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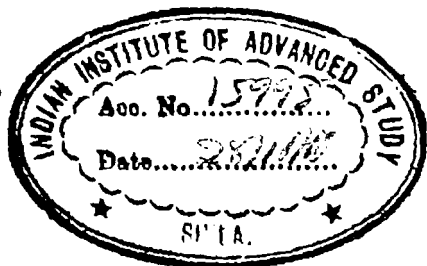
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Dr. Radhakrishnan, Comrades in Philosophy,  
Ladies and gentlemen.

I am sincerely thankful to you for the unique honour you have done me by electing me the President of this Session of the Congress, the honour which is the greatest in your gift but which I am afraid I least deserve. My services to Philosophy are humble and I am happy to find that these humble services get recognition at your hands. Philosophy in its long career passes through many phases of development and recently the literature that has grown round it is so vast that it is not possible to do justice to it especially when we remember the varied sympathies of our complex life. Still one can safely say that the chief problem in Philosophy remains the same as it was in the days of Yajñavalkya and Sanat Kumar, Buddha and Sankara, Plato and Aristotle, Kant and Hegel, an enquiry into the nature of ultimate reality. It is the one question that is

the subject of absorbing interest. Indeed Philosophy in its attempt to solve this affords not only the delight of intellectual adventure but the unique spiritual satisfaction. After all the adventure for truth is the highest form of adventure which exhibits a high moral tone of our being and a sustained intellectual activity in the form of contemplation. Philosophy thus is not only an intellectual dissertation but intense meditative effort to catch the glimpse of the supernal light. In its highest effort it cannot stop with sustained analysis of inner and outer presentations and developing them into scheme or a theory. It must finally dive deep into our being to get the safe anchorage into truth.

Naturally our discussion covers three main topics—Realism, Idealism and Mysticism. The first gives the analysis of the objective presentation, the second the study of the idea and ideal expressions and third the most intimate and absorbing study of non-relational experience.

## Realism

The chief problem that centres round realism is nature of the world and how do we perceive it? Does our perception give a right intimation of things existing independent of mind. In what way is the sense-datum related to the object? Does the sense-datum exist beyond our mind?

Russell holds that sense-data are private to each separate person and what is immediately present to me is not immediately present to another, specially to his sense-organ. Professor Price says, "A sense-datum being somato-centric is private to the mind which senses it. In consistency the privacy of the sense-data is natural. And space and time in which they appear must be private too. Russell distinguishes between private space and public space. "Real space is public, the apparent space is private to the percipient—our sense-datum has no existence independent of us. They cannot exist if they are not sensed." Others hold that sense-datum exists and is perceived.

Realism is really centred upon the question what kind of thing the physical object is and how do we perceive it ?

Two answers are given by the generative and the selective hypotheses. The generative hypothesis holds that the existence is physiologically conditioned—conditioned by two joint causes, the physical object and the sense-organ. Naturally it follows that the sense-data exist when they are perceived. Their existence is related to their perception. The selective hypothesis holds that the sense-datum is not produced by the sense organ, but the functions of the sense-organ is to select which sense-datum we perceive. All sorts of qualities and things are present before us, and that a red object appears as green to a colour-blind man is because that our retina select different colours out of the varieties present in physical world. This theory attributes certain objectivity to sense-data which exist during inter-perceptible intervals. The former theory makes sense-data subjective or quasi-subjective. The selective hypothesis requires that an object

may be the substratum of different qualities at the same moment of time. It does not seem possible that the same identical entity should have characters incompatible to one another. These incompatible qualities, the generative theory denies to the subject and makes them related to different sense organs. Berkeley explains them as affections of different minds.

It is difficult to determine on selective hypothesis what qualities the physical object really possesses. The generative theory is not also clear on the point for an object has none of the qualities which an organism has ever perceived in it—the secondary qualities cannot exist in the object, the primary qualities are also private for it holds that colour expanse or sound expression is private and spatial area which they occupy is private also. Spaces are also private like them.

Price holds, "In the physical object there is a quality corresponding to our sense-impression—that there is an intensive quality corresponding to redness in the object but which is not itself

red. In addition to this intensive qualities the public physical object has shape, size and position as perceived. He holds that the individual sense-datum is private yet the family of sense-data is public. The datum is private in the sense that only one mind can be acquainted with it, public in the sense that other minds can know it by description. If all the data are private, how the collection of them becomes public. Once the privacy of data is accepted, we are in a realm of private world and it is difficult to pass out of the private world to public objects. The criterion of objectivity is the transcendence of a subjective reference either of knowledge or of satisfaction. Objectivity loses its true criterion when it is put in a reference system of a subject. Objectivity is not fully understood in its essence for mind cannot appreciate or know the object by transcending the reference system. Kant draws a wise conclusion when he says that thing-in-itself is beyond the ken of our knowledge because in it the mind can not override the condition of its own limitations. The real object is beyond the



the world of relations formed by the sense presentation and the subjective integration.

The realistic theory of perception suffers from the emphasis upon the sense-contact in perception. Mind possesses the subtle capacity of perceiving things at distance where sense contact is not possible; in fact, the yogic perception transcends the limit of space and time and reflects the distant and the future.

The realistic school really finds difficulty in explaining the perception of objects independent of mind. The theory of correspondence and reflection makes us conversant with mere ideas or copies of objects than with objects. The modern realism holds the perception to be direct must be throu' sensum. (and not throu' reflection), This sensum is a mysterious thing in the modern realistic theory of perception. This does not present the total object. Russell says that sensum is only that part which we can see directly in the object as smell, sound, hardness and softness. The colour perception gives the sense of colour

but this colour is not a sensum, but only a sense, a feeling.

This does not simplify the matter. How is sensum related to objects? The sensum is no part of the object, nor a communicative channel of objects. The former is not possible for the same object from different directions presents different kinds of sensum; and they do not present similarities or identities in nature. And in the second alternative the object is represented through the sensum, itself remains unknown and it presents all the difficulties of the reflective theory.

Russell does not render a good account of the sensum and its relation to the object. He cannot, for the direct way of perceiving objects is forever barred by erecting an intervening medium. Russell goes so far as to doubt the existence of objects beyond sensum, these objects are logical creations; it is indeed an illusion to suppose that our perceptions are of identical objects. Our common world is pragmatic creation of many worlds presented from different directions.

Russell speaks of "actual" private world and "ideal" world. The former is an actual appearance, the latter is a construction of principle of continuity. "An ideal world" he says "will be an aspect merely calculated, but not actually perceived by any spectator;.....but ideal appearances, since they are calculated, must be functions of actual appearances.....they must be functions of actual appearances. If it is necessary to assign any reality to ideal contents: it is better to accept them as logical constructions. Prof. Whitehead conceives that sense data are eternal objects entering into the experience of a subject. To Whitehead thus sensum is a necessary component in an actual entity, and it has not therefore the ordinary implication of sensum in perception. Professor Whitehead does not give a satisfactory answer to the relation between mind and its object. He leaves the mystery of knowledge unsolved. The concept of the significant is not explicable excepting in relation to some contrast. He, no doubt, emphasises the continuity and mutual implication of all events:

but this mutual implication has no meaning unless the perceived event is immediately apprehended by the percipient. Whitehead does not believe in the direct apprehension of the perceived event. One is aware of the perceived event only as the meaning and import of one's percipient event. But in the absence of direct apprehension of the perceived event on some occasion how can it function as the import of any percipient event ?

Normal objectivity of the presented data is not the real objectivity. True objectivity is beyond all reference system.

And so long as knowledge by subject-object reference has the psychic projections entered into the presented object (Vide the Vedantic theory of Perception) revealing the object immediately, it transcends relativity inherent in the mental ways of apprehending things. The over-mental perception aspires to the attainment of complete or integral knowledge in one sweep of intuition. The sense of outer does no longer graft upon it

an externality which constitutes a limitation. The Vedantic theory has a reference to psychic identity in perception.

In fact the sense of objectivity does not render a good account of itself in the theory of perception. Sense impressions in succession or in combination gives the sense of reality, a continuum, but in fact there is nothing but a psychic stream. How does it originate and what are its causes is indeed a difficult question. It is subjective—objective but on deeper analysis it appears as subjective, a matter of selfprojection. Its objectivity is our mental construction. We know directly a psychic state but how it is reflected from without or projected from within is the moot question. The usual habit of mind at once refers them to an outside object as its cause ignoring the creative power of self. A suggestion can be thrown that ideas originating in mind are reflected outward as objects. It is indeed difficult to explain the origin of ideas from the outside objects.

The creative power of mind is felt in dreams and in ideal creation, in yogic perception. Yogic creations are psychic but they acquire objectivity by being concentrated. They are as much real and objective as normal perceptions are. But they leave the rigidity and the limitation of sense perception. Sense perception puts the limitation on mind and mental construct appears as purely objective and acquires a thing-hood. This thing-hood is a creation of pragmatic demand. In fact the mind moves with so much subtlety and rapidity that the pragmatic sense goes on projecting and objectifying its own ideas. Ideas acquire self-sufficiency. The pragmatic creation and relation differentiates an object from dream perception.

There is a correspondence between the world of pragmatic creation and the world of realities. They represent the concentration of will and the creation of will. The concentrated will somehow acquires an objectivity, for will is creative and its terminus is satisfaction in enjoying its own creation and therefore its projec-

tion has a touch of reality. We lend actuality to our own creation. The formation of will in our own mind finds a satisfaction in the objective world. There is an under-lying correspondence between the ideal will and the creative will. The world of ideal construction has a correspondence with the world of actual creation and the more the construction proceeds from the deeper will or the Cosmic will creative in us, the more the formation agrees. The order of creative will is more concentrated than the order of ideal projection or ideal creation.

Indeed the wall of distance is lifted in the intensity of concentration and the objective realities are reflected on the central canvass of consciousness and things are perceived immediately. The expansive power of mind demonstrates that the mind is limited in its operation by the senses, but this limitation is a myth and at times mind can see beyond sense constructs. Sense operates as a limiting factor upon mind which it can and does overcome and sees beyond its constructs.

**Idealism**

In investigating the nature of ultimate reality, Idealism occupies still an important place in the World of thought. It has many offshoots now-a-days in philosophy in the form of neo-idealism, Romanticism, Supramentalism, Vitalism, shedding light on the different phases of psychic or vital life; they eventually agree in holding the priority of the psychic or vital process to crude matter and its elasticity and energism. In fact the old materialism has almost vanished from the thought-world, and a form of energism is holding its place. Energism is a vague term and its clear definition requires a categorical determination of its nature. An impulse or a force and its expression or impulsion are not enough for clear thinking for such an impulsion may be blind and unconscious and it would be the height of folly to derive the architectonic scheme of the universe from such an urge; however insistent may be the attempt to get the evolution of the higher order of mental and spiritual existence out of the basic crude substance by an inner



unconscious urge or by emergence it is bound to fail, for no amount of thought-contrivance can make the evolution of qualitative expression from the dull and insipid matter (quantity) without changes in its fundamental nature. Matter with all its fine modification remains matter, the coarseness or the brightness of expression does not introduce a revolutionary change in its basic nature. The new theory of emergence has overlooked the immanence of spirit in matter even in its crudest expression. Bergson and others pack time or space-time with meanings and values which do not belong to them. There can not be any serious meaning in endowing time with a *nisus* and in making it the begetter of the deity. Whitehead's distinction of events and eternal objects remains an ultimate distinction. Abhinava Gupta exhibits a better outlook when he says that matter is the suspended expression of spirit. The categorical fixation of matter and spirit as opposed to each other has introduced into philosophy insoluble difficulties.

Matter as the concentration of spirit, spirit as the diffusion of matter seems to offer a better solution, of the long standing problem. In fact the dual hypothesis of spirit and matter handed down to philosophy from Plato has created the rival theories of materialism and spiritualism and given rise to various shades of intermediate theories. In creative expression matter is expanded receptivity and spirit is the formative force. Both being the negative and the positive expression of the same reality, they make their appearance when the initial force loses its equilibrium and passes into bi-polar expression. But it is not committing to any form of dualism for its stress upon an identical reality is never lost. Indeed matter and mind are different representations of the same reality—gross or fine, both belong to the order of appearance in process of concentration—the one outer, the other inner but not categorically distinct. They are not eventually antagonistic or exclusive—they are complementary. Russell perceived the difficulty of two substances and said “So long as we adhere

to the conventional notions of mind and matter, we are committed to a view of perception which is miraculous. We suppose that a physical process starts from a visible object, travels to the eye, there changes into another physical process, causes yet another physical process in the optic nerve and finally produces some effect in the brain, simultaneously with which we see the object from which the process started, then seeing being something mental”.

“Everything that we can directly observe of the physical world happens inside our heads and consists of mental events. It also consists of events which form part of the physical world. The development of this point of view leads to the conclusion that the distinction between mind and matter is illusory.” Human intellect cannot think the one without the other; in creative expression both are imperatively necessary. Bergon’s reversion of the onward perpetuity of becoming is necessary to evolve the order of forms; without it the dynamic stress in its ceaseless

expression can evolve nothing. Even the modern Science, no longer holding the dualism of matter and mind, maintains the dualism of waves and particles. Jeans says that the two members of the dualism are no longer antagonistic or mutually exclusive; rather they are complementary, the waves controls the particles (or in old terminology the mental controls the material), We see how the antagonism between mind and matter is gradually being reduced. Even the trace of dualism that can be found here emerges out of the conventional way of thinking in terms of a passive and an active substance quite overlooking the truth that at bottom there is only one thing. Human intellect unless it has gone beyond its inherent limitation of thinking by opposites cannot easily see the identity of mind and matter. It requires an overmental grasp to understand that matter is the concentrated expression of spirit, spirit is the diffusion of matter,

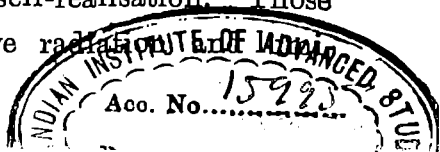
The extreme form of Idealism which rejects completely matter and makes the basic

principle cannot avoid defining, idea as dynamic and self-evolving and self-expressing force. Matter is idea passing into form. The moment idea ceases to be the creative, matter appears as the suspended expression of idea. The idealistic spur is immanent even in the dullest expression and is not completely dead.

Berkeley by resolving the distinction between primary and secondary qualities has dissolved matter and the realistic conception of it. Idealism dethrones matter completely and advances spirit as the reality. The world was reduced to an idea or a notion. A parallelism to Berkelyean thought is found in the Advaita Siddhanta Muktaivali, where its author establishes the ideality of the world dis-establishing the familiar Vedantic distinction between Vyavaharic and the Pratibhasic existence. But Prakasnanda like Berkeley does not lend any realistic colour to the world by maintaining the objectivity of notion, by drawing in God as the support. He was out and out a phenomenalist and a supporter of Dristi-Sristivad.

The object exists because it is perceived. Its objectivity is not different from its impression. The impression constitutes its being. Extremism of this form is found in the Vijñānavād of Buddhism where the object itself is no existence different from the flux of ideas. Samkara does not lend the weight of his authority to this form of phenomenalism and contends the objectivity of our knowledge against the extreme subjectism of "Vijñānavād." But the object, the datum of preception has no existence independent of the subject. There is a datum and consciousness in preception. The datum is always presented; the universal datum is presented to the cosmic subject and does not exist independent of it. This amount of realism is present in Samkara. He does not go to the length of Ramanuja's assertion of an objective existence eternally real, with the cosmic subject, for unlike Ramanuja, he maintains its empirical reality, which has no transcendent status. Appearance is appearance, it does not make it real because it appears. It is illusory; though it has presentation it

vanishes in the background or in the locus. Illusion is the crux in Samkara's theory. It accepts the world of presentation some what realistically and denies it there and then. Affirmation and denial of appearance offer the uniqueness of Samkara's thought, for it enables to accept world order as both real and non-real at the same moment of time. Appearance includes everything in the cosmic order, the eternal process of becoming, the ceaseless aspiration of the dynamic being, the moral values and the joyous spiritual experiences ; they fit in with a divided being but not with the basic being which exceeds and denies them and in which the aspirant discovers his his true and real being beyond the psychic expression or supramental expansion, however exquisite they are. The finest dynamic expression cannot compare to the transcendent integrity of being, for here the experience is unique and the conviction of our inmost being as the final status of existence is deep. Philosophy in this sense is the science of self-realisation. Those committed to the expansive radiance of



nous revelations of the supreme puissance cannot fully appreciate the unique dignity of the inexplicable "Atman" which is beyond all movement, or expression, however beautiful, sublime and expansive. This transcendent status of reality is so unique that Gourapada goes to the extent of denying the appearance outright when consciousness is felt through dimension of the triple status of being. To deny appearance completely requires a unique intellectual courage, nothing originates from the uncreate and the absolute and to conceive creation proceeding from the creator is to accept an infinite regress. Appearance originating from appearance explains nothing. Gourapada anticipates Eddington who holds "strict causality is abandoned in the material world.....but all indication is that strict causality is dropped permanently" (Nature of Physical World—page 32).

Self is consciousness without a datum and is therefore eternally free for bondage comes in apparent association with a foreign matter. Consciousness without datum gives the conception



of the subject as freedom. The association of the object with the subject really restricts the freedom of the subject, for the subject functions then through a datum which is not itself. This is the unique position of Samkara and it attracts by its uniqueness. Ramanuja and Hegel differ from this position, and in holding subject to be associated with the datum cannot rise to the position of subject eternally disassociated from the process of knowledge. The unit of knowledge is judgement and knowledge is never identified with fact. Knowledge is thought. Bradley recoils from this position and holds that thought never represents reality in as much as thought is mediate process and does not present the immediate fact. Reality is immediacy of fact, it cannot allow a distant or mediate process, and naturally it represents a plane of existence superior to thought. Thought never attains immediacy. The synthesis or integration to be the immediate fact must transcend itself as a logical process and ceases to be a synthesis. The immediate individual fact is real fusion of all

facts in concordance and harmony. The Absolute is the sameness of existence in which all the perspectives of life gradually vanish in unison, they are lifted from historical and temporal background which give them their individuality. The ultimate perspective is a kind of mystical vision which overpowers the definiteness and bounds of perspectives and dissolves them into an all-pervading sameness. Bradley's is a near approach to Samkara for he dissolves all partialities in completeness, in which all the varieties of existence have a cosmic fusion in Universality and Harmony. Ramanuja presents the total reality with its dynamic integrity and harmony, in which the transcendental bliss is enjoyed consciously by the aspiring subject. The transcendental bliss and harmony exceeds the rythm and joy of divided life but the joyous consciousness is all integrity and it does never forsake the rythm of life and bliss in our apprehension, and never passes into a stillness. Jira Goswami holds that the spirit in its integral fullness and unity exceeds the apparent evenness and hemogenity. The more

life and consciousness are lifted from their limitation, the more they feel the incessantly expansive urge in spirit which never forsakes the glorious expressions which multiply endlessly—but Ramanuja never felt that the expression of consciousness and spirit may be depolarised in its intensity and the order of immanent and transcendental expression may cease in the still deeper level of Experience. Samkara also maintains an experience in the life of the aspirant akin to rhythm and joy, but this experience is lower in the scale of value.

The real issue lies in the relation of our consciousness to time. Generally consciousness is supposed to be invariably associated with time, for knowledge is in succession, and naturally it is supposed that our mental life or knowledge cannot transcend time and immediacy in knowledge is not a possibility, because it cannot transcend time. The chief difficulty arises from conviction that our mental life is associated with time, and not with space—Eddington says “When I close my eyes and retreat into my

inner-mind, I feel myself enduring, I do not feel myself extensive. It is this feeling of time as affecting ourselves and not merely as existing in relation to external events which is so peculiarly characteristic of it. Space on the other hand is always appreciated as something external (Nature of the Physical World page 51)" There is some force in it, but one should not ignore immediate knowledge beyond time and even Patanjali accepts a status of psychic knowledge without succession (Akrama jnana). Indeed the relation of time and space to consciousness is almost a baffling problem. Bergson makes time the essence of life, for the flux or change requires a moving being and that is time. Time is more intimate with our life and mental process than space in which one sees not the moving panorama of life but a fixed stationery order. Ouspenskey on the other hand makes space more prominent than time, for it has in it a sense of all-expensiveness and all-coveringness. Time also is a moving process enfolded in space. Bergson would consider this to be spatialisation of time. The

Vedanta looking deeply and exercising inner insight realises that there is an experience of chidakasa (ether of consciousness) which transcends time, and in which all the existence is focussed and concentrated. It is all-pervading, all-extensive and vast, here only consciousness rises to its immediacy unfettered by interception or obstruction. It is a wrong notion that consciousness subsists by a constant flow or becoming, when it realises its full status and height of being, it realises itself as an expanded vastness, the idea of space is more akin to it than time and the occultists realise this all-expansiveness in which the past, present and future are reflected. This is real spatial expansion,—we have reference to it in the Chhandojnya Upanishad and in the Patanjali; this is something very important, though not so often evident and clear. In this overmental expansion time-sense is transcended completely and a freedom from the sense of duration—true freedom—is enjoyed. A step remains only to shake it off from consciousness—for it enjoys an independence over both contrac-

tion and expansion. Time cannot obstruct the vision and presentation of totality in it.

This is time-transcendence in knowledge. It indicates the expansive receptivity beyond time, and conscious life presents a unique freedom beyond the operation of time. Though there is the presentation of facts, the presentation is immediate. The immediacy of knowledge goes beyond time and promises to deny historicity, individuality and integration or even harmony and pass into a freedom from relations; and presents the initial fact of existence and consciousness. Such a fact is presupposed in all existence and is necessarily the supreme fact beyond cosmic or supra-cosmic existence. The human mind is so much engrossed with concrete realities that it cannot appraise the dignity of such a fact and even if it can, it cannot long stand it. Even Sri Aurobinda has to concede this unknown and unknowable fact beyond the supra-mental revelation, the cosmic and supra-cosmic grades of existence. He does not deny but seems not to appreciate its dignity of such

an existence and emphasises the time revelation of being in over mental and supra-mental expression. Sree Aurobinda is a transcendentalist as well as an evolutionist, but evolution to him is natural expression and play of the transcendental reality and therefore that which links the transcendent with the cosmic and the supra-cosmic expression represents the fuller if not the greater reality than the quietus of being.

Sree Aurobinda is a transcendentalist and evolutionist, Samkara a consistent transcendentalist; the access of finite consciousness to transcendence is possible according to Samkara by complete negation of appearance, according to Bradley and Aurobinda by transformation, according to Abhinaba Gupta by process of delimitation.

To Bradley transformation of our consciousness eliminates error and partiality and introduces an expansive vision of individual being in which every flame of passion and spark of life are transmuted with the light of the whole which

gave a new colour to them. The finite background is removed and everything loses its individuality in the wideness of the Absolute. By transformation Sree Aurobinda and Bradley seek to achieve the divine life but there is this difference that the transformed self in Sree Aurobinda's conception moves in divine light and splendour and power and retains its individuality. In Bradley the transferred vision makes the self realise the absolute consciousness with the loss of historicity and individuality.

The one enjoys the transferred being in one's own person the other loses its personality in the transformed self. Sree Aurobinda is anxious to accelerate the wheel of evolution into a divine humanity, then to appraise the ultimate Reality beyond all stir of evolution. Samkara accepts the possibility of the finer evolution of the soul in light and power by moving the inner sheathes of being but this promise in divine life is rejected by him before the greater promise of identity, for the divine glories are within the order of



expression and can not touch the basic reality. Philosophically to appraise Reality is surely a greater consummation than to move in the finest glories of spirit. Sree Aurobinda is nearer to Ramanuja, Bradley to Samkara; Abhinava Gupta by the process of deploration of being allows an access into an identity with the Absolute and this is actualised when the assumed atomicity of being is moved by the process of expansion. Ramanuja does never believe in delimitation or the removal of atomacity, the essence of finite being. He believes in occasional infusion in partially developed souls and in continual infusion of divine light and splendour in a few elects. Any how the transformed souls become the pathways of divine expression in human society.

The status of the individual in the absolute is the most interesting problem in Idealism. The problem has no significance for spiritual pluralism, for there the individuals as well as absolute are individual monads, and the problem does not arise. Every monad mirrors the world

in its way and each functions in its own way independent of the rest. Leibnitz speaks of pre-established harmony which has been rejected by Stace in his principle of cellular correspondence. Stace says on the principle of cellular correspondence depend the conception of a common world, the possibility of communication. Stace in need of a simpler explanation rejected the theory of remote correspondence but his principle is more an acceptance than an explanation. He does not go deeper into the question why do the cells correspond? That point is missing. Why do the data exhibit correspondence if they are independent of one other.

In fact the theory of correspondence or of the pre-establish harmony points to a more significant conclusion of a deeper underlying unity prevailing through all existence. There is no complete independence of cells, they represent the same thing from different angles of vision and they are in organic unity to one other.

There may be a multiplicity representing the same thing. This position is well known in philo-

sophy which represents the entire existence as a spiritual organism sustaining and vivifying its life at every point of existence. If reality rises in personal consciousness and acquires an individual status, the position becomes theistic, for then they are looked upon as the moments of the absolute. A harmony, a community of persons is no doubt an inviting position in metaphysics but it is very difficult to explain. How there can be the concordance and harmony if each remains its own reality and free will. Harmony of wills is indeed a difficult position unless all the will, is moved by a common will working and functioning through them. Royce's kingdom of wills moving in harmony and unison requires the affiliation of all wills to one identical will. But this will take away the very attraction of the system for will thrives in its individuality. Fusion of will has no meaning, from the very nature of the case fusion means withdrawal of the living effort of will, the others merely exist as shades. The idea of harmony of individual persons moving in one idea and in one will takes away the sense of

the individual and merges all personalities and will in one affiliating being. From which every side we look into the matter it becomes very difficult to retain the individuality of different wills. The conception of the individual as the element of the absolute and affiliated to it from eternity does not make the position better. Either these elements have their own constancy or not, if they have, they could not entire into the Absolute without losing their differentia. And if the differentia is lost they disappear in the absolute. In any way it is very difficult to retain individuality in the absolute even when the individuality is taken as a criterion of value.

It is generally supposed that the individual enjoys a life in time and a life beyond time..... A life in time in the order of expression and life beyond time in the order of essence. In the life in expression its destiny is to affiliate the rythm and movement of infinite life as expressed through society, humanity and nature and to eliminate narrow individualism, creating con-

fusion and conflict. Besides, there is the greater movement in the individual to rise beyond moments of time and to embrace infinite life in its transcendent expression in love and dignity. Life is here enjoyed at its widest expression and utmost expansion though the individuality is retained. In the order of spiritual values there is gentle tension in the ordering and gradation of values, but here is expression without succession for here is elasticity of life in spontaneous expression without concrete purpose. This is a time transcendence in a sense but not the complete loss of time. Every thing is enjoyed here under the aspect of eternity, this is the culminating point in spiritual expression according to Ramanuja. Reality is apprehended in horizontal wideness and vertical height and in relation to time, hence the necessity arises of transcending such limitation of consciousness and such height of glorious existence where the whole life is felt clothed in celestial beauty with the freshness of dream. The expression is unique, it is the ultimate existence beyond the dream of poets, beyond the

divine imagining and the luminous perception of the occultists.

This is the supreme fact from the philosophical stand-point and the inexplicable realisation of terra-incognita in mystical life.

Though this is the end of philosophical endeavour, still the path does not deny the idea of God, which presents the sense of togetherness, the principle of creation and diffusion and is a necessity in thought and life before they are completely transcended in the Absolute.

Aristotle introduces the conception of a Prime Mover—God. The idea of a distant Prime Mover does no longer appeal; God is really the ground and the consequent of existence; ground because he is principle-immanent in creation, the principle of concretion, —consequent because the evolution proceeds towards Him to realise Him not only as the moral ideal or spiritual redeemer, but as the essence of existence and being, the former points to His dynamic side, the latter, the transcendent side. The principal of concretion

brings Him in relation to creation, and the principle of consequence brings Him as the end towards which the creation moves, the supreme status of being which the creation once again wants to enjoy by transcending the dipolar expression. Creative concretion has different stages of concentration, diffusion, and expansion have similarly different stages. God is also the Principle of harmony between these two stages of concretion and expansion—God is the starting point of creation, the sustainer of creation and the end of creation. He is the moving principle, the meaning as well as the finality of creation. Creation starts with him, gets a meaning and expression with Him and is redeemed in Him,—the third aspect is essentially the subject of Mysticism to which we will now turn. The Principle of concretion starts with the free-creative urge, which passing through gradation of concretion ultimately reaches the most concentrated being in life and matter, the principle of diffusion reaches the final intensity when there is not the least effort at concentration,

when even the Cosmic—I dissolves into the background of the Supreme being, the end of existence.

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### **The Mystical approach.**

Now as to the Mystical approach. Obviously an objection can be raised, should our enquiry into truth recognise the mystical effort of our being to soar high on its wings into the realm of Truth and Reality ? This objection will resolve itself if one seriously reads the human nature and notes its unconscious but persistent aspiration from the inmost being to acquaint itself directly with Truth. Our being has many doorways into the mansion of truth, and the most fruitful way is found in mystical urge ; it is an urge that emanates from the central core of being and at times demands a serious attention. Intellect categorises, holds up a structure but when it is serious with the problem it loses itself. The natural division which it creates in its effort to know raises a permanent bar to final realisation. It must deny its positive nature and give way to wise passive-



ness through which Truth leaves its imprint on the aspiring soul . In the mystical approach our whole being is put to its utmost strain in inviting infusions from the different heights in the scale of being and leave them aside to probe still deeper until it finds access into its deep Abyss. Mysticism is a practical challenge to the experiences of surface existence and is a serious effort to reach the summit of being, not to know it, or judge it but to be get identified with it. Knowledge is here by identification. Human mind is so constituted that though it can not easily accept this process of probing deeper it cannot renounce its claim for the supreme vision of Truth. Mystics agree that the ratiocinative mind by its active process of analysis naturally puts off its claims to know ; whatever elaborate scaffolding mind may raise up for knowledge, it misses the real point in not recognising that the final approach to Truth lies in knowledge by identification as found in feeling—to know Truth is to be identified with it. In fact the knowledge by reference to the psychic or mental structure is knowledge by description ;

it can not go beyond the reference system and discover Truth. The Samkhya and the Patanjala hold that final liberation is possible when we forego the knowledge by reference system—an independence of reference is essential condition of final knowledge. Advaita Vedanta is clear on this point and establish identity of consciousness as the determining factor, both in transcendental as well as in empirical knowledge. Theistic Vedanta also insists upon immediate knowledge, not necessarily out of reference to the context, where the references are integrated in unity which is apprehended in one single undivided and embracive span of consciousness. Any how mystical knowledge rises above mind, and the limitation of mental knowledge. This is knowledge by contemplation, spiritual sympathy and identity.

Of course there are many phases in the intermediary states of knowledge—where the mind is off its locus, and the subtle universes seem to open their contents to the gaze—and the gross, the fine universes stand revealed in the vividness and in the celestial freshness and wonderous

light of a new life. The world of space and time with its limitation vanishes and there is nothing to intercept the widest undisturbed vision of the existence bathed in heavenly light. The actuality of existence with its crudeness and toughness resolves into sparks of light and waves of sound which ultimately dissolves into the inscrutable silence of being.

It is, no doubt, a fact that mystics have their differences, but these differences are not acute. In the opening of the soul towards the eternal gaze, the soul receives uncommon experiences which because of their uniqueness it is anxious to withhold and enjoy. These are really peaks of realisation. There are new flushes streaming into the soul when it is withdrawn from its sensuous enclosing. Each of them is a unique experience to the initiate on the path and sometimes such experiences carry so profound impression that they often pass for final realisation. This is true of emotional ecstasy emphasised in the religion of love. But they do not represent the still deeper state of blessed consciousness.

The chief attraction of devotional mysticism is in its establishing the rhythm of love and giving expression to the finer harmony and deeper curbs of our dynamic being. This soul is engrossed in these experiences so deeply that hardly it possesses the will to rise above them. The God-centricity becomes complete, although there is not always the urge of passing into the centre as it would stop a definite experience in blissful consciousness. The radiance, the beauty and the emotional fervour of such experiences have their own attraction and value but it can not rise above the delightful, delicate tremor of psychic and spiritual being. Vaisnavism has the finer perception of spiritual dynamism coming to an almost stillness in the deeper intensity of love (e. g. Vivartabilas) consciousness denying the least distance between God and the Soul, the lover and the beloved. It introduces thus an unique experience in mystical consciousness standing almost on the fringe of identity consciousness. Such experiences of emotional fervour and celestial love are impediments in the way of

sight of God in its pristine purity because the selfhood still remains. A devout Christian mystic says the ideas of the blessed virgin and the sight of Jesus Christ in his divine humanity creates obstacles to the final realisation for the highest blessedness is in the loss of the individual in the ocean of peace and bliss in Godhead. Aldous Huxley truly says in his Perennial Philosophy.—“The thing-in-itself can be pursued but only by one who in itself is nothing”. Mysticism goes to a higher phase when it leaves aside or overrides all attractions to enjoy onents even.

Bergson in his two essays on religion and morality has laid emphasis on dynamic mysticism as representing the finest aspiration of the soul to enter into the eternal march of the spirit. The fascinating conception of the ceaseless unfolding of life or the continuity of eternal duration has its appeal, it frees the life from special context and gives the test of a free spirit, a free dynamism but it suffers from cosmic pointlessness. Bergson fails to perceive that time must have a stop. Indeed he differs from almost the uniform experience

is of the mystics that our deepest experience is timeless. Timelessness characterises mystical apprehension. The greatest blessedness in the mystical life, the freedom from the compelling sense of time in three dimension, or in its continuity can not be found in Bergson, for however attractive the creative rhythm of life-impulse or the finer emergence of life may be, still pure life or duration apart from content has no serious meaning. The eternity itself makes no attractive promise. Timeless march of life may be a spiritual pageantry but mere continuity in enduring sense lacks all attraction. It might promise re-emergence, immortality but mere continuity has no special appeal. The appeal of life lies not essentially in continuity, but in its expression. Life and expression can not be separate. The appeal of life is the appeal of expression. Life is lived in expression. Expression gives meaning and zest to life. It is indeed difficult to see what Bergson finds in *subspecie duratiois*. There is an element of profound truth in Bergson's emphasizing the free march of life apart from all creative

dividedness. But it is very difficult to see how can Bergson avoid expressions from life. Life has its own joyousness and which can be felt when life is seen in the abstract from all divided movements. But this free movement of life does never lack in expression.

On the other hand, the tendency of free movement of life is towards wideness and expansiveness when life has its most and the fullest in its perfect poise. It will be difficult to say with Bergson that life is always continuous with movement, life at its base is more expansiveness and equilibrium than mere movement. Bergson has failed to point out the poise at every stage of life's movement. Poise and movement are inseparable associates to life.

Saivism holds that there are two movements of life—one towards creative unfolding, another towards the poise at the root of it. The creative movement is restricting, the centric movement is expansive and at the end of this expansive movement lies the supreme poise and puissance. The more our conscious life becomes

expansive and enjoys expansion, the more it transcends concentration and the sense of time. The expansive movement transcends our finitude and reflects the expansiveness of our being and finally acquaints us with its supreme silence. In Indian mysticism this move towards transcendence is apparent. A system like Sankhya conceives that every finite centre of existence in the course of evolution attains the status of a God. Evolution is towards a Godhead in which knowledge and power are continuous. Kapila and Patanjali have atill an onward vision towards complete transcendence which reflects the transcendence of Purusha and its absolute detachment from the creative urge.

Both Kapila and Patanjala give us the absolute transcendence and grants freedom from nature's restricting and limiting urge. This freedom from nature's control. Saivism has this distinction from them that it envisages the movement of spirit emphasising a vertical along with a horizontal expression. The reach in the height of existence goes along with an unlimited horizontal



expression. Saivism thus, in the last analysis finds identification between expression and reality and this is indeed a truism that the horizontal expansion increases with its vertical height, finally the height and the expansion coalesce. Indeed that is the point wherein, the identity of being beyond all the distinction, is realised. The dynamic urge is not a reality but it is an actuality, which ultimately vanishes in the utmost stretch of expansion. Dynamism, therefore, is not so important metaphysically in Saivism in as much as in the fullest *consummation*, it tends to lose itself in the plenitude of being. It is completely lost in the widest expansion. This expansive force is a great fact. It transcends all concrete formations.

Even the attainment of Sada-Siva tattwa, however, serene, expansive, powerful an existence, is a lower kind of spiritual achievement. It is still the initial concentration, and the detached sense is to be kept up evenly to reach the ground of Existence or the summit of being. Sada-Siva is the first emergent in the creative expression,

transcends the order of Avidya and represents the realm of Vidya, it is the initial concrete existence potent with the whole creative manifold, the nascent subjectivity, not yet passed into the initial objectivity.

This initial subjectivity has its importance in the mystical life. It indicates the point also where all concrete formations dissolve.

Sree Aurabinda generally following the inspiration in Saivism discovers the supermind intermediating between the realm of pure spirit and the world of creative transformation. He emphasises the realisation of the supermind as a great promise, in as much as it can pass the pure divine urge into the realm of life and matter and transforms them into spiritual vivacity, delicacy and it introduces a new order of transformed selves in the radiance and glories of spirit. He thinks that this consummation is greater than fixation in transcendence in as much it promises the descent of spirit in earthly consciousness and transformation of earthly life under its pressure.

Advaita Vedanta would take away all sense of reality from the mediating energy or force and resolves the world of things and beings into appearance but its special feature lies in discovering the complete identity between the focal point of the Universe with the focal point of our experience which clearly expresses the illosoriness of appearance and the identity of the oversoul with the human soul—an experience for which Vijnanakalas, Pretaka Buddhas are aspiring as representing the final point in the scale of our human evolution and which is characterised by Singular Peace. It is the essence of being which the Dharmakayas feel at the pivot of Being, the dimensionless being felt at the high stretch of consciousness in the Turiya or even beyond it. The Chhandogya Upanishad speaks of life in Brahma-loka, beyond the darkness of sin and partialities of life in luminous and ineffable expression where life is free from torments and sufferings. This effulgence of spirit is beyond the shining experience of vijnana. Vijnana removes the dark cover of things and beings by shedding its light

but the impenetrable and dazzling transarence of Brhma-loka shines for ever. The light of vijnana is the reflected light of this effulgence. A serious search into Truth can hardly avoid this uprising in our being which would indicate a gradual expansion till the supreme point in expansion is reached. It is the end of thought and summit in realisation where the determinations of pure and practical reasons dwindle, even the fulfilments accompayning spiritual aspiration in high ecstasy or highly meditiative strain do not hold here for all psychic concentration and diffusion do not find a place in the ultimate realisation. The identity of the self and the supreme being is an unique experience which has got no character, it is only the presentation of basic reality and is a source of peace that passes understanding. It is not occasional upliftment of our self from its habitual limitation and indwelling, it is the firm realisation and the clear conviction of our sense of freedom from time and psychic dynamism. The cosmic revelation in higher streches of being is nothing in comparison to it. Negation occupies

an important place not only in thought but also in the life of spirit, for the highest achievement in spiritual life is not an attainment, but the denial of all forms of expression—the denial can exhibit the spirit in essence. The spiritual achievement is nothing positive. Nothing is attained, nothing lost. Supreme Consciousness is not affected by either position or negation ; they are all beside the central point of our consciousness. All supramental glories and all luminous visions are presupposed in it but they vanish before it. The super-fine luminous perceptions of Vijñana, the rhythmic bliss of Ananda stand no comparison to the peace and profundity in the depth of the supreme silence.

In this tremendous height of existence the self loses itself in the basic being, the dew drop into the ocean. Prof. Withehead speaks of peace and adventure as the proper goal of life. He has truly hit the point of the ideal but there is no greater adventure than the adventure of opening out the different layers of enfolding of our being and there is no greater peace than the final

achievement of the calm. The greatest appeal of Indian thought has been this appeal of marvellous adventure of establishing peace not only in oneself but amongst others by giving intimation of it and throwing open the gate of supernal life and light to all. The transmission of this light has been the supreme adventure of the great mystics and the great world forces. And the Indian Philosophy naturally has a tendency to pass into mysticism, because the supra-conceptual vision of truth is the desired end; the immediate vision of Reality is what alone can satisfy the serious quest into it. Indian Philosophy is influenced by the deeper relations that are associated with the calm and equable spirit—revelations which sustains faith in Godly life and inspires towards the attainment of the diviner vision of nature and life's striving. The light of Vijnana envisaging the harmonious setting of existence in the freshness of all-expensive being furally passes into the immeasurable silence of being.

When Vijnana sheds its lustrous light, the

existence appears clothed in celestial beauty and grandeur with all glory and freshness.

Such visions of glory wakes up Cosmic sympathy which moves life towards the creation of a human Society free from racial and national conflicts and conceives the establishing a civitas dei upon earth. With the progress of all kinds of humanitic sciences such an end is still far off, for the human heart is still unclear and will still dominated by partial visions. Philosophy in the sense of Truth-vision and invoking the widest commonality of spirit which such vision engenders can help today humanity from its impending disaster and destruction. Happily today in India there is a saintly spirit moving from door to door to help humanity by the serene light of his soul and showing the path of establishing a world in the light of the soul. The eternal spirit of India speaks through him and moves through him to help a distracted world to come to Diviner Peace and Harmony.

The history of mysticism demonstrates that that chief end of human life is contemplation,

and direct awareness of God. Huxley says "That a society is good to the extent that it renders contemplation possible for its members and that the existence of atleast of a minority of contemplatives is necessary for the well-being of the society." The modern society has forgotten the truth and in its extreme restless agitation, it has missed the peace enthroned in every heart affording the vision of an all-embracive reality. Unless society can shake off the ill-concieved notion of progress, it cannot be restored to equilibrium and poise allowing the evolution of Social life towards finer and holier expression.

### **Conclusion.**

It is often a complain that Philosophy is academical and does not help adaptation in actual life. It fails today when life's blind forces are obstructing the fine flowering in life. The essence of Philosophy is reflection on truth and to attain that serenity of being which can reflect truth and not merely to raise infinite issues and to solve them. Philosophy must help adaptation



in life and must not be exclusive. The broad vision of truth and reality must affect our practical life. The Indian thought has not ended only in thinking but has helped the glorious expression of life and formulated and reared up life's fine movements. When ever the social tone has gone down in healthy and more fruitful expression affecting the life of the whole, Philosophy has actually helped the better formation and expression of life and modulated the diviner tune by moulding the whole life. The stream of inspiration springing in the heart buried in the deep meditation on truth has its incessant flow flushing the total being with its released divine energy and power. Philosophers are not to be satisfied with cloistered virtues but have the great task of radiating the benign influence of the soul. From age to age the Indian teacher kept up the flame of inspiration and instilled it to the soil. In India the nobler aspiration towards life has not at all ceased and even to-day, India aspires after such a life with its utmost strength and capacity. India has stuck to the

moral and spiritual values and even in her struggle for political expression has not forsaken it. The life here is not taken up in its compartmental division but in its integrity and wholeness. The chastened life force which Philosophy should activate must rebuild our individual and social being, for Philosophy cannot allow us to remain our being in its crudeness with blind nature's urges. What is more dangerous when the nature urges come under a cloak of Philosophic appeal and compel us to follow them. They seem to be enlightened urges to action under the name of utilitarianism; for under a Philosophic caption, it is a device to make material interests the chief end of life. Science and industrialism have combined together to make the social values chiefly utilitarian and power the only God at whose shrine our offerings are to be placed. Indeed it aches one's heart to see that Society recognises only this value and the strength of a race or a nation is judged by its inherent force to assist its whims against all canons of decency and reasoning. Socialism does not offer us

anything better besides a promise of a scientific planning for alleviation of sufferings. Scientific Socialism has not furnished us with any new theory of valuation besides utility. So the mooring of life continues to be the same. It must necessarily be so when life's urge to gratifications are more insistent than the urge to renunciation, when life, not being bound to sordid interests, can show its finer graces in cosmic ways of expression, when ignorance yields to knowledge, hatred to love and power to freedom. Renunciation is not the denial or forsaking of life, it affords opening to the fullness and completeness of life. It prepares us for the diviner form of living and when Indian Philosophy dictates renunciation, it does so not to deny life totally but to invite the flood-tide of diviner inspiration—. Mysticism teaches us that the highest realisation is possible when we pass through the ascents in absorbing expressions where the aspiring soul is not caught in the glimmers of the intermediate stages. Renunciation is still to be persued. Those who have not the good luck of getting its noble influence does

not know how profoundly helpful it is for the cosmic expression of life and how ultimately life is fulfilled in truth when instincts of gratification are completely and fully given up in renunciation. This glorious achievement in truth is fulfilled through renunciation even of the high promises in spiritual life and its delightful expressions. The delicate throbbing of life in its ascent even compares unfavourably to the final promise of silence in spiritual life, Silence which life accords as its supreme venture and everlasting peace. India still lives by keeping herself open to everlasting inspiration of life in its holier, beauteous and dignified expressions. The heart of civilization is today disturbed because of the disruptive forces of the vital world, and of the spirit of domination amongst western nations and it is to India that we look up for chastened expression of life-force and its attractive display to build up a new civilisation held up and based on and bathed in spirit. India is conscious that the world staff behind the pointer readings is of nature continuous with the mind (Eddington).

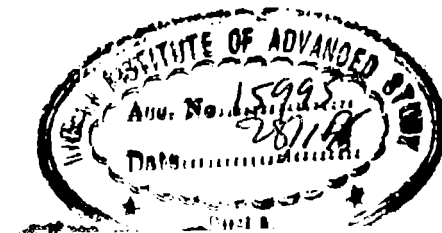
It lives for this and should India fail to day the grand heritage she received from her great masters. The heart of India is after reality which seems to concern religion much more than any other thing. For religion to Indian eye represents the essence of being ; in Art, Science and literature and even in Philosophy in certain sense it seems sufficient to agree on the things we call real and afterwards we try to discover what is meant by the word but it is in religion only that the question of reality is treated as of serious and of vital importance and it is in India alone that the question of spirit looms large before our eyes for religion here is no convention or a dogma but the seeking of spirit in its "widest comunality spread". The balming force of spirit is more living and more potential than the atomic bomb. Pandit Jawahar Lal Nehru is reported to have said at Allahabad that if civilsation is to be saved it will at last be possible through science. No doubt true, science may generate power but the saving grace of power becomes active when it is mellowed by love, justice and compassion. Science

may give power, love alone changes heart. Today power and love must embrace each other to save humanity. Love, the great cementing force is necessary to change the face of the earth. Today the all-absorbing problem is how to change our basic nature in order that the darkness and confusion in man may not efface the brightness of his being and the sprightliness of his spirit. The master of thought and spirit in every nationality should combine to save humanity from its present inglorious process of destruction and should help to guide the elan vital towards finer expression in love, compassion which can help in rearing a society bristling in divine life and light. The world struggle will not go in vain if evolution proceeds towards waking up the fine chord of humanity and ushering in a new society which will refuse imperialistic, communalistic, and nationalistic, ideas and breathe in the cosmic life and move with cosmic impulse and look up to Humanity as an integration filled with a divine purpose and working for a divine expression and end. The constructive

statesmen, alas, after all moving are not with this vision ; for they do not envisage the fine life force. Poets and philosophers should contribute to the redemption of Humanity from the present-day antagonism to establish a divine federation on earth and make it actual. Time is propitious, they should not miss the opportunity offered to them. A spiritual communism is the demand of the day, thinkers and statesmen should work to this by evoking the spirit in the mass and placing it before everything. Humanity has grown too much self-conscious and unless it cultivates simplicity of Spirit, its future is gloomy. The genius of Swami Vivekananda could foresee the vast changes that were coming in Indian Society. He had the glorious vision of the future (vide his Vartaman Bharata) Indian Society where castes and classes would not be a barrier and all the ranks would get their due recognition and status. To him the mission of India is to spiritualise humanity and to establish a spiritualised society. And time has come when the heart of India should affiliate this spirit in her and rebuild future Indian Society

5 on the recognition of the freedom of every race all cemented up in the spirit of love and charity. The force of expansion is to displace the killing and cringing movement. A new humanity with a new race of men filled with cosmic sympathy, charity and simplicity of spirit is the necessity of the age. Men should look up and draw the inspiration for establishing peace on Earth, as it is in Heaven.

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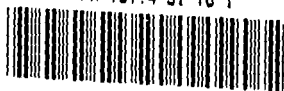




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