

the second is the law and good of the collectivity; the third is an ideal ethic; the last is the highest divine law of the nature.

Man starts on the long career of his evolution with only the first two of these four to enlighten and lead him; for they constitute the law of his animal and vital existence and it is as the vital and physical animal man that he begins his progress. The true business of man upon earth is to express in the type of humanity a growing image of the Divine; whether knowingly or unknowingly, it is to this end that Nature is working in him under the thick veil of her inner and outer processes. But the material or animal man is ignorant of the inner aim of life; he knows only its needs and its desires and he has necessarily no other guide to what is required of him than his own perception of need and his own stirrings and pointings of desire. To satisfy his physical and vital demands and necessities before all things else and, in the next rank, whatever emotional or mental cravings or imaginations or dynamic notions rise in him must be the first natural rule of his conduct. The sole balancing or overpowering law that can modify or contradict this pressing natural claim is the demand put on him by the ideas, needs and desires of his family, community or tribe, the herd, the pack of which he is a member.

If man could live to himself, — and this he could only do if the development of the individual were the sole object of the Divine in the world, — this second law would not at all need to come into operation. But all existence proceeds by the mutual action and reaction of the whole and the parts, the need for each other of the constituents and the thing constituted, the interdependence of the group and the individuals of the group. In the language of Indian philosophy the Divine manifests himself always in the double form of the separative and the collective being, *vyasṭi*, *samaṣṭi*. Man, pressing after the growth of his separate individuality and its fullness and freedom, is unable to satisfy even his own personal needs and desires except in conjunction with other men; he is a whole in himself and yet incomplete without others. This obligation englobes his personal law of conduct in a group-law which arises from the formation of a lasting group-entity with a collective mind and life of its