heat and light, by its own bodily exercises and by the food it takes. The supplemental cause which is to give fresh matter for the growth of the babe comes from the food which the mother takes while it is still in the womb and, after its birth, by the air it breathes, the water it drinks and the food it takes by preying upon the surrounding vegetation or the animals around.

Energy and Matter, the ultimate Factors for Life's growth

The different causes will, on further examination, be found to reduce themselves to two important entities—ENERGY AND MATTER. The Seed constituting the primal cause is not merely the outer-covering or the material particles making it up; but it is also some vitality, some Energy held by them. Similarly, the Sun which is composed of combustible substance

ever burning is not that substance alone. It would not be the Sun but for its heat and light which are also different forms of Energy. The surrounding Nature which supplies Life with materials for its growth is not mere matter. As that alone, the food one takes will be of no avail. The value of one's food lies in its ability to repair the wastes in one's body and to supply it with suitable fresh matter for its growth. The utility of one's food consists in its gift of health and strength to enable one to live, move and have his being. This results from one's vitality or Energy, dependent on or derived from one's food-substance.

The Interdependence of Energy and Matter.

In every case, Matter appears to be the container or the instrument of Energy. The seed-matter contains the vitality of life; the Sun's substance produces heat and light; and one's food-stuff supplies the strength and health needed for life's growth.

The different kinds of Energies seem to act in and through Matter maintaining, as it appears, a close dependence on it or inter-dependence with it.

Energy is one and Infinite.

The Ultimate Oneness of the Triple Energies needed for Life's growth.

The vitality of the Seed is thus Energy; the heat and the light of the Sun are also Energy; while the consequences of food also lead to Energy. Of these, the last two are of but one kind. The warmth supplied by one's food and bodily exercise is the same as that emanating from the Sun, though it may vary from the other in its volume and the results it yields. The three kinds of Energy are thus really two—the vitality or the Energy of the Seed; and the vitality or the Energy supplied by the Sun on the one hand and the surrrounding matter on the other, both for rousing the dormant Energy in the Seed and aiding its growth by the supply of additional matter in the forms of food

and drink. The last two are but auxiliaries to the first which is the real source and secret of Life.

Even these two—the Energy of the Seed and the Energy of the materials in the surrounding Nature—may, on reflection, be found not to be different. Absolute variation in qualities between any two entities would lead to their complete foreignness and ultimate isolation. There would be no possibility of contact between them through inter-dependence or inter-action. The fact of the rousing of the natural vitality of the Seed by the surrounding Nature is indicative of the possibility of inter-action between the principal and the auxiliary Energies. Contact is relation, sympathy and oneness. The two kinds of Energies too are ultimately one. If they are different, they would belie the established doctrine of 'the Conservation of Energy' which vouchsafes that Energy cannot be destroyed. Energy is unlimited, not only

The Principal and the Auxiliary Energies.

The Doctrine of the Conservation of Energy and the Need for the Identity of all kinds of Energies into a Single Energy.

with regard to its quantitative totality, but even with regard to its being in Time. It is infinite in every way, and Infinity implies One and not many. Hence, all the Energies or the vitalities needed for the growth of Life are of one kind only. Now as the essence in the Seed and now as the rousing circumstances of the surrounding objects, the same Energy appears and operates.

(i) Matter—What is It? Physical and Chemical Properties, the Results of Energy.

But, what is Matter—the matter that composes the Seed-substance and contains the vitality of the future being; the Matter that forms the stuff of the objects of Nature which, through the results of their activities,—heat, light, food and the like—aid the progress of Life? What are one's wealth, friends and relatives? What is the human Society? These too are material; these too aid the growth of Life, though not directly in the form

of food, at least by causing one to think and to act and thereby to develop and progress.

A Material Body is the result of Particles, kept intact by Force.

In considering any material body —a piece of furniture for instance— one finds it to be composed of minute particles that are kept together by the Force of Attraction. This is styled differently under different conditions—as Cohesion and Adhesion, Gravitation, Capillary Force and the like. On its intensity or strength depend the peculiar physical features of any body—hardness and softness, brittleness, malleability, ductility and similar ones. Coal and Diamond are similar in properties, both arising from a common substance—Carbon. Their differences, however, are due to differences in the intensity of, and the duration of exposure to, the subterranean combustion to which both of them were subjected. On the very same cause also depend the chemical properties of material objects. Water, for instance, is the out-come

A Material Body is the result of Physical and Chemical Properties produced by Force.

of the chemical composition of Oxygen and Hydrogen brought on by the action of Force or Energy, where the properties of Water are different from those of its primal components. A material body is thus the result of its physical and chemical properties or qualities which are ultimately due to the activities of one or the other of the different kinds of Forces which, whatever the technical differences, are ultimately but forms or modes of Energy in operation which is the same in its quality.

(ii) Matter—What is It? Atoms and Energy.

Material Particles.

But, what are those particles on whose physical and chemical nature depend the shape, the size, the substance and everything else of the fuller body? They are called Molecules; and they are divisible into finer particles still, styled the Atoms. The main difference between a molecule and an atom is generally one of size and, probably also, the readiness with which the particle takes to changes under pressure, external or internal. After all,

Molecules and Atoms, their difference conventional.

the division is mainly conventional; and a molecule may be taken to be a collection of several atoms which are kept in tact by Force or Energy.

Possibility of Analysis *ad-infinitum*.

There is, however, no finality to such divisions or analyses of material particles. Atoms have been further divided into still finer particles—the ELECTRONS. Each one is so tiny that it needs a powerful microscope to detect its presence.

Electrons. The Possible Final Stage.

Man's capacity with artificial aids has divided Matter into such minute particles; but Man's capacity is by no means the final arbiter in things scientific. Further analysis has already been made and a state has been arrived at where what is found to be left is only activity or MOTION and no physical particle *

* Dr. Wills R. Whitney of the General Electrical Company, Schencetady, in reviewing some of the modern disclosures on the make-up of Matter before the American Chemical Society, is reported to have said:—

The Atom of the past generation .....was by definition indivisible.....

Force, the cause and Maintainer of Matter.

Force or Energy thus appears to be the very foundation for the formation of what are termed material particles which, by their further mutual adhesion and repulsion—also Forces or modes of Energy—take shape, size and the like

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We have now reached a stage..... where the actual picture of the structure of the atom is more intricate than any earthly geometrical figure and more perfect than any known celestial system.....

The electron has now taken the place of the elemental atom of our fathers, We cannot claim that ours is simpler than theirs. Theirs was harder to pierce but ours is harder to understand. Roughly speaking, the atom of today is a positive electrical charge with the equivalent number of negative charges spaced in and around it.

Crookes called the electron the fourth state of matter, as it was neither solid, liquid, nor gaseous. Matter is..... not merely dry and hard, nor yet soft and wet. It is electronic and even celestial, whatever that may mean, and the most we know about it is that it is almost entirely space .....Matter is like a vacuum in which there are an enormous number of positive and negative electric charges .....We may say that every gram of all matter contains six hundred thousand trillions of electrons and an equal amount of positive electricity.....

The actual smallness of the atom is impossible to realize.....

(Extract from the report of *The Times of India*, Bombay, dated 10th October 1925)

and form particular properties also; and thence give rise to bigger bodies and vaster systems.

(iii) Matter—What is It? Ideation by the Subject.

Material Quality of Space Extension Psychological and not Physical.

After all, the conclusions of the physical may have to yield to the speculations of the metaphysical. Matter is matter because of its length and breadth, height and depth, area and volume and the like. These qualities, however, have no tangibility, objectivity or reality about them; for, the unit of their measurement. the POINT, is something which has a function but no location.† Length, breadth and similar ones have therefore no location, and things that have no location have no independent existence. Matter also which derives its form and name because of these has therefore no existence of its own. Length, breadth and the like must

The Geometrical Point.

† This is the Mathematical, or rather the Geometrical, understanding of the Point that is the Unit of measurement of Material Bodies.

therefore be subjective speculations. They are but the readings of the individual Mind into the Space around. They, and Matter whose qualities they are, are ideal conventionalities created by one mind and approved of by others. Matter and the whole objective universe around are thus really psychological and not physical, at least from the stand-point of each knowing Subject.

(iv) Matter—How Produced ?

The Dual Agencies for Material Existence

On the one hand, Matter with all its tangibility or solidity or chemical composition which varies from body to body is the result of the activities of Force ; and on the other it is the consequence of the operations of the Subject or the individual sentient being who creates limitations to Space and gives rise to length, breadth and similar ones.

Matter cannot remain independent of its creative agencies

Matter is thus the result of the combined activities of Force and human Consciousness. Several qualities

are created by these agencies ; and, when they are put together to suit the experience of a sentient being, they are called Matter. Each one of those qualities is a phenomenon in the sense that it has no permanent and independent existence apart from its creative authors.

Matter, a bundle of Phenomena :

That Force for instance—the external agent—is capable of giving rise to phenomena is clear from some common experiences. The rain-bow does not exist in reality ; it is only a vision caused by the refraction of the rays of light, in their motion or passage through a dense mass of vapour, the clouds. When a spectrum-wheel with paintings of different colors is rapidly rotated, nothing but white is seen. A thick card-board when swiftly hurled against an object, cuts through it, thereby discharging the function of a knife though it is not a knife in name, form or function. Variations in heat or cold, which are but

the results of the Activities of Force.

Illustrations.

forms of Energy, bring about differences in the states of material beings. Solids become liquids, and these turn into gases. Thus, every quality pertaining to Matter and even its formation are but phenomena incidental to and connected with the operations of Force.

The Reality of the Phenomena.

Those phenomena are not unreal ; they are the results of Force and its activities which are real. Matter as matter having an independent and original existence is uncertain ; but, as a derivative, with its materiality deduced by the combination of several qualities created by the activities of Force, it is a certainty.

Energy and Sentiency.

The Causes of Material Existence.

There are thus only two agencies for the production and the existence of the Universe—Force or ENERGY and SENTIENCY. The former by its activities produces the qualities of materiality and therefore Matter and the objective world ; the latter, through its operations, which take the form of Thought

The part played by Energy and Sentiency respectively.

and its psychological allies, leads to the knowledge of such a world. Even if one happens to lose his knowledge or rather Consciousness, the world still continues to exist ; because the Energy or Force, the presentation of whose activity it happens to be, is infinite or unlimited. With a man's death, the world does not end ; only, to *him* it gets lost because his consciousness, the medium of communication to him of the existence of the world, disappears, as is popularly believed, from him. In this sense, the material Universe is a Reality—a reality because the Energy or Force which, through its diversified activities under different circumstances, becomes or appears as Matter and material bodies, is certain and permanent. In this sense also, the material universe is an Ideality—an ideality because its existence is known to each individual sentient being only through Ideation or Thought.† The

The Material Universe, a Reality and an Ideality.

† According to Physical Sciences, the objective world is material which, because Matter, (i e.) something

The Stability and the Instability of the Material World.

material world is at once *Stable* and *unstable*,—stable when viewed over prolonged periods of Time and vast expanses of Space; unstable, when looked at from the stand-point of each sentient being—limited in Time and Space—with the disappearance of whose knowledge, the world to that particular being disappears at once. Vastness of Time and Space picture the world as permanent; narrowness and particularisation show it as changeful, whimsical and limited.

which is perceptible to human senses, is Indestructible, is ever-lasting, (i. e.) Real. Such Sciences ignore and sometimes even deny the existence of and the necessity for human Consciousness which, if ever they approve of, they derive as a material product of a material activity.

Psychology, on the other hand, denies the independence of the objective world. It derives it from human Consciousness which, accordidg to it, is the Original Entity. So long as Consciousness lasts, one's world lasts; and with its disappearance, the latter also disappears. Since Consciousness is something which is not material (i. e.) which is not *Real* in the sense that it does not come to the knowledge of men through human Senses like the material bodies, it is said to be Ideal. Therefore, the Universe of Psychology is Ideal, existing only in the Knowledge of each Individual being and only *for*, and *during* the life-time of, such a being.

What is attempted here is to show that the Universe is at once both Physical and Psychological—Real and Ideal. Realism and Idealism, Physical and Psychological Existences, are not antagonistic, but supplementary, to each other. Each needs the other: each merges into the other, and acts and re-acts on the other, not in virtue of any unknown or unknowable considerations, but in virtue of the fact that each forms but a particular aspect of a 'common' factor which has the characteristics of both.

Sentiency—Its Gradations.

The several Levels

Of the dual entities—Energy and Sentiency—responsible respectively for the material world and a knowledge of it, Sentiency is *Awareness* or CONSCIOUSNESS. Consciousness is believed to vary in its volume; and Psychology divides it into several levels—*Sub-liminal*, where it is absolutely absent in the sense, not of annihilation, but of complete quietitude, as when a man is in sound sleep; *Sub-conscious*, as in the state of his dream or in the first stages of his awakening from sleep or recovering from the effects of anaesthetics; *Conscious*, when he is fully aware of the world and is able to

Sub-liminal

Sub-conscious

Conscious

distinguish, delimit and define each object, feel for it and act towards it; *Super-conscious*, as in that state, when he is not only clearly aware of the world and its several objects separately and individually, but is supremely able to discover and experience an under-current of common unity relating in some manner every object with every other.*

Super-conscious

Knowledge, the outward manifestation of Consciousness

Thought, the Representative of Knowledge.

As Consciousness rises from stage to stage, it shows itself in the form of increasing and increased Knowledge, which in its turn expresses itself outwardly through signs and symbols, and, among humanity, as words and deeds. Consistency to such external representations is given by Thought which thus comes to form the ultimate

*This is the state of the mentality of Seers and Sages. Jesus, Mohamed, Buddha, Krishna and several others who founded Schools of Thoughts of their own, were able to do so because they rose above their respective contemporary Levels of Intelligence, Knowledge and Experience, and read a more comprehensive meaning into the men and matters of their times which their contemporaries did not or could not do.

and final representative of one's Knowledge. The progress of Consciousness is therefore identical with the progress of Thought.

Thought, a Power or Force

Thought is a mighty power. It is a dynamic force which at once supplies a man with motives for his speech and deeds, and also guides him and controls him in all his behaviour towards the outer world. Every act and every sound by which sentient beings express themselves can be finally traced to Thought. The Life of the entire sentient world is due to it. It is thus similar to Energy—not the blind, automatic Energy of the physical world, but an energy, intelligent and capable of variable activity.*

* Refer to Ch XII under 'the Sources of Supply of Information to a new-born Babe.'

Thought *is* a Force. But for it, human activity would be impossible: and, but for that activity, man's mechanical contrivances and material alterations would not take place and, but for that activity also, his social growth too will receive a check—social growth as evidenced in his several Institutions and in his several laws and regulations, touching his conduct and his relations with others.

Identity of Energy and Sentiency—
The COSMIC ENERGY.

The *sameness* of the Dual Agencies for Material Existence, Energy and Sentiency.

The two agencies—the Energy or Force which by its multifarious activities leads to material existence; and Sentiency or Consciousness which through its progressive manifestation comes to know that external world—are after all but one. Only, in some cases, it acts automatically and uniformly, and in some others intelligently and varyingly. In the first, it leads to tangible Objects; and in the second, to a knowing Subject. Between the Object and the Subject, the known world and the knowing being, there is a contact, action and re-action. This implies relation; and relation is union. Wherever there is union, there is not only similarity but even unity. Energy is indestructible; and for it to be Infinite, it can and must be of but one kind.*

The Supreme Energy.

Everything of this Universe is thus the out-come of a single Energy. Now as the innumerable Forces of the physical universe, acting and behaving rigorously and uniformly, producing through their activities the

Not only this, even the entire Sentient Order would come to an end. The mode whereby one type of animal becomes another is by the building, the developing and the perfecting of different Organs for various purposes. And these cannot occur unless there be physical activity, prolonged or repeated. Since no activity can take place without a motive or Feeling, there must be Intelligence behind. And, since Thought is but a consistently developed expression or form of Intelligence in action, Thought may be said to operate even in the animal order.

Thought is thus at the bottom of all Progress—human and animal. The whole of human growth is due to it, and the whole of the Biological Evolution also comes from it. Thought is the cause of all sentient activities and, therefore, the dynamic Force behind all sentient life.

* That the Universe is Infinite is assumed by Physical Sciences too, in addition to man's own inherent Faith and the speculations of Metaphysics. (Refer to Ch XVI on 'The True Knowledge'.) That which is Infinite must include all. (Refer to foot-note under 'Theological Universe' Ch. XVII); and, when it includes all, It is common for all. In view of Its commonness, Its several parts must have an underlying Unity among them and cannot therefore be antagonistic to one another. Mutual antagonism and exclusion of the parts are therefore superficial or apparent; and hence Matter and non-Matter, the Physical and the Psychological, are one and the same.

qualities of Materiality, Particles of Matter, Material Bodies and Systems of Worlds; now as the multifarious factors of a growing Consciouness, by whose symbols of Thought and Sounds and Deeds, that Matter and the material world come to be felt, experienced, known and acted on; that supreme, ultimate Energy *is* and *does* and *goes on*. What is in the distant Sun and the Stars is also in me and you; the force that lashes the mighty deep to fearful fury is the same as the force that drives maddened crowds to deeds of havoc and mutiny. The unseen help by which the tiny drop of dew gently opens the petals of a rosy bud also acts in man to turn his head and heart for aid and guide to an unknown strength and source. Verily, that Energy is COSMIC*; and it is the

The Unity of the Physical and the Human Worlds: or the oneness of the Pyysical Forces and Human Thought.

THE COSMIC ENERGY.

* The term '*Energy*' as applied to this Cosmic Entity is rather misleading. It is suggestive of 'Automatism' or *Blindness in Action*—want of Originality, absence of the Capacity for Independant Activity. Yet, for want of a better term, this one is used here.

maker, the maintainer and the destroyer of all and sundry. It acts and shows itself now as Matter and now as non-Matter. These are not opposed and independent entities; they are but the different states or modes of It.

Matter and non-Matter.

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CHAPTER XXI.

THE COSMIC ENERGY AND EXISTENCE.

[The Features and Names of Existense.]

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The Cosmic Energy which by its activities gives rise to or presents itself as.....the Universe as known to and knowable by Man is co-existent with and part of Existence in general that transcends all physicalness or materiality and the limitations or conditions imposed by it.

A Resume of Facts.

The Universe made of Matter and non-Matter—Matter, the out-come of Force or Energy—Non-Matter too is Force or Energy—The Forces of Matter and non-Matter are real Powers —The two Powers are ultimately One —They are but aspects of a common Cosmic Energy.

Cosmic Energy and Existence.

Material Entities have two states, the Perceptible and the Imperceptible

—Illustrations—Similar is with non-material Entities—Examples—When Entities are imperceptible, they do not get annihilated—Cosmic Energy is EXISTENCE in its perceptible State.

Th Features of EXISTENCE.

(i) Self-evident—(ii) All-Inclusive (iii) Infinite; (a) from the stand-point of Material Universe—(iii) Infinite; (b) from the stand-point of Space and Time; Space, as the origin of Material Universe is Vast; Time, as the method of calculating Material Events is ultimately of the Present Tense; Space as Extension and Time as Succession are but the different modes of *Continuity* which is endless; Existence which can be comprehended only through Space and Time is therefore endless—(iv) Not a Negation but an Affirmation—(v) Not extra-Cosmic—(vi) All-knowing—(vii) Real as well as Ideal—(viii) Without particular Forms —(ix) Without specific Locations—(x) Having no Death—(xi) Unsurpassed and Unequalled—(xii) Unopposed

—(xiii) Easy to understand but difficult to describe.

The Names of EXISTENCE.

The Cosmic Energy and *Existence*—Features of *Existence* summarised—Names of *Existence.*

A Resume of Facts.

The Universe made of Matter and non-Matter

The Universe seems to be made of two entities—Matter and non-Matter. The material section is composed of innumerable bodies, both big and small, each varying from the rest in its outward appearance, in intrinsic composition and in the nature of the function it discharges. The non-material section has no definite form or tangible constitution, but possesses an activity the kind and quality of which seem to vary from those of matter.

Matter, the out-come of Force or Energy.

Material bodies owe their outward formation—their shape, size and the like—to many Forces. They derive

their respective chemical compositions also from one or the other of the sevral Forces known to Physical Sciences. Ultimately, the very minute Particles of whose conglomerations they are the results are themselves but mere activities or Motion in Space without any substance.* They are thus only phenomena created by Motion and understood by sense-experiences as the several qualities, and even *Specks*, of what is generally called Matter. The material Particles

* Modern scientific conclusions establish that Space is not a void, but one filled with Currents of Energy, sometimes mild and some other times violent. These are believed to constitute *Aether*, and their activities are designated the '*Aetherial Waves*'.

Further, modern scientific analysis, in its attempt at sub-dividing material Particles, has discovered the *Electron* which, even under a powerful microscope, is so tiny that Scientists seemed to be doubtful if it could be Solid at all. They were prone to describe it as a Fluid and call it a Liquid Particle which would be invisible but for its activity. Further analysis, however, has discovered even this Speck to be not even Liquid. It has been found to be mere *Fluidity*—a flow—an activity or Energy in motion.

are thus no more than Force; the way in which bigger bodies, by the mixture and the composition of such particles, come into being is also due to Force. And the several Forces themselves are but the different presentations of one common Energy.* Therefore, the material section of the Universe is but a Presentation, an appearance, a sense-experience of the activities of an all-comprehensive Energy which cannot be known and understood except through its manifestations, like material entities, in their ever varying states of Solids, Liquids and Gases.

Non-Matter too is Force or Energy.

The non-material section, generally designated Intelligence, Consciousness, the Spirit and the like, seems to owe its origin to Matter in so far as Intelligence or Consciousness appears to grow only through sense-experiences or their

* For instance, Heat, Light, Electricity and Magnetism are believed to be the different modes or presentations of that common Energy. Its intrinsic nature has not yet been grasped, except through the qualities of its several Presentations.

corresponding Impressions or Ideas. It, however, appears to have nothing in common with Matter, either in its qualities or the modes of its operations. It seems at times even to domineer over that Matter. There appears ultimately to be nothing in the material Universe which it cannot bring under its control either for its grasp or alteration by itself.* Verily, it is a Force, as none can escape the power and the scope of its outward manifestation—Thought.

* Consciousness is conditioned by material entities: and the volume, and the character of its Manifestation or outward Presentation depend upon the nature of the material environments and the state or the stage of the Biological development of the Physical Body of the several beings including their Nervous Mechanisms—chiefly their Brains. Beings of less developed bodies display lesser amount of Intelligence than those of better improved bodies, as, for instance, difference in Intelligence is noted between Animals and Man.

Such among the Scientists who attempt to trace the Continuity of Life from the humble stages of its manifestation to those of clearer stages take this increasing display of Intelligence as a *growth*. In fact, it does not grow. Intelligence is ever the same: and what changes is but the material condition, the means or the Instrument for its display—the physical Body—from one type

The Forces of Matter and non-Matter are Real Powers

Thus what is termed Matter is ultimately the out-come of something which has Power as its feature, and that which is known as non-Matter is also in its outward manifestation—Thought—a Power*. The one quality of either of these Powers is actual

of formation to another, from a less developed body to a more developed one. As Music or Sound is ever the same, varying, however, in its presentation according to the quality of the Instrument, so Intelligence is always of the same character. It remains immutable, whereas the Instruments, the physical bodies, do often change. It is therefore the Permanent and the Original also. Matter therefore cannot be said to be the author of Intelligence, whereas the reverse can hold good.

Again, it is conceded on all hands that Matter is inert or incapable of self-activity. It needs a separate driving Force to make it act. By itself, it is dull or un-Intelligent. Un-intelligence or non-Intelligence is only a grade of Intelligence. But for Intelligence, the other cannot exist even for the Logical Universe of Discourse. Hence also Intelligenee or non-Intelligence or Matter which is the latter's representative is only a derivation of the former.

For the Powers of Intelligence and Its mode of originating Activities, see Ch. XII under 'The Sources of Supply of Information to a new born Babe.'

* See Chs. XII and XX.

activity or capacity for it. That which is active, actual or potential, is not and cannot be dead, and must therefore be real. And hence those Powers of Matter and non-Matter must also be real.

Appearing to be different as they are and mutually conditioning and limiting, those two Powers are not really opposed. Energy is ultimately unlimited and indestructible; and, if it were made of two entirely different kinds, one would oppose the other and both would finally destroy themselves—a fact that is against the Conservation Theory.* Hence the two Energies—

The Two Powers are ultimately One.

* The Doctrine of the Conservation of Energy. If Energy is indestructible, it must be the same for ever and therefore *One*.

Furthermore, the fundamental Quality of Physical Energy is its activity or its tendency for it. Similarly, the fundamental Quality of Sentiency is also activity, actual or possible. Whatever their other differences and whatever the modes of their respective activities, both are the same in the fundamental tendency for manifesttng themselves as activities Entities that are the same in Fundamentals must ultimately be the same and must therefore be one in origin.

that of Matter and that of non-Matter—must have certain common points. They must easily coincide and co-operate; that is, they must have certain common points wherein they could merge their differences and be and appear as a Single Energy. This one, inclusive of the Energy responsible for the Physical World and the other causing the Sentient World, embraces both the Material and the non-Material sections—sections into which the Universe appears to be divided. Verily, it is *Cosmic*, representing and presenting Itself as the Universe in all its details.

They are but aspects of a Common Cosmic Energy.

The Cosmic Energy and Existence.

Things or entities are either perceptible or imperceptible. Either they come to the sensations and sense experiences of Man, directly or indirectly or, do not so come at all. And, because they at times lie beyond the capacity of human perception and experience, they cannot be said to

Material Entities have two states—the perceptible and the imperceptible.

come to nothing or meet with annihilation. Electricity, for instance, which comes within human experience only in certain fashions and under certain conditions cannot, whenever it does not so manifest itself, be said to be totally absent from the atmosphere. The Force of Gravity which perceptibly operates only as between two massive bodies cannot be pronounced to have met with destruction in the absence of such bodies. It is and has ever been there only in abeyance, as it were, for its open manifestation during opportune moments. A machine at a very high rate of motion passes beyond the capacity of human vision when man fails to see the moving wheel. He cannot on that account say that the wheel does not move or has come to nought. That it is still there and is in motion can be demonstrated only by lessening its speed when it can be seen in all its details. Similar is the case even with what is termed non-physical

Illustrations.

Similar is the case with non-Material Entities.

Examples.

entities. A man in sound sleep or under drugs cannot for that sake be said to have lost his Consciousness, though, it is true, there are no outward symptoms of intelligent activity during such moments. On awakening from such a state, he does not experience to be out of touch with all his past. So also is the relation among individuals or communities separated by Age and Space. Each is able to convey its Thoughts to the rest which is possible only because of a common connecting Consciousness that is not perceptible in the ordinary sense of the term.

When Entities are imperceptible, they do not get annihilated.

Things therefore are perceptible or imperceptible; and, when they are not perceptible, they rather are in a different state from that to which humanity is generally used than meet with destruction and reduce themselves to Nothingness. What is true of the individual items of the Universe is also true of the entire Universe; for,

they are only *of that* Universe, sharing only *its* qualities and therefore not affording to vary from it. The Cosmic Energy whose presentation the Universe is with all its objects and events must have another state where it does not so present itself. In other words, It must have both a perceptible and an imperceptible state; and, as when It manifests Itself It is the Cosmic Energy and is termed the Universe, so in Its non-manifest condition It is something else. The comprehensive term indicative of those two states can only be *Existence*.

The Cosmic Energy is Existence in its perceptible state.

The Features of Existence

(a) It is Self-evident

(i) Self-evident.

Such *Existence* is the simplest thing to understand. There is nothing which man can perceive or think of which does not exist somehow, somewhere. Even his Consciousness or Thought does exist though he cannot perceive it or does not think

of it. Every one, vaguely or clearly, is aware of *Existence* in some fashion or other.

(b) It is all-inclusive.

(ii) All-Inclusive.

Everything that man sees around him, above and below him, is *in Existence* and *part* of *Existence*. Stones and Rocks, Plants and Trees, Men and Animals are *in Existence* and *of Existence*. The highest mountain, the deepest sea, the most distant star, the nearest and tiniest object are *in* It and *of* It. Even Abstractions are *in Existence* and *of* It. Human Thoughts, Minds and the very Consciousness itself are parts of It. Contrasts like Light and Darkness, Good and Bad, Pleasure and Pain, Virtue and Vice are *of* It. Space and its relativities like Near and Distant, Here and There, Before and Behind, Above and Below are *in* It and part of It. Time and the means of its measurement

—Yesterday, To-day, To-morrow; Now, Then and When; Second and Minute; Hour and Day; Week and Month; Year and Cycles are *in* It and *of* It. Even Cause is *in* It, as *Existence* is the main cause without which nothing can be.

(c) It is Infinite.

(iii) Infinite (a) From the stand-point of Material Universe.

Every variety of object seen or perceived *is* somewhere. Even the most incongruous objects of the maddest thoughts *are* somehow, somewhere, at least in Thought. Thought is Life, and Life is being or *Existence*. Thought therefore is a mode of *Existence*; and consequently even the maddest objects of the maddest Thoughts are *in* It or *of* It. Hence what is perceived or the Actual as also what is not perceived or the Ideal are all *in* and *of* It. Hence, *Existence* is unlimited.

(iii) Infinite (b) From the stand-point of Space and Time.

Space as the origin of the Material Universe is Vast.

Again, even from the stand-point of Space and Time, *Existence* is without an end. Space, for instance, is that which gives every material object its Shape, Size and the like mentioned in terms of Length, Breadth and similar ones. Without these no material object can be; and hence Space is that which gives a particular Form to every Object or, in other words, gets ingrained, as it were, in every Object.* Every Object gets thus limited by Space; and, though each Object and therefore Space are thus limited, yet Space in general is vast as such Objects which one can at least think of are really numerous.

* According to Mathematics, Space forms the 'Fourth Dimension' of Material Objects. The other three Dimensions are Length, Breadth and Height. These are but measurements in Space, that is, they owe their origin to Space. They give Perceptibility to Material Objects, and, if they themselves owe their being to Space, much more so do such Objects owe their Origin to it. In other words, without Space they cannot be. Hence it is that *It* is the root of all Material Entities and technically forms a Dimension which, in view of the known Three forms the unknown or the unperceiveable Fourth.

Time as the method of calculating Material events is ultimately of the Present Tense.

Similar is Time. The Past, the Present and the Future, all conjoin and combine in the Present. The Past is the Present backward, and the Future is the Present forward. The Past is the parent of the Present and the Future is the child of the Present. The Past and the Future are so only with reference to the Present. Yesterday and To-morrow are so only because of To-day. The basis of calculation is therefore the Present. Time is thus ever the Present.

Space as Extension and Time as Succession are but the different modes of *Continuity* which is endless.

Space is vast, Time is always of the present; and both of them are really infinite. Space is Extension and Time is Succession. Extension is a form of Succession and Succession is a form of Extension. Both refer to CONTINUITY from different standpoints, and Space and Time merge themselves finally in that Continuity. To *Continuity* there is no limit.

Existence which can be comprehended only through Space and Time is therefore Endless.

Since ultimately to Space and Time there is thus no limit, there is no limit to *Existence* whose comprehension through Perception or by Thought is possible only through them.

(d) It is not a Negation.

(iv) Not a Negation but an Affirmation.

There is nothing which does not exist. Abstractions as well as Concrete things do exist. Qualities and the Possessors of Qualities also do exist. From the simplest tangible thing coming to the least casual notice of an ordinary person to the most abstruse speculation of the highest metaphysician—everything does exist. *Existence* needs no process of elimination for Its being grasped. One need not say, 'It is not this; It is not that.' It is *this*, *that*, *everything* and *all things*, individually and collectively. It is therefore not a Negation but an Affirmation.

(e) It is not extra-Cosmic.

(v) Not extra-Cosmic.

Things and Thoughts, actual or possible, constitute the Universe.

These can be only through Space and Time; and, since to Space and Time there is no limit,* there is equally no limit to Things and Thoughts, actual or possible, to which they do or can give rise; or, in other words, no limit to the Universe which is or may be composed of such Things and Thoughts. Since to the Universe, as it is or as it may be, there is thus no finality, nothing can remain beyond it. Every entity individually is *in* it; and all entities collectively are *it*. In other words, *Existence* that is representative in general of all Objects and Thoughts is the Universe, as it is or as it may be. *Existence* cannot therefore be outside that Universe or be extra-cosmic.

(f) It is All-Knowing.

(vi) All-Knowing.

Because of *Existence*, everything *is*. To *be* is to *live*. Life is Vitality,

* As merging in and parts of *Continuity* that is endless.

actual or potential, and Vitality leads to or manifests Knowledge, much or limited. *Existence* which is the root of all Life is therefore the root of all Knowledge; in other words, potentially It is all-knowing.

(g) It is both Real and Ideal.

(vii) Real as well as Ideal

The Objects and the Phenomena of the Universe are independent entities, irrespective of man's Sense-experience or Perception*. They form part of the Universe and, to that extent, the Universe is real. But to every man it is known not directly but through impressions and ideations; and, when at times those impressions

* The Material Universe is the result of the Activity of the Energy which, for this purpose, is described as the 'Cosmic Energy' and which, in accordance with the Doctrine of the Conservation of Energy, is Indestructable and therefore Infinite. Since the Objective Universe is but the mode of Its being or Its Presentation during Its activity and since It is always active, there may be and is no end to the formations or the appearances of Material Universe.

and ideas are suspended, his knowledge of the Universe also gets for that time lost, as it were, to him. To that extent It does not exist for him; and in this sense It is Ideal*.

(h) It has no Particular Form.

(viii) Without Particular Forms.

Though it is because of *Existence* that every Object in reality or in thought gets its specific shape and size, yet *Existence* in genenal and by itself as an abstraction deprived of concrete individual peculiarities has no particular form of its own. It is like unto the Geometrical Point which has only a function but no location; or the Arithmetical Zero which, without any particular value of its own, gives value to other figures to which it is appended.

* To every Sentient Being, the Material Universe comes to be known only through Sense-impressions and Images which develop into Ideas or strings of Ideas or Thought.

(i) It has no Specific Location.

(ix) Without Specific Location

Because *Existence* in general has no particular shape or size and is not confined to any portion in Space, It has no specific Location. Yet, It is *throughout* Space and *everywhere* in Space. In fact, Existence is something more than Space; for, the latter as Extension or Continuity merges itself in Infinity; and Existence is infinite.

(j) It is Deathless.

(x) Having no Death.

Time is a condition for the being of Objects or Ideas; and Time is ever of the Present Tense. *Existence* therefore in which Time, as itself Continuity or Infinity, necessarily merges is always of the Present. It has nothing like annihilation; and even Its particular parts like material bodies or human beings do not come to an end. What is known as *Death* is not final closing; for, when any living being dies for instance, the particles of

its material body get re-grouped into other formations, while the *Ego* that forms and is responsible for its Vitality and Intelligence continues to remain in other conditions*

(k) It is One without a Superior or an Equal.

(xi) Unsurpassed and Unequalled.

Abstractly, *Existence* is the widest generalisation. Concretely, every type of Being, actual or imaginary, but forms, in the process of Classification, only one or the other of Its several Species. It represents every entity, known or thought of, perceptible or thinkable; and there is no other concept so comprehensive as It. It is the first, the last and the whole of all Lives, Thoughts and Material Entities.

(l) It has no Opposites.

(xii) Unopposed.

All opposites like Good and Bad are *parts* of *Existence*, as without

* See Ch. XXV 'Life and Its Continuity', and Ch. XXVI 'Death and After'

It nothing can be. It is the basis of every pair of opposite qualities. It gives a unity to all; and that which gives a unity to all is one with all. Yet, It is neither Good alone nor Bad alone. It has no specific quality of Its own though, in the course of Its manifestations through particularisations and limiting conditions, some of Its parts do acquire some traits*. Since again It is all-comprehensive, It includes within Itself the potentialities, the indistinguishable and undifferentiated traces of all qualities. As such no Quality can remain outside It, and hence be an Opposite to It.

* *Good* and *Bad* are relative terms, changing in their significance from circumstance to circumstance. What is Good to one Individual, Race, Country or Age may not be so for another. They owe their origin to conditions which are not unchangeable. Being products of varying and variable factors, they are also alterable. Hence, they have no permanency and therefore are not infinite. Therefore, there is no Original Virtue or Original Vice.

(m) It is easy to understand but difficult to describe.

(xiii) Easy to understand but difficult to describe.

Existence is easy to grasp, because every Object that we in any manner perceive and every bit of Thought we think are *in* Existence and *parts* of *Existence*. At the same time, however, It is not easy to describe or define. It has no specific qualities, no particular locations or functions whereby It can be referred to in understandable terms, though It gives rise to the particular situations and activities of the several Objects and Thoughts which in their totality make up the Universe of man's experience and knowledge. To describe It completely even from the material stand-point is to describe in full every detail of every Object or bit of Thought in the entire Physical Universe, in the hoary Past, during the passing Present and of the unseen

and unknown Future—an absolutely impossible task.*

The Names of Existence.

Cosmic Energy and *Existence*

The Cosmic Energy which by Its activities gives rise to or presents Itself as the Qualities of Materiality, Particles of Matter, Material Bodies and Material Systems, and which is Sentiency or Conciousness itself—expressed or unexpressed—and which therefore gives rise to the universe as known to and knowable by Man is co-existent with and Part of, as it were,

* Deduction or rather the Induction of a General Doctrine, can be only through the discovery of a common Principle that can hold good under all conditions, in others words, that can be exact or scientific It cannot be done by mere Enumeration. To get an exact idea or a scientific grasp of *Existence* in general has been the dream and the struggle of every School of Philosophy and every System of Religion. Each seems to have understood It in a peculiar method or grasped particular aspects of It; but none appears to have known It in Its entirety or understood It in a scientific manner—a manner that will stand the test of Ages and Races. Partial understandings of It have been and are responsible for polemics in Philosophy and disputes in Religion.

Existence in general* that transcends all physicalness or Materiality and the limitations or conditions imposed by it.

Features of *Existence* summarised

Without cause, such *Existence* is the cause of all. Without particular form or function, It is the root of all objects and their deeds. Having no specific qualities of Its own, It is the origin of all qualities Without opposites or equals, It gives rise to opposites and derivatives It is easy to understand but staggering to describe.

Names of *Existence.*

Man in his limited anxiety to express and explain It calls It *Omnipotent* as It is the source of all vitality; *Omniscient* as it is the root of all knowledge; and *Omnipresent* as It is Time itself which is ever of the Present. Science of Ethics names It *Moral Law*; Physical Sciences call It *Law of Nature*;

* For the relation between the Cosmic Energy and Existence, see the earlier portions of this Chapter, as also the Chapter following this (XXII)

and Theology denotes It as *God*. Moral and Natural Laws and God*

*As a pattern for Human Conduct, It forms the Moral Law. Human Conduct is no more than the series of ways by which one gets to know the Universe and attempts to change it to suit one's experience. Physical Law produces that Universe. Human beings know and the Objective World is known; and, unless both have a relation and a meeting point, they cannot act and react on one another. That common point or the meeting ground is 'Knowledge' from the standpoint of the Individual Sentient Being, or 'Intelligence' in general terms. It is this general Intelligence, or to name It otherwise 'Consciousness' that marks the meeting point of Human Conduct and Physical Activity, or Sentiency and Materiality; in other words, in which both merge themselves and consequently of which both are but aspects. It is this Universal Consciousness that is commonly designated God.

Man's tendency, however, which is also his weakness is always to look outward and forward, whereas, being everything himself, his right method would be to look inwards. This mistaken and misdirected tendency causes him to look forward to a Powerful Being for his guidance whom he styles 'God.'

There is no 'Inward' or 'Outward' except relatively; and, when Relativity is removed, God in the popular sense is removed too. Everything is common to everything else; and hence the real God is as much human as Man is divine.

are but different designations from different view-points of that self-same *Existence* in all Its varying and varied details.

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CHAPTER XXII.

Existence—THE CAUSE AND THE NATURE OF ITS ACTIVITY.

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What is left behind on furthest analysis of the several entities and events of the physical world is but Consciousness; .....and that such an all-comprehensive Consciousness is the basic Entity for the perceived and perceptible Universe is a fact must be approved of on the ground that the Universe could not have come out of Nothing or go into Nothing.....

'Annihilation' not being the end of the Universe and 'Nothingness' not being its root, the manner in which that basic Consciousness can be conceived of is only that 'IT IS'. 'IS-NESS' *is* 'BEING'; *and* 'TO BE' *is to be* VITAL'. 'VITALITY' *not being* 'DEADNESS' *is* ACTIVITY, *actual or possible; and the Universal*

Consciousness therefore is and must be active. Being the root of all and hence none setting it to act, It acts of Its own accord. .....

The Universal Consciousness is hence a Self-active, Self-aware Vitality in Bliss and, not being in definite identify with any known or knowable entity that has a particular 'Name', It can, if It is to be in any manner designated, be only in general called EXISTENCE. .....

Being variational in the mode of Its intrinsic Activity, coming to perception in the forms of Systems of the Universe like bubbles in certain parts of space; spreading Its activities in Cyclic wave-like fashion and therefore leading to Cycles of Lives and Systems of bodies; being more intensively active in certain states and less so in certain others, and consequently exhibiting increasing or decreasing

levels of Intelligence; the all-comprehensive EXISTENCE *or the basic Universal Consciousness has become the Material World.*

(i) Existence, being Consciousness, is beyond Perception and Thought.

(a) How Consciousness goes beyond Perception and Thought.

Sensation, Perception and Thought—The inter-dependence of Perception and Thought for Knowledge—The necessity for Perception and Thought for the revelation of the Objective Universe—The growth of Knowledge possible only through Perceiveable and Thinkable Entities—Fullest Perception and greatest Knowledge tantamount to Super-Conscious State which is unperceiveable and unthinkable—The Super-Conscious State and its failure to lead to Knowledge in the ordinary sense—The Sub-Conscious State and its failure too to lead to Knowledge—Illustration.

(b) Consciousness, the basis of the Universe.

The Universality of Consciousness inclusive of and applying to even Materiality—The Universality of Consciousness proved—Consciousness, the basis of the Universe.

(c) Consciousness in its Super-normal State.

Consciousness, not describable except through its concrete manifestations—Consciousness is Vitality and therefore ever active—Consciousness is Awareness and therefore all-knowing—Consciousness is of indistinguishable features and therefore of a Blissful state of being—Consciousness, the same as *Existence* in its broadest sense.

(ii) The Activity of *Existence*—Its Nature.

The Activity of *Existence*—(A) Its nature indescribable like unto the Activity of human Thought—(B) Variational or gradational.

(iii) The Activity of *Existence*—Its Cause

Existence acts not because of Its Intelligence, as that would make Its

Activity appear to be due to Wish or Whimsicality, leading to results of Freak or Chance—*Existence* acts, because It is Vitality—and It acts varyingly also because Activity involves Inactivity—The purpose of the Intelligence of *Existence* is not to originate Activity or to make it gradational, but to give proportion or symmetry to such Activity.

(iv) The Activity of *Existence*—How expressed

(A) The same expressed in popular language—God does not create the Universe according to His Desire; but manifests Himself as such in the course of His continued and varying Activity, which is His Nature because He is vital and therefore ever-alive.

(B) The same expressed in the language of Physical Sciences—Motion of its own accord involves Resistance—Human beings, however, take the two to be different and independent—Illustrations—Resistance is no independent entity—Illustrated from Motion in Space—Space, no more than the physical mode of the being

of *Existence*—As Space itself is the author of both Motion and Resistance, so Existence is Itself the author of both Activity and Inactivity—Man's knowledge of Motion and Resistance as independent of each other is due to his psychological misreading of Reality, consequent upon his limited Perceptions and Thoughts gathered and transmitted during the course of his biological Evolution—Illustrated from Gravitation—How man understands it—After all it is the same universal Force of Attraction, now operating as Motion and now as Resistance according to changing circumstances—Rather, the same Motion operating more vigorously and less vigorously, being in the latter case known as Resistance—The different circumstances are not the *causes* of Motion and Resistance as independent entities, but only the conditions for the same Motion to act differently and appear differently—Motion operates more vigorously and less vigorously, because Activity of its own accord involves Inactivity—The same applied to *Existence*—It by Itself acts, because It is Vitality; It varies Its

Activity, because Activity involves Inactivity.

(C) Other ways in which the Two States of *Existence* are expressed by human beings—God and Satan—Moral and Physical Laws—Purusha and Prakriti—Spirit and Matter—These are not different and opposing Entities, but the variants of one and the same Entity

(D) Still another way in which the same Two States of *Existence* may be termed—The Cosmic Intelligence and the Cosmic Energy—The Cosmic Energy, denoting the gradational character of the Activity of *Existence*, represents the Physical Universe which is Its manifestation.

The Cosmic Energy and the Cosmic Intelligence compared—The one stands for Materiality and the other for Spirituality—The one is perceptible and thinkable and the other imperceptible and unthinkable—The one indicates mechanical or monotonous activity; the other shows varying or intelligent activity—The one represents a World of Pain and Pleasure ; the other, a State of

being free from both Pain and Pleasure.

(v) The Activity of *Existence* in its Higher State—Its Nature.

Motion at high rate is imperceptible —Illustrations—also 'Calm' or in a state of 'Equilibrium'—Examples—So is the Activity of *Existence* in Its supreme state or that of the Cosmic Intelligence imperceptible and calm.

(vi) The Two States of Existence.

Annihilation, not the end of Entities of the Universe—Hence, they can only change the modes of their being and behaving—Ultimate states of such being and behaving, Imperceptibility and Perceptibility—Entities can only be one or the other, therefore change their modes of activities too.

The Imperceptible is the Cause ; the Perceptible is the Effect—Identity between the Cause and the Effect—The nature of the Cause and the Effect ; the one is fine; and the other, gross—The non-Physical which is fine is

the Cause; and the physical which is gross is the Effect—The Cosmic Intelligence, the imperceptible and fine state of *Existence*, is the Cause; the Cosmic Energy, the perceptible and gross state of *Existence*, is the Effect—The Physical Universe is the presentation of the Cosmic Energy.

(vii) The Activity of *Existence* in Its Lower State—Its Nature; or, how the Cosmic Energy acts in becoming the Physical Universe.

(A) Bubble-like.

The Cosmic Energy compared to a sheet of water with ripples—Every ripple, a Phenomenon—Ripples involve Motion—Phenomena involving Motion are subject to the limitations of Space and Time—Several Phenomena cannot occur together at the same Place and Time—Every Phenomenon has an independent Place and Time of occurence; therefore, has an end there or elsewhere at another time. —Further, because Activity involves Inactivity, Phenomena must come to an end.—Every Phenomenon has a

Place of Start, an Area of Operation and a Place of Ending—Every Phenomenon is like a Bubble on the surface of a sheet of water, which, appearing at one place and moving to another, disappears at last elsewhere—The Activity of the Comsic Energy is like unto a physical Phenomenon involving Motion—The Cosmic Energy, representing the gradational character of the Activity of *Existence*, does not act at the same rate everywhere and at all times—Illustration: Waves—The Cosmic Energy similarly acts varyingly, and is therefore more perceptible in some places, less perceptible in some other places, and not perceptible in still some others—More disturbed and less disturbed—*Bubble-like* It acts—Several Systems of the Physical Universe, in several grades of formation, growth and decay, *i. e.* of several states of Perception, are Bubble-like; or, are the results of the Bubble-like activities of the Cosmic Energy.

(viii) The Activity of *Existence* in its Lower State—Its Nature ; or, how the Cosmic Energy acts in becoming the Physical Universe.

(B) Cyclic, Wave-Like Fashion.

The spread of disturbance on a sheet of water, in ever-widening or receding Circles,—The Activity of the Cosmic Energy is after that fashion—The consequence of such activity—Cycles of Bodies and Systems—Sands, Rocks, Sands—Seeds, Plants, Trees, Seeds—Clouds, Rain, Water, Vapour, Clouds—Minute Particles, Solar System, Minute Particles—Cosmic Intelligence-Cosmic Energy-Rocks and Stones-Plants-Animals-Men-Human Leaders ; from Supreme Intelligence back to it, through several grades of successive fall and similar subsequent rise—The Coming of the Universe to gradually increasing Perception and Its successive subsidence to non-Perception, a *Circle of Infinity*.

(ix) The Activity of *Existence* in Its Lower State—Its Nature ; or, how the Cosmic Energy acts in becoming the Physical Universe.

(C) Varyingly Intensive.

As they recede from the Centre of Disturbance, Waves of Motion get feebler—In the passage of Time, the Activity of the Cosmic Energy becomes less and less intensive—Illustrations from the Physical Universe—In the lives of Beings, Quietitude is followed by Activity and that by Quietitude—Infancy, Youth, Manhood, Old Age with correspondingly rising and falling Intelligence—Sun's Rise, Zenith and Fall—Wave rises, Hollow, Wave rises—Active Water, suspended Vapour, Active Rain and Water again—The gradual emergence of the various Entities of the Physical Universe, a simultaneous double process of increasing Evolution and Involution.

No fundamental difference among the various items of the Universe—Sentient and Insentient—Physical Nature, 'In-animate' or 'In-articulate

—Man and other Beings—Matter and non-Matter.

The various modes of the Activity of the Cosmic Energy in its gradual manifestation as the Physical Universe, summarised.

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(i) Existence, being Consciousness, is beyond Perception and Thought.

(a) How Consciousness is beyond Perception and Thought

Sensation, Perception and Thought

The Objects and Events of the Material World come to one's knowledge through Sensation, Perception and Ideation Sensation by itself is of no psychological significance unless it be through the cumulation and the co-ordination of the same or similar Sense—experiences which is Perception. For the psychological function of this latter, higher biological beings have grown during the process of Evolution special and particular Organs like the Eye

and the Ear. Perception is the foundation for the revelation of Sentiency, forming, as it were, the basis for one's knowledge of one's environments. It supplies the facts for Ideation which but signifies the first step towards the erection of a 'meaning' for such facts. Developed Ideation is an essentiality for a fuller and quicker meaning; and this is Thought. The capacity to 'think' is a special feature of but the higher order of Sentiency, while to think rationally is confined to the highest among them.

The inter-dependence of Perception and Thought for Knowledge.

Perception is at the root and Thought at the top of Sentiency's operations for a significant grasp of Materiality. No doubt, thoughts may sometimes vary from actual materialness, but the ingradients of even that incongruous Imagination are perceptibles of actuality either of the Individual, the Race or the

Species.* Similarly, Perceptions too at times may mislead; but they receive their check from the consistency of higher Thought. † Perception and Thought thus supplement each other, each giving stability to the other and both supplying reality to the 'knowledge' thereby built.

The necessity of Perception and Thought for the revelation of the objective Universe.

If consistent and correct, Perception and Thought reveal the situation and the formation of objects, as also their function and the relation that may exist among them or their doings. In fact, they reveal the objects of the world or their deeds

* For instance, one may think of riding a wooden horse with eight legs and a pair of wings. This is an incongruous Imagination, as the whole process is inconsistent with any actual or real experience. But the several ideas of which that imaginary Thought-process is made up are real, being the out-come of actual Experiences. Riding, Wood, Horse Legs, Wings, Eight, Two—these are not false.

† One takes a Rope for a Snake. Here Perception misleads a person, but on calmer reflection one realises one's error.

as located or occuring somewhere, at some time and as a consequence of something else. In other words, Perception and Thought reveal the entities and events of the Physical World as but occurrences in or of Space, Time and Causation. Or, to express the same in another manner, Perception and Thought insist, through every physical object or phenomenon, on the basic essentiality of Space, Time and Causation for the conception and even the very being of the Physical Universe. Thus, Perception and Thought serve as the processes for building knowledge; Space, Time and Causation as the general contents of that knowledge, and material objects and events that are possible only through such Space, Time and Causation as the detailed contents thereof.

The growth of Knowledge possible only

Deprived of contents, whether of a synthetic character or of an analytical

through Perceiveable and Thinkable Entities

nature, Knowledge becomes impossible. Knowledge must be the knowledge of something, vague or definite. Knowledge, if it is to be and to grow, must build itself on something that can be known. Perception and Thought, being the processes for the construction of Knowledge, the latter cannot come unless it be through something that is or may be perceiveable or thinkable. Perceptibility and Thinkability being absent, Knowledge too is or will be absent.

Fullest Perception and greatest Knowledge tantamount to Super-Conscious State, which is unperceiveable and unthinkable

Knowledge is but Consciousness revealed or expressed in view of opportunities presented. The greater the opportunities, the fuller is the manifestation of Consciousness, or the greater the Knowledge. When opportunities are fullest, the manifestation of Consciousness or Knowledge is the fullest. That is a stage when the contents of Knowledge or the circumstances for the

rousing of Consciousness are analytically most detailed and synthetically most significant. It is a condition when the contents of Knowledge are world-wide and the meaning thereof is unique and supreme The climax of Knowledge being the significant grasp of Oneness, it is a state of Consciousness where its manifestation is its own revelation as a 'Common Link for All.'* It is, in other words, a state where all objects and events are perceived and thought of equally, or rather are not differentially treated. The contents not being individually and separately dealt with, they lose all their materiality which gives them their distinguishable peculiarities. The essence of Preception and Thought being their capacity for distinguishing the several entities and events of the material world one from

* See Ch. XVI on 'The' True Knowledge', Also Ch X 'The True Cause of Man's Troubles.'

another with reference to Space, Time and Causation, and in the highest evolved state of Consciousness all the contents thereof being compounded into a single unvarying and unopposed element of a unique character, it may be presumed to be a state which is neither perceiveable nor thinkable, but one which can be grasped only by an 'Introspective Self-experience.' It is a state where the out-look on Life is characterised by 'Calmness and Peace,' and not by division of interests and conflict of motives as are observed in cases of limited knowledge where the objects of the world are treated as 'Yours' and 'Mine', 'This' and 'That'.

The description of Super-Conscious State; and its failure to lead to Knowledge in the ordinary sense.

Similarly in such stages of Consciousness too where it does not or has not begun to manifest itself, the processes for building knowledge —Perception and Thought—are equally absent. In states described as

Sub-Conscious State and its failure too to lead to Knowledge.

'Sub-conscious' or 'Sub-liminel', there is no experienceable operation of Consciousness and hence there is no knowing the environments.

Illustration.

Knowledge conveys for its emergence the inevitability of a knower and of some other entity to be known. For 'my' knowledge of 'you', there must be an 'I' as distinguished from a 'You'. 'I' must operate or act in some way to get a knowledge of 'You', or my Consciousness should elevate itself through the Perception and the Thought of 'You'. When these functionings are not there, my Consciousness is slumbering, as it were, and as a consequence 'I' have no knowledge of 'You'; or, it is the same as your non-existence to me. When on the other hand my Consciousness is worked to the fullest, when my knowledge of 'You' is the greatest, that is when I see a perfect coincidence between me and

you and a complete concordance, then, though I know you, I know you, not as an entity distinct from me, but as one in an entirely harmonious subsidence with me in all details. In other words, in that state of my consciousness or in my fullest knowledge of you, I see you as myself or rather myself in you too*. Thus, both in the Sub-conscious and in the Super-conscious states, there is no knowledge of the environments as distinct variables from the knower. These are states where Perception and Thought are absent, or rather they are states which

* Knowledge, when it is fullest or Consciousness in its highest state, is not mere Awareness or knowing alone. It is not Intellectual grasp only. It is Intellection, Emotion and Volition, all conjoined and combined in equal and highly wrought proportions. So, in such a Super-conscious state I am not only fully aware of you but I also feel for you fully and act towards you greatly ; in fact, I behave towards you in all manners as I would behave towards myself without distinction or disparity, hate or envy, or any such limiting or separating tendency.

are neither perceiveable nor thinkable. Either through its non-manifestation or through its supreme manifestation, Consciousness keeps itself beyond Perception and Thought and consequently is either not aware of the universe or is aware of it as being the same with itself.

(b) Consciousness, the Basis of the Universe.

The Universality of Consciousness inclusive of and applying to even Materiality.

What is true of the Consciousness of one individual is true also of that of others. This is true even of non-sentient objects, as 'materiality' is but a quality acquired through the conglomeration of other qualities incidental to the activities of a non-material entity. In fact, materiality is but a state or mode of the being of an entity which in an other state is termed non-material*. Matter, for

* See Ch. XX

instance, pushed to its extreme analytical minuteness, is but Space in operation*; and Space in its highest and ultimate conception is co-incident with the operating or manifesting Consciousness of a knowing Subject, or as a concept of Extension merging itself finally in *Continuity* becomes part and parcel of a generalised *Existence*.†

The Universality of Consciousness proved.

What is left behind on furthest analysis of the several entities and events of the Physical World is but Consciousness‡; and it is not the Consciousness of me or you, as the conception of an individualised Consciousness is itself the consequence

* See Ch. XX. Matter or Material Bodies, being but conglomerations of different Dimensions like Length etc., are only Geometrical Points. These last are but subjective speculations or readings into or of Space.

† See Ch. XXI. under ***Existence*** as being Infinite particularly from the stand-points of Space and Time.

‡ See Chs. XX and XXI.

of the material habits of a sentient being acquired and confirmed during the prolonged course of botanical and biological evolution through self-acquisitions and hereditary transmissions by means of imperfect perceptions and undeveloped thoughts All Consciousness, whether of particularised sentient beings or of individualised material entities is after all one and common*; and that such an all-comprehensive Consciousness is the basic entity for the perceived and perceptible Universe is a fact must be approved of on the ground that the universe could not have come out of Nothing or go into Nothing.

Consciousness, the basis of the Universe.

(c) Consciousness in its Super-normal State.

Consciousness, not describable except through its concrete manifestations.

The state of the being of this general Consciousness cannot be described except through its own operations when It gets divided into knowing

* See Chs. X, XVI XX and XXI

subjects and knowable environments. Except when It acts in particular grades when through the possibility of perceptibility or thinkability It is the material universe with Its several sentient and non-sentient individualised beings and events, It is beyond comprehension.

Consciousness is Vitality and therefore ever active.

'Annihilation' not being the end of the Universe and 'Nothingness' not being its root, the manner in which that basic Consciousness can be conceived of is only that '*It is*'. '*Is-ness*' is '*Being*'; and to '*Be*' is to be '*Vital*'. Vitality, not being 'Deadness,' is Activity, actual or possible; and the Universal Consciousness therefore is and must be active. Being the root of all and hence none setting It to act, It acts of Its own accord.

Consciousness is Awareness.

Again, being '*Consciousness*' itself, It is *Awareness or Intelligence*—the

potential basis of all knowledge; and, because It is Itself the several objects and events of the physical-universe through Its varied presentations, Its knowledge is the knowledge of that universe in its entirety, or rather of Its own self

and therefore all-knowing.

Further, that Universal Consciousness, not being in Its basic aspect distinguishable into particularised perceiveable entities or qualities*, is free from all defects or limitations, rather conflicts or oppositions incidental to a world of separated or separable factors. It is therefore in a *State of Beatitude.*

Consciousness is of indistinguishable features and therefore of a Blissful state of being.

* See Ch. XXI for the Features of *Existence* where It is described as being identical with no particular quality or entity, with no Superiors, Equals or Opposites and yet containing and being the indistinguishable and undistinguished traces and potentialities of all. It is one that is not a Negation but an all-comprehensive, because an all-inclusive and therefore Infinite, Affirmation.

Consciousness, the same as ***Existence*** in Its broadest sense.

The Universal consciousness is hence a Self-active, Self-aware Vitality in Bliss, and, not being in definite identity with any known or knowable entity that has a particular 'Name', It can, if It is to be in any manner designated, be only in general called '*Existence*'*

* This basic Entity which by Its manifestation is or becomes the Physical Universe and which therefore forms as it were the Beginning, the Middle and the End of that Universe is in Its unmanifest condition designated in Sanscrit as '***Sat—Chit—Ananda***.

Of these, ***Sat*** is indicative of the Vital-in-Essence in every Being, but for which no Being, whatever its nature, can be what it is with its peculiar Constitution particular Composition and definite Function. ***Chit*** bespeaks of the undisturbed Awareness or mere Consciousness in its, as it were, non-operative and yet non-annihilated condition as that of one in sound sleep ***Ananda*** is identical with that state of unagitated Mental Attitude which is the consequence of the absence of either Happiness or Unhappiness, in other words, which is due to the absence equally of all causes of Pleasure and Pain which follow Satisfaction, Want, desire, Envy etc.

Sat which is the Vital-in-Essence, and therefore not tantamounting to deadness, dullness or inertia, is the

(ii) The Activty of *Existence*—Its Nature

The Activity of *Existence*.

Existecne in its ultimate state, is beyond the possibility of Perception and Thought; and consequently Its

same as the Capacity-in-Essence for Activity. In other words, to use a psychological term, it may be said to be Volition-in-Essence or the Power to will which is the root cause of one to one's action. ***Chit*** which is Consciousness in its aspect of Awareness or merely knowing may be likened to Cognition And ***Ananda***, indicative of an undistracted Feeling that is bereft of all disturbing or deviating causes, good or bad, is Emotion-in-essence that is unagitated.

Hence ***Sat-Chit-Ananda*** indicates a state in which Volition, Cognition and Emotion are conjoined and combined in an equal degree, with none preponderating over the rest. It is a state of Equanimity or Equilibrium which is the result of non-imperfection or absence of want or which is a state in which every want has been fulfilled and none is felt It results from a dispassionate Supreme effort or Activity which, in the case of that Basic Entity, is possible because It is ***Sat*** or the Vital-in-Essence and therefore the quint-essence of all tendencies and capacities for Activity.

Sat.—Chit.—Ananda therefore bespeaks, not of Consciousness in its Subliminal or even Normal State where, though not annihilated, it does not appreciably operate or operates only with difficulty; in other

Activity too is beyond comprehension. It cannot be mentioned in terms of Motion, as this brings in the notions of Space and Time, and therefore the possibility of 'Physicalness', or 'Materiality' through Perception and Thought. The nearest parallel that can be cited as illustrative of that activity is the mental state of a human being that is in a wakeful condition. Except in deep sleep or while under drugs, every human being is thinking. It is impossible to be awake and to

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words, struggles for expression and expansion in the midst of obstacles or imperfections that create wants and desires. It on the other hand bespeaks of a state where Consciousness, having got over all impediments, feels no void or want, has none to achieve or to acquire. It is all-comprehensive, because It looks on all as being Itself and It being them. It is a Super-normal State or Super-conscious, consequent on supreme endeavour and action and the resultant capacity for and the experience of such operations. It is a highly active and yet a calm State. It is ***Satwa*** or the ***Satwic*** Attitude or mode of being and behaving.

be of a blank mind, except in the abnormal state of a diseased or deranged brain. How 'Thought' acts is not possible to describe in physical terms. Only an introspective exmination and experience, deliberate or semi-deliberate, can grasp its being and going. So may be said to be the Activity of that *Existence* or the Basic Universal Consciousness.

Its nature indescribeable like unto the Activity of Human Thought.

B

Activity involves 'Inactivity' which, in the case of *Existence* that is vital, cannot mean 'Cessation of Activity' or Deadness. It can only be the lessening of that Activity ; and one state of it is inactive only comparatively with reference to another which must therefore be more active.

Variational or gradational

(iii) The Activity of Existence—Its Cause.

To attribute either the Activity or its variational or gradational character as exhibited by that original '*Exsitence*'

Existence acts, not because of Its Intelligence, as that

would make its activity appear to be due to Wish or Whimsicality, leading to results of Freak or Chance.

to Its intrinsic Intelligence is to attribute 'uncertainty' to that *Existence*. To say that It acts or alters Its mode of Activity because It is a *knowing* entity is to say that at times It *wills* to be such and such*. 'Determinateness' only at certain periods presumes 'Indeterminateness' at other periods, or even vagueness in the modes of Its being and behaving if not actual 'indifference'. Its 'Will' then comes to be no more than mere 'Wish' or 'Desire' and therefore 'Freak' leading to 'Chance,' thereby converting Its 'Volition' but to 'Whimsicality' of temperament. The

* According to a certain School of Hindu Thought, God is said to make a '*Sankalpa*' or determine Himself to become such and such a thing or event. Similarly, in the Christian Bible in the Story of the Creation of the World as recorded in the Book of Genesis, it is written that God said, 'Let there be Light' *etc* and the result was 'There was Light, *etc.* This practically agrees with the '*Sankalpa*' theory above mentioned and bespeaks of a Determination and therefore a Wish on the part of God to do such and such.

results of the Activity of that *Existence* would then be but chaotic with no order or proportion; and, if the Physical Universe is only a presentation or the mode of the being of that *Existence* during the course of Its varying operations, there would not be 'Uniformity of Nature' therein, which means, regularity and symmetry in the being and the functioning of the several entities of that Universe.

***Existence*, acts, because It is Vital;**

The intrinsic Intelligence of that *Existence* does not then aid It as a spur or stimulus towards Its Activity or its varying courses. To be active is a quality of that *Existence*, because It is vital: and to be varyingly active is equally a quality, because Activity involves Inactivity which, in the case of *Existence* that is not and cannot be 'Deadness,' is not total cessation of Activity, but only varying or lessening courses of that Activity.

and It acts varyingly because Activity involves Inactivity.

To be active and varyingly so is as much its intrinsic quality—(because It is vital)—as Intelligence is another of Its quality—(because It is Universal Consciousness). The purpose of Intelligence then is to regulate the variations of Its Activity or rahter vouchsafe punctuality, order and proportion to them.

The purpose of the Intelligence of ***Existence*** is not to originate Activity or make it gradational, but to give proportion or symmetry to such Activity

(iv) The Activity of Existence—How expressed

(A) The same expressed in popular language.

To express the same in the conventional popular language, God who may be identified with that *Existence* or the Basic Universal Consciousness does not create the material world whenever He wills or determines to do so, or according to His Wish or Desire. He rather, because He is vital and therefore ever alive, is always active and therefore manifests Himself as that material world; and, being varyingly active, presents Himself as the

God does not create the Universe according to His Desire; but manifests Himself as such, in the course of His continued and varying Activity, which is His nature because He is Vital and therefore ever alive.

varied objects thereof. His Intelligence prevents His natural Activity from being chaotic, and the resulting Physical Universe from becoming confusing. 'Uniformity of Nature,' is not 'Monotony of Nature' but her 'Regularity'; and the Physical Universe is an Intelligent System and no Machine where the several parts are and act towards one another in a manner that bespeaks of symmetry or Perfection.

(B) The same expressed in the language of Physical Sciences.

To express the same in the nearest possible terms of Physical Sciences, or to apply to it the nearest understandable terms which man uses in connection with the Physical Universe, is to say that wherever there is Motion there is Resistance, or in other words, 'Motion of its own accord involves Resistance or check to itself'. Human beings are generally used to experiencing or seeing Resistance to Motion from different

Motion of its own accord involves Resistance.

Human beings, however, take the two to be different and independent.

and opposing quarters. Thus, two solid bodies are seen to resist or check the motion of each other, while two liquid bodies or even two gaseous bodies do the same. A solid checks a liquid and *vice versa*, while a solid or a liquid resists a gas, or the reverse does equally take place.

Illustrations.

Resistance is no independent entity.

Resistance to a moving body, however, need not necessarily come from any tangible source. A single body moving in Space that is a *vacuum* is not likely to continue its motion for ever. If it keeps itself perfectly to an undeviating path, it must do so as the effect of Gravitation which means the presence of some other body somewhere else*. In that case, either Space is

Illustrated from Motion in Space.

* Planets are able to keep to their Orbits undeviatingly because of the Attraction that is exerted on them by a central and more powerful Body like the Sun in the Solar System, and the counter-Attraction that they exert in turn. The first keeps them from flying away into Space, and the second prevents them from falling into or colliding with the central Body. The result is that they are always kept at and to a particular distance with reference to the central Body; and, since they are ever in motion, they keep moving only at the same distances from that central Body. Their distances at different times being equal, they form the Radii of Circles, as it were, which with the revolving Planets form their paths of Motion or Orbits.

not a *vacuum* or the body cannot move for ever by itself. Even if it moves at random, it cannot move on for ever. A moving body is one that has some shape and size which are but qualifications achieved in and through Space. Definiteness in shape and size mean definite limitations in and by Space* A moving body is therefore a limited body; and, limitation involving finality, there can be no unlimited Motion in *vacuum* Space though there be but

* Length, Breadth etc. are but Subjective speculations into Space around, They are rather limitations created into Space; and, but for Space, they would not exist.

one body. Either the moving body is imaginary like the Geometrical Locus or no body that is real can move for ever*. Thus, irrespective of the presence or otherwise of any actual material obstacle, the very limitations implied in or createable by Space offer enough source for Resistance against any Motion†.

* Space is not a *vacuum*. Scientists believe that Space is filled with Currents of Energy; and these are enough to check Infinite Motion.

From the Metaphysical stand-point, Space is one of the conditions necessary for the Knowledge of and the possibility for the Material World, as Time and Causation are. These are entities that create relations amongst and limitations to the Objects of that World. But for Relativity and therefore Limitation or Finality, the Physical Universe cannot be. Space thus being the possibility for Material Existence and therefore the root of the known and knowable World, cannot therefore be empty or a *Vacuum*.

† Apart from Physical causes, there are non-Physical ones to check Infinite Motion.

'A Straight Line produced Infinitely on either sides describes a Circle'. This is a Mathematical Dictum and is taken to be axiomatic, while the

Space, no more than the Physical mode of the being of ***Existence***,

Space is no more than the Psychological Concept, arrived through Perception and Thought, of that Original *Existence* or the Basic

proof for the same is adduced to lie in the very nature of the Infinity Itself.

What is that Quality of Infinity that is referred to, and why should a straight Line produced without limit form a Circle?

A Circle indicates a continuous tend regularly and with accuracy brought about with reference to each succeeding Point of the Line, until such a time when the Last of the Points meets the First or the former merges in the latter.

A Straight Line—in fact any Line—is but a conglomeration of several Points successively arranged, one after another. Rather, to be more accurate, the Line in question, whatever its nature, marks the Path of the Movement of a single Point. In other words, A Line is but the *Trace* of a moving Point; and, since a Point does not represent a Concrete Entity, a Line is no more than the Trace of Motion itself.

If a Straight Line that is produced *ad-infinitum* describes a Circle, it means that Motion, whose undeviating Trace that Line happens to be, meets, at every step of its upward and forward advancement, with Resistance that turns it down instead of allowing it to proceed onwards. Being thus turned down, the Motion in question is compelled to return to its starting place. Since Exactness or Proportion is the

Universal Consciousness in terms of experienced and experienceable Physical Extension. In other words, Space is no more than a perceiveable mode of the being of that *Existence*. Only in Space, Motion is possible; only Space ultimately creates Resistance. Space is thus the conjoint author of both Motion and Resistance; and, if Space itself can be

As Space itself is the Author of both Motion and Resistance, so ***Existence*** is Itself the author of both Activity and Inactivity.

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feature of Infinity, the successive bends given to Motion in Infinity are also equal, so much so, when the whole is considered, the entire Path of that Motion appears to be a Perfect Circle.

Hence, if a Straight Line produced endlessly describes a Circle, the explanation for the same is involved in the questions of Motion and Resistance which, in the case of Infinity to which a Straight Line is produced are also and must be Infinite.

Whence comes this Infinite Motion, and whence arises this Infinite Resistance? Infinity is the character of the Universe as it was, is and will be; and the explanation for the Phenomenon of the Trace of Infinite Motion becoming circular must therefore lie in the very nature of that Universe Itself, or rather be concerned with Its Origin, Growth, Decay and Re-appearance in another fashion; which means, in the nature of the functioning of the Universe.

that, *Existence*, whose physical mode of being that Space is, must be much more so. In other words, It must be capable of checking Its Activity Itself. To express the same in other terms, Activity implies Inactivity; and, since in the case

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The Universe as it is seen and known is no more than the perceiveable mode of the being of ***Existence*** in Its varyingly active state.

Activity involves Inactivity, the latter indicating even Cessation of Activity or Deadness. ***Existence***, however, because It is vital and therefore ever alive, cannot be or become dead by losing all activity; It cna only lessen the mode or the rate of Its Activity to the slowest possible degree. Acting between the Intensest Pitch and the Slowest Rate, ***Existence*** operates in various ways or degrees; and, since It is a perfectly Intelligent Entity, Its successive gradations, from one extreme to another and back are also intelligent, that is proportionately increasing or decreasing as the case may be. Exactness or accuracy marks Its Motion, so much so that Motion gets proportionately slackened if viewed from the standpoint of the Intensest Activity, or proportionately enhanced if looked at from that of the Slowest Rate. In other words, the Motion or Activity of ***Existence*** may be said to meet with Resistance that gradually and proportionately increases in the one case, and

of *Existence* that is vital there can be no Cessation or Annihilation of Activity, Inactivity can only be gradational Activity, or Activity of one particular grade or at one particular rate that is less as compared with another grade or rate of it that must therefore be more active. To be more active and less active is hence a quality of that *Existence* as Activity itself is.

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similarly decreases in the other.

Motion and Resistance, in the case of Infinity, (or ***Existence*** that is by Its very nature endless), are not independent entities arising from different quarters or tangible sources. No material Body or bodies, not even Space, can be said to be the source of Resistance to Infinite Motion; for, before Infinity, these sink to insignificance. Finality can never end the non-final; that which will die can never destroy that which is indestructible. Both Motion and Resistance must therefore be the very qualities of Infinity. In other words, the Activity of ***Existence*** involves Inactivity which means that, by Its very nature It passes from Intensest Pitch to Slowest Grade, or rather checks or resists Itself.

Man's Knowledge of Motion and Resistance as independent of each other is due to his Psychological misreading of Reality consequent upon his limited Perceptions and Thoughts gathered and

Man, who through a prolonged course of Biological Evolution has stored up the practices and tendencies of limited Perceptions and Thought and in consequence has yet to make much head-way before he can look upon the entire Universe including himself as a Single Unit, treats Motion as a different entity from the Resistance to it. He

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When viewed from the stand-points of Intensest Pitch and Slowest Grade simultaneously, the Activity of ***Existence*** is but Its Self-Agitation, like unto the surface of a sheet of water that is disturbed. When, however, It is viewed from any one stand-point, the Activity of ***Existence*** resembles Motion or movement from one end to the other. And, since the Motion or movement meets or appears to meet with, (in the case of the Physical Universe which is but the Presentation of ***Existence*** during the course of Its gradually slackening Activity) gradually and proportionately increasing Resistance, It cannot but be regularly and exactly bent at every forward step until It comes back to Its starting place.

The Mathematical Dictum, therefore, that 'A Straight Line produced Infinitely on either side describes a Circle' finds an explanation in the very character of the Activity of '***Existence***' Itself, which is the Origin of or becomes the Universe.

transmitted during the course of his Biological Evolutoin.

even looks upon them, as emanating from different objects and quarters. This in fact is but his psychological misreading built upon the limited contents conveyed to his mind by his limited senses.

Illustrated from Gravitation.

How Man understands it.

Gravitation, for instance, is a force whose operation seems to be conditioned by the presence of at least two tangible objects. It is a Force of Attraction and, among two objects, each but attracts the other. Only, while one of them owing to its greater massiveness attracts the other to a greater extent, the other attracts the first to a lesser degree. Consequently, the latter moves to the former, while that former remaining unmoved appears to check itself. It is the same universal Gravitation or Attraction that under certain conditions appears or acts as Motion and under different conditions as a Check or Resistance to that Motion.

After all it is the same Universal

Devoid or deprived of particular

circumstances, the whole is no more than mere Attraction or Motion. This means that the very same Motion under varying circumstances operates varyingly; and, whenever under a particular set of conditions it operates less vigorously, Man, in accordance with his conventional terminologies based upon his limited concepts, speaks of it as having received or met with a Check. Check or Resistance is no separate or independent entity, but the same Motion operating less vigorously under a different condition. And the different or altered circumstances too are not the causes of that Check, as Man calls them. They are but the conditions for the lesser functioning of the self-same Motion. Whatever the conditions, Motion cannot operate more vigorously or less so unless it had the intrinsic capacity for operation and an equal capacity for altering the mode of its

Force of Attraction now operating as Motion and now as Resistance according to changing circumstances.

Rather, the same Motion operating more vigorously and less vigorously—being in the latter case known as Resistance. The different circumstances are not the ***causes*** of Motion and Resistance as independent entities; but only the conditions for the same Motion to act differently and appear differently.

Motion operates more vigorously and less vigorously, because Activity of its own accord involves Inactivity,

operation, in other words, unless its natural Activity involved Inactivity. Therefore, wherever there is Activity, there must be possibilities and tendencies for greater and lesser grades or modes of it, which, when becoming perceptible, appear differently and are termed variously. Hence, *Existence* or the Basic Universal Consciousness which is active because It is 'Vitality' has also an intrinsic capacity to act variously. In other words, It has the capacity to check Its Activity Itself. No external cause or no independent conditioning circumstance makes It change the course of Its Activity, as none sets It to act. It acts because It is vital, and It acts varyingly because It is no automaton characterised by monotony of behaviour, while Activity universally involves Inactivity.

The same applies to Existence,

It by itself acts because It is Vitality; It varies Its Activity, because Activity involves Inactivity,

(c) Other ways in which the

Man, in accordance with his narrow views and the equally narrow

language, calls the two different states of that *Existence* by two different names. The one, where It is merely active without agitation or variation in Its mode of behaviour, he calls *God*; and the other where It has become slower in Its rate and which he thinks is due to Check or Resistance, he dubs as being tainted with *Satan*. If the principle whereby *Existence* is more vigorously active and therefore where there is a greater display of Intelligence, he calls *Moral Law*; the other where It is less vigorous and therefore less intelligent and more monotonous, he names *Physical Law*. If again he terms the one *Purusha* or *Spirit*, the other he calls *Prakriti* or *Matter*. After all, Satan is not a different entity from God; Physical Law is but a varient of Moral Law; Prakriti is the same Purusha in a different fashion; while Matter is but Spirit in another manner. In fact, it is the

two states of Existence are expressed by Human Beings.

God and Satan.

Moral and Physical Laws.

Purusha and Prakriti

Spirit and Matter.

These are not different and opposing Entities, but the variants of one and the same Entity.

same *Existence* or the Universal Basic Consciousness that is now the one and now the other; and the different terms are but conventional names used in the identification of Its different states.

(D) Still another way in which the States of ***Existence*** may be termed.

To keep up the same distinction, the first of the two states of *Existence*, where It is merely a Self-aware, Self-active Entity in Beatitude, where Its Activity is supreme and unvarying and where in consequence Its Intelligence is unblurred, may be termed the *Cosmic Intelligence*; and the other, where Its activity has become or is variational or gradational owing, as Man thinks, to the appearance of Check or Resistance and where as a result Its Intelligence is blurred and Its Activity has assumed the tenour of monotony, may be called the *Cosmic Energy*.

Cosmic Intelligence and Cosmic Energy.

Cosmic Energy, denoting the

Between supreme activity on the one hand and complete cessation

of activity or deadness on the other, there are multifarious grades or degrees whose counting is bewildering and rather impossible. The 'Cosmic Energy' that is identical with the variational or gradational activity of *Existence* is therefore representative of all such multifarious varieties or types, modes or rates, of that activity. Since Intelligence is as much a quality of *Existence* as Activity is and, since in the original state of that *Existence* these are not distinguished and separable, the 'Cosmic Energy' in consequence may be said to stand for Intelligence in Its innumerable modes of display. If the Physical Universe that contains numerous types of entities–Sentient and Insentient—which are in the process of the display of the different grades of Intelligence is *of* that *Existence*, *in* that *Existence* and *that Existence* Itself, then the 'Cosmic Energy'

gradational character of the Activity of ***Existence***

represents Physical Universe which is Its manifestation.

may be identified with the entire Physical Universe from its solid Stone to its almost vacuous Aether, from its Rocks where Intelligence and therefore Life are slumbering to its Rishis where, though still under limitations, they display themselves to the greatest.

Cosmic Energy and Cosmic Intelligence compared

Hence, if the 'Cosmic Energy' indicates the physical state of *Existence*, the 'Cosmic Intelligence' denotes that *Existence* in Its non-physical condition. If the former is identical with 'Materiality', the latter coincides with what man calls 'Spirituality'. If the first falls within the possibility and the actuality of Perception and Thought that occur through Sensations and Sense-experiences, then the second lies beyond such experiences and is therefore neither perceiveable nor thinkable. If the one indicates more or less monotonous, blind or rigorous

One stands for Materiality and the other for Spirituality.

One is perceptible and thinkable; the other imperceptible and unthinkable.

One indicates mechanical or

activity—either as displayed in the strict automatic behaviour of what Man styles 'Inanimate Nature', or as is shown in the habits and the instincts of sentient beings that are of, or have degenerated to, the level of mechanical deeds—then the other stands for Perfection that is deviod of all hindrances. If the 'Cosmic Energy' is the same as the Physical Universe whose contents are separable and are therefore possible of mutual opposition, of conflict against one another and therefore of general confusion and Pain to all; then 'the Cosmic Intelligence' that is not physical has no distinguishable contents where in consequence there is no cause for anything leading to Pain and, by contrast, to Pleasure also.

monotonous activity; the other shows varying or intelligent activity.

One represents want or Pain and Pleasure; the other, a state of Existence free from both Pain and Pleasure

(v) The Activity of *Existence* in Its Higher State—Its Nature.

Action or Motion at a high rate is beyond Perception. A top

Motion at high rate is imperceptible.

Illustrations.

spun to a high speed stands erect on its sharp pivot. Its motion is then not visible; it is even said 'to sleep'. Electricity has to lower its activity; in other words, it has to get itself confined to a particular and therefore perceptible machinery in order that Man may use it for his purposes or rather experience it in various ways.

Also calm or in a state of Equilibrium

Action or Motion that is beyond Perception is or inferred to be 'calm'; and the whole with its several sections or parts is in, or appears to be of, a

Examples.

state of 'Equilibrium'. The Earth passing along its orbit at a high speed is apparently at a stand-still. The surface of a sheet of water that appears to be unagitated yet has its molecules very acutely active.

So is the Activity of Existence in its

So is the Activity of *Existence*. In Its original state—where It is termed the 'Cosmic Intelligence,' where It is

supremely active and therefore beyond Perception—It is 'calm' and may be said to be in a 'State of Equilibrium.' In Its other state—where It is called the 'Cosmic Energy,' where Its activity is less and even variational, where in consequence *Existence* comes within the possibility of Perception and is even actully perceptible—It has Its 'Equlibrium' disturbed and is consequently not 'calm', but 'agitated.'

supreme state, or that of the Cosmic Intelligence—imperceptible and calm.

(VI.) The Two States of *Existence*

Everything is *in* and *of Existence*; and, since *Existence* does not come to annihilation, no entity or event that is a part of It can ever meet with total destruction. Things must continue to be in some fashion or manner, and all that they can and actually do is to alter their modes of being and behaving. The only ultimate states of such being are to be alternately imperceptible and perceptible, and in their behaviour to be respectively calm and agitated. If

Annihilation, not the end of the Entities of the Universe

Hence, they can only change the modes of their being and behaving.

Ultimate states of such being and behaving;—Imperceptibility and

Perceptibility.

Entities can only be one or the other;

and therefore change their modes of activities too

things are imperceptible at one time, they can only become perceptible at another; and, if they are the latter, they cannot but pass to the former. In the course of such alterations, they change from a calm mode of activity to an agitated one and *vice versa*.

The Imperceptible, the Cause; and the Perceptible—the Effect.

Identity between the Cause and the Effect.

The nature of the Cause and the Effect; one is fine; and the other, gross.

The non-Physical which is fine is the Cause; and the Physical which is gross is the Effect.

The 'Imperceptible,' Man generally names 'the CAUSE'; and the 'Perceptible' mode of the same, he calls 'the EFFECT'. The Effect is but the Cause translated to a perceptible or experienceable mode of being and behaviour; and, if the Cause is fine, the Effect is gross. Since the entities and the events of the entire *Existence* can only be either imperceptible or perceptible, they can only be fine or gross. The 'non-Physical' or, as it is generally termed the 'non-Material' or rather the 'Immaterial', and therefore the imperceptible state of that *Existence* is fine; whereas the physical or the 'Material' which is

The Cosmic Intelligence,—the imperceptible and fine state of ***Existence*** —is the Cause. The Cosmic Energy,—the perceptible and gross state of ***Existence***—is the Effect.

also the perceptible, is gross. It is the same *Existence* that is fine when It is named 'the Cosmic Intelligence,' and that becomes gross and is called 'the Cosmic Energy.' Of the two, it is the latter that marks the commencement of or gradually presents Itself as, or rather slowly becomes, the Physical Universe with Its several entities belonging to or marking the several grades of fineness and grossness, or of imperceptibility and perceptibility.

Physical Universe marked by the Cosmic Energy

(VII) The Activity of *Existence* in Its Lower State—Its Nature; or, How the Cosmic Energy acts in becoming the Physical Universe.

(A) Bubble-like.

The Cosmic Energy compared to a sheet of water with ripples,

To draw an analogous parallel from the Physical Universe, the 'Cosmic Energy' may be likened to a huge sheet of water whose surface is disturbed by gentle ripples, every one of which is a particularised phenomenon as compared with the entire body of water. Every ripple involves

Every-ripple, a Phenomenon

Ripples involve Motion

Phenomena involving Motion are subject to the limitations of Space and Time.

motion; and every Phenomenon that so involves motion can take place only in Space and Time. Every such Phenomenon is an independent something as compared with others; and several such phenomena of the same variety or of different varieties cannot take place in the same part of Space at the same time. Either at different parts of Space simultaneously or at different times in the same place, phenomena can occur. Every phenomenon therefore that occurs in a particular part of Space at a particular time must, sooner or later, at the place of its occurrence or at others connected and contiguous with it, come to an end or cease to be. Activity involves Inactivity, and every phenomenon, because it is the result of Activity, *must* face its finality. Activity involving Motion,* or 'Disturbance' which is also Motion, must

Several Phenomena cannot occur together at the same place and time.

Every Phenomenon has an independent place and time of occurrence;

therefore, has an end there or elsewhere at another time.

Further, because Activity involves Inactivity, Phenomena must come to an end.

* Only Physical Activities involve Motion. 'Non-Physical' or Immaterial Activities do not come under this category. Thought or its general and unanalysed

come to an end then and there, or at another time and at another place connected and contiguous with the former. Hence, every item involving Motion, or Motion itself, has a Place of Start, an Area of Operation and a Place of Ending. Disturbance begins at a particular locality, spreads to other localities, and at other localities subsides. Every disturbance thus has, as it were, a starting point, an area and a terminus. Every disturbance or phenomenon that involves Motion is like unto a Bubble appearing on a gently disturbed sheet of water, which, after moving to some other place, bursts and is no more.

Every Phenomenon has a place of Start, an Area of Operation and a Place of Ending.

Every Phenomenon is like a Bubble on the surface of a sheet of water, which, appearing at one place and moving to another, disappears at last there or elsewehre.

In general principles or fundamentals, 'Cosmic Activity' does not vary from 'Physical Activity;' and hence 'Cosmic Activity' behaves in

The Activity of the Cosmic Energy is like unto a Physical Phenomenon

state—Consciousness—does also act; but its activity can not be said to be akin to that of a moving body. Hence-while Physical Phenomena have an end, Consciousness, or Its manifestations are endless.

involving Motion.

the same manner as Physical Motion. Though the Cosmic Energy is identical with Space, (as both mark the commencement of the Physical World), yet It does not act at the same rate all at once and in all places. Space in its entirety does not disturb itself to the same degree throughout simultaneously and subside at the same rate simultaneously. The spread of Motion is like the spread of waves; and waves on the surface of a huge sheet of water do not arise at all times and in all places. There are places and times where and when there are powerful waves and even weaker waves; and there are also places and times where and when there are no waves at all. Similarly in Space does the Cosmic Energy become more perceptible in some places than in others, while in still some other parts It is not perceptible at all. There are, as it were, places in Space where It is in a state of gentle disturbance, of growing

The Cosmic Energy, representing the gradational character of the Activity of *Existence*, does not act at the same rate everywhere and at all times.

Illustration, Waves.

The Cosmic Energy similarly acts varyingly; it is therefore more perceptible in some places, less perceptible in some other places and not perceptible in still some others.

agitation, of slackening Motion. The Activity of the Cosmic Energy, like the Bubble on a disturbed sheet of water, appears at particular localities, does move to other localities and at last become imperceptible or disappear at the same or other localities. Several such Bubbles at different places and at different times do occur, operate and vanish.

More disturbed and less disturbed

Bubble like It acts.

The variational character of the Cosmic Activity being the cause of the perceptible Universe or leading to the presentation or the manifestation of *Existence* as such, the consequence of Its varied grades of Activity is the appearance or the emergence, like bubbles, of several Systems in the Universe. While new Stars and Systems are just forming, others are fully developed and some more are dwindling. While some sections of Space are filled with Material Bodies and Systems, other sections contain absolutely none—not even Aether which is the earliest, the

Several Systems of the Physical Universe, in several grades of formation, growth and decay, (*i e*) of several states of Perception, are Bubble-like; or, are the results of Bubble—like activities of the Cosmic Energy.

most subtle and therefore the first in the order of the Evolution of the Material World. *

(Viii) The Activity of *Existence* in Its Lower State—Its Nature; or, How the Cosmic Energy acts in becoming the Physical Universe.

(B) Cyclic, Wave-like Fashion

The spread of disturbance on a sheet of water, in ever widening or receding Circles

It is one of the features of motion that in a calm surface it should spread in all directions. In the course of its travel, it appears to describe circles, each succeeding circle covering a wider area and becoming less disturbed

*In this sense, the many Systems of the Universe and the Bodies thereof have a Beginning and an End.

But ***Existence*** as a whole has neither a commencement nor a closing. It is Infinite. Systems and Bodies may come to an end, but the Vitality never does so.

That part of ***Existence*** that is supremely active, yet apparently calm, does not continue to be such for ever, Similarly, that part of ***Existence*** which is varyingly active and which is therefore agitated is not the same always. Thus the same parts are not always the same in their modes of behaviour; yet, some part or other of that ***Existence*** is calm and the other is disturbed. From this stand-point and according to a broad view, ***Existence***

and less visible than its predecessor *

The Activity of the Cosmic Energy follows the same features. It too like Physical Motion, spreads Its effect in ever widening cyclic fashions. That the movements of Infinity should be in circle-like fashion is inevitable

The Activity of the Cosmic Energy is after that fashion.

appears to be divided into two permanent and independent sections. One is calm and the other is agitated. One appears to be without Motion, without change and without confusion. The other appears to be moving, ever changing and therefore confusing. One is not material and therefore devoid of Sin; and the other is material, limited, therefore impure and ignorant. Thus, the former in every way appears to be opposed to the latter, in Its mode of being as well as Its qualities. It therefore seems to be different from the other, and is therefore considered to be beyond that other. If the latter alone, because it is perceptible, is construed as the Universe, then the other is out-side that Universe and therefore extra-Cosmic. The two thus being considered foreign to each other, they are treated differently; and when personified and given names, they are respectively called God and the Universe, or, as in Sanscrit, the Purusha and the Prakriti. This is ***the Dwaitic*** or the ***Dualistic*** School of Thought.

* A pebble thrown into a sheet of water will illustrate these facts.

from the very nature of that Infinity Itself A Geometrical Straight Line, for instance, if produced both ways without limit, will describe a circle. *

The consequence of such activity.

The Activity of the Cosmic Energy leading to Its perceptible manifestation as the Physical Universe, the cyclic feature of that activity appears as Cycles of Bodies and Systems. Small grains of Sand get collected together by the action of Wind and Water and, in course of time, hardening themselves, become Rocks. These again are worn out by the same

Cycles of Bodies and Systems.

Sands—Rocks—Sands.

* The Congregation, the Elaboration, the Addition of Matter to Matter, the Coming of the Newer and the Bigger from the Older or the Earlier and the Smaller, is ***Evolution***

The Disintegration, the Separation of Matter from Matter, the Resolution of the Bigger into the Smaller, of the Newer into the Earliar, is ***Involution.***

The growth of a Tree fron the Seed is ***Evolution***, and the production of the Seed from the Tree is ***Involution***,

In the Cosmic Activity, both take place simultaneously.

agencies till they become loose grains of Sand once more. Similarly, Seeds become tender Plants, grow into big Trees with trunks, branches and twigs, producing leaves, flowers and fruits. Finally, all these decay, leaving behind only seeds as before. Clouds fall down as Rain which, collecting itself as Water, gives rise to tanks, ponds and rivers. The Water from these again evaporates, forming Clouds once more. The Solar System, composed of a number of heavenly bodies, is the result of the gradual adherence of material particles during the course of ages ; and they are believed to be slowly disintegrating themselves once again towards their break-up.

Seeds-Plants-Trees Seeds-

Clouds—Rain—Water Vapour-Clouds.

Minute Particles —Solar System—Minute Particles.

Rocks and Stones do not exhibit Intelligence. The next higher order, the Vegetable, shows something of it, at least as the metabolic activity of its proto-plasmic Cells. The yet higher

Cosmic Intelligence, Cosmic Energy—Rocks and Stones-Plants Animals-Men -Human Leaders;

From Supreme Intelligence back to it, through several grades of successive fall and similar subsequent rise.

order, the Animal, manifests It to an increasingly growing extent as Animal Life passes from the fish to the Monkey. In man, It works to an enormous degree; and, among Leaders, It manifests Itself to the utmost. The Cosmic Energy, as but the immediate variation of the 'Cosmic Intelligence', is already almost infinitely intelligent from Its start; and, among great personages, marking Its other end as it were, It is nearer complete Intelligence once more.* From the Fine to the Fine through the Gross, the Activity of the Cosmic Energy appears to pass, describing, as it were, a huge Circle of Infinity.

The Coming of the Universe to gradually increasing Perception and Its successive subsidence to non-Perception, a ***Circle of Infinity***

* In India such perfected Human Beings have been known as *Rishis*. By strenuous efforts and supreme developments of their minds, they were able to improve and increase their powers of Attention and Concentration to such a degree that they could grasp any point in all its details at once. They became geniuses and, by their marvellous powers, could know each object by itself and its relations to the rest. Thus, they saw a connecting and significant link in the Universe and an all-embracing Unity therein. Knowing this and modifying their conduct in accordance with their broadened views, they became great men and remain for all Ages and Races. Their Conduct is a Model to copy, and their Sayings are Words of Wisdom that have stood the test of Times.

IX. The Activity of *Existence* in Its Lower State—Its nature; or, how the Cosmic Energy acts in becoming the Physical Universe. (C) Varyingly Intensive.

The Cyclic Waves of Motion, as they recede from the Centre of Disturbance in a placid sheet of Water, become less and less visible. The strength of disturbance gets spent, as it were, as it is distributed over a wide area from the place of its origin; or, since nothing in the Universe is lost, the Disturbance as it spreads becomes quieter, while the Waves of Motion it Starts get feebler.

As they recede from the Centre of Disturbance, Waves of Motion get feebler.

Similarly, the Cyclic Motions of the Cosmic Energy also get less and less active through gradual stages in

In the passage of Time, the Activity of the Cosmic

Energy becomes less and less intensive.

course of time. The driving Force of the Cosmic Energy becomes, as it were, quieter. This is concretely manifested in the case of each Individual Being, whole Systems of Lives and the entire Universe. Each has a period of quietitude, followed by that of increasing activity, once more to sink by stages into quietitude. During one's infancy and youth, one's intelligence and activity are not markedly high. They rise in volume and intensity, as one gets older and reaches manhood. From thence there is a decline, till once more in the Old Age one is generally as indolent and foolish as in his Childhood. Everything has a rise and a fall. The Sun rises in the morning from a gloomy East, yielding pleasure and joy to all; it ascends the sky, becoming scorching at noon; thence it declines till again it becomes quieter, setting in the midst of the Western darkness. Each rising wave of the sea is followed by a hollow

Illustrations from the Physical Universe.

In the lives of Beings, Quietitude is followed by Activity and that by Quietitude.

Infancy, Youth, Manhood, Old Age, with correspondingly rising and falling Intelligence.

The Sun's Rise, Zenith Fall

Wave rises, Hollow, Wave rises.

to be succeeded in its turn by another rising wave There is a period of quietitude for every event between its periods of activity. All the water that evaporates from the sea and other sources remain, as it were, quiet in the atmosphere hung up as vapour until, under favourable circumstances, it falls down as water again. The action of the Cosmic Energy in such cases is less than otherwise; and hence their operations get more or less suspended or feeble for the time being. Again, in stones and Rocks, the Cosmic Energy is quieter than in other orders of beings; and consequently they appear to be dull, wanting in initiative and the power of deliberation. As the receding cyclic waves of Motion on the surface of a sheet of water become less active, so, in the course of Its activity, the Cosmic Energy gets quieter. That state is marked by dull and un-intelligent beings like material particles

Active Water, suspended as Vapour, active Rain and Water again.

The gradual emergence of the various Entities of the Physical Universe, a simultaneous double process of increasing Evolution and Involution.

and similar factors of the Universe. As, again, the Centre of Disturbance on the same surface of water is gradually neared, motion is increasingly felt; so, beings that are the manifestations of the different gradations of the Cosmic Activity from a slower grade to an intenser one exhibit increasing Intelligence, as one class or type of them is of a higher order than the other. The Vegetable is more intelligent than the Rock; the Animal is superior to the Vegetable; while Man is the topmost of all, as he is nearest to the intensest state of the Cosmic Activity.

No fundamental difference among the various items of the Universe.

From a state of supreme Intelligence to that of complete Dullness, there are numerous indistinguishable varieties of ascending and descending scales of admixtures. It is not that, in any state, the Cosmic Energy absents Itself; but it becomes quieter or less active, and therefore the objects of the Material Universe that are Its manifestations at that state of Its

activity are duller than the rest. Between the Material World and the Sentient Life there is not much difference. Physical Nature is not 'In-animate'; rather, she is 'In articulate,' as she cannot express herself in the way in which Man can understand her. Man, too, is not superior to others. Fundamentally all are one, though each belongs to a different state in the continuous activity of that Cosmic Energy, and therefore exhibits greater or lesser Intelligence. Matter is not different from non-Matter, as each is but the consequence of the different grades in the activity of a Common *Existence*.

Sentient and Insentient.

Physical nature, 'In-animate' or Inarticulate?

Man and other Beings.

Matter and non-Matter.

Being variational in the mode of Its intrinsic Activity; coming to Perception in the forms of Systems of the Universe like Bubbles in certain parts of Space; spreading Its activities in cyclic wave-like fashion and therefore leading to Cycles of Lives and Systems

The Various modes of the Activity of the Cosmic Energy in Its gradual manifestation as the Physical Universe, summarised.

of Bodies ; being more intensely active in certain states and less so in certain others, and consequently exhibiting increasing or decreasing levels of Intelligence ; the All-comprehensive EXISTENCE or the Basic Universal Consciousness has become the Material World.

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CHAPTER XXIII

THE ACTIVITY OF *Existence* ; THE 'COMING OF THE UNIVERSE.'

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Verily, it is no Creation by an extra-Cosmic Entity ; it is only the Appearance, the Presentation or Manifestation of a Common Immanent Factor—the **Existence**. *And, because the process resembles a growth, ... the entire course may be termed Evolution ; but it is a Bigger and Grander Evolution than the one implied merely in the growth of the Biological Species.*

I The gradual Rise and Growth of the Material World

Introduction—The 'Elements of Nature', and the Different States of Matter—The Unity of the Solid, the Liquid and the Gaseous States—The significance of the terms, Fire, Air Water and Earth.

The Relation between Cause and Effect—The Identity between Cause

and Effect—The Effect resembles a Growth from the Cause-Growth is the development of the Fine into the Gross.

Order of Origin; *Air*, *Water* and *Earth*—In the reverse order, *Earth*, *Water* and Air,

What happens if Gas or Air is heated *ad infinitum*—The merging of Gas into Heat, or Air into Fire,—Fire, the Beginning.

Heat, the result of Friction produced by the Impact between Motion and Resistance.

Motion continued and its consequence—Emergence of Material Particles, and their development into different States—Material Particles and how they develop into the Material World.

Re-statement of the Order of Origin of the different Types of Material beings—The Aetherial state, or the 'Aether'.

The Place and Significance of the 'Five Elements of Nature'—the Place and Significance of the 'Five Elements of Nature' (*cont*)—The 'Elements of Nature' and their Developments.

The 'Inexhaustibility of Energy: Its operations and consequences.

The significant Features of Matter and how they are produced—Force and Matter.

II. The Emergence of Extra-Material States—
(a) The Mind.

Is Aether the Earliest?—Resistance; Its first Appearance and Immediate Consequence—The Beginning of Perceptibility—This State, neither Immaterial nor Material; or, it is both — The Mental State; or, the 'Mind'.

Has the 'Insentient' no Mind?—Mind present everywhere; but does not manifest itself in all.

The first manifestation of the Mind: The Proto-plasm—The Proto-plasm, Its peculiarity—The 'Coming of the Proto-plasm'—A process of Nature.

The how and the why of the Insentient—The gradual Development of the Proto-plasm, and the increased Manifestation of Mind—Evolution by stages of the Sentient Order ; how brought about?

The peculiarity of the Mind; its consequence.

II. (b) Beyond ' Mind '—the Soul

Extra-Mental States—*Existence*, Its Secondary or Derivative Mode of being—The '*Cosmic Energy*'—Its Physical traits—The Cosmic Energy: the immediate predecessor of ' Mind '—The Cosmic Energy, the only Mode of *Existence* appearing to, or construed by, Man to be really active. Why so?—The 'Cosmic Energy,' or the 'Life Operative' ; and, the ' Cosmic Intelligence' ; or, the ' Life Potential ' . The Cosmic Energy, or the ' Soul ' .

The Real Element, or the Chief ' Life Operative ' in Man or any other being—The Ego or the Soul.

Different Egos or Souls, how arise ?—Souls and ' the Soul ' ; their relation '—Souls Multifarious ' and ' Soul Universal ' .

Popular descriptions of the Relation between Egos, the Cosmic Energy and the Cosmic Intelligence—The real fact

II. (c) Beyond the Soul—God

The 'Cosmic Intelligence' ; Its being and behaving—Man's Description of It

III. The ' Coming of the Universe ' ; Re-stated.

The Origin and the Progress of the Universe from the beginning—A gradual ' Coming to Perception ' of *Existence*—The different stages detailed.

IV. Conclusion

Creation or Manifestation ?—How far, an Evolution ?

I. The gradual Rise and Growth of the Material World.

Material bodies are made up of minute Material Particles which, Introduction

combining in varying proportions, or in different degrees of compactness, give rise, under a series of circumstances, to variations among such bodies. The particles themselves are composed of one or some of the Elements of Nature—Fire, Air, Water and Earth—and have different states, such as of being Hot or Cold, Gaseous, Liquid or Solid.

The 'Elements of Nature' and the Different States of Matter.

These states are not fundamentally different and mutually exclusive. They are but varients of a Common Entity under different circumstances. They easily change one to the other, and are determined by variations in Heat. A certain quantity of Heat, measured in terms of 'temperature' keeps a body in a gaseous state; a little less of it turns it into a liquid, and a still further reduction of it changes the body to a solid.

The unity of the Solid, the Liquid and the Gaseous States.

Fire, Air, Water and Earth are popularly referred to as the 'Elements

The Significance of the

of Nature' and are treated as different kinds of Matter. But, ultimately speaking, they but indicate the different states of one and the same Material Existence—Earth standing for its Solid state, Water for the Liquid, Air for the Gaseous, and Fire for the extra-Gaseous state, or a state much finer than that of the Gas.

terms, Fire, Air, Water and Earth.

In any machinery, the driving or the dynamic force is not noticeable. It operates invisibly and remains unknown. Electricity which works huge engines is not visible. Its presence is felt only through the activity of the machine or some similar tangible result. The driving force is the Cause, and the working of the machine is the Effect. But for Electricity, the machine would not work; but for the Cause, the Effect would not come into being. Electricity, which is invisible and unknown, becomes visible and known only through the

The Relation between Cause and Effect.

The Identity between Cause and Effect.

operation of the machine. The driving power comes within human experience only when it translates itself into an elaborate tangible something. The Cause must become the Effect for it to be experienced—the Fine, the Gross; and the Imperceptible, the Perceptible.

The Effect resembles a 'Growth' from the Cause.

'Growth' is the development of the Fine into the Gross.

The change of the Cause into the Effect, the conversion of the Fine and Imperceptible into the Gross and Perceptible, are all, as it were, processes of expansion which resemble a growth. All growth is, as it were, from a small beginning to a big end, from the unnoticeable or imperceptible to the noticeable or perceptible; in other words, from a finer state to a grosser one. Evolution which is a growth or progress is therefore from the Fine or Imperceptible to the Gross or Perceptible, from the Intelligent to the Dull, from what is termed non-Matter to Matter; and the Physical Universe, as it is seen and known with

all its multifarious conglomerations of fully material and quasi-material bodies and entities is nothing but, as it were, an expansion or growth; in other words, an elaborated and perceptible Presentation or Manifestation of a fine and imperceptible state. *

* The Tree comes out of the Seed. Material Bodies are formed of minute Material Particles. In such cases Growth is from a smaller and finer state to a bigger and grosser one.

The elaborated condition—the Tree as compared with the Seed, and the Material Body as compared with the Particles thereof—comes to human Experience through human Sensations and Sense-Impressions in a better and easier manner than the original and smaller condition. In this sense, the evolved state or the Bigger is grosser than the involved or the smaller one.

A Body in a very intense state of Motion is not perceiveable. For it to be perceived, its motion has to become lessened. For it to come within human experience, it has to become slower or less fine—duller, as it were.

If human Experience and therefore human Knowledge and therefore human Practice and practical Realisation are essential for the grasp of the Material Environments; in other words, if human Experience is the determining criterion of the World that is, then

Order of Origin, *Air, Water* and *Earth.*

Hence, of the three states of Matter, the gaseous state must have

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what is termed 'Growth' or Progress is identical with the increase in the Volume and the Character of such human Experiences. Since, however, no object comes to human Experience unless it be in a lessened state of motion, Growth or Progress is the same as the Finer becoming the Duller. 'Increase' in human Knowledge is the same as 'Decrease' in the intrinsic quality of the World that is. More of the Material World is known to man only when more of it comes within his experience; that is, attains a perceiveable state; or less intense or more dull, and more elaborate or more gross. Hence, the Progress of the Universe is identical with the Fine becoming the Dull or the Gross.

Since human Experience is the deciding factor, and since Entities that do not come within that are so only because of a very intensly active or a Fine state of their being, it may be said that Matter which is dull and which easily comes to human Experience is the out-come of non-Matter that is fine and that therefore lies beyond human Perception.

Existence is one and continuous, and there can therefore be no cleavage between the Two. Dullness is a grade of Intelligence, and is possible of conception only on the presumption that there is Intelligence. Hence, Intelligence is the prior Entity of the Two. Dullness is the feature of matter that is gross; and therefore, Intelligence must be fine.

been the first in the order of growth, followed successively by those of the liquid and the solid. In other words, 'Air' must have commenced the series, succeeded in turn by 'Water' and next by 'Earth.'*

In the reverse order, *Earth, Water* and *Air*

In the reverse order, the Solid must have come from the Liquid, and that from the Gas. Or, the 'Earth' must have been the out-come of 'Water'; and that, of 'Air.' But,

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Existence in its present condition of being known to and knowable by man or which is Dull must have been the out-come of an unelaborate or inexperienceable state which is therefore fine.

Hence, as *Existence* from Its original state becomes the Material Universe, it is the same as the Fine becoming the Gross, or the Intelligent becoming the Dull.

* Air, Water and Earth; or Gas, Liquid and Solid—each succeeding state is better experienceable by man than its predecessors. Each succeeding state therefore is less fine or more gross than its predecessor. If the "Coming of the Universe," is no more than the Fine becoming the Dull, this order of Progress among the Elements of Nature must be presumed.

the Solid, the Liquid and the Gas—or, the corresponding 'Earth,' 'Water' and 'Air'—are the respective results of a gradually increasing Heat. It is present most in Gas or 'Air'; the Particles composing the Material Body in that state are therefore of a very fine thinness and are kept apart, much farther than in Liquids or Solids, or in 'Water' and 'Earth.' If a Gaseous Body or 'Air' is heated for a prolonged period, further reduction in the size of the Particles would take place accompanied by their further separation in Space. In their attempt to fly away, they may even explode the vessel in which they are contained. If, however, by an ingenious plan they may be kept within while being continuously heated, they would gradually decrease in size until they lose all size. Annihilation not being the end of the Universe, they do not and cannot get lost. They only lose their Materiality or Grossness; in other words, they

What happens if Gas or Air is heated *ad infinitum*

The merging of Gas into Heat,

change their grosser condition of being to a finer one, and convert themselves into Heat itself Heat being a mode of the manifestation of Energy, Matter ultimately gets absorbed into that Energy; and the Law of 'the Indestructibility of Matter' becomes the Doctrine of 'the Conservation of Energy'.

or *Air* into *Fire*.

Heat, therfore, is an earlier state of Material being than even the Gaseous; or 'Fire' is the progenitor of 'Air.'* From the Gas have come in turn the Liquid and the Solid; from 'Air' have descended successively 'Water' and 'Earth'

Fire, the Beginning.

Heat itself is the result of Friction. A Body in motion coming into contact with another Body, similarly moving or situated permanent, gives rise to Heat. Motion and Impact are thus the

Heat, the result of Friction produced by the Impact between Motion and Resistance

* According to general Hindu belief, Fire is the successor to Air; But, the reverse view is held here. See the Note on 'Fire and Air' appended to this Chapter.

causes of Heat. Impact leads to Resistance to Motion, and the degree or the strength of the Impact determines the degree or the strength of Resistance. Motion and Resistance are thus ultimately responsible for the production of Heat. But, Motion represents Resistance which is its own concomitant.* Energy in a very intense state of Motion meets with enough Resistance derived from that Motion itself. Hence, it meets with sufficient Impact and produces Heat through friction.

Motion continued and its consequence.

As Motion leads to Resistance, so continued Motion produces continuous Resistance. In quantitative measurement, it may be discovered that, with the increase in the volume of Motion, there is a corresponding increase in the totality of Resistance; and, for that very reason, there is a subsequent

* See Ch XXII.

gradational fall in the rapidity and the intensity of that Motion. Hence, after some time which may extend to thousands of years, Energy whose activity thus gets slackened appears as tiny specks which Man calls Material Particles.* These at first appear

Emergence of Material Particles, and their development into different States.

* Energy at a prticular rate of its motion or rather in a particular mode of operation produces a phenomenon —a quality or a state or mode of ***Existence***. The Spectrum wheel at a limited rate of motion makes clear all its colors; and at a higher rate merges all into a single color or colorlessness, Inertia or Deadness or Motionlessness is a feature of Matter; and, when Energy in action operates at a slower rate, it acquires that quality to a certain extent and is then called 'material.' What are called 'Material Particles' are therefore Phenomena or mere Appearances of Energy at a particular rate of Motion; and, since Motion or Action is the intrinsic feature of Energy, Matter may be said to be a mode of the being of Energy.

That this is true is clear from an observation of Systems of Bodies just in the process of formation. The interior of such Bodies is said to be in a very intense state of motion and commotion. There is no fixed object; but, there are merely tiny particles of solid matter which are jumbled together at one time, and at another thrown far and away from one another. This means that Energy that acts or operates therein has not

apart and, because of the further continuation in the operation of Energy and therefore of the continuously gradual fall in its rapidity and intensity, there are slow, successive reductions in the volume of the resultant Heat or 'Fire.' The tiny specks therefore seem to come nearer one another till they fuse or conjoin together, appearing like big Material Bodies. In the course of their passage towards mutual adhesion, those specks or Particles, according to their individual fineness and total compactness, form or are known as Gases Liquids and Solids.

Material Particles and how they develop into the Material World.

Energy does not and cannot get itself entirely expended; and while some portions of it act at a

as yet lowered its rate of motion and therefore as yet not attained a perceiveable state of being, and, wherever it has so attained, it appears as Specks or Particles of Matter which, in the still intense motion of the operating Energy, have yet to commingle together to achieve still greater Perceptibility to appear to be steadier and bigger Bodies.

slower rate, others elsewhere operate at a higher one. The result is that Energy acts in space where Speck-like phenomena do not appear as also where they do appear. Hence, it continues to operate *in*, *through* and *around* Material Particles leading to the formation, disruption and re-formation of bigger and still bigger Bodies and Systems of Bodies. Thus it happens that Currents of Energy, filling Space and ever acting, produce, keep on and develop the Material World.

Re-Statement of the Order of Origin of the different Types of Material beings.

Stones and Rocks are the out-come of the Activity of Energy, but with the greatest Resistance to it. Hence, the Energy in them is apparently inactive, and they in their turn seem to be dull and inert. Liquids again are of that Energy in operation with less of Resistance than in Solids, while Gases are of the same active Energy with a still lesser amount of Resistance to it. Hence is the greater pliability or

mobility of the Liquid than that of the Solid, and the still greater pliability or mobility of the Gas over the Liquid. Where Resistance is further less, Energy in work appears as mere Material Specks scattered and away from one another. In a still further stage where Resistance is not so much as in the case of Material Particles, the Energy in operation appears as but Heat or Fire. There is yet another stage where that Energy in the course of its operation meets with Resistance of a still lesser volume—a stage where there is Impact but not enough to produce even Friction. This State of material being is called the 'Aetherial' or, as a concrete Element of the Physical World, it is termed **Aether**.

The Aetherial State or the 'Aether'

The Place and Significance of the Five Elements of Naure.

Aether, Fire, Air, Water and Earth—the Five Elements of Nature—are thus but the gradual results in succession of the self-same Energy in Action or Motion which, in the course

of Ages, gets slackened owing to the gradually increasing Resistance that inevitably follows from that very Motion. As the Motion of that Energy preponderates over its Resistance, It appears as Finer Objects; and, under a reverse condition, It presents Itself as Grosser Ones. The gradations of Motion and Resistance being multifarious, innumerable are the varieties of material forms and fashions, belonging to the ever varying multitudinous degrees of fineness or grossness.

The Place and Significance of the 'Five Elements of Nature' (cont.)

Aether, Fire, Air, Water and Earth are but the broadest land-marks in the course of the prolonged Activity of the Cosmic Energy. Resulting from the successive falls in the Intensity of Its Activity, they represent the important stages in the Evolution of the Material World. They are but the phenomena, appearances or manifestations of that ever and gradually

slackening Energy; and, appearing as the features of Shape and Size, Solidity, Liquidity and similar ones, they form Materiality.

The "Elements of Nature' and their Developments.

Of the five 'Elements,' Aether is the basis of the entire Material World. Fire gives rise to Luminaries like the Sun and other fixed Stars, and to entities as Heat, Light, Magnetism and Electricity. Air is responsible for the different kinds of Gases prevailing in the Universe, while Water represents all the Liquids found here and elsewhere. The Earth stands for all Solid bodies like Stones and Rocks, and the varieties of the physical frame-works of Sentient beings—Plant, Animal and Human.

The 'Inexhaustibility' of Energy; Its operations and consequences.

The ever active Energy, not being exhaustible and, by its own varying degrees of Resistance, moving at different rates in different places and times, naturally appears differently. Now as mere currents of tremendous and

destructive intensity, now as small Specks or Atoms of Matter just coming to birth, now as a scene of conflict or co-operation between such currents and Atoms, the Cosmic Energy assumes different forms and functions, producing among its several distinct and distinguishable sections, a perennial interrelation of actions and re-actions, thereby giving every part its peculiar Location and Formation, Structure and Operation.

The Significant Features of Matter and how they are produced

The feature of Life that constitutes 'Dullness', or, as is even generally termed 'Deadness' or 'Un-Consciousness,' is the main quality of Matter in its extreme sense. This is born of the Impact produced by Resistance to the Motion or the activity of the Cosmic Energy. Check to Universal Motion is check to the display of Intelligence; for, Motion or Activity and Intelligence are but the fundamental features of *Existence*, of which the 'Cosmic Energy' is but the

immediate variant. The 'Cosmic Energy' in Motion or Activity is the 'Cosmic Engery' in the display of Intelligence ; and, when a stop is placed against the former's progress, the latter is naturally arrested. There is therefore a loss in Voluntariness and Variability in Action, and the Universal Motion becomes automatic and mechanical.* This increases in proportion to the increase in the volume of Resistance which, in course of time, by the very quality of

* Automatic Action is only Action with the perceiveable symptoms of Intelligence in abeyance It does not involve or mean the annihilation of Intelligence, because nothing in the Universe is or can be reduced to Nothingness There is activity still even in Automatic Action, such as is to be found in the formation and the decay of Material Objects. Stones and Rocks are hence as much the Presentations as Man of a Common ***Existence*** that by Its nature is ever active. Only, while Man actively manifests the intrinsic Intelligence of that ***Existence*** through Reflection, Thought and Initiative. Stones and Rocks do not so manifest the same. They therefore seem to be without Reflection and Initiative and behave mechanically. They are, however, potentially intelligent; and, if not so, they would not act and even exist ; for, behaving and being are but modes of ***Existence.***

Motion, is bound to increase. Where Resistance is not much, there the Activity of the Cosmic Energy, though automatic, is still brisk and tremendous. Where that Resistance is overwhelming, the result is a very great fall both in the Initiative of Action or Intelligence and its Briskness. The first gives rise to Physical Energy and its diversified manifestations termed 'Forces' ; and the second leads to the appearance of Matter, dull and inert, in one or the other of its several states—Gaseous, Liquid or Solid.

Force and Matter.

(II) The Emergence of Extra-Material States

(a) The Mind

Is Aether the Earliest?

Though Aether is the first in the order of material growth, it is not the earliest in the Universe as a whole. It begins but the Physical Life. It marks the commencement of that type or class of Entities termed 'Gross' and characterised by 'Dullness.' In fact,

it is the progenitor of that branch of *Existence* which exhibits, in varying degrees, the want of Initiative and Volition or the Capacity for Self-activity and Adaptability.

Resistance: Its First-Appearance and Immediate Consequence.

Resistance, being, as it were, but a quality of Motion or rather its derivative, appears on the stage somewhat belated. It but *follows* Motion, and, in the order of Origin, presents itself sometime later than the commencement of the variational mode of the Activity of *Existence*, or rather the operation of the Cosmic Energy. It is but natural that, in its initial periods and as it just appears, Resistance cannot have gained enough of strength to produce any serious effect. It can only touch, but not badly cripple. It can tinge, but not deeply paint. It is there to threaten, but not yet to ruin. The Motion is still in its vigour, but with a possibility for a staggering gait. The 'Cosmic Intelligence' is still in its fullest bloom, but

The Beginning of Perceptibility.

it passes over a ground sown with seeds of Dullness. Resistance has come: Initiative must go.

This State neither Immaterial nor Material; or it is both.

This State of *Existence*—with Motion in full vigour, and Resistance not wholly absent—is not unconditionally intelligent or absolutely ignorant; neither pure Consciousness nor unalloyed Dullness. With Resistance present, Motion has begun much to vary; with that Resistance very weak, Motion is still brisk. *Existence* has attained 'Changeability' but not 'Perceptibility.' It is neither non-material nor material; it is both immaterial and material, or rather quasi-material. It has an equal chance to plunge into the physical as it has to soar into the meta-physical. It stands above Aether which is definitely perceptible, and below Infinite Consciousness which is wholly imperceptible. *Existence* in

The Mental State; or, the 'Mind'

this state is mental, and, as a concrete entity, is termed the 'Mind'.*

Has the 'Insentient' no Mind ?

In that section of *Existence* known generally as the 'Sentient', it is the 'Mind' that gives it the very sentiency. It is not that the 'Insentient' has no 'Mind'; but that the 'Mind' in it has not the proper opportunity, or rather a fitting instrument, to manifest itself through. Electricity is present everywhere in the atmosphere; but it has to be passed through wires and bulbs to enable it to manifest itself as Light. Similarly, the 'Mind' is present in all sorts of material bodies and under all conditions of material being. If Stones and Rocks, the Air and Clouds do not show signs of Intelligence, it is because their physical structure and chemical composition do not fit them to be suitable media for the

'Mind' present every where, but does not manifest itself in all.

* How far the 'Mind' is material and how far not is discussed in Ch VIII; and also in the Notes 'Mind and Aether' appended to this Chapter.

display of the underlying Mind. Only, that type of material formation, the 'Proto-plasm', with its peculiar physical structure and highly complicated chemical composition is a fit instrument for its outward exhibition. The 'Proto-plasm' is no different *kind* of Matter; its substance is as much material as that of any other piece. Its function and capacity, however are different, owing to the peculiarity of its make, internal and external. Any piece of Matter may be changed to 'Proto-plasm', and, though the process is not impossible, it is at once difficult and delicate. Man's ingenuity has yet to develop, his methods of scientific investigation have yet to march ahead, before he can arrive at the stage of producing artificial Proto-plasms. As it is, they are the natural and slow out-growths of the activities of the Cosmic Energy which, in the course of producing or manifesting itself as material entities, produces or

The first manifestation of the Mind. The Proto-plasm

The Proto-plasm: Its peculiarity.

The 'Coming of the Proto-plasm

A process of Nature.

presents itself as Proto-plasms also. In this process, It does not act in a haphazard way, but in an ordered and progressive method. Beginning with what are known as the 'Elements of Nature', It leads, through an intelligent intermingling of such Elements, to bodies of complicated formation and composition. Here, too, the process is gradually progressive, from substances of simple composition to those of complex ones. The Proto-plasm is but the culmination of such a long series of material progression. What is to-day but a plain drop of water or a tiny piece of stone might, in the course of ages, either singly or along with similar or different particles, form a 'Proto-plasm'; and, when material formation reaches that state of structural validity, the 'Mind' which has till then lain silent and suspended, as it were, commences its operation, beginning, what for all practical purposes seems to be, a new and different Order of Life,

marked unlike others by the capacity for self-activity. When the Mind is silent, the Material Universe, being bereft of the help of an active instrument for the exhibition of Intelligence, appears to be dull, cold and dead, seeming to act under compulsion and behaving without variation.*

The how and the why of the 'Insentient'.

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* The Mind indicates no separate physical or perceptible Organ in the human constitution, like the Heart, the Lungs or the Brain.

Life has several aspects—Physiological, Psychological and similar ones. The different Physical organs of the Body—each individually and all collectively—are responsible for the efficiency of those aspects, separately and together. To the extent to which an Organ or all the Organs are defective, to that extent the several aspects are also defective.

As is natural with the Universe, the Fine becoming the Gross and the Gross becoming the Fine again, the Psychological becomes the Physiological; and the latter the former again. The Cosmic Energy becomes Matter; and this, Cosmic Energy once more. The intrinsic Quality of the Cosmic Energy being Intelligence; it may be said that the Evolution and the Involution of the Universe is no more than the Intelligent becoming the Dull; and that, the Intelligent once more.

The gradual Development of

As the Proto-plasm develops in its outward formation, the underlying

It is this Second stage in the March of the Universe —where the Dull gradually transforms itself to the Intelligent—that has come to be termed 'Evolution' in the modern scientific parlance. (Darwinian School of Thought.)

Since in the second stage, Dullness is at the start and Intelligence is discovered to follow; it is concluded that Intelligence grows out of Dullness or Matter; or is the product of Physical and Physiological activities.

'Intelligence' is a very wide term, indicative of and including several factors, Each one has to develop, in order to lead to the comprehensive growth of the total Intelligence. Sensation, Perception; Image-impression and Ideation form the earlier and easier aspects, while Thought, Conception, and Judgment form the later and more complicated ones. For the development of the earlier into the later, Attention, Memory etc. are the means. Each one of these is a necessary aspect of the General Intelligence; and what modern 'Evolutionists' call 'the Growth of Intelligence' is but the graduated and successive differentiation of the several factors and their individual and cumulative development.

On the appearance and the improvement of the several factors from one state of value and quality to another depend the quantitative and the qualitative totality of the comprehensive Intelligence in the several stages of its so-called growth.

Mind also manifests itself in an increasing degree. Both are inter-related and

the Proto-plasm and the

Each factor is but an aspect of that Intelligence; and the totality of the several aspects is the 'Mind'.

The difference between Intelligence and the Mind is this. Both of them are of 'Consciousness;' and Consciousness is the capacity of a Being for Awareness. This 'Awareness' of a Being is a very indistinct and greatly vague recognition by that Being of its surroundings, without reference to the details of the individual members of such surroundings. In fact, this capacity is tantamount to mere Life as opposed to Deadness. When such recognition develops, when each factor of the environmental contents is begun to be grasped, the capacity is no longer mere Consciousness, but Intelligence. When again, the knowledge of the Being grows by the gradual and fuller differentiation of the contents of the surroundings, (i., e.) where the several aspects of Intelligence like Sensation, Perception and similar ones emerge and develop, then there is the 'Mind'. In fact, the Mind is 'Consciousness' as a growing entity with reference to its gradually increasing Cognition or grasp of the Environments; while 'Intelligence' is that 'Cognition'. When a man is in sound sleep or under the influence of powerful anaesthetics, he has Life, but he is not aware of anything; he has the capacity to know, but he does not know. This is 'Consciousness'. If he is in a dreamy state, if he merely slumbers, or when he just begins to awake or recover from the anaesthetics, then he becomes aware of his surroundings, he begins to know

increased manifestation of 'Mind'

mutually dependent Now the Body and now the Mind, each with reference to the other, is by turn in mastery or subordination. The Body supplies the incentives; and the Mind, the motives. The Body, in contact with the outer-world, carries its impressions as Sense-experiences; while the Mind manipulates them into Ideas and Thoughts, and leads to Wants and Desires. These, on further development, appear as temptations and provocations; and, as Life ascends higher scales, manifest themselves as or are interpreted into 'Hunger for Food, and 'Hunger for Sex', and still later as 'Thirst for Ambition' and similar ones. Such Desires, serving as Motives,

them, but only vaguely. This is Cognition or Intelligence. Finally, when he is fully awake, he becomes clearly aware of his surroundings and their contents; he also responds to their contact with him by feelings and reactions. Here is ***Mind*** in operation.

Thus, while both 'Mind' and 'Intelligence' are of Consciousness, Mind is Intelligence as a growing entity and Intelligence is Consciousness (or Life) as a knowing entity.

in their attempt to realise their ends, translate themselves into outward Physical Deeds. The latter in course of time become more or less habitual, and in different ways make their appearances, like Reflex Actions, Instincts, Customs and Manners. Some of these are carried even to future generations by transmission through Heredity. The result is that the entire Sentient Life becomes a bundle of mechanical acts with but, as it were, a small margin for Deliberation and Judgment. In this prolonged course of mechanical and semi-mechanical activities, the Body gets developed both in strength and formation, growing and perfecting special Organs for particular purposes. The Mind, depending upon the Body and its Organs, also develops; and, in the course of ages, becomes an increasingly fitter instrument, as it were, for the manifestation of Intelligence. With such bodily and mental developments, the Proto-plasmic Cell is now this, and

now that, Animal; and the process of the growth of Sentient Life passes from stage to stage, from a uni-cellular entity to a multi cellular one, from the single Proto-plasm to a combination of many, and, in the latter, from the jelly-fish to Man.*

* The view taken here is the same as that of the Modern Evolutionists. It is a fact that there is increase of Intelligence both in Volume and Character, coinciding with the increasing mechanical perfection of the Body through the formulation and the development of Organs.

Modern Evolutionists, however, conclude, or at all events seem to suggest, that the increase of Intelligence is dependent on and therefore due to the growing mechanical development of the Body:—thereby meaning that the Body is the cause of Intelligence, or, in other words, that Consciousness is the product of Material activities.

The view taken here is that, while Intilligence is ***dependent*** on the Body for its outward manifestation it is not ***due*** to it. Intelligence is the ***Original*** Entity and, as a quality of ***Existence*** that is Vital, it is ever-active. As Physical Energy, operating at a particular rate, appears as or is construed to be a recogniseable entity,—Material Body or Material Phenomenon—so ***Existence*** whose quality is Intelligence shows itself.

The peculiarity of the Mind; its consequence

Though the Mind is spoken of as an Instrument of Knowledge and treated, for psychological purposes, as a separate entity endowed with a particular function in the constitution of Sentient Beings, it is yet neither purely non-Material, nor entirely Material. It shares the qualities of both, and has tendencies to fall and merge itself into both. In the course of the Evolution of Sentient Life, it happens to remain

forth in the several gradations of Its Variational Activity, as many perceptible factors that together constitute 'the Physical Universe'. In what is known as the 'Sentient' Beings, It uses Its own material formations for its outward manifestation. Entities are such only by their qualities; and ***Existence*** in Its manifestation is ***Existence*** as Intelligence which is its quality.

The Body but forms the Instrument for, and not the Author of, Intelligence. No doubt, the outward increasing manifestation of that Intelligence is gradual as determined by the increasing perfection of the Body. To this extent, there is a ***growth*** of Intelligence; but, it is not a growth ***out of*** the Body. (Refer to Ch, XIX on 'The Theory of Biological Evolution', and to foot notes on page where Intelligence and not Matter is inferred to be the Original Entity.

amidst, and act in consort with, Matter. Contact and usage lead it more and more into the folds of Matter, with the result that even Man, the highest sentient being, easily yields to the needs and wants created and createable by that Matter.

II (b) Beyond 'Mind,' The 'Soul.'

Extra-Mental States.

Above the mental state of *Existence* there is yet another far subtler than the Mind itself. It is absolutely imperceptible as against the Mind which is perceptible, at least in its functional modes.* In this state, Resistance, as a separate factor to check the Cosmic Motion does not yet appear.

Existence, Its secondary or derivative mode of being.

As yet, it is only implicit; *Existence* is still the only entity that is and that acts. Only, in this state, the Activity of *Existence* is rather variational,

* The Mind waxes and wanes in its operations as determined for it by the condition of the Physical Body and the Biological stage to which that Body belongs.

changeful or fitful, as it were, thereby rendering that *Existence* to be out of Its original and natural balance or Equilibrium.

Cosmic-Energy.

Of the two main states of *Existence* —the 'Cosmic Intelligence' and the 'Cosmic Energy'—the latter represents the variational mode of the behaviour of *Existence*. Though both are non-physical in the sense in which a stone or any other entity of the Material World is, yet the 'Cosmic Energy' has traits of 'Physicalness' which the 'Cosmic Intelligence' has not. The latter is serene and calm, and maintains Its Equilibrium; while the other is disturbed or agitated and therefore unbalanced. Of the two, therefore, the 'Cosmic Energy' is the immediate progenitor of the material world; and, in the order of the progression or the evolution of that world, succeeds the

Physical traits

Cosmic-Energy—the immediate predecessor of 'Mind'

'Cosmic Intelligence.'* Its place is thus between the Cosmic Intelligence on the one hand which is absolutely non-Material, and the Mind on the other which is quasi-Material. It follows the one and precedes the other.

The Cosmic Energy, the only Mode of *Existence* appearing to, or construed by, Man to be really active. Why so?

For all practical purposes and in the language of Man, the Activity of the 'Cosmic Energy' that is variational and therefore implicitly physical, may be considered perceptible, or rather to have a tendency for it. That of the 'Cosmic Intelligence,' on the other hand, which, though very intense appears for that very intensity to be calm; is, as man considers, beyond all Perception and Thought. Man, therefore, because his knowledge and the sources leading to it are limited, considers the 'Cosmic Energy' alone to be active, and the other 'inactive or' 'quiet.'

* Because 'the Coming of the Universe' or the Evolution of the Material World is but the Fine changing into the Gross; or the more Physical following the less Physical, and that, the non-Physical.

Since both are as yet beyond the analytical state of distinct and separable features—as in the case of Material Objects—each can but be treated as a whole. The 'Cosmic Energy' is therefore one entire Entity as the 'Cosmic Intelligence' is. Hence, in the language of Man, the 'Cosmic-Energy' is one unbroken or undivided '*Life Operative*,' as against the 'Cosmic Intelligence' which is one single '*Life Potential.*' While the 'Cosmic Intelligence' has all the possibilities and the tendencies of the material world as yet undistinguished and unmanifest, the 'Cosmic Energy,' though still equally not recognisably distinct in its qualities, yet begins the course of their separableness and manifestation.

The Cosmic Energy or the 'Life Operative'; and the Cosmic Intelligence or the 'Life Potential'.

Humanity, struck by such contrasts between the two, names them separately. It calls the 'Cosmic Energy' the *Soul*, and the 'Cosmic Intelligence' *God*. The 'Cosmic Intelligence' tops

The Cosmic Energy or 'the Soul'

the whole series, and hence man treats God as the Author or Maker of the entire Physical World.

The Real Element or the Chief 'Life Operative' in Man or any other being.

In man, or any other being—it is not the Body or the Mind that constitutes his Reality. *They are but the instruments of operation, while the 'Ego' or the 'Person' is the real operator.

The Ego or the Soul.

Each individual being has, as it were, an Ego that is separate from those of the rest. The Egos of the different beings of this World appear to be and act as distinct and independent entities, as each is conditioned by material factors that are separate and appear to be foreign to one another. In each being the Ego that is its main 'Life-Operative', is its Soul ; and in the Physical Universe, there are many such Souls.

Different Egos or Souls, how arise?

Deprived of conditioning circumstances, however, the several Souls or Egos are but one. * They are but the

Souls and 'the Soul' ; their relation.

* See Ch. XXVII. 'The Real Man'

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

varied aspects of the ' Cosmic Energy ,' viewed, however, in the light of its particular activities and their consequences under different conditions. They form ' *Souls multifarious* '; as the ' Cosmic Energy ' constitutes the '*Soul Universal*.'*

'Souls multifarious' and 'Soul Universal.'

The Cosmic Energy, being the derivative of the 'Cosmic Intelligence' and therefore treated by Man to be subordinate to It, he considers the 'Souls Multifarious' also to be subject to that Cosmic Intelligence. In his language, they are answerable to God who is their Judge. After all, it is the same 'Cosmic Intelligence' that is or becomes

Popular descriptions of the Relation between Egos, the Cosmic-Energy and the Cosmic Intelligence.

The real fact.

* Both the Cosmic Energy and the several Egos of the World are ' ***Atmans.*** ' Only, while the former is the ' ***Parama Atman*** ' —the First, the Primary or the Chief Atman,—the latter constitute the ' Jeeva Atmas '—the Atmas that indicate Life as understood in the Physical sense. Both are ' Lives Operative ' ; the one is ' Life General ' and the other is ' Life Divided ' into several Types or Species.

the 'Cosmic Energy' and subsequently appears as the 'Souls Multifarious.' It is the same God that is the Universal Soul and the souls in me and you.

(c) Beyond the Soul—God.

The 'Cosmic Intelligence': Its being and behaving.

This 'Cosmic Intelligence' has no Resistance even implicitly to check Its Activity. Being vital, It is very active by Its nature and of Its own accord; and, being unvariational and therefore calm or unagitated, It has neither rise nor fall, as it were, in the mode of Its Activity. It is free from all causes that would impede Its Calmness, and It is hence free from all traits of Physicalness. To use the popular language, that is the state of Ideal Moral Law, Supreme Purity and Absolute Mercy. When personified, It forms God who in all His glory reigns supreme. He indicates that state of *Existence* where, owing to the absence of Materiality which is to

Man's Description to It.

appear only in the course of ages, no limitations can be found, no wants can be traced, and no sinners are permitted. That is a state—whose personified form is God—that cannot be blown by Wind or drenched by Rain or burnt by Fire. These cannot approach Him; for, in the course of the Cosmic Evolution they are only of a later origin; and, with no Resistance to affect the Cosmic Motion, they are not even born yet.

(III) The 'Coming of the Universe' Re-Stated.

The Origin and the Progress of the Universe from the beginning.

Hence, the order of progress in the 'Coming of the Universe' is for *Existence* that is supremely active and therefore calm to become variational and acquire the possibilities and the indistinct traits of Physicalness. In other words, the 'Cosmic Intelligence' becomes the 'Cosmic Energy;' or God transforms Himself into the 'Soul

A gradual 'coming to Perception' of Existence.

The different stages detailed.

Universal. ' Next, as *Existence* that has become changeful still continues Its Activity, Resistance, which has hitherto been implied in the rise and fall of that Cosmic Activity, also gains strength and commences to appear and operate as an independent factor. The emergence of Resistance in its early stages marks the persence of a feeble yet definite impediment. This is a state, neither completely ' Intelligent ', nor wholly ' Dull. ' It is ' Mental ' and forms the ' Mind. ' As Motion still continues, Resistance also increases, bringing about a fall in the rate of that Motion which, for that very reason, becomes perceptible. Aether, Fire, Air, Water and Earth mark the course of the increasing perceptibility. These form the ' Elements of Nature '; and, by the same Activity that though slackened and still slackening yet continues, they combine in different proportions, giving rise to several types of material beings, and

ending in the highly complicated material piece—the ' Proto-plasm. ' The whole of *Existence* does not simultaneously become the Physical Universe, and all Its parts do not transform themselves entirely into their successors. God does not completely become the 'Soul' and the whole of the Soul does not become the ' Mind '. The entire Mind does not change to Aether, and the whole of Aether does not become Fire. This process is common throughout the elaboration of the Material World from state to state. Hence, the ' Mind ', which has lain suspended, as it were,—the whole of it not having become Aether—begins to manifest itself through the Proto-plasm which forms a fitting medium for the purpose. From here, the ' Sentient ' commence their course and, passing through a prolonged course of Botanical and Biological Evolution, finally lead to the emergence of Man.

IV. Conclusion.

Creation or Manifestation.

Such is the growth of the Material World ; and the different parts of it are but the transformations of *Existence* under varying degrees of Its Activity. Verily, it is no Creation by an extra-cosmic Entity ; It is only the appearance, a Presentation or Manifestation of a Common, Immanent Factor—the *Existence*. And, because the process resembles a growth from the less complicated to the more complicated, from the undifferentiated to the differentiated, the entire course may be termed 'Evolution'; but it is a bigger and grander Evolution than the one implied merely in the growth of the biological species.

How far an Evolution?

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CHAPTER XIII.—(*Cont.*)

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Note (A)

FIRE AND AIR.

In the Evolution of the Material Unverse, the order of growth presumed in this Book is that of Aether, Fire, Air. Water and Earth. In this series, each preceding one is finer than its successor and is less complicated in its Physical Mixture or Chemical Composition. Aether marks the commencement of the series, as Earth marks its end; and, while Aether is the finest of all, Earth is the grossest.

AIR, WATER AND EARTH :—

Water and Air are fluids and are therefore simpler than Earth ; and, while this last is of great and even complicated Chemical Composition, Water is less so, and Air, is only a Physical Mixture. While Earth by itself (not as a Planet, nor in its relation to other Planets or the Sun) is static or motionless, Water and Air are capable of movement from place to place and are therefore of greater pliability. While Earth is amenable to the Sensations of Sight, Smell, Taste and Touch, Water is amenable only to Sight and Touch, and Air only to Touch. Hence, of the three, Earth is the grossest and comes last; Air is the finest and begins the series; and Water comes in between them.

AETHER AND FIRE :—

Of these, Aether, according to Modern Science, is but Bundles of Currents of diversified Energy—Heat Currents, Cold Currents, Currents of Electricity etc., These are supposed to be ever in operation or Motion, and are generally not perceptible even to Vision or Touch. Only, when one or the other of such Currents preponderates over the rest, that particular Current comes to be perceived as Heat or Cold, or at least as Electric Shocks. In all Feelings or Sensations created by Shocks of Electricity, particularly Aetherial Shocks which are tremendous and even disastrous in their consequences, Heat is a necessary accompaniment and the most keenly felt. In the other Currents—Heat Currents and Cold Currents—it is nothing but Heat that is present in varying quantities. Hence, of all the Currents of Aether, Heat is the only perceptible consequence; and, when it gets aglow and comes to the Sensation of Sight, it forms Fire. Both Aether and Fire are very fine Forms of Material Existence; but, while Aether is only a conglomeration of Bundles of Energy in operation or Motion, Fire is a perceptible consequence of such operations. Fire is therefore of a later origin than Aether and is hence taken to originate from it.

FIRE AND AIR.

Aether produces or leads to Fire; and Air brings about Water and Earth. But, what is the relation between Fire and Air?

Hindu Cosmology is believed to trace Fire from Air or to make Air the progenitor of Fire. According to it, the order of growth is for Aether to lead to Air, and that to Fire, and this latter to Water and Earth in succession. On the other hand, the view held here is slightly different; Air is made to succeed Fire and not to precede it, so that the series stands as Aether, Fire, Air, Water and Earth.

The term used in Sanscrit for what is held to be Air is 'VAYU.' The meaning of this term is 'Vibration.' It is thus indicative of Motion; and as such whether it can denote Air is rather doubtful. Both Vayu and Air have no doubt Motion, for their intrinsic quality; but while Vayu is motion, pure and simple, what is popularly called Air is a loosely held collection of Material Particles in Motion. This marks the difference between the two; and the presence of Material Particles, however delicate, subtle or even gaseous, renders what is generally termed Air grosser than Motion itself. Vayu which is Motion *par excellence* is thus finer than Air and cannot therefore be identical with it.

Whether Vayu or Motion can by itself exist and therefore function without the persence or the co-operation of Matter or Material Particles need not be doubted. Motion is a feature of Energy; and that Bundles of Energy do exist and function in Aether is a fact of Scientific acceptance. Though Aether and Energy by their functionings lead to and are therefore necessary for

Material Formations, and are hence Material in character, they by themselves and in their own states are not Matter, Aether with Energy does exist ; and, if the quality of Energy is Action or Motion, Aether alone in Motion without tangible Material Particles can also exist. What is meant by Vayu is this Aether in Motion which, in Modern Scientific parlance, is Aether with its operating or Moving Bundles of Energy, and not Air as is popularly held.

According to Hindu Philosophers, Prana acts on Akasha and produces Vayu. Prana is Energy ; Akasha is Aether ; and Vayu is Motion ;*—a fact that is in concurrence with the conclusion of Modern Science. They thus meant Aetherial Motion and not Air ; and, when they said that Vayu produces Fire, they meant that Fire, or heat, results from Aetherial Motion, and not that Air produces Fire. Air therefore as is commonly understood—Gaseous

* In a broader sense Prana is not Energy—not Physical Energy but the Cosmic Energy. Akasha is not Aether ; it is mere Space without any Material Entity. According to this Book, Cosmic Energy is identical with Space, and in certain places acts less vigorously than in others. Whenever it so acts,it materialises itself and first appears in physical form as Aether. Hence; Aether but forms the content of Space ; and is not the Space, nor is it infinite. In this case Vayu represents, not the Aetherial Motion, but the original Motion, or merely the Self-Agitation, of the Cosmic Energy. So Prana is the Cosmic Energy ; Akasha is Space and Vayu is ths Cosmic Motion.

Material Particles in Motion—cannot be the parent of Fire, but must be its successor.

(i) Fire which is but Heat and therefore Energy contains no Material Particles, whereas Air has them. Air is therefore grosser than Fire and must hence be later in origin.

(ii) Gas is subtler than Liquid and the latter subtler than Solid. For converting one into another in any order, Heat is an essential element in increasing or decreasing quantities. It, or its perceptible form, Fire, is an earlier entity than any of these and therefore precedes in the order of origin even Gas or Air.

(iii) The higher up one ascends from the Earth, Air gets rarer and thinner and, beyond a certain height, is not present at all. What is present there is but Aether; and, as Fire or Heat is only the perceptible consequence of Aether, or the Bundles of Energy in it in Motion, Fire is wherever Aether is and can therefore exist even in regions where Air cannot and does not exist. It is thus far subtler than Air itself ; and, if the Evolution of the Material Universe is the coming of the Grosser out of the Finer, Air must have succeeded, and not preceded, Fire.

(iv) This Earth is believed to have been a big Ball of Fire some millions of years ago ; and, only through Ages of Motion in Space, gradually shrunk to its present solid state passing through the gaseous and the liquid stages in the interim. Similar is believed will be the condition of

the Sun. Fire therefore has preceded and does precede the several states of Material Existence, Gas, Liquid, Solid,

(v) In the analysis of Material particles Electrons have been discovered which are not visible except under a very powerful Microscope. They are so tiny that they were once described as mere liquid particles, or to be more accurate, as fluid particles. Further analysis, has revealed them to be not even fluid *particles*, but merely Fluidities (i. e.,) Entities of, 'flow' or Motion. An entity that can flow or move without being Matter or having material support can only be Energy, which thus forms the basis or the beginning of all states of Material Existence. Heat or Fire which is but Energy in motion thus precedes Matter in any form, even Gas or air.

(vi) Some heavenly bodies, particularly their interior, have been discovered to contain no solid matter like the Crust of the Earth. There are found only a few tiny Pieces of Matter violently jumbled together or thrown aside. Such bodies are believed to be just in the course of formation or in a nebulous state, where larger quantity of Material Particles are yet to be formed and are yet to be gradually solidified and mingled together. What is now found to exist is but mere violent Motion or Activity which is only Energy. Fire or Heat is the immediate and very subtle consequence of Energy in Motion and presents itself wherever Energy is in Action. Energy with its inevitable Heat or Fire therefore

is an earlier state than, and forms the basis of, all tangible Material Existence, Solid, Liquid and Gas; or Earth, Water and Air.

Hence, Fire is the author of Air, as Air is commonly understood; and in the gradual progress of the Material Universe from stage to stage, only this Air can be counted as a Material Result or Formation and not Vayu which is only Motion. Air as popularly meant contains Material Particles, while Vayu has none. Hence the order of growth is Aether, Fire, Air, Water and Earth, which means that Bundles of Currents of Energy with which Aether is identified move or operate and lead to perceptible consequences of which Fire or Heat marks the finest, the subtlest and therefore the first stage, and the rest—Air, Water and Earth, or Gas, Liquid and Solid—mark stages of gradually increasing grossness.

CHAPTER XXIII.—(*Cont.*)

Note (B)

MIND AND AETHER

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In the increasing Presentation of the Universe, Aether is taken to mark the beginning of the Material World. The Universe, however, is on all hands admitted to be more than material; and every School of Thought grants the possibility, nay even the certainty, of an Immaterial Section which it calls Consciousness. Thinkers, however, differ among themselves with regard to the origin and the mode of the functioning of this Immaterial Section. While some trace its origin to Matter and make it a material product, others give the priority to it, making the Material World its dependant and even causing the latter disappear at all periods of suspension of the former. The prevailing opinion seems to be that the Two—the Immaterial and the Material—are different entities with nothing common between them, except the possibility of their inter-action.

The view taken in this Book is that they are not different, but are of one kind. The Material is but a Variant of the Immaterial, and therefore it is possible for the one to become the other and *vice versa*. Infinity and Finality are not two opposite and different factors, but

each is a Quality of the other pushed to its extreme. Infinity narrowed to the utmost is the greatest Final, and Finality expanded to the greatest is Infinity. Unity is the characteristic feature of the Universe; and as such it must form the Quality, not only of the Universe that is perceived or Material, but also of that which is unperceived or Immaterial. Unity is the character of the Unit, and the Unit in its extreme can be but One and not Two. Hence the Unperceived and the Perceived can be not opposing entities, but the different sections of a Common Universe. The Immaterial and the Material are therefore ultimately One. *Existence* embraces both and is at once Infinite and Finite. From being the Unlimited it becomes the Limited, and from the latter it changes to the former. It passes, in the one case, through the Process of Expansion or Evolution and, in the other, through that of Contraction or Involution.

In the Order of Evolution, Aether marks the starting-point. It is far subtler and far more imperceptible than Fire, Air, Water or Earth and is therefore earlier in origin than any of them. Yet, even Aether is not imperceptible; and its contents, the Bundles of Energies with which it is identical, are distinct and distinguishable: while their Operations or Modes of Functioning are rigorous leading blindly, as it were, from Cause to Effect. Perceptibility, however delicate or subtle, is a feature of Matter, while Distinction or Distinguishability which is Particularisation and therefore Limitation is equally so; and Automatic Action is the crowning character of Materi-

ality. Hence, Aether which possesses these qualities is material, though subtle.

These are not the characteristics of the Infinite or the Immaterial; yet, it becomes the Finite or the Material. Order, Proportion or Regularity marks the functionings of the Universe; and, as Earth which is Solid Matter and the grossest is not a sudden emergence but a gradual appearance from several previous states of lessening grossness, so the Infinite, in becoming the Finite or the Material, must also have passed through similar stages of gradually increasing limitations. Aether marks the beginning of the Material, while Infinity is the Original State of the Immaterial. Between them, there must be a state that shares the characteristics of both, just as 'Grey' forms the intermediary link between complete White and extreme Black.

Mind is assumed to form this stage. It is dependent for its functionings on the Body and the Nerves which are material and is itself therefore material; but being neither the Body nor the Nerves, it is not a perceptible Entity; it is only thinkable and is therefore Immaterial. It rises or falls and therefore changes in the intensity and the character of its Operations as determined for it by Nerves and others and is hence Material; but, it is also capable, without any Physical Presence or Help, of leading to the Concepts of Infinity, Reality and the like that transcend all limitations and is therefore Immaterial. It is able to bring about Perceptible Physical Activity and

is therefore material; but in itself, it is beyond all Perception and is therefore Immaterial.

Mind thus shares the qualities of both non-Matter and Matter; but is neither the Immaterial alone nor the Material alone. It is quasi-Material and is presumed to precede Aether which, however subtle, is yet completely Material. It forms, a necessary link between the Immaterial and the Material; and this is clear from the instance of the Biological Evolution where a growing Intelligence is determined from stage to stage by an increasing definiteness and specialisation of the Physical Body, only finally through a growing Mentality.

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CHAPTER XXIII.—(*Contd.*)

Note (C)

MAN AND HIS PLACE IN THE UNIVERSE.

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The Order of Progress in which the Universe with Man as a member of it is presumed to have gradually come into being is detailed in the following manner.

Existence is the Original Entity; and, in virtue of Its intrinsic feature—Vitality—It is ever active. This is Its first state; and here It is beyond all Perception and Thought. It is supremely active, yet calm and undisturbed. It has no distinct or distinguishable parts—abstract or concrete—that can in any manner be recognised or identified. It is not yet the Physical Universe, but an Ever-Active, All-Aware Entity, free as much from Happiness as from Unhappiness.

In Its second state, It loses Its Calmness, as It alters the course of Its Activity. It affects Its supreme Activity which in consequence becomes varying or gradational. It does so, not because of its desire or determination, not even because of compulsion or direction from any external Cause, but because of the inevitable fact that, wherever there is Activity, there is Inactivity also. Being an Intelligent Entity, It does not behave like an automaton, but regulates the falls in the Intensity of Its Action to be

proportionate and symmetrical. But, by Its very variation, It has by Itself created a Limitation to Itself; and It thereby does commence the course of Perceptibility or Materiality. In this state, It is called the *Soul* and forms the "*Cosmic Energy*"; as, in the earlier, It is termed *God* and forms the "*Cosmic Intelligence*".

If Activity by itself involves Inactivity, then Motion of its own accord has Resistance in itself. In the third state, Resistance is no longer implicit as in the second, but becomes, and appears as, an independent factor. Being yet feeble, it cannot seriously affect the Cosmic Motion; but, its very presence turns the Cosmic Energy to a course of definite Finality. Unlike in the second state, Variations of the Cosmic Activity are definitely felt; and, with that, the first concrete,—or rather semi-concrete,—entity of the Physical World comes into being, It is the "*Mind*".

Hence forward, the course of Cosmic Activity is towards increasing Perceptibility. Its presence is not merely to be inferred by Its gradations. Its Motion gets much slower, and Its vibrations come within Sense-experiences. As Its supreme Activity is affected, It loses Its Intelligence, and, step by step, becomes dull and automatic.

These—Rigorous Action and the possibility of Sense-experience—are the features of Matter; and the Cosmic Energy successively becomes *Aether, Fire, Air, Water and Earth* which mark the important stages in Its increasing

Physicalness. What are firstly rigorous, automatically operative and not easily perceiveable *Bundles of Physical Energy or Aether* finally become the inactive and clearly perceiveable Solid Atomic Particles through the interim states of the Gas and the Liquid.

In the next stage, under the rigorous and highly vigorous actions of the Aetherial Energies which by this time get deversified into different factors—the *Forces*—the *Atoms* already formed either attract one another or repel one another. The former leads to the *Formation of Bodies*, and the latter to their *Desintegration*. Bodies form and break up; Bigger Bodies come out of the Smaller until vast Systems of Worlds, like the Solar, are built up.

In the prolonged course of *Atomic Conglomeration*, the mingling up is either simple, followed by no fresh consequences; or complicated and accompanied by novel changes. It is either Quantitative Addition or Qualitative Alteration—*Physical Mixture or Chemical Composition*.

Qualitative Alteration is more important than mere Quantitative Addition, as that is followed by new changes and leads to the emergence of new Types of Material Beings, thereby multiplying the *Varieties in Material Objects*. This process proceeds from single Chemical Compounds to Complicated ones, till *the most complicated* is reached which baffles the possibility and the ability of Scientific Analysis. (viz) the Proto-plasm.

From here, the *Sentient Order* of Life commences its career. Growth from now is not through mere Addition of Matter to Matter, not through mere Physical Mixture or simple Chemical Composition. It takes place by the conversion of the added Matter to the *kind* of the Matter in the growing body, and that through highly complex and diversified Chemical processes. It is not the mere Addition of Matter, but the Assimilation of Food, which naturally involves the rejection of ill-suited or unsuitable food. Again, the Growth of the Sentient is not mere Addition, Break-up, and re-Addition of isolated particles or clusters of them as in earlier Material States. On the other hand, it takes place through the Self-Multiplication of one and the same unit. And, finally, such activities—*Formation through the Assimilation of Food, and Propagation through the Multiplication of the Self*—do not occur under the compulsion of external, automatic Forces, but under the *Intelligent guidance of an ever growing volition*.

The earliest stage of this type of Life is marked by the *Proto-plasmic Cell* which by its *Metabolic activity*, leads to the long march of *Botanical and Biological Evolution*, till *Man* emerges from the Monkey through the several stages and classes of the Animal and the still earlier Plant Lives.

From the Cosmic Activity to the emergence of the Material Atom and the Formation of Material Bodies, there is a gradual decline in the manifestation of Intelligence.

From the appearance of Proto-plasm to that of Man and the emergence of the Human Society, there is a slow increase in the outward display of It. The one is marked by an Elaboration of Materiality and its Perceptibility and the other, by a Refinement of that Materiality and its Division into well-set Parts for distinct Functions. Till Atoms are formed and Material Bodies emerge, it is a process of the Imperceptible becoming the Perceptible: or the Fine, the Gross. It is a Process of Expansion or Evolution. In the other, where the Proto-plasmic Cell passes through a course of Botanical and Biological Evolution, the process is one of the Perceptible becoming the Imperceptible, the Gross, the Fine. Everything including Material Alterations seems to owe its origin to a growing Intelligence, only to lead to, and end in, a further growth of that Intelligence. Physical Bodies are built up and refined, Organs are developed and perfected, and Physical Deeds are originated and carried on—all because of Desires or Motives which appear differently in different stages. Desires or Motives are but unfulfilled or unrealised aspects of Intelligence; and, when they are fulfilled or obtained, new Environments are created, Physical Bodies are further developed and fresh Physical Deeds are induced, only to lead to the emergence of a higher level of Intelligence to suit the newer and more elaborate material opportunities. In the whole course of Sentient Life from stage to stage, Intelligence forms the Root and the Fruit, the Course and the Guide. Intelligence is the Cause; and Intelligence is the

Effect. The Body and others are but the media for the service of Intelligence, or, for Its increased Manifestation. This is a process of the subsidence of the Effect into its Cause, of the resolution of the Gross into the Fine. It is a course of Involution, as the other is one of Evolution. Of the latter, Aether marks the beginning; and Atoms and their Formations, the end. Of the former, the Proto-plasm is the start; while Human Beings with Human Associations, the culmination.

Man thus stands at the Climax of the Involution Process, and is nearest to *Existence* which is Perfection of Intelligence. Both Man and the Material Atom are equally *of* that Existence; but, while Man notifies an Intelligence that is gaining Its natural Perfection, the Atom marks the extremely dimmed and dulled condition of that Intelligence. Man alone therefore, of all the Entities of the Physical Universe, is nearer Perfection, or, in the popular language, Salvation.

In virtue of the same Intelligence which in him works the greatest, he can enhance or slacken the pace of his March; and the entire History of Humanity and the whole Story of Human Civilisation are but the records of his being and behaving, his attempts and failures, to approach his Salvation or deviate from it.

CHAPTER XXIII.—(*Contd.*)

Note (D)

GOD, SOUL, MIND AND MATTER.

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Ice, for instance, is a Solid piece of Matter; and, if Heat is applied to it, it becomes Water and even Vapour.

The same Particles of Matter that are in the piece of Ice first subsequently change into Water and Steam. Particles of Matter remain the same, but their States vary. For this, Heat is an essential condition, or it creates a favourable opportunity. As it increases or decreases in its quantitative totality, opportunities also correspondingly change and the States or the Modes of Matter alter.

If one State or Type of Existence can change into another, it only indicates that, in every State, all other States are implied; and they will manifest themselves, each in accordance with an opportunity or circumstance favourable and encouraging to it. As a bit of Ice is liable to change itself into Water and Steam, so every piece of Solid Matter can equally change into a Liquid and a Gaseous body; or to express the same in technical terms, Earth can become Water and Air in succession; which means that the last two are implied and present in the Earth.

As Heat, otherwise called 'Fire,' which is the Agent for the creation of opportunities for the conversion of a Solid into its finer states, is itself the Author of the Gaseous State or Air, then Heat also is implied in a Solid; or 'Fire.' in Earth. Heat cannot be said to be entirely absent from a Solid; only, its presence is not at times by ordinary means discovered—in other words, it lies beyond the level of ordinary Perception. That it is not entirely absent from solids can be proved by the friction of two solid bodies—like stones—when they are struck one against the other, and when they produce fire. Again, Hydrogen, which is several times lighter than Air, is discoverable in the atmosphere only in the gaseous state. It has never been known to reduce or change itself to any other form; but, scientific experiments have, under specially arranged laboratories, succeeded in changing it to a Liquid and even to a Solid. Enormous reduction in temperature, far below the freezing point, had to be brought about before this end could be achieved. Heat that is present in Hydrogen Particles has to be removed from them to an extent that does not generally prevail or that is not ordinarily experienceable before they can be made to change their mode of being. Heat is present throughout; only, in certain cases, it needs unusual methods to cause it to increase or decrease in its totality. When it rises in temperature or is made to do so, in other words, when it comes to, or is caused to come in an increased state of general perception, then alone is it seen or known to alter the mode of the being of a material

entity. Otherwise, it does not alter the States of Matter and is therefore generally considered to be absent. In fact, it lies embedded, as it were, in all types of Matter and in every State.

Heat itself is only a Form, or rather a manifestation, of Energy in operation; or, rather an important consequence of it. All forms of Energy are ultimately but the different Presentations, as Heat is, of a single Energy. That Single Energy is perceiveable only when it is active, or only when it presents itself in different forms or as different consequences, like Heat or Electricity. That Energy which is ever operative constitutes Aether; and Aether is but Bundles of Currents of Energy. Heat therefore, which is but a form or consequence of that Energy while in action, is in its unmanifest condition implied in that Energy which is Aether; in other words, Heat is implied in Aether, or Fire is in Aether,

In every state of Matter, every other state is implied. Only, in some states, one or some are predominant; and they accordingly create or bring about particular modes of material being. The rest lie hidden, as it were, and readily show themselves forth under favourable opportunities.

All these—Aether, Fire, Air, Water and Earth—pertain to Matter; or give particular degrees or modes of Materiality to general *Existence*.

Existence, as is commonly believed, is divided into two broad sections—the Material and the Immaterial. The latter is not possible of Sense-perception; in other words, it is not characterised by Limitation—limitation in Space and Time, limitation in the modes of being and behaviour —conditions inevitable for the sense-perception of an entity. It is therefore Consciousness or Intelligence; and is variously called as the Mind, the Soul or God, though in the estimation of Man, these are distinct and as such are distinctly treated by him.

Of these, God is believed to be the ultimate Cause of the entire Universe—its Maker, Maintainer and Destroyer; or, one that is responsible, for its Formation, Continuation and final Dissolution.

Soul, as is generally held, is that part in Man which prompts him to think, to act or in all ways deal with his material surroundings. In other words, it is the Immaterial Part *in* Man and *around* him; and, as a result, affects and is affected by Matter. It is his real factor but for which his being and doing in this world, as is generally held, would be impossible.

Mind, in the general opinion, is that Immaterial section in Man that enables his Soul to know, and to act on, his environments. It is the main Instrument, as it were, but for which Man's Knowledge would not be possible, and consequently his Physical Activities into which that Knowledge translates itself would also not be possible.

Thus, as is commonly believed, God is the Maker of Matter and non-Matter; Soul is the non-Material section in Man that enables him to know and deal with Matter; and Mind is that Immaterial part of Man through which his Soul relates itself with Matter.

Though all the three entities—God, Soul and Mind—are in common Immaterial, yet they are held to be different, holding, however, functional relation among themselves. The Mind is subordinate to, and is used by, the Soul; the Soul is subject to, and is judged by, God; and God in turn is the Author of these both as of Matter. Again, as between the Mind and the Soul, the former is *directly* dependent on Matter, as without a Body and its Organs, and their developed and healthy conditions, it cannot operate; or, its activities are determined solely by Physiological and Biological circumstances. The Soul also is dependent on Matter, but only *indirectly*, its dealings with it taking place only through the Mind. While thus, among the three entities, the Mind and the Soul are dependent on and are tainted by Matter, God stands above it and remains unaffected. While between the Soul and the Mind, the latter is the Instrument or the means for knowing Matter and dealing with it, the former is the Agent that uses that Instrument for such purposes.

Of God, Soul, Mind and Matter, the first, being considered the Author of the rest, is held to be above and beyond them, and therefore to be extra-Cosmic; and therefore the others alone are construed to form the

Universe. The Soul and the Mind therein are Immaterial and are therefore held to be foreign in quality to Matter, though for their activities they depend on, and hold relations with it. Being Immaterial, they are termed Consciousness which is endowed with Intelligence, while Matter is treated as un-Conscious and un-Intelligent, dull and dead. Hence, they are believed to be present only in such bodies or types of Existence where are to be discovered Variability of Conduct and the like that are the symptoms of Intelligence. The entire Physical Universe, according to this view, has neither the Soul nor the Mind; it is therefore 'Inanimate'—lifeless—being and acting under the compulsion of automatic and rigorous external Forces. Similarly, since the Soul is the Agent that prompts the Mind to grasp and act on the surrounding Matter, it is held to be absent from all such classes or types of Beings, in which the Mind operates either deficiently or automatically. The entire Plant Life and the whole Animal Race whose actions proceed more from Instincts than from Deliberation are therefore believed to have no Souls at all; while, even among Human Beings, such of those whose Mental capacities are deficient—as the Aboriginal or the semi-Aboriginal Races—, or whose Minds are stunted and inoperative in consequence of permanent or temporary Physiological contingencies or aberrations—like one in sleep or under drugs, or like the insane and the idiotic— are believed to have no Souls or lost them. Hence, only such members

of the Human Race who, in virtue of their peculiar Civilisations or Religious Beliefs and Practices, hold themselves to be or cause themselves to be believed to be superior to others are supposed to have or be endowed with Souls.

Really speaking, neither God is extra-Cosmic, nor are the Soul and the Mind absent from certain classes of Life as opposed to others. *Existence* is one; and every entity thereof is but a particular mode of Its Appearance or Presentation, during the course of Its varying and variational Activity. First, being Vital, It is supremely active when It is in a state of Equilibrium. It is then called God or, as in Sanscrit, 'Brahman.' Next, because Activity of its own accord involves Inactivity which in the case of *Existence* or Vitality can only be a different mode and lesser rate of Activity, but not total Cessation—It slackens and varies Its Original Activity. Here It attains traits of Limitation or Physicalness, thereby leading to concepts of Space and Time. *Existence* in this stage forms the Soul or the 'Universal Life-Operative,' as here It gives the dynamic start to the Physical Universe; or by Its mode of Activity, gets or acquires that start for manifesting Itself as that Universe. Intelligence or Knowledge and Activity are the fundamental features of *Existence*; and their increasing manifestation or, as is generally expressed, their process of Progress is through their passage from more simple states to less simple ones, from smaller beginnings to bigger ends, from the less

general to a more general. In other words, their progress is possible by achieving bits and patches, and synthesising them only for achieving yet bigger bits and patches. This means that the development of Knowledge and Activity takes place by the recognition of Limitations, and by the removal of such Limitations. Limitation, therefore, is an essential condition for the evolution of Thought and Deed. Therefore, Resistance, hitherto but implied in the Cosmic Motion, now begins to appear and operate as a separate Entity, leading to the slackening of that Motion. Knowledge and Activity—Sentiency and Physical Energy—constitute the Universe. Of these, Knowledge or Sentiency is subtler than the other and is therefore earlier in origin. This Third stage, or that of the appearance of Resistance to Cosmic Motion is hence taken to constitute the entity necessary for Knowledge and is termed the 'Mind.' From here *Existence*, at every successive stage meets with ever increasing Resistance, with the result that It becomes grosser and yet grosser in Its Manifestation or Perception. *Existence* becomes definitely material; and, presenting itself as Materialities of successively increasing Grossness and Composition, it finally emerges as the vast Physical Universe of which Man is a member.

Thus, it is the same *Existence* in Activity which, in virtue of the checking Resistance or its own slackening Activity, appears, now as this, and now as that, Entity. As, in a Solid Material Particle, all the Elements of

Nature—Aether, Fire, Air, Water and Earth—are present, some openly and perceptibly, and some otherwise; similarly, God, Soul and Mind, which refer to the different States of *Existence* prior to Its appearance as of definite Materiality, are equally present everywhere and in every object. Just as one State of Material being cannot change to another except under a suitable opportunity; or, in other words, just as the Elements of Nature implied in one condition of Matter do not show themselves forth unless a fitting circumstance occurs—as Fire that is equally present in all Objects emanates only under their friction; so, God, Soul and Mind that are implied everywhere need an opportunity or an encouraging and fitting means for their recognisable Presentation.

When the Material Atom, through a prolonged course of Chemical Composition, reaches a complicated state of it and emerges as the Proto-plasm. then the 'Mind' finds an opportunity to render itself perceiveable. When that Proto-plasm, after a protracted course of Botanical and Biological Evolution, reaches the stage of Man where the Mind has a chance to operate best, the Soul gets an opportunity to manifest itself. When finally, by increased Knowledge, Man attains a state of Mentality whereby he sees a Unity in the otherwise divided Universe, acting thereunto in an equally fitting manner with no petty feelings but those that are universal, God shows Himself forth.

The Atom with its formations marks the end of the process of Evolution, or the process of growing Materiality or Grossness. Hence, God, Soul and Mind that are indicative of the earlier states of *Existence* and are therefore finer and subtler remain inoperative and unmanifest in what is termed the Physical Universe which is but the conglomeration of Atomic Particles in various ways. Similarly, Man marks the climax of the Involution process, or the process of growing Intelligence or Fineness; and hence, God, Soul and Mind that belong to that state manifest themselves fully only in him. Therefore it does not mean that Man alone has the Soul; and Sentient Beings alone have got the Mind. Everywhere and in all entities, perceptible and imperceptible, they are present. They, however, manifest themselves only in certain Entities in preference to others as the one or the other is fit, or supplies the necessary opportunity, for such manifestation.

CHAPTER XXIII.—(*Contd.*)

Note (E)

CAN MATTER HAVE INDEPENDENT EXISTENCE ?

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The Material Universe is composed of several Systems like the one of which the Sun is the centre. Some of these are just in the stage of Formation; some have attained full Development; and some more are in the process of dwindling or Disintegration. In each System there are Bodies as big as the Earth, or Particles as small as the Atom or smaller still. In each System again, the Bodies composing it are in the different states of Solid, Liquid and Gas, or keep changing their States from one to others. Certain times, the Matter making up a Body or a System passes even to a finer State than that of Gas—the Aetherial, so much so every System is composed of Matter in the different forms of Aether, Gas, Liquid and Solid.

The Total Quantity of Matter giving rise to a System is said to be constant. The same Quantity keeps changing from one state to another; or parts thereof are in one state, while some more are in different States. Whatever the proportion of Matter in one state of its being to Matter in its other states, the total quantity of it making up the total System remains unaltered. What is true of

one System is equally true of other Systems, and every System like every other, despite its variations in the stage or the mode of the formations of its component parts, retains the Constancy of its Ultimate Material Totality.

Thus, in the Universe, it is said, the same Amount of Matter has been in existence throughout all time. The same Quantity is in one or in several modes, or alters from one mode to others; and, at the time, whatever its length, when Systems disintegrate themselves, the total Quantity of Matter making them up resolves itself to its Finest State—the Aether, only once more in Space to evolve gradually into grosser Forms and give rise to other Systems still.

Matter thus seems to have been Infinite in its Time—existence; and the same Quantity of it keeps evolving into some Systems, subsequently resolving into its Finest Form and then evolving into other Systems. Evolving into the Grossest from the Finest, resolving into the Finest again, and re-Evolving into the Grossest once more —this Process of Material Evolution and Involution has been going on time and again, and it is not within the possibility of Human Capacity to set a limit to it either in the distant Past or in the distant Future. Verily, it is an unending series without any possible or plausible Time—limit; and seeing that Matter, whether in its finest form of Aether or in its grossest form of a Solid Body, is the same for ever in its Quantitative Totality without addition

or diminution, it does not appear impossible to credit it with Infinity of Existence in Time, and Independence or Self-dependence in its being and behaviour. Necessity then does not seem to arise for it to be linked with any other Entity for its Origin or Progress, either as created by or the manifestation of that Entity.

This fact, however, of Material Infinity and Independence is only apparent. On ultimate analysis and examination, Matter as Matter is doubtful of the test of Reality. The demand of Reality, whether in Physical Science or in Metaphysics, in Religion or in Art, is the demand for a Harmonising Unity that, despite the heterogeneity of the components of any System, will yet give a significance to the Each and the Whole. Otherwise, a System, whatever its nature or field of application, cannot have an appreciable Value in the realm of Human Knowledge. Of the two Entities—Matter and non-Matter—each is no doubt admittedly a System by itself, each having a Common Unifying Basis of its own kind, all for itself. Yet, despite the Unity of Each, they compose themselves into Two Units; and Human Knowledge and the exacting demands of Reality do not satisfy themselves until, even between the Two, they discover a Commonness, however subtle, remote or ancient in its origin or character. Otherwise, the Two will ever remain two, differing and foreign, and creating by their independence, not a System, but a Field of Confusion. Order and Beauty, which are the characteristics of a

System will then not prevail as between those Two Units, each differing from the other and possibly opposing that other. At least for this sake, if not for others, Matter and non-Matter must have an ultimate Sameness; otherwise, the possibility of higher realms in human Knowledge and the growth of an Entirety in the Universe will receive a rude check and possibly an irrecoverable annihilation also. On the basis of Epistemology, therefore, and on that of Cosmology as viewed from the Principles of non-Annihilation and Ultimate Causation and Generalisation, Matter and non-Matter cannot rest independent of each other.

Further, Matter and Infinity of Existence are contradictory to each other. Matter indicates deadness, inertia, non-Action; and the Universe termed Material or Physical is full of Activity, though automatic.

Matter, however, it is said, does not act for itself; but it is acted on by Energy which is the dynamic factor bringing about alterations in Matter's Formations. Matter, it is said, is still the same in quantity for ever and, though it is made to change from one form to another or locality to locality by that Energy, nothing happens to it. And it is therefore believed to be ever-existing.

Though, however, Matter is thus acted on by Energy and thus the two appear to be different, yet in reality and ultimately they are not so. Energy is as much material as

Matter by which is meant a perceptible Particle or Particles of Gas, Liquid or Solid. In fact, these Particles are resolvable and reduceable to Energy. Energy and Matter are thus not varying; only they indicate the different states of Materiality, one being subtler than the other.

What applies therefore to Matter equally applies to Energy, and, if Matter is dead and inert, Energy must be similar. In fact, these are the features of Materiality, and they are present wherever and in whatever form that Materiality may happen to be. If therefore Materiality, whether as Energy or as perceptible Particles, is incapable of Activity, and if the Material Universe is full of Activity, then Matter or Materiality cannot be credited with Infinity or Independence.

Next, it may be said that such activities are only automatic. But, Automatism involves the strictest Monotony and no variation, either in the mode of operation or in the consequences thereof. Energy, which is identical with Aether and which forms the subtlest and earliest form of Materiality, must in that case act at one uniform rate or intensity for ever and produce one set of results. It is on the other hand discovered to vary in its functional pitch, and lead, not to one, but multifarious results. And the multitudenousness of such results is rather bewildering, yet symmetrical and orderly, particularly in the bodily arrangements and growths of Sentient Beings, viewed from the Evolutional stand-point. These do not

and cannot bespeak of monotony of action at the same rate and for the same result.

Thus, Materiality even in its subtlest form bespeaks of Variation, and Variableness is the sign, not of deadness, but of Intelligence. This Entity therefore comes to pervade the entire Material Universe, but for which it cannot act. Anything that cannot act for itself cannot exist; and, if the so-called Material Universe acts and is full of activity, it cannot be non-Matter as that term is understood. It is a Varient of Intelligence or non-Matter, or, if it is to be independent by being infinite in existence, it is only a myth as by itself it is indicative of deadness. Matter therefore originates from Intelligence and cannot be credited with Independent existence.

CHAPTER XXIV.

ACTION—RE-ACTION—KARMA.

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The joint effects of ..... Actions and Re-actions, in the case of Human Beings, ultimately affecting and forming their Experiences, appear as strong and powerful tendencies.....

Such general tendencies born of the store of Past Experiences, which determine one's course of action, sometimes affecting even the details of conduct and the capacity for thinking, generally or in urgent moments, constitute Karma .. ..

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No Ultimate Loss.

Material Entities; Money; Precious Metal; Valuable Articles; Domestic Animals; Utility and Value; Economic Wealth—Loss is loss of Utility due to Place change or Time change or Form change—Permanency of Matter as Elements of Nature or ultimately as Energy.

No Ultimate Loss.

Mentality—The growth of Mind due to External Impressions—No Experience is ever lost—Reflex Actions—Prolonged Involuntary Muscular Acts—Acts of Instincts—Are such Acts really Blind Acts?—The Effect of such Acts.

The Universe, a Unity in Diversity. —The Universe, not a 'Uniformity,' but a System of different and significant Parts.

The Points of Relation among the several Objects of the Universe—Relation in Locations—Relation in Structural Constitution—Relation in Function; Freedom and Self-assertion, the Goal and Mode of Operation; Self-assertion, different varieties; Physical and Religious—the Factors of Relation.

Necessity for Action—The nature of the Activity of Physical Life.

Activity, present throughout—Sentient and Insentient—Physical and Moral Law—The absence of fundamental difference between the Two—

Moral and Physical Laws are equally rigorous.

The Demands of Moral Law—Variability of Conduct and its Purpose among Sentient Beings—Advancement of the Progress of Universe through Intelligent Adjustments—the Abuse of Variability of Conduct by the Sentient Order.

Insentient Life and its comparative Superiority over the Sentient—Its parts act for Joint Progress by maintaining Equilibrium—The significance of the Blindness or the Rigour of Insentient Activities—The necessity for the Blindness or the Rigour of Insentient Activity—The Law of the "Uniformity of Nature" and its meaning—Insentient Activity; the result, not of Blindness, but of Perfection of Knowledge—The Physical Universe, an Intelligent System—Exactness, Monotony, Repetition; their significance—The Blindness of the Physical, the result of the defects of the Sentient.

Moral Law and Physical Law compared—Moral and Physical Laws, conventional divisions created by the defective Man.

Activity, universal—the Activity of a Being determined by the Conditions in which it is situated—Planetary Activity, the Earth—Activity of Plant Life.

Re-Action, the necessity for it and its cause—The nature of Re-action.

Action and Re-action, a link affecting both the Originator and the Recepient—Life, a Cumulation of Links of Action and Re-action—Every Object, a Centre of Influence—The necessity for Good Conduct——The certainty of the Effect of Human Conduct—The Purpose for, and the Significance of, Ethical Codes.

Re-actions and Original Actions—The Life and the details of a Being determined by Actions and Re-actions—Sentient Beings.

Human Tendencies, the results of Cumulated Experiences due to Man's own Actions and the resultant Re-actions—The Effect of such Tenden-

cies—The Continuity of such Effects—Man, a Determinative Being; the Place of Tendencies and Past Experiences.

Karma, what it is and its strength—Karma and its conquest—Karma and Fatalism.

No Ultimate Loss.

Nothing in this world is lost for ever. What is termed 'Loss' is no more than the removal of a thing or things from the field of Man's experience and enjoyment. It is more the disappearance of the 'Utility' than the annihilation of the Objects themselves. A Banking Concern fails and those that invest their money in it suffer. The money is not lost; it gets accumulated in other hands than those of the investors. A ship carrying 'Bullion' strikes against a rock in the mid-sea and sinks. The countries that export and import the precious cargo become poorer; but the gold or silver is not lost; it only lies at the bottom

Material Entities.

Money.

Precious Metal.

of the sea. When a thing which one values most breaks to pieces or is consumed by fire and reduced to ashes, one is said to suffer a loss. Either it was helpful to him in his daily or periodical domestic and social needs; or it satisfied his ornamental or conventional tastes, and enhanced his sense of personal dignity or vanity in the community. If he possesses means enough, he will repair the thing or replace it by a similar and exact substitute and feel no void. It is the Utility of a thing that adds to the value thereof; and it is the inability of Man to create a new source or origin for it that renders his wants keener and more pressing. When animals of domestic use get old or otherwise disabled, they are sometimes shot to death. The act might be prompted by a generous motive to give relief to the suffering animal; or it may even be the result of the master's desire to free himself

Valuable Articles

Domestic Animals

from the burden of protecting a useless beast.

Utility and Value

The Utility and therefore the concrete Value of a thing depend upon its plenty or scarcity and the ease or trouble with which Man can procure it. People living on the banks of a perennial river pay nothing for their water-supply; but those in towns have to pay a tax, as the needed quantity of it has to be got by organised labour and capital through a system of pipes and reservoirs. In the Himalayan heights, ice has no value; when it is brought to the plains below or is artificially made there, it has to be paid for. According to Economics, it is the Value of a thing that is due to its Utility that constitutes a man's Wealth, and not the thing itself. Nothing happens to the thing. Either it is removed from its original and usual locality; or it becomes out of date and therefore out of fancy and fashion; or its form is changed through

Economic Wealth

Loss is loss of Utility due to Place change or Time change or Form change

intention, accident or decay Even when it dies or is decomposed, its Particles become one with the Elements of Nature,—Water, Earth and the like. Only, the Form and the Function and therefore the Name of a thing, whereby Man has become accustomed to know it and deal with it, undergo a change. The Particles of Matter that make it up continue to remain somehow and somewhere. Matter is indestructible and, if it is itself the outcome of the operations of Energy, it gets merged into the latter and is never destroyed.* The presentation of an object does go; the annihilation of it comes not.† The change of Form is not tantamount to ultimate destruction; and nothing therefore is lost once and for all.

Permanency of Matter as Elements of Nature or ultimately as Energy.

The truth of the constancy of Existence applies equally well to

No Ultimate Loss

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

† Refer to Ch. XXV on 'Life and Its Continuity' as also Ch XXVI on 'Death and After.

Mentality

Mentality also. *This* is the abstract summation and designation of the general and the varied processes of Understanding.* It indicates the general capacity of Man and other sentient beings to know and grasp the Universe and its contents It is concretely referred to as 'the Mind' and is treated as the finest Instrument of Knowledge.† It is popularly supposed to be connected with the stomach, the liver or the heart; and scientifically with the nervous mechanism of the physical body, chiefly with that delicate and complicated part of it, 'the Brain'.

The growth of Mind due to External Impressions

The development of the Mind, organically and functionally, is conducive to the growth of Knowledge; and that development depends upon the nature and the extent of the minute

* Refer to foot-notes. Ch XXIII, about Mind; Mind and Intelligence; Mind and Soul.

† Refer to Chs. VIII, IX and X.

changes in the Brain, consequent upon the delicate impressions conveyed to it by the Nerves connecting it with the outer Organs of the Body. Such Organs are Organs of Receptivity, and they receive from the external World certain agitations, like Sound or Light, for which they are respectively fitted. Every hour and minute of the day and the night, the busy Physical Universe around is producing disturbances of varied kinds; and the human Body is ever receiving and transmitting them for recording in the Brain. No part or time of a sentient being is a void or vacuum; and, if some of the impressions or the sense-experiences leading to or resulting from them are not noticed, it is not because they are lost but because, being of feeble strength, they do not rise to the normal level and arrest the attention of the Subject.*

No Experience is ever lost

* Refer to CH XVI on 'The True Knowledge' for the Relation between an External Stimulus and the Growth of Knowledge; also for the failure of even Intense Stimulii to awaken the subjective grasp.

Reflex Actions

In Reflex Actions, for instance, the stimulus is not lost; but is followed by an immediate muscular re-action, though by its weakness neither the stimulus nor the re-action is able to rise to the attention of the person. In

Prolonged Involuntary Muscular Acts

prolonged muscular acts too like the beatings of the heart, if nothing is felt, it is because the operations are generally involuntary. except, however, when, owing to certain organic or functional disorders, they have to be carried on with exertion and reflection. Acts of

Acts of Instinct

Instincts or Deeds of Habit, similarly, appear to be mechanical; but underlying them there is a fund of sub-normal mental activity which comes up to the notice of the subject only in case of hindrances to them.

Are such Acts really Blind Acts?

All such human deeds, physiological and even psychological, which are generally considered and treated as blind, are not really so. At first they arise out of serious thinking and deliberation; but, in course of time,

owing to usage, they no more need the repetition and the practice of such thoughts and reflections. They get based upon an accumulated store of well-reasoned and well-seasoned mental operations which, owing to the same usage, have gone below the level of the normal. That the latter are not lost, but are silently present and do act, is evident from the necessity to resort to them in cases of unexpected obstacles to the performance of the so-called mechanical deeds. *

The Effect of such Acts

Such deeds and the unnoticed volitional store behind them form and add to the general fund of human Experience. Man, and for the matter of that any sentient being, is not every moment a thinking being. Deliberation occupies only a portion of human life and, but for the presence of a larger and deeper section of automatic operations, Life would be a burden and its

* Instinct, at all events, is clearly 'Involved Reason'.

progress would reach an early stand-still. Every minute action would then require thinking and planning, and every morning one would be required to go through the stumbling and the experimental processes of childhood, in learning anew even to talk and to walk. Progress is the achievement of things or qualities not already achieved and, if daily there were to be mere repetitions of the same old facts, unachieved entities can never be achieved. Life then would be no more than a wearisome round of monotonous deeds with no possibilities for making a headway. It is natural and necessary that the greater part of the sentient life, pertaining to its physical, physiological and even psychological aspects, should have become more or less automatic. The ordinary up-keep of the Body and the Mind being thus ensured by a system of routine and involuntary operations, Man can well devote his deliberative capacity to

grounds yet untrodden and mysteries still unravelled. Life is an Infinity, and Progress towards that summation needs as much a vision behind as a look ahead. The erection of a tall visible tower needs the construction of a deep hidden foundation ; and, without the latter, the former will tumble to pieces. Life being infinite and therefore continuous, the visible deliberative deeds of it towards advancement must needs be in and through the aid of a vast cumulation of unseen acts and hidden thoughts. Both the open deliberation and the unseen determination, the visible operation and the unnoticed activity are equally essential for Life to be and to go ; and while the former alone would make one an impractical dreamer, the latter by itself would convert a person into a mere operative idiot. Nothing in the realm of Mentality, as in the kingdom of Matter, comes to nought ; and, while strong and attractive stimulii set one athinking, silent

and simple ones add to the general store of one's experience by merging themselves into it.

The Universe, a 'Unity in Diversity'

The Universe with its multifarious systems of varied Objects is but the diversified manifestation of a common *Existence*. It is a single, permanent entity, and as such its several parts are not an incoherent cumulation of heterogeneous individuals. There is an inter-relation between every object and every other, and the total inter-connection among all the objects gives rise to that ultimate Unity in Diversity, which is assumed by all Sciences and the discovery of which constitutes in different ways the goal and the labour of every branch of investigation.*

* (i) Man intrinsically believes in It. His Philosophy and Religion, one through speculation and the other through certain particular practical methods, lead him to It.

(ii) Man's desire for a Pattern, a Goal, an Ideal is no more than his desire for Identity with a wider and bigger unifying Principle. Every field of human activity is towards the same End.

The Universe not Uniformity' but a System of different and significant Parts.

The Universe, however, is no Uniformity. It is not a collection of like objects and similar events. It is composed of distinct and distinguishable entities, each one of which varies in several details from the rest. It is a

(iii) The very Degrees of Comparison and the human Vocabulary indicate the Possibility and the certainty of a wider and bigger Something rising beyond and compounding all the known Limitations.

(iv) Psychological inevitability causes Man to think; Logical necessity leads him to think rationally Thought is no more than the creation of Relations in and through Mind by means of Inference. It is a Process of Generalisation; and to it there is no end, unless and until the widest Generalisation is reached, that is indicative of the Entire Universe without limits of Time, Space and Causation.

(v) Physical Sciences too assume the Unity (*i. e.*) the Infinity, of the Universe.

(a) Physics starts with Energy and Matter that are Indestructible.

(b) Chemistry starts with simple and unanalysable Elements that are the same for ever.

(c) Biology begins with a self-active Cell which is capable of continuing its operations through Self-multiplication and transmission by Heredity.

System, an organised Whole, where the systematisation and organisation are through unification and co-operation and not through exactness and similarity. The conglomerated beauty of a landscape is through the appropriate blending of varied and varying colors and of the proper setting of different and distinct objects. Variety is Harmony; but uniformity is Monotony. Totality is significant, only if it is a combination of diversities; otherwise, it is a sickening whole.

(d) Mathematics start with the possibility of Infinity; and their Symbols—the Zero and the Geometrical Point—are beyond the capacity of human measurement; the one without any value of its own gives rise to the endless values of other figures, and the other without location gives rise to Dimensions and thereby to the existence of Material Objects.

Thus, Man's own Faith, his Religion and Metaphysics, his daily individual and social Conduct, his Language, his Psychological Character and Logical Necessity, and his Physical Sciences—all presume and proceed on the belief of the certainty of an unlimited Existence, behind and beyond what Man actually feels and knows. (Refer to Ch XVI on 'The True Knowledge'.)

Inter-relation and Co-relation, which are essential for the formation of a System, can have no part to play if all the sections were alike. Cosmos needs Meaning; Entirety requires Harmony; Infinity wants Beauty; Relativity deserves Variety; and a System demands Unity. These can be had only in such an arrangement where each factor is assured of Individual Independence, consistent with the like Independence of other factors. The Independence of each means the mutual dependence of all, where each is related to the rest without losing its own Individuality. A whole derives its wholeness and significance only if it is a federation of exclusive sections that willingly and voluntarily surrender a portion of their respective independence, for its conversion into concordance and sympathy with one another, so as to secure, through interconnection and common co-operation, the good of each and the benefit of all.

The Universe is such a meaningful federation of semi-independent parts where each rests because of its own capacity for self-reliance and because of the certainty of voluntary support from others.

The points of Relation among the several Objects of the Universe

In virtue of such an arrangement every factor has a particular location in Time and Space, a specific formation and fashion of being, and a resultant significant function. It is essential, however, that, while each thus differs from others, it should also be common with the rest. Its specific location in Time and Space receives its commonness from the continuity of those categories themselves which, while giving limitations to objects, merge those limitations in their own continuations The constitution and the composition also of each entity, whereby it is outwardly recognised and distinguished, are one with those of other bodies so far as the stuff and the

Relation In Location

Relation in Structural Constitution

principle of the general make are concerned. It is the same Matter and the identical Energy that give rise to all types of bodies; and, if Matter itself is the method of the manifestation of Energy at a particular stage of Its activities, every form with its peculiar qualities of strength, weakness and the like derives its *all* from that fundamental and ultimate Energy.* Even the particular function whereby each individual factor, in virtue of its situation and constitution, attempts to live and move through assertion, co-operation or subordination, is not distinct from that of the rest. Whatever the diversifications of the details, there is a certain commonness in the ideal and the method of the operations of all. Each, as much as others, is prompted by a desire to live and to prolong that Life. In its desire to achieve that end, each attempts, in ways consistent with the requirements

Relation in Function.

* Refer to Ch XXIII on 'The Coming of the Universe.'

Freedom and Self-assertion— the Goal and Mode of Operation.

Self-assertion; different varieties; Physical and Religious.

of its peculiar qualities and the nature of its environments, to gain freedom for itself. This it does by actually conquering and subordinating other elements or by attempting to do so. In other words, it is able to live and to progress by *its Assertion* *. Self-assertion is self-realisation through outward action and direct sub-ordination of others. This kind of operation ensures, as far as possible, the prolongation and the

* 'Self-assertion' is as much the incentive for the being of the members of the Insentient Order as it is that of those of the Sentient. Among the latter, every animal is prompted to live for itself and by itself and, if some animals fail to live, it is not so much due to the absence of desire to live all for themselves as it is due to a comparative weakness of theirs in contrast with other and more powerful ones. Similarly, every entity of the physical Universe too tries to live for itself, as it were, and owing to the greater strength of others it fails to do so. The Earth as much attracts the Sun, as the Sun does the Earth. Only the one is weaker than the other and, but for the Earth's counter-attraction, it would have long ago fallen into the Sun and consumed by the latter. There is thus as much self-assertion on the part of the Earth too as on that of the Sun.

propagation of Physical Life; but, when the same is directed inwards for the subordination of one's own Self, then Religion dawns Both physical needs and religious wants demand the assertion of the Individual through conquest by ways which *may* and *do* differ. But, whether physical or religious, the general functioning of all in the Universe is primarily one and similar—the undaunted enthronement of the *Self*. *

The Factors of Relation.

Thus, each object of the Universe is related to the rest. Space and Time, Matter and Energy, goal and method are factors of commonness where each object sinks its differences and becomes one with others. Cosmic Structure and

* Assertion of the Self for the subordination of external objects considered and treated as separate and alien is Physical Life. Assertion of the Self for the connection of It with external objects considered and treated as same and similar is Religious Life.

Cosmic Purpose* demand such oneness and every object of that Cosmos must and does yield to such demands.

Necessity for Action.

Assertion of the Individual Self being the aim, and conquest of others or oneself being the means thereof,

* Every Material Particle that composes one or the other of the several Material Objects is reducible to Physical Energy which in its turn is but a from of the all-Intelligent *Existence*. This is commonness of the Cosmic Structure. The purpose of Evolution is the increasing manifestation by each Being of its intrinsic Intelligence (*i e*), the purpose of Evolution is for the Gross to become the Fine. There is an inter-connection from Stone to Man; and every variety of Physical Life—Rock, Plant, Animal and Man—but marks a particular and graduated step in that process of the Gross becoming the Fine, the Dull becoming the Intelligent. There is thus no variation in the general Purpose of Life, whatever be its mode of being and manner of activity in the several stages. From intensest activity to almost complete quietitude and back is the only mode of the activity of Existence. And if Material Objects and Physical Life are here, they are so for the ultimate end of being absorbed once more into that Existence whose presentations or manner of appearance they are according to Its modes of activity. This conversion of the Material into the so-called Immaterial is popularly called 'Attainment of Perfection', 'Going to Heaven' and so on. *This* is the Cosmic Purpose.

every variety of Life acts and acts ceaselessly. Such endless activity is not the result of mere wish or fancy, but of the very quality of Life.* The possibility and the prosperity of even the physical side of it depend for their success upon its *continued* activity.

The Nature of the Activity of Physical Life.

The physical side of Life is a series of open or veiled "Struggle for existence" It is made up of a bundle of out-right conquests and defeats, high-handed exploitations and impositions of supervening authority by the stronger over the weaker. It has also for its means, as a derivative of the former, the diplomatic adjustments of locations and spoilations by the several members contending therefor. Perpetuity of possession and supremacy of authority are the watch-words of Physical Life; and any being which fails in time to assert itself through might or threat,

* Refer to Ch. XXII. "Existence—The Cause and the Nature of Its Activity."

by warfare or cunning, will have to face defeat and misery, possibly decay and death. The very love of Life, ingrained in the constitution of every being, impels it to act.

Activity present throughout the Sentient and the Insentient.

In such activities, every order and type of being takes part. Life is present, not necessarily in what is termed 'Sentient Class.' It is prevalent throughout; but, its manner of operation among sentient beings is clearer and better appreciated, because of some particularity it has acquired therein. While the rest of the Universe acts or appears to act rigorously, sentient beings behave or appear to do so with variability. While the insentient section is subject to Physical Law, the sentient one is subordinate to Moral Law.*

Physical Law and Moral Law.

* While Moral Law is based upon the Capacity for Deliberation and therefore Variability of Conduct on the part of the entities of the Sentient Order, Physical Law admits of no such possibilities among the members of the

The absence of fundamental difference between the Two.

Any Law, for the matter of that, is as exacting as any other. Even Moral Law that admits of variations of conduct among the members of the sentient order requires a very strict and even severe adherence to certain standards which, in their extreme form, demand even the voluntary sacrifice of one's life itself. Only a few among millions of people and once in centuries are prepared to do it. The rest of humanity is merely a fumbling and blundering crowd, and no amount of the possession of the capacity for variable behaviour has enabled it to reach and realise the pattern of conduct. Morality therefore requires not so much variation of activity as utmost adherence to principles. It demands the severest forms

Moral and Physical Laws are equally rigorous.

Insentient World. The former seems to admit Freedom of Behaviour, and the latter does not. For this reason, the latter is said to operate *blindly* and be *exacting* in its demands. Every Physical Cause must have its Effect; and there is no preventing, postponing or altering the course and the consequence thereof.

The Demands of Moral Law.

of simplicity both in outward possessions and inward character, and an almost childlike innocence and unquestioning attitude. The needs of highest Moralism are almost impossible to acquire and fulfil; and the so-called variability of conduct and the capacity to alter one's course of action but sink to insignificance before the practically blind and tenacious Faith that is needed of a moralist. Moral Law therefore is in no way less blind and less rigorous than Physical Law, and both are on a par with regard to their general demands and methods of action.

Variability of Conduct and its Purpose among Sentient Beings.

It is not that the possession of the capacity for variability has no place and purpose in the life of sentiency. The object of the variation of conduct and the alteration of one's course of action is to fit one for adoption and adaptation. Adjustment *to* and *of* one's environments is a necessary

condition for life's being and well-being; and the outward action needed for it is born of an inward conviction. This in turn proceeds from Thought and Deliberation; and the deeper and longer one thinks and reflects, the stronger is his conviction and surer are his actions. The purpose, therefore, of the possession of the power to act varyingly is to ensure one of the certainty of one's location and the natural and necessary function connected therewith. The main objective of Life being to advance the cause and the course of the Evolution of the Universe, it is essential that each should clearly grasp the part that he has to play in that grand March. The Universe being a combination of co-operative parts, each one should know how best he has to adjust so as to enable himself and others to operate properly and relevantly. One is to restrain oneself, first and foremost, from being a source of hindrance to

Advancement of the Progress of the Universe through Intelligent Adjustments.

others: and then, if possible and practicable, restrain others from becoming harmful. One may and one must, if only one can, positively aid the rest towards being helpful for the advancement of the universal solidarity and progress. It is for such purposes that a sentient entity possesses the capacity for variable activity. *

* Man is as much material as the things of the Objective Universe. But the Matter of which he is made has, during the course of the Evolution of the Cosmic Energy into the perceiveable Material Universe, attained such a highly complex and complicated composition as to become a fit instrument for the display of the universal Intelligence that underlies all kinds of Beings including the Insentient, just as only a particular kind of mechanical arrangement can display in some perceiveable manner, the Electricity that pervades throughout the atmosphere. When Matter acquires that state of composition, it comes to be named the 'Proto-plasm' and is credited with the capacity for Self-activity. Not that Matter acquires such a capacity; but only then the Universal Intelligence finds a suitable means for its open or perceiveable expression. Man is in no way better than other Beings except, in virtue of the stage in the Evolution of the Material Universe to which he belongs, he is a fitter Instrument for the all-pervading Intelligence to show Itself forth. Every Object possesses the capacity for variation of conduct and is therefore as much amenable to Moral Law as Man; only, while their capacity is potential, Man's capacity is actually active.

There is thus no fundamental distinction between Physical and Moral Laws or their corresponding activities. Both are equally the behaviour of the same Cosmic Energy, varying only in its mode due to the variations in the means or the Instruments in and through which It operates, Just as Matter, Energy etc, are but conventional terms invented by Man to indicate the manner of the being of the One Cosmic Energy in the different scales or gradations of Its Self-Activity, so Physical or Moral Laws or their corresponding activities are but conventional terms of Man's creation to denote the different modes of the activities of the self-same Cosmic Entity as determined by the way or the means through which It manifests Itself or attempts to do so. (Refer to Ch. XXIII on The Coming of the Universe' and the previous ones.)

The abuse of the Variability of Conduct by the Sentient Order.

That capacity, however, has come to be applied only for the restraint of others; not for *their* good, but for one's own physical enjoyment. One's intellection is used for the subordination of others while morality is prostrated for practising cruelty, tacit or open, towards the rest of the Universe. Variability of conduct is abused for

audacity of behaviour and, instead of an active help being rendered to the march of Evolution, a wall of hindrance is being set up. Not action outward but inward, not the conquest of others but of one's Self, must be one's Motto ;* for, they alone aid one in knowing and realising self-reliance and self-restraint which are demanded by Moral Law and for which the sentient order of beings possesses the capacity for variable action.

Insentient Life and its comparative superiority over the Sentient.

The physical section of the Universe, otherwise known as the insentient order, seems to be in a more advantageous position than the moral or the sentient one. It appears to fulfil

* One who desires to become a Leader must first know how to obey. Self-restraint and self-discipline alone would vouchsafe one's final leadership over others. Physical action is action towards others, and Moral action is action towards oneself. Man in his audacity calls and justifies the former by and in the name of the latter.

the purpose of the Universe in a better way than the other. Not possessing or not manifesting the tendency for, and the details of, variable behaviour, it performs its task more satisfactorily than the other. Bereft of the capacity to alter its course of action and therefore of the necessity for thought and reflection, it is insured against all the slip-shods and the errors incidental to Deliberation and Judgment. It has no half-truths and no-truths about it. It is obsessed with no self-satisfying and self-complaisant sophistication. It lies under no obligation to select one entity in preference to another. It is compelled by no want or desire and therefore influenced by no motive, good or bad. It has no feelings of Jealousy or Anger, Love or Lust. It is driven to its action by no Ambition or Aspiration. It has no necessity to know or to grasp the things about it. It has no Love for Life and therefore no attachment to possessions, here or

hereafter. It has no freak or fancy in it, as it has no discriminating knowledge or deliberative mentality and hence no defective grasp and perverted knowledge. It acts in a set way and in a set manner. It follows the Law of Causation to its very letter and rigorously leads from Cause to Effect. It works without fear or favour, with none to command or none to obey. No part of it ever comes into conflict with others; and, if any does so it only re-sets and restores the equilibrium of the all. The Sun shines, not for its sake alone; but when it shines, waters evaporate, clouds form, rains pour, and lives prosper. If the Earth quakes, it submerges some portions only to elevate some others. In this way the material, the physical or the insentient Universe goes on. With no deliberation and therefore no possibility for error of judgment; with no liberty for choice and therefore no room for freak or fancy; with no desire and therefore

Its parts act for joint progress by maintaining Equilibrium

The significance of the Blindness or the Rigour of insentient activities.

no passion; without rivalry and yet without neutrality; each for itself and each for the rest; every object *is* and *goes on*, in a manner that is monotonous and yet steadfast, for a purpose that is not for the each but is for the all. The aim being the progress of the whole Universe from a less manifest state of the Cosmic Energy to a more manifest one, and every object being a significant part thereof and connected with others, each necessarily lives and works in a way that is strictly correct and exactly proportionate, with no possibility for deviation or mistake. Any error on the part of any one object, in its location, formation or function, not only affects itself and retards *its* progress, but hinders others also and arrests their march. To avoid such an individual fall and the general stoppage, the objects and the events of the Material Universe so minutely and so imperceptibly adjust themselves to one another, that they not only maintain their mutual relations, but even

The necessity for the Blindness or the Rigour of Insentient Activity.

The Law of the 'Uniformity of Nature' and its meaning.

co-operate with one another in the best of ways. The Law of the Uniformity of Nature is but a statement of the fact that similar causes lead under similar circumstances to the self-same results. The relation between any two objects of the Universe is so close, and their tendency to coalesce together in form and function so strong that, whenever favourable opportunities present themselves, they not only merge their differences but merge themselves too into one another.

Insentient Activity: the result, not of Blindness, but of Perfection of Knowledge.

The physical side of the Universe appears as if it has understood the purpose of Existence more clearly than the sentient order and perfrom its task much better. It seems to be a truer representative of the Cosmic Energy than the sentient. It works without question and without deviation, fulfilling its duty clearly and perfectly. If it acts blindly, it acts automatically. Its automatism is not the result of self-incapacity, but of self-ability

that is potential. No one sets it to operate, but it works of its own accord. Its activity is so exact and so proportionate that it has become highly systematic and, by its very intrinsic organisation, so automatic also. It is the consequence of Perfection of Knowledge that needs no stopping and thinking, no wavering and deliberating, no choosing and rejecting, and no hurrying and wasting.

The Physical Universe, an Intelligent System.

Monotony is a virtue; repetition is a success; patience is a glory; only when, steadfastly and sincerely, one applies oneself to one's task and works intelligently, without defects of mind and morals. The Physical Universe is an intelligent system of highly capable and, as it were, fully self-understood parts. The perfection of the whole and the completeness of the parts are so comprehensive that they are beyond the knowing power of the members of the sentient order, and the latter, in their imperfect knowledge,

Exactness, Monotony, Repetition; their significance.

read their own limitations into the former and call it "Blind and Rigorous." The discrimination and the deliberation of the sentient beings and particularly of Man are but high nomenclatures to cover defective knowledge and an imperfect groping in the dark. The sentient order is a struggling order, whereas the Physical, in a way, may be said to be a self-realised order.

The Blindness of the Physical, the result of the defects of the Sentient.

Physical Law therefore appears to be superior to Moral Law. Being exact and permitting no liberty of choice, it enables its members to opearte for and help the development of the Universe more correctly and much better. Moral Law, equally exacting, is never able to command an ungrudging obedience to its voice. While Physical Law leads to co-operation, Moral Law leads to self-assertion; while the one helps the strengthening of the inter-relation of the parts, the other aids, though unwittingly, the isolation of its sections;

Physical Law and Moral Law compared.

while the former results in the perfect growth of the all, the latter ends in the partial progress of the each; while the first passes from progress to progress, the second leads from progress to regress also. The one is a continuous march and the other, a halting passage, the first shows, as it were, a complete Knowledge, the second, an imperfect Intelligence; the former indicates a harmonious combination, the latter, a heterogeneous collection; the first exhibits a joint co-operation of the all for the advancement of the all, the second, a divided struggle by the each generally for the merest living of the each; "Universe" is the watch-word of the first; "Individual Self," the cry of the second. 'Perfection' through unquestioning ways is the motto of Physical Law; 'Limitation' through questionings and criticisms is sometimes the end of Moral Law.

Moral and Physical, Sentient and Insentient are after all but distinctions

Moral and Physical

Laws, conventional divisions, created by the defective Man.

born of man's imperfections in Knowledge, who, as a member of the struggling order of Existence, can grasp others only by means of divisions and eliminations, by separate denominations and unsupported conventionalities. His constitutional defects, in his frenzied efforts to live and grow, but reflect themselves on others, as it were, and cause the latter to appear in a dimmed garb and a broken glory Things are not what they seem, and in reality they are but One and Indivisible.

Activity, Universal

The march of the Cosmic Evolution, or the manifestations of the Cosmic Energy as the Universe, is the result of Supreme Activity. Whatever the form of Existence and whatever the mode of behaviour, every entity is equally active. The entire Cosmos is pulsating with Life whether noticed and noticeable by man or not. The glaring light of the torrid Sun or the gentle aurora of the northern Pole; the rising Stars and the sinking Moon;

the thinking philosopher and the fighting soldier, the haranguing orator and the silent Himalayas are equally active. Muscular action and material rush, silent thought and open speech, destructive motion and unmoving stoppage are but the different forms of that universal activity. A block of wood that stays unnoticed is as busy as the brain-cells of the powerful thinker; and therefore, while presentations vary, the underlying principle is the same.

Existence is thus active whatever the form or the mode of manifestation It may assume for the time being; and the manner and the details of Its activity are determined by the very conditions of Its being. The time when It exists and the place where It lies, as much as Its outward formation and internal composition conjoin and combine in moulding and guiding its course of operations. Since no object is an isolated entity, being connected

The Activity of a Being determined by the Conditions in which it is situated.

with others by a series of multifarious and intricate inter-relations, these relations also have a determining hand in the shaping of the activities of particular objects Environments and one's own structural formation as also the categories of Time and Space are thus the important factors that form and frame one's activities in the Universe. The Earth performs its round of duties by regularly and mechanically keeping to its rotatory and revolutionary movements, in virtue of several forces which, on the one hand give it its shape and size and internal composition, and on the other keep it in relation with other heavenly bodies with regard to distance in space and motion in time. A tree grows well or ill according to the strength or the weakness of the seed, the amount of sunlight and water it gets, as also the nature of its soil, in addition to the presence or absence of any anticipated or unexpected events, like wind and

Planetary Activity—The Earth

Activity of Plant Life

storm, and the strength with which it withstands such withering conditions.

Life, however, is not a mere bundle of actions alone. It is an inevitable Law of the Universe that every cause must have its Effect. As every object is a significant part based upon a foundation of inter-connecting links, no object can perform a deed without affecting some others, simultaneously or in future. Every act that a man does affects as much others as it does himself. Nothing in the Universe can go in vain, and a ball struck against a hard surface must sooner or later rebound.

Re-action: necessity for it and its cause.

The nature of the Re-action and the amount of the effect it produces depend upon the kind of receptivity given to the original action and the latter's own strength or weakness, while the receptivity by others is determined by the nature of their being, their outward form and their inward strength,

The nature of Re-action.

and the distance at which they are located. They yield or not to the effect thereof ; but, if the original action is repeated and repeatedly sent out, the surrounding objects must, slightly or much, be affected ; and in answer thereto offer some other action, either to resist it or to absorb it. A ball struck against a wall re-bounds immediately ; but, sent against a bed of sand, sinks deep therein. Both the ball and the sand-bed are affected, in as much as the former gets distorted and the particles of the latter move from their locations.

Action and Re-action, a Link—affecting both the Originator and the Recipient.

Every Action has thus a Re-action and every such action-re-action-link has its effect both upon the starting point and its destination. The Universe being composed of varieties of objects of ever-varying character and each object being continuously active, every object is at once the sender and recipient of multifarious sets of actions and re-actions, each set

producing its results, good or bad, strong or weak, both on the originator thereof and the final receiver of it. Life being a course of continued activity, it is made up of a cumulation of innumerable sets of actions and re-actions, and every object in consequence is ever sending out the results of its actions and receiving the results of those of others. Every object is at once an originator and receiver of actions, and every object therefore is also an important centre of the transmission of the results of activity and the transfusion of powerful or feeble influences. No object is without a purpose and, while each is capable of moderating, magnifying, subverting and spoiling others, each in its turn is determined and settled by those others.

Life, a Cumulation of Links of Actions and Re-actions.

Every Object, a Centre of Influence,

The Universe is a system of highly organised net-work of inter-connections where nothing is lost, everything has

its effect, each owes its origin, maintenance and disappearance to all and sundry. It is hence highly essential that one should be careful about the mode of one's conduct, the method of one's speech, the manner of one's action and the kind of one's thought. Thoughts, words and deeds as much as the insignificant unconscious muscular acts are the outward manifestations of the Cosmic Activity of which every being is a particularised presentation, and for whose actions an important originating, radiating and receiving centre. Every mode of conscious and unconscious deed, whatever its method of outward exhibition, is certain to have its effect all around; and one would do well to ponder before giving expressions to one's thoughts or feelings. All ethical codes prescribe certain standards of conduct consistent with the existing and the probable circumstances and insist on one's strict adherence to them. They purpose

The necessity for Good Conduct

The Certainty of the Effect of Human Conduct.

The Purpose for and the Significance of Ethical Codes.

to restrain one from random acts, aimless words and careless thoughts. They try to keep one within significant limits in behaviour, so as to ensure proper conduct and appropriate action for the avoidance of adverse results on both the originator and the receivers thereof, and for vouchsafing a harmonious and helpful co-operation for the good of the each and the all. Nothing is a waste and everything must run its course, then or thereafter, much or little.

Every Re-action is in answer to some Original Action; and the results that are produced by the re-actions of other objects are in reply to one's own first activities. If an object continues to be affected by the re-actionary attitude of others, the original cause must have been that object itself. He who soweth evil must reap the fruits thereof, and the life-conditions of every object, as the consequence of several sets of

Re-actions and Original Actions.

actions and re-actions, may be traced to some first activity that emanated from itself.

The Life and the details of a Being determined by Actions and Re actions

Each object is a distinct entity and a distinguishable manifestation of the first and primeval Cosmic Energy. Each is capable of a particular mode of activity for provoking and receiving particular types of activities. What an object at any moment happens to be is due to the cumulated consequences of such actions and re-actions. Its formation, its color, its mode of operation are all determined by them.

Sentient Beings

Among sentient beings, the origin and the development of their organs, the nature and the store of their mental apparatus are clearly due to such actions and re-actions, as also the general experiences of the individual members thereof as obtained through self-acquisition or hereditary transmissions.

Human Tendencies, the

The joint effect of such actions and re-actions, in the case of human

beings, ultimately affecting and forming their experiences, appear as strong and powerful Tendencies. If at any time a man is of a particular temper, it is the consequence of his peculiar tendencies. They get so deep-seated and so adamant that they cannot be easily eradicated. They cheer or cloud his mentality as much in moments of necessity as generally. The presence of mind, the want of pluck, daring character, all such events that distinguish each man from the rest and that help him or fail him, that drive him to this or that course of action, or restrain him from any work, good or bad, are the consequences of the general fund of experiences whose cumulation has formed themselves into certain tendencies or general modes of being and behaving.

results of Cumulated Experiences, due to Man's own Actions and the resultant Re-actions.

The Effect of such Tendencies

Life being a continuity, these tendencies follow it long way. What are known as "Congenital Tendencies"

The Continuity of such Effects.

are but the general and powerful trend which the particular being's past activities have taken. A man is a Man, not necessarily because of his environments or his dress and food. These are sometimes accidental, but mostly determined by him alone. Ultimately, it is this determinative faculty born of his congenital tendencies, coming from the past, growing by the present, and leading to future actions, that constitute him—the Man If Life is not limited, if it acts or is capable of acting out of its own initiative, it rolls on from day to day, year to year, age to age,* gathering greater experiences, forming stronger tendencies and developing its determinative power.† If

Man, a Determinative Being; the Place of Tendencies and Past Experiences

* Refer to Ch. XXV 'Life and Its Continuity'. Whether the Body constitutes Life and, if not, the part it plays, as also the necessity for and the purpose of Congenital Tendencies, Instincts etc, are discussed therein.

† Determination is an aspect of Intelligence indicating the latter's steadfastness, after doubt and denial, with regard to its relation towards the Objective World. And

Determination is the final arbiter of one's action, then the store of tendencies with which one is born must guide his actions and modes of thought.

Karma and what it is. Its Strength

Such general tendencies born of the store of past experiences, which

the Steadfastness of Intelligence means the acquisition by It of greater capacity and possibility for action, then and thereafter. In other words, Determination is tant-amount to the increased manifestation of that Intelligence which is the only Reality that knows no limits of Time and Space (Refer to Ch. X on the Universal Individuality. Chs. XX XXI, XXII and XXIII on 'The Cosmic Energy, which being identical with Sentiency is the same as the Universal Individuality. Also refer to Ch. X on Evolution, which is described as a series of processes whereby the underlying Intelligence increasingly manifests itself and not as a struggle for existence). If, therefore, ***We*** are not our Bodies but the underlying Intelligence, and if it is a Continuation; if the purpose of Evolution is only the increasing manifestation of It through its increasing ***Determination*** as chalked out outwardly by the Experiences gained and inwardly by the Tendencies formed, then our own actions settle our lives. What we are and what we shall be have been and are settled by us alone and their fruits, not only of the Present but even of the vast Past, far beyond our life now, as known and felt in and through ***this*** Body.

determine one's course of action, sometimes affecting even the details of conduct and the capacity for thinking, generally or in urgent moments, constitute KARMA. In the form of powerful tendencies, it guides one in his present and, if one is not vigilent as he cannot always afford to be, it leads to the further cumulation of similar tendencies leading to the mode of future behaviour. What we were, that we are; what we are, that we shall be. Life is infinite, action is continuous, and Karma is never-ending.

Karma and Its Conquest

By careful watching and proper nurture, certain beneficial tendencies may be developed, while some evil ones may be early checked. Man is generally a careless being, and is not as ready for timely onerous duties as for wailing and weeping. Every man is the architect of his own fortune, provided he is up and doing in time and in proper mode. Karma is not unconquerable. What has been done

can be undone by judicious handling and careful tending. Man is a free agent and, if now he suffers from want owing to certain unseen tendencies that preclude him from the goods of the world, he may rectify his position by pondering and knowing what and how he must be. *Man is not and should never be a Fatalist; Fatalism and Karmaism are wide apart. No one decrees man to be this or that, and Fatalism does not in consequence exist.*

Karma and Fatalism.

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CHAPTER XXIV.—(*Cont.*)

Note.

KARMA AND FATALISM.

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Humanity is generally given to complaining, for its ills and sufferings, against a superior power, to whose decrees it ascribes those sufferings and which it therefore considers inevitable. This is *Fatalism*; and its practical application to human life has deprived men of their initiative and deadened their intellect. It has filled them with fears and false faiths, rendering them dependants of, and worse than slaves to, an unknown and imaginary super-Power.

No such extra-Cosmic Power exists anywhere; and, as each item of the Universe is but an Appearance, a Presentation or Manifestation of a common *Existence* which, by Its very intrinsic quality of vitality, is ever active and varyingly active, each as much participates in Its activity as others. It is this inevitable activity to which every entity is committed, and the comprehensive consequences of such an activity that together constitute 'Karma'.

While having a general significance as referring to the entire *Existence*, Karma may be treated even from the stand point of individuals. The actions of an individual lead on to other actions which bring in other and different

experiences. Such experiences and the activities that are responsible for them will cease to be of or belong to particular individuals, only when they become parts of wider experiences, that is, when the Individual merges in the Race and the Race in Humanity. From the widest and most general standpoint, such individual experiences will cease to be individual, only when the Individual with his distinct particularities becomes part of an unanalysable and elementary *Existence*, and his experiences that are distinguishable sink their differences from those of other individuals and, at the end, become the common experiences of a common Universe; in other words, when they become, for want of particularities, inexperienceable; that is, when both the Individual and his experiences once more resolve themselves into the original *Existence*, which is therefore at once their cause and culmination.

Since every man has by the very nature of his being got to be active, since nothing is lost, and since in the case of a human being the consequences of his actions but become part of his experiences, his Karma will end only when his experiences become world-wide, his Knowledge perfect, when he sees Identity and Similarity in all; in other words, when he no longer consciously sees limitations and separateness. A man ceases to be a Karmaist only when he reaches or realises the state of Equilibrium which is that of the original *Existence* and which is popularly termed 'Salvation.' Individual Karma begins with *Existence* and ends with it; nay, it is Its very

quality. Hence, even in the case of individual entities of the Universe, so long as they remain Individuals or do not get merged in Existence, Karma is inevitable, not because it is the decree of a super-Power, but because individual entities are parts of *Existence* and are therefore, like it, active.

Though thus a part of *Existence* and is therefore far beyond the individual limitations, yet as only indicating and as applied to the limited spheres of individual beings, that Karma is generally recognised and even referred to.

To hasten towards *Existence*, that is, to hasten the march of biological development and psychological perfection, in other words, to reach Salvation earlier than otherwise, every individual human being has the capacity in himself. Only through neglect, deliberate or unknown, men allow this ability to lie sub-liminal or unused. Saints and Seers make use of it, and in consequence raise themselves above all wants and limitations and therefore motives for actions. Hence they easily get rid of their individual karmas. Others, however, who do not use their under-lying power that will enhance their mentality, lead their lives from day to day, guided by immediate wants or narrow ideals. To them, there are always imperfections, and hence wants and desires. They ever have the necessity for actions in their individual or limited spheres, and therefore the possibilities and certainties of failures and sufferings. Karma with such people has acquired an evil repute, indicating ills and wants. Not knowing

that Karma is but their own action, and in accordance with human weakness to look forward and not inwards they describe it as a decree from an extra-cosmic entity. Karma being but part of *Existence* and therefore by its nature unavoidable, they confound the general Karma with the individual Karma which they can avoid and even get over. They therefore think it to be an Agent forcing inevitable sufferings on human beings. Hence it has come to mean Fatalism.

CHAPTER XXV.

LIFE AND ITS CONTINUITY.

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Generations come and go; and, with each generation, its particular mode of Life also passes, sometimes affecting, and sometimes not, the future generations. Instruments vary, Media change and Conditions alter..... .... These indicate Birth and Death, Prosperity and Adversity.

Life is neither the Amœba nor the Body which the Amœba builds up. It is Vitality. It is the same Vitality as the one that causes the Wind to blow, the Fire to burn and the Clouds to rain; the same one as That which causes the heavenly bodies to keep to their Orbits, nay, leads them to their slow formation and their subsequent gradual de-formation. It is, in fact, the same EXISTENCE *which by*

Its own activity, has become the Aether, the Elements of Nature, the Material Universe and the several Forces that operate in, about and through, the several objects thereof. Under certain conditions It is called by one name, and under certain others, It is named variously .... Life being an active, intelligent Force, It is ever busy, now here and now there, and now in this form and now in that. It is universal, infinite and absolute

....Means go, but Life continues. Instruments fall, the Agent lives. There is Death to my Material 'Me,' but not to my real 'Me.' Life is a continuity, unaffected by Birth or Death These pertain to the Body and its surroundings, in and through which It operates manifesting Itself well or ill, according to the conditions under which It acts.

Life and Death—The Connected Problems.

Does Life end with Death?—Continuity of Life and Longevity of Life—If Death were to be the End of Life, Man need not work—Human Society, then a meaningless Crowd—Human Society is the result of the Individual's Selfishness and Weakness—Optimistic Schools—The Present at least is certain—Man's attachment to Life at least for the Present Pleasures—Every Individual an Entity—Optimism of Life based upon Individualistic Considerations—Development of Individualism to quasi-Socialism—Necessity for the recognition of others—(i) Man is already in the midst of others; (ii) If Pleasure of the Individual is the End of Life, greater Pleasure can be obtained by allowing others to participate in It—The necessity for the Past and the Future for the increasing of the Present Pleasure—Greatest Pleasure of the Individual (i) by Its prolongation beyond the Present (ii) by Its extension to other Human Beings—Utilitarian View of Life (i) Tacitly based upon Individual Considerations (ii) Intended

for Pleasure or Happiness which is only a part of Life (iii) Quantitative and not Qualitative (iv) Does not solve Questions of Life and Death—Other Schools—Death is no End—What happens to Life if Death is not Its End?—Reaches Heaven or Hell (i) By the Judgment of Its Maker; (ii) By Its own Actions—Life's Conduct on Earth is the Criterion of Its entry into Heaven or Hell—The Kind of Human Conduct (i) Unmitigated Worship of God to the exclusion of the Worldly Affairs. (ii) Service of and Sacrifice to Humanity by the recognition of the Certainty of and the Necessity for the World——Another School——Neither Heaven nor Hell where, though Life continues to be, It ceases to act—The Continuity of Life and Its Activities through different Forms and Manners——Death is the End of Life's particular Forms and Manners of Acting—Man's Duty as a Being of Continuity and Infinity—The Questions of Life and Death; and a Resume of the several Views they have given rise to.

Life—As Commonly Meant.

Life, what It generally means—Its identity with perceiveable Voluntary Activity—The significance of Voluntariness—Voluntariness is ability to Re-act—Ability to Re-act is the same as Ability to Act, as both need Initiative—The significance of Initiative—Life in the ordinary sense.

Life—Its Real Significance.

Birth and Death supposed to mark the Beginning and the End of Life—What is Birth?—Pregnancy—Pregnancy and its place—Impregnation and its significance—The Amoeba; Its nature—The Amoeba; Its nature (cont)—What is Life?—Impregnation, Pregnancy, Birth; their significance—The Function of the Parents—Manufacturers of the Physical Body and not of Life—Hereditary Influence—What is true of a single life is true of the entire Sentient Order—Evolution and its Significance—The place of 'Bodies'—What is Birth and what is Death?

Life and Evolution.

Life and Cosmic Energy—The place of Birth and Death in the process of the Evolution of the Universe.

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Life and Death—The Connected Problems.

It is the confirmed belief of some that Life exists even after Death, and it is a dogmatism with others that with Death It comes to an immediate close. It is certain, however, that with no class of men 'Continuity' means 'Longevity,' or the 'Late Occurrence of Death.'

Does Life end with Death?

Continuity of Life and Longevity of Life.

The problems of 'Life' and 'Death' have often been raised by mankind and answered in several ways. They are of high significance to humanity, and the manner of man's understanding them has moulded the trend of his mentality, affecting even the scope and the nature of his activities on earth. If Death is the end of his Life, if with It he is to be no more with all his possessions, if

If Death were to be the End of Life, Man need not work.

It is a merciless sword cutting him off from his things, then, as people seem to think, why at all should he work? Why should he put himself to struggles and turmoils, they say, if they are for the mere earning of bread to keep this Life which is to disappear or the accumulation of worldly goods from which he is to be separated? None of his belongings can postpone his death, much less prevent It.

Human Society, a meaningless Crowd.

Humanity seems to keep Itself together and call Itself a Family, a Community, a Race or a Nation, doing so out of a compelling necessity. In this world of instability where things appear only to disappear, members of mankind find themselves grouped into classes as, on the approach of a storm, the animals of a forest run about in confusion and frenzy, finally to collect themselves in a hotch-potch manner under some common shelter.

Human Society is the result of the

Despite the impermanency of the world and its goods, man has a

mysterious craving for them. One finds many of his fellow-men passing away from his side; and yet one has a notion that *he* or *she* will not die. Actuated by the idea of Individual Permanency in the midst of Universal Decay, every human being tries exclusively to own and enjoy the world and its wealth against the claims and desires of others. Man is no better than the animal of which he is the distant descendant, and the citizens of the plains are but the modified denizens of the woods. Like his animal ancestor, he is desirous of enjoying the fruits of the world all by himself and, induced by innate selfishness, guards his goods as zealously as his age-long fore-father, the mischievous monkey or the ferocious tiger. Still, though possessing its temperament, he owns not its physical might. He has ages ago receded from its free life of Nature and lost his native simplicity and with it his native ferocity. He has developed anti-natural methods of

Individual's Selfishness and Weakness.

living which he calls his Civilisation; and, animalic in temperament but physically incapacitated, he creates and avails himself of artificial means for satisfying his carnal needs. Being, however, unable single-handed to gather and guard the goods he needs, he is necessitated to choose companions to aid him in his operations. Society thus seems to be the result of the individual's weakness, and appears to take its root in his selfishness. Man manages to live with man because of his helplessness with a policy of 'give and take', still in suspicion and still, if possible, each for his exclusive living and enjoying. All social sanctions and customs seem to bear the stamp of selfishness, and Duty is no unalloyed thing. It appears to originate from a desire to gain returns in the shape of rights and privileges, while Sympathy and Pity become meaningless sentiments, if deprived of the individual's concern. Sorrow for

the troubles of others is then but an imagination of the individual as how he would suffer if similar troubles ever overtook him. Charity, Morality and the like also are thought to arise from the self-same selfishness and gain strength and volume from the same source. The individual thus comes to be no responsible member in an organised body where the well-being of each depends upon the welfare of all. He becomes an insignificant part in a heterogeneous mass of human animals with no joint end and no co-operative means. His wife and children, his friends and relations have no unalloyed love for him; and they cannot, while living with him, prevent him from Death which ends all and sundry. Life appears to have no purpose to them. It is a vanity, and all activities connected therewith are equally vanities. Things of the world are but bubbles and dreams, and there is thought to be no gain in toiling for them or toiling at all.

Optimistic Schools,

The entire humanity, however, is not so pessimistic; and there is a different school which is imbued with Optimism. Man knows that he must die; but *when* he will die he knows not. To-day, to-morrow, some days hence or some years from now, he must face that event. What Death is and why it overtakes him, he is ignorant about. Whether there is anything beyond Death and what it is like he cannot vouchsafe, as none he knew ever returned from its portals to bear witness to it. He is equally unaware of anything connected with his own origin. '*Whence* he came and *who* he is,' are beyond his comprehension. The Past is nothing to him and so is the Future. Neither is it useful to him nor necessary to know his whence, what and whither. Any attempt to unravel them does only vitiate his Present. What he does know and well knows is '*Here and Now*.' After all there may be a purpose in keeping the Past and

the Future hidden from his views. It is impertinence on his part to attempt to clear the mysteries thereof. He has no right to bemoan the affairs of which he knows little. He is *here* surrounded by beautiful vegetation and ornamentations of nature, and it is folly to neglect them in trying to know the unknowable or the non-existent. Let him but know the *Present* and utilise it. Each place has its man and each man has his place. Let him know his environments well and be attached to them. Time is fleeting, and he must arrest even the moments, lest they should escape his notice and grasp. It is of no avail if his neighbours are happy or otherwise. Every man is responsible only unto himself. Each one has a separate life, and *that* and no more must be his concern. To know the people around is an impediment as great as to unravel one's own origin and goal. Let man confine himself to

The Present at least is certain.

Man's attachment to Life at least for the Present Pleasures

Every Individual an Entity.

the *present* and work with it to gain its greatest benefit.

Optimism of Individualistic Considerations

Life is thus rendered narrow and is individualistic in view. It is based upon a veiled selfishness, though in tone and vision it is optimistic. Its out-look is limited to the immediate "now and here" and is bound by the impassable barriers of Birth and Death on either sides. It doubts or denies anything beyond the Present, and its only significance is its inducement to man for unceasing activity, though only for the *Present* and the benefits thereof.

Development of Individualism to quasi-Socialism

Between such extremes of Individualism–one neglecting the Present and the other making the most of it—several grades happen to prevail. One School of Thought avers that, though only the Present is certain, man must not live for himself. Whatever the origin and the nature of the human society, he already finds himself in the midst

of other men. He must necessarily take them into his count, though still to subserve his individual ends. The sheer necessity of his situation must enlarge the circle of his vision and cause him to seek their company if he but cares to live. Even one's own *happiness* increases, if it is shared with the wider society. In eating and drinking too, one derives greater pleasure if one eats and drinks with others. If 'Pleasure of the Senses' or the 'Happiness' thereof is the end of Life, the greater it is the better is it even for the individual.

Necessity for the recognition of others:— (1) Man is already in the midst of Others (ii) If Pleasure of the Individual is the End of Life, greater Pleasure can be obtained by allowing others to participate in It

The Pleasure or the Happiness of the Present, however, is but transitory. It will be greater if prolonged beyond the '*now*'; and, while muscles and nerves fail to be overworked, the mind is comparatively capable of continued activity. The re-collection of a past pleasure and the imagination of a future one take a person beyond the actual 'here', and give him a feeling of

The necessity for the Past and the Future for the Increasing of the Present Pleasure

Greatest Pleasure of the individual (i) by Its prolongation beyond the Present

prolonged and therefore greater pleasure.

(ii) by Its extension to other Human Beings

It will be still better if one works for the simultaneous happiness of others too. In obtaining the goods of the world and in distributing them, one should benefit as large a number of persons as possible; for, the "greatest happiness of the greatest number" will lead to the greatest happiness of the individual.

Utilitarian View of Life (i) tacitly based upon Individual Considerations (ii) intended for Pleasure or Happiness which is only a part of Life (iii) Quantitative (iv) does not solve Questions of Life and Death

Man thus goes beyond the narrow self and the limits of the momentary life. He recognises the necessity for the presence of his fellow-men and for sharing with them the weal, probably the woe also, of wordly life. Still, he is individualistic in his ideal; he desires to make others happy, only to secure increased happiness to himself. His notion of Life too is not all-embracing. He lives and works for happiness; but he does not or will not know that it is but relative. He is blind to the other

and darker side of Life which must supplement the brighter to make It complete and comprehensive. *That* happiness too is not one of intrinsic merit. It is founded upon an elongated mental picture of momentary sense pleasures and is enlarged by increase in its volume or quantity. Number or quantity is no criterion to Real Life which is identical with Infinity and Infinite Quality. Above all, happiness, whether of the one or of the many, of quantity or otherwise, cannot solve the questions of Life and Death. Individualistic Philosophy of this category avoids such questions as mysterious, and dreads to probe into them as impossible or of no utility.

Other Schools

Other and different Schools of Thought are not silent. Despite differences in details, in general they agree to hold that Death is no end to Life. It but marks a change of location or condition of Existence.

Death is no End

Life continues to be even after Death without injury or loss to Itself.

What happens to Life if Death is not Its End

Reaches Heaven or Hell by the Judgment of Its Maker or by Its own Actions

Some hold that It ceases to act after Death. It gets permanently consigned to a specific abode—Heaven or Hell—by the judgment of Its Maker on the merit of Its earthly conduct. Some others refuse to admit the fact of judgment by a Maker whom they deny. Life's entry into a particular region is decided by the weight of *Its* acts on earth, and It passes into Heaven or Hell of Its own accord.

Life's Conduct on Earth is the Criterion of Its entry into Heaven or Hell

The Kind of Human Conduct (i) Unmitigated Worship of God to the exclusion of Worldly Affairs

Whether judged by a Maker or not, the factor that settles Its mode of being after Death is Its own prior conduct on earth. The function of man while still on this planet must therefore, according to some, be the unceasing meditation of God to gain His good-will for his entry into Heaven rather than into Hell. He may even neglect his worldly affairs which, compared with his gains hereafter, are temporary and

perishable. But man, according to others, in so far and so long as he is in this world, must recognise it and live in it. He cannot overlook the things thereof, but take them and work them to the finish—always holding the wider society and not his narrow self as the means and the field of his operations. Not so much through meditation on divinity, they say, as through service to humanity, one can hope to reach heaven.

Or (ii) Service and Sacrifice to Humanity by the recognition of the Certainty of and the Necessity for the World

Another School Neither Heaven nor Hell where, though Life continues to be, It ceases to act.

Life, according to still some others, has no separate Maker ; It makes Itself. It is self-creative and therefore self-knowing. Possessing intrinsic creative power and knowing capacity, It cannot come to nought. It is Infinite and as such it permeates the entire Universe. The various objects of the world are of Its making or Its modes of being. The same Life now appears as some material entities, now disappears as such, and once more re-appears as some others. It is

The Continuity of Life and Its Activities through different Forms and Manners

permanent, though It changes the manner and the place of its operations. Its presentations and locations come to an end ; and these constitute Death. Forms may change, localities alter, and circumstances vanish ; but Vitality goes on. Life has no Death, and what dies or rather disappears is its particular manifestation. Let man, therefore, they say, behold and face the world as but a reflection of his own self. Let him recognise the sameness in all, and be and do unto others as he would be and do unto himself. Let him see no difference among others and harbour no adverse thought. In injuring others, he injures himself. Let him be the highest moralist, the greatest idealist and the best and most sympathetic guide and aid to all.

Death is the End of Life's particular Forms and manners of Acting

Man's Duty as a Being of Continuity and Infinity

Thus, the questions of Life and Death have colored man's views, and affected the course of his conduct. They led him to a highly centralised notion making him a narrow Individual

The Questions of Life and Death; and a Resume of the several Views and the Results they have given rise to.

not caring for others or patronising their life for his selfish purpose. They also created for him the possibility of an unlimited Brotherhood where each recognises the all as himself and willingly sacrifices his every thing for their benefit. They centre man's attention on his immediate present ; or they carry it to the utmost limits of his highest imagination, emboldening him to posit and prove the possibility and even the certainty of an Infinite Region, beyond the Present and including the Present. They have committed him to the enjoyment of his bodily pleasures, unalloyed and unlimited, to the intensest pitch and every moment ; they have also elevated him to a plane, beyond the reach of the body and away from the mind—a plane of calm Beatitude where the only pleasure is that of an unlimited knowledge of the Unity of the Universe. They have divided men into believers in God and non-believers in

God ; and made some the slaves of a superior Being and some others the equals of that Being. They brought about disputations over Mortality and Immortality, Morality and its opposite. They hastened or checked, moulded or destroyed individual conduct or social activities. They converted barbarism into civilisation and civilised races into barbaric tribes. They aided or retarded the progress of mankind and contributed interesting events or horrible accounts to the pages of human history.

Life—As Commonly Meant.

Life, what It generally means

As man ordinarily knows and sees, Life is represented by perceptible voluntary activity. This he connects with bodies that exhibit signs of Consciousness or Intelligence. Accordingly the wall that supports the roof and the wind that lowers the mighty tree are treated as lifeless. The dead body of a human being or that of an animal is the same as a boulder of rock or a dry piece of wood.

Its Identity with perceiveable voluntary Activity

The significance of Voluntariness

Voluntariness or Volition is a factor of Intelligence. Thinking, doing and speaking are some of its manifestations and, while a few are the outcome of prolonged and deep-seated mental operations, most others proceed from rapid and unnoticed actions of the mind. The mechanical re-action of the blind reflex stimulus is the same in its psychological functionings as the protracted deliberation of the highest mathematician Proceeding from a common capacity to reply or retaliate, both stand on the self-same ground.

Voluntariness is ability to Re act

Ability to re-act is also ability to act. Reaction is action, though in answer to an original action from a different source. Volition is this capacity to recognise and answer the deeds of others. Every object in the Universe is prone to action, though all do not exhibit Volition or the ability to act in reply to outside stimulii. Walls, stones and their like are capable of

activity, but are devoid of the capacity to grasp their surroundings and their doings and appropriately to reply thereunto.

Ability to re-act is the same as Ability to act as both need Initiative

Voluntariness involves the power to think; and action that proceeds from Thought is action on Initiative. A being that re-acts on its environments is therefore a being that is capable of originating action. Original power can operate as well in provoking stimulii from without as in replying to them; it is capable equally of primary action and reply-action which together constitute self-action.

The significance of Initiative

Initiative is the comprehensive sign of Intelligence and is ordinarily recognisable by the perceptible symptoms of self-power. Life being co-existent and even identical with Intelligence, it resolves Itself into concretised manifestations of voluntary deeds. Such beings alone therefore come to be credited with Life which

originate perceptible activity, primarily or in reply to others. All entities that do not manifest it are hence believed to belong to the category of the non-living. Common knowledge, guided by this mode of distinction, confines and confirms Life but to a portion of Existence which it styles 'the Sentient Order.' The outward manifestation of self-capacity being taken to be the sign of Life, a being is said to be 'born' when that self-activity becomes perceptible, and 'die' when it disappears from the field of human perception.*

Life in the ordinary sense

Life—Its Real Significance.

Birth and Death are thus believed to mark the beginning and the end of Life, while the interval between the two events indicates the duration or the length of Its career. This latter, in the case of some, extends over

Birth and Death supposed to mark the Beginning and the End of Life

* Nothing gets lost in the Universe. This fact is much more applicable to Life which is Vitality and therefore the Originator and not the Product of Matter. It is hence continuous. Birth and Death cannot therefore begin and end It as is generally believed,

several years; and in that of others, only a few moments. There are centenarians and super-centenarians. There are persons who live only a few decades, and there are others who die immediately after birth. There are yet some others who are still-born and some more whose undifferentiated bodies or mere masses of unformed flesh are thrown out long before the completion of the pregnancy period.

What is Birth?

Birth, among higher animals and in man, indicates the emergence of the fully developed baby or the young one from the womb of the mother. It only marks the coming into this world of a child, and not the beginning of Life.

Pregnancy

Birth is preceded by Pregnancy during which period the child is formed, that is, its different organs take shape and get developed. The duration varies from one kind of animal to another; but, in any case, the full period must elapse, to prevent young ones being

born with undeveloped bodies. The babe in the womb fails to grow to its needed requirements, owing to the loss by it of its vitality—a fact that can be accounted for in several ways, like the constitutional weakness or defect of the mother. These conditions being ensured, the complete formation of the child is a certainty. The formation is thus through circumstances, favourable or otherwise, but extraneous.

Pregnancy, its place

But by itself, the *formation* too is but derivative or secondary, in so far as it is the formation of a body with its organs by the seed. Placed amidst congenial environments, the seed retains its vitality and grows into a child; otherwise, it loses the vitality and is said to *die*. Hence, it is the Vitality which in the first instance is embedded in the seed and next in the fully developed child into which, under favourable conditions, the seed gradually grows, that is of primary concern.

Impregnation and its significance

When does this Vitality begin its cousre ? It is not with 'Birth ;' for, it marks only the emergence of the fully formed child ; nor is it during Pregnancy, as it is only a time when it takes its outward shape in the form of a developed body. Can it be with the Impregnation of the mother then ? This event needs several satisfactory physiological requirements, particularly on the part of the female parent, like regularity of menstruation. These by themselves, however, cannot bring about the Impregnation, though they may vouchsafe its success. What is of utmost importance is the injection of the life-fluid into the womb of the mother, which, in the case of higher animals and man, takes place during the act of copulating between the male and the female. The life-fluid contains several amoeba or small collections of proto-plasms, and one among them leads to the Impregnation of the female.

The Amoeba ; Its nature

The characteristic feature of an amoeba or even of a proto-plasm is its capacity for self-growth. It possesses innately a power whereby, through its own self-activity, it feeds itself and develops, by what is termed metabolic action—action of voluntary composition and de-composition. When placed in a suitable soil and amidst favourable environments, it quickens its metabolism and grows rapidly ; otherwise, it loses its self-capacity and dies.

The Amoeba ; Its nature (cont)

The amoeba or the proto-plasm itself is no more than a particle or particles of matter, no better than a grain of sand or a bit of sawdust. It, however, differs from other kinds of material formations in the peculiarity of its chemical composition which is highly complicated and therefore difficult of analysis. So long as it is allowed to retain its particular composition without any deviation

from it in whatsoever degree, it retains and manifests its capacity for self-activity. A certain quantity of the life-fluid being allowed to dry up, the amoeba therein gets de-composed and loses its self-active power. Any particle of matter other than an amoeba is incapable of metabolism. And an amoeba too under any condition other than the retention of its peculiar composition is similar to other pieces of Matter. Matter therefore in the form of an amoeba appears to be the instrument of the self-active force, and the maintenance by it of its particular type of chemical composition the necessary condition for it. That the amoeba is not identical with the self-active force but is different from it is patent from its incapacity for metabolism when it is permitted to dry. Alter its condition or manner of being, the amoeba is dead matter ; and change it favourably, it acts and grows.

What is Life?

Hence, Life is a force or Vitality capable of voluntary activity and therefore of Initiative and Intelligence. It acts in and through Matter ; and in matter of a particular type under particular conditions called the Amoeba It shows Itself as a self-active and therefore self-knowing power. Matter is a necessary means for Its manifestation; and material conditions and surroundings are helps to It for Its fuller exhibition. In the first instance, the amoeba serves as that means ; and its chemical composition as that help. Then the mother's womb coupled with all her material states and environments aid it onward. Finally, the growing body of the child and the conditions under which it is brought up serve as the final means. Hence, the Impregnation of the mother, the period of her Pregnancy and the Birth of the child are but successive events in the path of the ever-increasing manifestation of a self-active Force

Impregnation, Pregnancy; Birth; their significance

that is not Matter but acts in and through it. Neither Impregnation nor Pregnancy, as much as the Birth of a child, marks the beginning of Life. Each only commences a certain stage in the manifestation of that Life through the instrumentality of Matter; each neither begins Life nor produces Life.

The Function of the Parents.

The Amoeba with the life-fluid that contains it comes from the male-parent. The body of the male-parent as that of the female one is made up of Matter and is full of Matter. It is termed variously under varying conditions of being and functioning, like blood, flesh, bone and the like. They are present from the birth of the male and they grow by the addition to them of further matter taken in the forms of food and drink. During the course of their development, certain portions of them attain a particular type or standard of chemical composition when man is popularly said to

attain his majority and is supposed to become fit to marry.

Manufacturers of the Physical Body and not of Life.

The male thus manufactures the amoeba and the female receives it to present it with a congenial soil for its further growth into a babe. The amoeba itself being a material instrument or medium for the manifestation of the Life-force, what parents do is but to make and aid that instrument. They are but the authors of the body of a child and not of the Life thereof. They are but the intermediary agencies for the preparation and the propagation of the material means for Life to continue Its process of manifestation. Themselves being instruments, they are capable of affecting other instruments; for, all the instruments are of Matter, and one particle of it does and can affect another This is termed *Hereditary Influence* when applied to the field of the propagation of sentient species. The physical health or the ills of parents as also their physical habits

Hereditary Influence.

and mental qualities that partake of, and are conditioned by, the material body—all affect their children. Parents therefore but produce a material body, fit it with material tendencies and place it amidst favourable material surroundings.

What is true of a Single Life is true of the Entire Sentient Order.

The whole sentient order but passes in the same manner from parents to children, from generation to generation. Each successive set of parents but prepares a fresh material medium for its progeny to take up and continue. One set comes up,

Evolution and its Significance.

works and makes its material instruments and then dwindles; another set takes it up, does its work for a time and passes away. Instruments appear, disappear and re-appear. With the

The place of 'Bodies'

disappearance of each instrument, its material conditions and locations also vanish; and, with the emergence of newer instruments, newer conditions and environments make their appearance. Generations come and go; and,

with each generation, its particular mode of Life also passes, sometimes affecting, and sometimes not, the future generations. Instruments vary, media change and conditions alter. These are but agencies for Life to work with and to work through. According to the state of the particular media, Life manifests Itself well or ill. It goes on for ever, now manifesting Itself in a bright manner and now in a dim manner. Man possesses a better body and is therefore more intelligent than animals. Among men, some are very more prosperous than others, because they have better opportunities, which means better material chances. Condition of being, manner of operation, these begin and end, wax and wane. These indicate Birth and Death, prosperity and adversity.

What is Birth and what is Death?

Life and Evolution.

Life is neither the amoeba nor the body which the amoeba builds up.

Life and Cosmic Energy.

It is Vitality. It is the same Vitality as the one that causes the wind to blow, the fire to burn and the clouds to rain ; the same one as That which causes the heavenly bodies to keep to their orbits, nay, leads them to their slow formation and their subsequent gradual de-formation. It is in fact the same *Existence* which by Its own activity has become the Aether, the Elements of Nature, the material Universe and the several Forces that operate in, about and through the several objects thereof. Under certain conditions It is called by one name, and under certain others it is named variously. Now It is Heat, Light or Electricity ; now It is Wind, Rain or Fire ; now it is Man, Animal or Plant. The several entities of the Universe and their several modes of being and doing are but the different ways in which It shows Itself to the perception of man and the class to which he belongs. Presentations are but particular

combinations of the conditions of being, indicated in general by a name and known through certain peculiar perceptible forms or functions. Life being an active, intelligent Force, It is ever busy, now here and now there, and now in this form and now in that. It is universal, infinite and absolute.

The place of Birth and Death in the process of the Evolution of the Universe.

The material Universe is a progression from a more simple state to a less simple one ; from an element to a compound ; from the uni-cellular to the multi-cellular. As it passes from stage to stage, the old conditions must change to new ones, the old material means must yield to newer ones. One body falls down, another comes up to be followed by a third. Thus bodies change, means alter and conditions vanish, to give place to newer ones for the manifestation of Life in an increasing manner through ever more complexly growing and developing material means.

Evolution is nothing but the development, through slow and gradual degrees, of the Jelly-Fish into Man. Progress of the Universe is no more than the combination and the re-combination of the natural elements into complicated systems, like the one of which the Sun is the centre. Birth therefore indicates the beginning, and Death the end of one type or kind of form and condition of existence and operation of Life. Means go, but Life continues. Instruments fall, the Agent lives. There is death to my material 'Me', but not to my real 'Me.' Life is a continuity, unaffected by Birth or Death. These pertain to the body and its surroundings in and through which It operates, manifesting Itself well or ill, according to the conditions under which It acts.

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CHAPTER XXVI.

DEATH AND AFTER.

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..... the person after Death is neither quiet nor active. He is in a dreamy state, as it were, with the possibility of relapse into the state of absolute and original calmness of Existence, or the equal possibility of not forgetting, in virtue of the tendencies he possesses, some at least of his previous experiences. In other words, a departed person has the capacity to recall or remember his Past; for, he being Life, that is, Intelligence, the faculty of Memory that belongs to and forms part of Intelligence is still there .....

Intelligence is permanent, and therefore Life is permanent; for, Life is Intelligence. Intelligence is compounded of tendencies or experiences, and therefore Life too is

componnded of tendencies or experiences. When all such tendencies or experiences merge into one another, each one losing its separateness, they attain a stage of equilibrium; and Life then is calm. But when one or more preponderate over the rest, Life is agitated and must act, for action is the result of agitation or disturbance...

After death, I am pure Intelligence unencumbered or rather unaided by material means and supports which are known as the Body and its surroundings. Intelligence is not a qualification but a state of EXISTENCE. *It is an imperceptible, self-depending condition and, when it acts, it becomes perceptible and other depending. Life which has the propensity to act, that is, which has not yet reached a state of equilibrium of its tendencies, in other words, which has desires unfulfilled, must become other-depending.....*

Therefore, when the departed Life of a being which is Intelligence acts and becomes other-depending, it does not become the body or any of its environments, but allows itself to be conditioned by them..... Henec, it is necessary that, if I die with tendencies that provoke action, I must come into touch with the physical mode of EXISTENCE *once again, or even several times again, till all my particularised strong desires vanish; that is, my experiences become one, with no distractions.*

Life's continuity—Individual lives—The effect of one's life on others—Social Evolution—The effect of one's life on oneself—The growth and strengthening of experiences—Illustration—*Life Here—Death and After*—What becomes of the Body?—What becomes of Life?—Illustration—What next?—Lapsing into Quietitude or Reappearing in a Manifesting Condition?—What next? (cont,)—Tendencies are the first determining factors

—Tendencies and Desires—Tendencies and Activities—Illustration (cont)–Possibility of Re-appearance or Re-Birth.

Life's continuity.

The question of Life's continuity has been of great polemic interest ; and, while it is a total impossibility with some, it is an acceptable certainty with others. Leaving the former for their presumed 'Annihilation' of the Universe as its end, and assumed 'Nothingness' as its origin, the latter may be admitted as in consonance with proved scientific and philosophical dictums. 'The Conservation of Energy' and 'the Unity of the Universe' are the unshakeable pillars and pinnacles of Science and Metaphysics; and Life, as an intelligent Vitality, is a self-conserving entity which, in comparison with inert Matter subject to change from extraneous sources, is indestructible throughout Time. Life is both general and limited—limited in the physical Universe by material environments and appearing as the

multifarious independent individuals thereof. What is true of the universal is equally true of the particular, and the logical postulate does, as to other items, as well apply to Life. If Life as a general entity is of Infiinite Time-Existence, It must be such even as a conditioned factor. Every individual member of the physical world must therefore have its vitality ever in being ; and, while the sentient die and the insentient disintegrate, the lives in them do not come to an utter closing.

Individual lives.

Every individual human being that dies leaves behind a set of experiences which are preserved in tales and traditions, anecdotes and events, symbols and stories. Future generations, vaguely or well, grasp the significance of those that are gone and, in their worships or customs, keep up and continue their memories. The life of the progeny is as moulded by its ancestors, and the lives of communities,

The effect of one's life on others.

Social Evolution.

races and nations are a continuity that is knit together and maintained by the ever increasing and ever deepening experiences of the old.

The effect of one's life on oneself.

What, however, becomes of the individual's life that has gone? His or her experiences might affect the future generations; but, have they no effect on the departed one? Any experience in the first instance is the experience of a particular individual, and to that individual it is direct and original. On that particular individual it is not lost.

The growth and strengthening of experiences

Every individual, so long as he is alive, acts voluntarily or in response to the activities of others. Every individual therefore is at once a generating, receiving and transmitting centre, as it were, of the currents or influences of Life*. On the nature, the strength and the volume of such currents, or in their physical counter parts—the

* Refer to Ch. XXIV on "Action, Re-action and Karma."

activities of various kinds—depend the length and the duration, the possibility and the prosperity of one's being on earth. In the language of physical life and from the stand-point of the individual, 'one's own actions may be said to determine one's own life.' Actions being made of original actions and re-actions—actions to stir up others of the environment to activity, and those in reply to actions emanating from them—it may be said that the life of every one is as moulded by one's actions and re-actions with reference to one's surroundings. Life being a continuous flow of activities composed of a series of actions and re-actions, and nothing being lost in the Universe, one's actions and re-actions become part of one's general experiences which gather volume as one grows older. In course of time, such accumulated experiences, no longer remaining in detached parts, become parcels of a general trend of mentality

which guides and goads one into certain actions in preference to certain others.*

Illustration

If at any moment of my life I am prosperous or happen to be in adverse circumstances, *I* am myself responsible for it. *I* get over my circumstances or environments, or fall a victim to them. At every step, *I* am enabled or disabled against my surroundings by the strength or weakness of the general tenour of my mentality. This tenour again is determined for me by none else except *myself*. The nature of the education or training *I* have previously had, or rather the nature of the experiences I have had before, which in other words means the nature of my prior actions and re-actions in other and different surroundings—these determine my mental trend. My earlier actions get me some training which moulds my mind, and *that* fits

* Refer to 'Karma and Fatalism' under Ch. XXIV

me or unfits me for further actions in future. Past conduct begets future conduct, and my whole life is moulded by my own actions. *I* am therefore the author of *my* well-being or ill-being at any moment of my life.

Life Here.

This is true of one during one's earthly life, (i. e.) during one's contact with what is known as one's Body. 'Life' is the concrete manifestation of *Existence* in and through more concretised parts of it. It is the presentation of the Vitality through a material formation, called the Body Though both are but the manifestations of the same Cosmic Power, 'Life' belongs to a more intense and earlier state of its evolutionary activity than the Body which belongs to a less intense and later stage of Its operations. The one therefore is not perceptible to the senses but by its activities through the Body which, being of a later origin and therefore grosser, is more easily

tangible. Sentient order is the result of the combined perceptible presentations of the two; and their separation is 'Death' to the beings of that order

Death and After.

After 'Death,' none gets annihilated. 'Indestructibility of Matter' and 'Conservation of Energy' bespeak of the endless continuity of both the Body which is Matter, and Life which is Vitality. Only, they change their conditions and modes of being. Everything, early or late, has to recede and get back to its original state—*Existence*. This *Existence*, by its self-vitality, acts; and, as it acts, becomes the several varieties of objects and phenomena, each of which represents a particular grade or rate in Its activity. To act varyingly or in an agitated manner and to act calmly are the only modes of Its being; and the objects of the Universe, which are the results of or which are Its presentations as such during Its agitated activity must finally reach Its calm

state which is Its original and fundamental condition; for, what is agitated must become calm.

What becomes of the Body?

The Body of a dead person gets disintegrated into atoms, some of which gradually translate themselves into the finer elements of water and air. Usually, most of those material particles once more form themselves into fresh and different bodies, not necessarily sentient; some going into certain kinds of formations and some others into different ones. Finally, however, it may be millenniums hence, all the particles in the varieties of bodies throughout the Universe have to reach the state of aether which is the first and earliest state of materiality.* Thence upwards, through the states of the quasi-material Mind and so forth, till finally all of them—Mind and Matter, Soul and solid Stone—become one in a state of undifferentiated calm

* Refer to Ch. XXIII.

activity. Some particles may reach that state earlier than the rest.

What becomes of Life?

What applies to Matter or the Body of a dead person equally applies to Life or his Vitality*. Like Matter in and through which It acted while in the Body, that is, when the person was alive, It too is a part of the Cosmic Energy, having become distinguished and particularised as a non-material and individualised vitality, called this

* Refer to Ch. XXV on 'Life and Its Continuity.' Life is not the Body. It is a part of the Cosmic Intelligence; and, being confined to, contained in or conditioned by a Body, uses the latter as a means for Its operations or manifestations. That Life is not the Body but an Intelligent Entity conditioned by but not identical with the Body is clear from Telepathy and Hypnotism when one, by powerful thoughts and suggestions, is able to affect the thoughts or the tenour of the mentality of others. Intelligence affects Intelligence; and the Body with its peculiar nervous mechanism and other particularised sections acts only as an instrument for the activity of the Intelligence which, when apparent through concretised physical actions, is ordinarily termed Life.'

Man, that Tree or yonder Dog*. It too therefore has to go back to and resolve Itself into Its original state. Being, however, the self-active and intelligent section among the factors of a sentient being, as contrasted with the Body which by belonging to a later and slower evolutionary activity of the Cosmic Energy is not volitional or intelligent, It continues to maintain its features of Intelligence and its connected capacities. As Intelligence, It involves the possibilities for experiences and their effects. The Intelligent section in a sentient being, particularly human, when that being is alive, is open to experiences through which or in response to which It shows Itself to a greater or lesser extent. In

* The particularised aspect of the Cosmic Intelligence in Its higher levels of manifestation—Human Beings—is termed variously, the Ego, the Person, the Soul, the Life etc. Refer to Ch. XXVII on the 'Real Man.'

other words, a sentient being, while alive, is prone to activities which determine and develop its mental tendencies in well-marked-out lines. These serve as guides to the being's further activities. As this is true of the person (i, e., the intelligent section of that being or its Ego) while alive or while in connection with the Body, this is also true after his 'Death' or after Its separation from that Body. The person being Intelligence, and Intelligence being the origin and the result of Experiences, every departed person carries with him the tendencies of cumulated experiences formed prior to his separation from the Body, and therefore the possibility for future and further actions. The manifestation of Intelligence is, however, possible only through a material instrument—fine or gross; and, in the case of a departed person, there being no such instrument to manifest himself through, that person (i e.) that Intelligence that

formed him while alive, is prone to act but cannot act. He is prone to act, because, nothing being lost in this Universe, the tendencies acquired by him while alive that aided or hindered his Intelligence or intelligent section or Life are still there. They are still there because the departed person is still Life, Vitality or Intelligence, and Intelligence is a general compound of experiences and tendencies. Yet, he cannot act, because he has no material instrument to show himself through, manifest or act. He is therefore neither completely potential or calm as the original state of *Existence* of which he is a particularised presentation, nor is he wholly impotent, because the tendencies created by the cumulative experiences gained through the Body prior to Death are still present, forming part of him, (i e.) Life or Intelligence Hence, the person after Death is neither quiet nor active; neither potential, impotent, nor busy.

He is in a dreamy state, as it were, with the possibility of relapse into the state of absolute and original calmness of *Existence* or the equal possibility of not forgetting, in virtue of tendencies he possesses, some at least of his previous experiences. In other words, a departed person has the capacity to recall or remember his Past; for, he being Life, that is, Intelligence, the faculty of Memory that belongs to and forms part of Intelligence is still there.

Illustration

While on Earth, I do certain acts. These get me certain experiences or impressions which, gathering volume, convert themselves into tendencies, powerful or weak. When I die, I only separate myself from the body through which I acted and gained those tendencies. I continue to be even after Death, because I am still Life, or Vitality. Life being Intelligence, I am Intelligence. Intelligence being but a comprehensive cumulation of

generalised experiences,* my Intelligence, (that is myself or I), is but a collection of experiences. I ought, properly speaking, to become completely quiet or calm; for, subsidence into a calm or unagitated mode of activity is the only alternative to the agitated mode of the activity of *Existence*; and I, like all other entities of the Universe, am but Its presentation during Its variational or agitated state of action. But, I cannot at once reach or become that calm state where, because there is no possibility of destruction or separableness of qualities, there is neither Pleasure nor Pain. The experiences I gained in and through the body while alive are separate and separable, and therefore my tendencies are also separable. They have not yet become unified. While I was alive, I did not act or conduct myself, looking upon all as

* Even the Cosmic Intelligence is such. Everything is there, though indistinguished.

but the same. I lived distinguishing one from another, and behaved as but a separate entity with particular and peculiar interests and feelings of my own. The experiences I thereby gained and the tendencies I thereon formed are still heterogeneous. My Intelligence which is my Life and therefore myself is hence still compounded of ununified and possibly of even conflicting experiences and tendencies. Until my experiences merge all their differences, they retain their capacity to translate themselves into actions; for difference is separation; separation is limitation; and limitation is attraction or repulsion which is the cause of all action. I therefore, after my death, cannot all of a sudden become calm.* I remain in a state of

* When one realises this calm state, in other words, when one reaches the Original State of *Existence* which is calm, one is said to attain Salvation. Till that time, that is, till one's experiences or tendencies are in an un-unified state which is the same as saying till one's

vascillation, as it were, between the possibility for calmness and the potency for action.

What next?

My future history depends upon the strength or the weakness of the one or the other. If my tendencies or experiences are weak, that is, if they are not out-standing and attractive, if they are capable of easily merging themselves into one another and therefore of easy and early unification, I then stand a chance, at an early period, of becoming calm or reaching the calm state of *Existence* activity which is free equally of pains and pleasures. Prior to my reaching that state, I may have to wait till my experiences, however insignificantly varying, lose all their distinctions. Waiting does not

Lapsing into quietitude or Reappearing in a Manifesting condition

desires are unfulfilled, one will be prone to actions, (i.e.) will be coming into contact with material formations. This is necessary for fulfilling desires, in other words, for exhausting and completing the unfulfilled desires or tendencies. Or, to express the same in the technical phraseology, 'one has to work out one's Karma, the past by means of the present, before and for attaining Mukti' (i.e. Salvation.)

necessarily refer to any location in Space, though it may mean Time Where and how long are determined for me by my tendencies. Popular beliefs and theological speculations have depicted such places and periods of waiting as Heaven and Hell which are but concretised entities of fulsome or gruesome factors. I exist in a particular mood and mode, and that much is certain. Time is an important factor for the evolution or the involution of forces of operation; and my tendencies, after my death, if they are weak-gradually and slowly lose their differences and therefore their proclivities for action. They become unified, and I, after a while, reach or become the first and last state of *Existence* which is calmness of being and behaving.

What next (cont.)

If, on the other hand, my generalised experiences or tendencies forming part of or composing my Intelligence, that is my Life or myself, are not weak, they are prone to induce me to action.

Being the results of and leading to actions, they are tantamount to active motives or motived actions; for, there can be no action without a motive, and no motive without an action. Tendencies or generalised experiences must have had, or been the results of, some prior motives; and must themselves lead or translate themselves to fresh and further motives.

Tendencies are the final determining factors.

Every motive that leads or is capable of leading to an action is 'Desire'. Desires, provided they are strong, *can* achieve their ends, that is, are capable of translating themselves into activities that achieve those ends. Desires are the dynamic causes of all actions *; and unless they are faint or are allowed to become so by indifference or

Tendencies and Desires

* The supreme activity of Existence where it is calm is not the result of any Desire, but of its natural Vitality. The variational activity of Existence particularly where It manifests itself as the different individuals of the Universe is due to a dynamic cause which is called Desire,

deliberate suppression, they are certain to lead to such good or evil actions as are consistent with and certainly produce the ends in view. There is no action in the Physical Universe that is not born of a desire. Even the involuntary and automatic actions of our bodies are backed by a desire—the desire for the prolongation of our physical lives. Through repetition, usage and familiarity, they have become unrecognised, and the actions connected with them automatic and mechanical. From the highest moralist to the worst scoundrel, every one has a desire—the desire to do something, to achieve something or to be something, whether that doing, achieving or being pertains to the individual or a wider humanity, to physical or mental affairs, moral or spiritual ones. None can do, be or become anything without a motive; and that motive is the desire prompting one to action.

Tendencies and Activities.

Intelligence is permanent, and therefore Life is permanent; for, Life is Intelligence. Intelligence is compounded of tendencies or experiences, and therefore Life too is compounded of tendencies or experiences. When all such tendencies or experiences merge into one another, each one losing its separateness, they attain a state of equilibrium; and Life then is calm But when one or some preponderate over the rest, Life is agitated and must act, for action is the result of agitation or disturbance. Tendencies or experiences being the results of and leading to actions, and actions being connected with motives which are the same as desires, tendencies or experiences are connected with desires, being at once their progeny and parents

Illustration (cont.)

If, after my death, I still happen to have certain tendencies overwhelming, I have an impelling capacity and inclination for action. Actions are born of desires and cannot cease till

they realise their ends. Hence, my tendencies that preponderate after my separation from the body are the results of desires unfulfilled. They must translate themselves to further actions to get their desires satisfied. Since Life is a continuity, as well in its particularised Ego-aspect as in its infinite Cosmic one, it has no time-limit; and hence my tendencies that form my Life will have and do have ample time to realise their ends by inducing me to further actions.

Possibility of Re-appearance or *Re-Birth*

After death, I am but pure Intelligence unencumbered or rather unaided by material means and supports which are known as the body and its surroundings. Intelligence is not a qualification but a state of *Existence*. It is an imperceptible self-depending condition and, when it acts, it becomes perceptible and other-depending. Life which has the propensity to act, that is, which has not

yet reached a state of equilibrium of its tendencies, in other words, which has desires unfulfilled, must become other-depending In a human being, for the matter of that among all the beings of the sentient order, Life is not the Body or things connected with it, though it is conditioned by them. Therefore, when the departed Life of a being which is Intelligence acts and becomes other-depending, it does not become the Body or any of its environments, but allows itself to be conditioned by them. At the time of my death, if I happen to have strong tendencies or desires unfulfilled, there is every likelihood of my coming into contact with a Body again. Life is no annihilation but a continuity. It must exist in some state or other, either potential and calm or agitated and active. The first is reached when all tendencies subside and none preponderates over others. The second will be as long as desires last, motives continue

and tendencies are ununified or heterogeneous. Tendencies and experiences make Life; and, when not in a state of equilibrium, they lead to agitation, disturbance or action. Life's action is between being imperceptible to becoming perceptible and back. Hence it is necessary that, if I die with tendencies that provoke action, I must come into touch with the physical mode of *Existence* once again, or even several times again, till all my particularised strong desires vanish, that is, my experiences become one with no distractions.

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CHAPTER XXVI.—(*Contd.*)

Note.

~~DEATH AND AFTER.~~

Life After Death

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Much conjecture has gathered round this problem, and, while Life's continuity after Death is totally denied by one School of Thought, it is admitted as a certainty and even a necessity by another, and is also held that Life after Death has a certain mood or mode of being. In between such extreme schools of thinking comes another which is not entirely partial to either. It is neither totally sceptic nor altogether superstitious. It admits the fact of Life's continuity, not as an inevitability or necessity, but only as a *possibility*, and attempts to prove the same by accepted methods of investigation.

A

The first School of Thought belongs to Physical Sciences. These have it that Life cannot continue to be after once it ceases to be, (i, e.) when once Death overtakes it. According to them, Life is identical with the wel-being or the ill-being of physical health—the health of the Body—as dependent on and vouched by the structural and the functional capacities of the several bodily organs. Life in their view is tantamount to organic validity which, among sentient beings, has come to be what it is through a protracted course of

varied types and details of physical activities, the concentrated results of which are transmitted from parents to children and from generation to generation. In fact, the Life of any being is taken to be the physical capacity of that being as determined for it by the scale or the stage to which it belongs in the biological evolution of the sentient species. Identified with physical aspects, everything that pertains to Life must also participate in such aspects ; and, according to this view, what is termed Intelligence which increases in quality and volume as the steps of biological evolution are ascended is none but the consequence of physical activities represented in sentient beings by organic functionings. Intelligence therefore, according to this school of thought, is not only conditioned by physical or material states, but is even produced by them. Matter, they say, except in the sameness of its ultimate quantitative totality, is not the same for ever in its presentations. Physical phenomena which are the results of material activities are also not the same and similar always. P henomena are no more than the appearances or presentations of the modes of atomic conglomerations The bodies of sentient beings are also the results of particular modes of atomic conglomerations, or organic collections and arrangements in particular fashions. Hence, the bodies of sentient beings are also phenomena. Phenomena are not the same for ever; that is, they are changeful. Things that are changeful are limited or

finite. Phenomena therefore are not infinite; the bodies of sentient beings which are also phenomena are equally not infinite. Life, which is identical with organic validity, that is, with the mode of the arrangements and the functionings of organs and is therefore identical with the body, is hence not infinite. In consequence, when the body disappears or decays, that is, when organic functionings cease, Life also ceases or stops. In other words, Life ends with that; it cannot therefore continue to be after 'Death', or cannot have a '*Here-After*.'

Such is the conclusion of Physical Sciences; but it cannot be admitted to be the last say. Physical Sciences themselves depend on and derive their initiative from ideas or conclusions not necessarily material; (for instance, their Space-conception of Matter, (i e.) the length, the breadth, etc. of a material body is purely psychological or mental and therefore immaterial. Refer to Ch. XXIII). Further, some of their branches like Physics, Chemistry, Biology, etc., start with and proceed on the assumption and even the certainty of Continuity of *Existence* which is not necessarily identical with the idea of perpetual Quantitative Sameness. (Refer to Ch. XVI on 'The True Knowledge'). Continuity of *Existence* even of Matter is Continuity of Life; for, according to them, Life is identical with Matter. Hence, there is 'Life here-after,' and it cannot be said to come to nothing with the stoppage of the organic functionings

in particular bodies. After all, it is doubtful whether Life whose most important symptom in sentient beings is Intelligence is the product of physical activities or organic functionings. Whether the quantitative and the qualitative growth of Intelligence is the result of the growing evolutionary perfection of the physical bodies or whether the reverse is the case is not yet decided. Biological Evolution itself is held to be due to and derived from the operations of an Intelligence that is therefore the original. (Refer to Ch. XIX on 'The Theory of Biological Evolution'; also to Chs. XX, XXI, XXII and XXIII). If the things of the Universe are but the modes of the being of that Intelligence, Life too must be *It* and therefore the Original. It cannot therefore come to nothing; It must be even after 'Death.'

B

Another School of Thought, Theology, as backed by popular belief current in traditions, folk-lore and the like, holds that with Death, Life does not come to annihilation, but exists in a particular state undergoing perpetual pleasure or pain in a region styled respectively heaven or hell. This fact is held to be a certainty applicable to all and sundry. Such a view of Life is based upon and derives its support from the ordinary view of the Universe. This is believed to owe its beginning and maintenance to the will and the commands of an all-powerful and all-merciful Being. Coming from such an Entity and being the result of its make,

the world cannot meet with annihilation. Life afte Death is only Life without a body, and, according to the judgment of its Maker, It is retained in heaven or hell consistent with its prior conduct on earth where, during its sojourn, it was endowed with a certain amount of independent 'discrimination.'

The peculiarity of this School of Thought lies in its faith in the continuity of Life. This much is a gain for Cosmology; for, this school credits the Universe with Infinity, at least in certain of its aspects. It admits that Life *is* or *continues to be* even after Death, though it consigns It to heaven or hell.

When, however, Infinity is admitted to be possible, it must be Infinity *par excellence*. Infinity, if it is to be really so, must be all-inclusive, an all-round Infinity—Infinity in every possible and real aspect. Infinite in some features and finite in some others is only to convert the Infinity to a finality. Qualified Infinity is no real Infinity and, either such an Infinity cannot exits or, if it does, it is only imaginary. Life that continues to be after Death in heaven or hell is Life that has the continuity of being, or *Infinity of Time-existence*. But, if it does so, it is on the permission, as it were, of another Being—God—whose fiat is the original. In other words, Life that has Infinity of time-existence is Life that has no originality or initiative. Initiative is the power to originate thoughts or deeds; and an infinite entity, like Life,

that has no such originality is but limited Infinity or Finality. Either Life does not exist after Death, or the supreme Maker and Judge is marely imaginary. Life *is* infinite, unqualified (Refer to Chs. XX, XXI. XXII and XXIII) and God and other connected entities are but the consequences of evolution in human thought. (Refer to Ch. XVIII on ' Creation by God.')

C

Still another School of Thought, without committing itself to definite dictums, yet believes in Life's continuity after Death. It does not ascribe any particular location or mode to it, but simply attempts to prove its being. Psychical Re-search Societies and Spiritualistic Investigators are of comparatively recent origin and have already done much by way of establishing their theories. They bring much scientific acumen and skilled methods of investigation. They make organised, attempts to recall ' Departed Spirits, through ' Physical Means,' and ' Living Human Media ' and cause them to narrate their experiences by symbols or speeches. They have at times obtained striking and tangible proofs in verification of spirit-statements, and have already partly succeeded in establishing the validity of spirit-existence. By means of experiments, they prove that spirits are material ; and, in support thereof, they have succeeded in spirit-photography and in the re-search into the composition of spirit-matter. They have forwarded the ' Theory of Ecto-plasm ' which, though interesting, yet awaits acceptance. This branch of Knowledge, however, is

still in an infant stage ; and bad experiments and ingenious frauds have to a great extent retarded its progress.

D

According to this book, the views are :—

(i) The Universe is not the making of any Authority or Being.

(ii) It is the particularised perceiveable Presentation of an Infinite *Existence* during Its activity in specific grades.

(iii) *Existence* acts because it is vital, and It acts in different grades, (or variationally), because Action involves Inaction which means varying action.

(iv) Matter is but the Presentation of that *Existence* during certain grades of Its variational activity.

(v) Life is also only a Presentation of that *Existence* during certain other grades in Its variational activity.

(vi) Life belongs to a more intense state, and Matter to a less intense one of that activity; hence, while the former is imperceptible, the latter is perceptible.

(vii) The activity of *Existence* in its most intense state is very calm, and in its least intense state is much disturbed and dull.

(viii) The only mode of being of that *Existence* is to pass from its most intense to its least intense state and back.

(ix) The Material Universe belongs to the different grades of the less intense state of *Existence's* activity.

(x) Of the several beings here, Man is nearer the most intense state than any other entity.

(xi) The Life of any entity, being the Presentation of *Existence*, is, like the latter, a bundle of activities.

(xii) Every entity must sooner or later reach the calm state of *Existence* ; for, as separate items, all the entities belong to the distrubed istates of *Existence*, and what is disturbed must become calm.

(xiii) Disturbances will cease when the causes for them end; and Life, which is a bundle of activities will become calm, (i. e.) attain Salvation, when its disturbances stop.

(xiv) Activities are the results of motives or desires ; and Lives will attain Salvation only when all desires vanish.

Hence every human being that dies must become calm by merging himself into that *Existence*. But how

soon or how late is determined by each man for himself. Men, while alive, are generally liable to multiply their desires and therefore motives for action. So long as such desires last, the tendencies for actions also continue; and so long men cannot attain the calm state of *Existence*.

It is not impossible for some to attain that state straight away after 'Death'. They are persons who have no cause for action; or, to use the popular language, no motives or desires at their death. They are Saints and Seers who have killed all worldly desires.

Some others may die with some motives which, however, may not be strong enough to induce them to action. Time is a great factor in evolutional and involutional processes; and it is not impossible for their weak motives gradually to subside during the course of time; in other words, for their desires and their tendencies for action slowly to cease to be. After some time, they too will reach or attain the calmness of *Existence*; but, during the interval, they cannot but be in a dreamy state, as it were ; for they are neither disturbed nor calm.

Still some others may die with very strong motives or desires which cannot but translate themselves into actions. Nothing in the Universe comes to annihilation. Motives or desires also cannot come to nothing. They must therefore remain somehow, either in a disturbed

state or in an undisturbed condition. In the case of those who die with strong motives, the latter are highly disturbed or agitated. Disturbed motives are those that are prone to actions; to use the popular language, persons dying with strong desires must early or late realise the fruits thereof.

Life is Intelligence and not the body; and, as such, It is a part of *Existence*. As *Existence* acts, varyingly or in an agitated manner, It becomes the Physical Universe; or It materialises itself. Necessarily therefore, the Life of a person after death, if there are strong motives or desires or causes for action, comes into contact with material forms. As popular belief would crudely put it, some departed spirits do visit the earth, particularly the scenes of their operations.

Such a process of materialisation has been observed to occur in different ways. At times, strange noises are heard and queer things are seen. These may be due to certain isolated reflex actions of the auditory and occular nerves under the irritation of some easily explainable but generally unnoticed extraneous causes. They may even be produced by an over-strained mind under a cumulated series of open deliberations or a single set of sub-conscious auto-suggestions. It may not however, be altogether a wild conjecture occasionally to trace these phenomena to the workings of the lives of certain dead persons who, for the realisation of their

desires through materialisation, may identify themselves with air or aether.

Sometimes, the 'Departed Spirits' are held to express their desires through the medium of living human beings. Cases of 'Possession' of the living ones are very often reported; and, though most of these are the results of certain pathological defects—such as nervous disorder, —yet all such cases cannot be explained in this way. The conclusions of Psychical Re-search Societies and Spiritualistic Associations with the facts of their Spirit-Photography and 'Ecto-plasm' come to its support.

There is yet another way also whereby 'Departed Lives' realise their unfulfilled desires. They take 'Birth' once again; and, if necessary, several times again. 'Birth' is the coming into contact of a Life with a material formation of which it becomes a part and through which it operates. It is essential that the material formation should have reached a comparatively well-determined state of perfection or refinement of its parts, so as to serve as a suitable medium for Life's operation.

The event of 'Birth' is not the same as that of 'Possession' by Spirits. In both cases, there are 'Lives'; and, in both cases, they come into contact with 'Bodies'. But while in the latter the 'Lives' are invariably those of persons who previously died, in the

former they are sometimes so, but not always. In the latter, 'Departed Spirits' come into contact with other bodies only for realising their unfulfilled desires; and, in the former, if it is due to the entry of 'Departed Lives'; it is not only for statisfying past desires, but also to create new ones——new motives, and therefore fresh channels for further activities. In the latter, the contact lasts only for a short period; in the former, it is life-long—(i. e.) throughout one's life-time. In the second, the contact is a mere addition of one life to another, both remaining foreign to each other even till their separation; in the first, the two lives fuse themselves into one common life, merging all their particularities into common qualities. The latter is 'Quantitative Addition'; and the former is 'Qualitative Fusion'

And what is 'Qualitative Fusion? In all cases of Re-birth, there are three entities to note. (1) The re-entering or returning Life; (2) The body into which it enters and (3) The general Life as opposed to the particular Life that returns—the 'Soul Universal' as contrasted with the 'Soul Particular'. 'The Cosmic Intelligence is immanent everywhere and is present in all. It is already there in the body—or its earliest form, the amoeba—into any of which the Life of a dead person enters.

Of these, the returning or the re-entering Life is an intelligent entity, and is the result of its own experiences

in the Past, as gathered and settled by itself without the aid of other agencies. Its own actions in the past determined for it its experiences and tendencies; and, because they were unorganised or ununified, and the motives or desires behind them unfulfilled, it took re-birth. In other words, Life or the Soul or the Spirit comes back as a consequence of its own prior actions; or, to express the same technically, its Karma determines its 'Birth.' Hence a Life that is re-born is the result of Karmaic influences.

Next the body, which serves as the physical medium of action for the re-entering Life, is the make, immediately of the parents, and distantly of the ancestors and even of the whole race. All these agencies transmit, from generation to generation, certain physical or quasi-physical traits; and, while the parents make the body, they together with the ancestors and the race determine its details—its form, color, proportion and even mentality. The body is thus ultimately the result of Biological facts.

And lastly, the Cosmic Intelligence that is already present in the body is there in virtue of Its omnipresence.

Thus, in cases of Re-births, human beings are the results of Karmaic and Biological influences, as finally vitalised by the Cosmic Intelligence. The different qualities produced by these different agencies mingle up into common features and give rise, as it were, to a new being. Bodily features modify and change Karmaic qualities or the self-acquired

traits of the being brought from the past ; while the individual traits of the being magnify or minimise the transmitted parental and ancestral qualities. Both these in turn make or mar the free nature of the Cosmic Intelligence, while this in turn supplies the rest with vitality and capacity for activity. Thus, every one affects every other, and all finally become one. This is Qualitative Fusion.

Herein lies the explanation for all the differences between parents and children. Fools are born in a family of geniuses, while high thinkers come out of rustic ancestors. Children are not entirely the make of their fathers and mothers, while the race to which they belong does not supply them with all their individual traits. Some are brought by themselves ; others are given by parents and ancestors ; and still others are supplied by the Cosmic Intelligence.

When does the returning Soul enter a body ? Sometimes at the time of the impregnation of the mother ; and at times later also, on any other occasion. That is why, while some display intelligence or dullness, or even certain peculiar qualities from their birth, some others do the same suddenly, as it were, late in life.

How often has a person to be re-born ? Re-birth is the consequence of unfulfilled desires, or un-unified tendencies that provoke actions ; and the object of re-birth

is to fulfill such desires or to unify such tendencies. This may be done in one birth only or in several births. It depends on how and how soon one works in his later birth or births. If in the previous birth one led an adulterous life, in the succeeding birth also one will have very strong tendencies for such a mode of life. If he or she yields to them, the person concerned will only be increasing such desires and none else. There will again be necessity for further births. Every one, in virtue of the ' Soul Universal ' or the omnipresent Cosmic Intelligence possesses discrimination enough to distinguish between what is good and what is bad. In consequence, one must do such counter deeds and develop such opposing tendencies as will kill the wicked adulterous habits of the past. Then alone one can evade the necessity for re-births, and prepare oneself for the early attainment of the calm state of *Existence* ' or Salvation. One has to work out, exhaust or kill one's past Karma by one's present Karma through the use of one's natural Piscretion.

Why does not one remember one's past birth or births? Memory is the result of Thought as induced and set on by ideas of existing material entities or their associates bearing resemblance to them. It is also the result of Thought as induced and set on by the revolution of the Mind within itself or by methods of Introspection that do not depend on external material entities. Only a very

few among millions are given to the latter method of recollecting past events, while others invariably take to and are content with the former. One that is re-born does not retain his past peculiarities in their entirety. These are to a great extent modified or changed by other circumstances like the biological traits of the new physical body and the general Intelligence and Vitality of the Universal Cosmic Entity which is present there also. Besides, inre-birth, one does not find oneself amidst the same or even distantly resembling material environments. They are new and novel, and cannot therefore remind one of one's past with which they are absolutely unconnected. Nor can one easily remember one's Past, as that one is greatly altered in features. Still the recollection of the Past is not an impossibility, as it may be done by means of a protracted and perfected course of Introspection, which among the Hindus is known as the '*Yoga.*'

Should every one have had a previous birth or births and should every one have a future birth or births?

Previous births and future ones are not necessary in all cases. One dying with no strong motives or desires, and one therefore dying with all tendencies unified or in equilibrium, need not be re-born, as re-birth is the result of unorganised tendencies which, for the very reason of being unorganised, struggle for open expression by physical deeds through physical media. Similarly, one need not have had a previous birth or births. No Soul or Spirit

need enter an amoeba at the time of the impregnation of the mother, or later the body into which that amoeba develops. The very vitality of the universal Cosmic Intelligence that is present, as everywhere else, in the amoeba or the body also, is enough to make the person live and prosper.

Re-births and multi-births, as Hindus believe, are not after all impossibilities, though not necessities in all cases and everywhere.

END OF VOL. II.

ERRATA.

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Page	Line	For	Read
408	Foot Notes	those of several non-Aryan gods.	those of the several non-Aryans.
409	2	let	led
411	24	positting	positing
414	16	possibilitiy	possibility
415	10	withou tthe	without the
416	Foot Notes 1st line	Meteriality	Materiality
424	2	correspond-ance	correspond-ence
431	11	ages ;	ages,
433	2	so far arrived	so far arrived at
434	Line 3 of para 2nd	adaptibility	adpatability
458	Marginal Note	Ins-tability	In-stability
464	Foot Notes line 4	Independant	Independent
469	Do line 13	has discovered even this speck to be	has discovered this speck to be
474	15	Itself as,	Itself as

Page	Line	For	Read
484	Foot Notes line 4	Indestructable	indestructible
487	7	*Exsitence*	*Existence*
490	9	Conciousness	Consciousness
490	13	Part of	part of
492	Foot Notes line 20	loos	look
492	Do line 21	causek	causes
495	8	identily	identity
502	22	occurence	occurrence
508	Foot Notes line 2	eightl egs	eight legs
508	12	unction	function
513	1	Sub-liminel	Sub-liminal
520	Foot Notes line 9	Chi	Chit
525	Marginal Note	Vitaltyi	Vitality
525	Marginal Note	in volves	involves
526	22	mnterial	material
539	22	varient	variant
548	Marginal Note (3rd)	occurrencc	occurrence
549	Foot Notes line 3	Consciousnes,s	Consciousness
550	6	places Space	places. Space
554	Foot Notes line 7	of	or

Page	Line	For	Read
557	10	Starts	starts
559	24	un-inteligent	un-intelligent
568	13	varients	variants
571	Foot Notes line 15	fiine	fine
575	9	therfore	therefore
597	Foot Notes line 10	iz	is
600	16	calm is	calm ; is
604	Marginal Note. 8	to	of
628	16	wodrs	words
629	11	o	of
641	9	it cannot be non-Matter	it cannot but be non-Matter
641	10	Varient	Variant
641	14	Independent	independent
656	Foot Notes line 2	Religion one	Religion, one
671	Do line 10	manne	manner
698	19	act	fact
731	14	very	more

